

THE 1st DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY PROPHET JEREMIAH
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone VIII:

Spec. Mel.: "O Lord, even though at the tribunal ...":

○ Lord, Thou didst know the glorious Jeremiah even before he was created, and Thou didst sanctify the prophet * before his birth, and from infancy, * as one who knew freedom of understanding beforehand: Through his supplications save our souls, in that Thou art merciful.

○ Lord, even though the holy Jeremiah was cast into a cesspool, * yet did he noetically acquire a beautiful sweet fragrance, * for he dwelleth in the mansions of paradise. * By his supplications * preserve us all, * in that Thou art our Benefactor.

○ Lord, the prophet, shining with Thine all-radiant beams, * was seen even by his opponents * to be blessed and honorable; * for the adversary was put to shame by his virtues; * and he foresaw the things of the future * as though they were present ascents.

Glory ..., Now & ever ..., from the Pentecostarion;

Or this Theotokion, in the same tone & melody:

○ Bride of God, * regard thou the sighing of my contrite heart; * accept the lifting up of my hands, O pure Virgin Mary, * in that thou lovest mankind, * and reject it not, O most immaculate one, * that I may hymn and magnify thee who hast magnified our race.

Stavrotheotokion: Standing at the foot of Thy Cross, the all-immaculate one cried aloud: "O my Son, unoriginate Word of the Father, Who art equally enthroned with the Spirit, how is it that Thou hast stretched out Thine all-pure hands upon the Tree? How hast Thou impoverished Thyself so greatly, O All-good One?"

Troparion, in Tone II:

Celebrating the memory of Thy prophet Jeremiah, O Lord, through him do we entreat thee that thou savest our souls.

AT MATINS

Canon of the prophet, in Tone VIII

ODE I

Irmos: **T**raversing the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried aloud: Let us chant to our Deliverer and God!

Known before thou was created, thou wast sanctified from thy mother's womb, and wast anointed a prophet to the nations, crying out: Let us chant to our Deliverer and God!

He Who before all had understanding, foreseeing the movements of thy mind, O divinely manifest Jeremiah, ordained thee an instructor for the people,

Having cleansed the sight of thy thought from carnal defilements, O wise one, thou didst show thyself to be a witness to the Truth beloved of thy Creator.

Theotokion: **H**aving, in manner transcending nature, given birth to the Word of the Father, Who made His abode in thee on earth, O Virgin Theotokos, thou hast been shown to be the Mistress of all creatures.

ODE III

Irmos: **T**hou art the confirmation of those who have recourse to Thee, O Lord, Thou art the light of the benighted; and my spirit doth hymn Thee.

Having hallowed Thy prophet before his birth, O Master, Thou didst send him as a guide for those who are lost.

The grace of the Spirit, which abode in thy lips, shone forth upon those in darkness like an all-radiant beacon.

Unable to bear the sweet fragrance of thy myrrh, the vile assembly of Israel imprisoned thee in a pit.

Theotokion: **T**hrough thee, O all-pure one, was the unoriginate Son of God well pleased to dwell among men.

Sedalion, in Tone VIII: Spec. Mel.: "Thou didst rise from the tomb ...":

Thou didst incline thine ear unto God, that thou mightest hear His words, O divinely eloquent prophet. Wherefore, in the present thou hast made plain to all things which are not yet in existence; and with lamentations for thy people, who had withdrawn far away from the Lord, thou didst weep, and now in the heavens, thou prayest that we be saved.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:

I have fallen into the abyss of grievous despondency, and have fallen into perplexity because of the multitude of my wicked and impure deeds, and am now stuck fast in despair. O Mistress Theotokos, by thy compassion save me, in that thou art the help and salvific cleansing of sinners.

Stavrotheotokion: The unblemished ewe-lamb, beholding the Lamb and Shepherd hanging upon the Cross, cried out: "What is this strange and unexpected sight? How is the Life of all condemned to death like a mortal man? Yet arise from the dead on the third day, O Word, as Thou hast said, that, rejoicing, I may glorify Thee!"

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

The all-radiant effulgence of the all-holy and divine Spirit, which illumined thy heart, hath made thee the enlightenment of those in darkness.

As thou art the prophet most sympathetic to us of all the prophets, O most blessed God-pleaser, grant mercy unto me who despair of my manifold transgressions.

As a mediator of manifest and divine splendor, by thy mediation still thou the tempest of my greatly tumultuous life.

Theotokion: O all-pure Virgin, entreat the God to Whom thou gavest birth, that, by thy supplications, He may grant us forgiveness of our offenses.

ODE V

Irmos: Enlighten us by Thy precepts, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

Thou didst send Thy prophet, the sanctified Jeremiah, like lightning, proclaiming Thee, the Light, to those in darkness, O Christ.

In His foreknowledge, O Jeremiah, thy Master showed thee to be a choice arrow stored in his quiver for the fitting occasion.

Thy spiritual ears purified, O glorious prophet, thou wast counted worthy to hear the Spirit conversing with thee.

Theotokion: Great and awesome is the mystery of the Virgin! For as a mother she nourished God who, in His loving-kindness, appeared on earth to men.

ODE VI

Irmos: The abyss of sins and the storm of transgressions assail me and cast me into the depths of violent despair; but stretch forth Thy mighty arm to me, as Thou didst to Peter, and save me, O Helmsman.

Thou didst draw down enlightenment and grace in abundance, O God-bearer, spiritually broadening the mouth of thy soul; and filled therewith, O prophet, thou hast bestowed them freely upon all who desire effulgence.

Gazing upon the sea of this world raging with the threefold billows of temptations, thou didst desire the outermost courts and a wellspring pouring forth a river of tears to lament the apostasy of thy people.

As a mystery thou didst recount beforehand the death of the Deliverer, O divinely eloquent one, for the iniquitous assembly of the Jews lifted Christ up upon the Tree like a lamb, the Author of life, the Benefactor of all creation.

Theotokion: **T**he Word Who was begotten incorporeally of the Father before time began, O pure one, was born of thee in the flesh, within time; and we all live in His shadow, as Jeremiah prophesied of old.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Having cleansed thy radiant heart with the Spirit, O glorious Jeremiah, great prophet and martyr, thou didst receive from on high the gift of prophecy and didst cry aloud among the lands: "Behold our God! There is none other to compare with Him, Who hath appeared, incarnate, on the earth!"

ODE VII

Irmos: **T**he Hebrew children in the furnace boldly trampled the flame underfoot and transformed the fire into dew, crying: **Blessed art Thou, O Lord God, forever!**

Beholding the things foretold by thee no longer in expectation, but fulfilled in deed, O prophet, thou criest: Blessed art Thou, O Lord God, forever!

Thou wast shown to be the divine harp struck by the hand of the Comforter, producing heavenly sounds and singing: Blessed art Thou, O Lord God, forever!

While thou didst write down lamentations, O prophet, yet was thy divine gladness not darkened, wherein thou didst manifestly delight from infancy, crying aloud: Blessed art Thou, O Lord God, forever!

Theotokion: **I**t was Thy good pleasure to enter the womb of the Virgin, desiring to save men, O Thou Who didst manifestly teach the prophets to perform miracles. Blessed art Thou, O Lord God, forever!

ODE VIII

Irmos: **A**s victors over the tyrant and the flame by Thy grace, the children, cherishing Thy commandments exceedingly, cried out: **Bless the Lord, all ye works of the Lord!**

In gladness thou hast ascended to the heavens, O divinely inspired Jeremiah, and with the incorporeal ones thou standest before the throne of the King of all, chanting: Bless the Lord, ye works, and exalt Him supremely forever!

As a sacred preacher of piety, O all-praised Jeremiah, thou didst denounce the weakness of impiety, chanting: Bless the Lord, ye works, and exalt Him supremely forever!

Shining with the light of divine splendor, which thou receivest like a most lustrous mirror, thou dost emit radiance upon those who love it, crying: Bless the Lord, all ye works, and exalt Him supremely forever!

Theotokion: The Bestower of life received my nature from thee and cleansed it of its former defilement, O Mother of God. To Him do we sing: Bless the Lord, all ye works, and exalt Him supremely forever!

ODE IX

Irmos: Saved by thee, O pure Virgin, we confess thee to be truly the Theotokos, magnifying thee with the incorporeal choirs.

Having united thyself to the all-pure light of the splendor of the Godhead, O blessed and glorious one, thou didst manifestly acquire the manifestations thereof on earth.

Having attained unto the well-spring of incorruption and the effulgence thereof, O divinely inspired one, thou didst manifestly receive the end thou didst desire.

Delighting now in radiant splendor, O blessed Jeremiah, grant that it may illumine all who hymn thy memory.

Theotokion: O haven of salvation, we who believe in and acknowledge thine all-pure birthgiving entreat thee, that we may be delivered from misfortunes.

AT LITURGY

Troparion, in Tone II:

Celebrating the memory of Thy prophet Jeremiah, O Lord, through him do we entreat thee that thou savest our souls.

Kontakion, in Tone III:

Having cleansed thy radiant heart with the Spirit, O glorious Jeremiah, great prophet and martyr, thou didst receive from on high the gift of prophecy and didst cry aloud among the lands: "Behold our God! There is none other to compare with Him, Who hath appeared, incarnate, on the earth!"

Prokimenon, in Tone IV: Thou art a priest for ever, after the order of Melchizedek.

Stichos: The Lord said unto my Lord: Sit Thou at My right hand, until I make Thine enemies the footstool of thy feet.

EPISTLE TO THE CORINTHIANS, §156 [I COR 14:20-25]

Brethren: Be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written: With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

Alleluia, in Tone V: Moses and Aaron are among His priests, and Samuel among them that call upon His name.

Stichos: A light hath dawned forth for the righteous man, and gladness for the upright of heart.

GOSPEL ACCORDING TO LUKE, §14 [4:22-30]

At that time, the multitude wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son? And He said unto them: Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in Thy country. And He said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the

heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong. But He, passing through the midst of them, went His way.

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

THE 1ST DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY QUEEN TAMARA OF GEORGIA
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone I:

With choirs and timbrels do we greet thee, O Queen, who comest to the heavenly Jerusalem, crowned by the hand of the Almighty, entering into the holy and eternal city; and, according to the words of the apostle, thou bringest thine own glory into it, as a gift to Christ God.

Adorn thyself, O land of Iberia! Ye mountains and hills, leap up! Ye torrents, clap your hands in gladness! Ye people, hold festival! For, lo! your queen is received with honor into the eternal mansions and standeth forth before the dread throne of the King of kings, that she might ever offer supplications for her race.

O holy Nina, who didst emulate the apostles and enlighten the land of Iberia with the Christian Faith, come now and greet the glorious Tamara, who increased thy goodly sowing, hath brought forth fruit an hundredfold for Christ, and hath reaped both earthly and heavenly glory.

Glory ..., in Tone V:

Who is this who is as brilliant as a beam of light, like the right-luminous moon, shining like the sun, as terrible as a legion with banners? She is the mighty mistress of the land of Iberia, the humbly wise handmaiden of Christ, the earnest servant of His Church, the wise lover of Orthodoxy, the ease and consolation of the prudent and the pious, the fear and humiliation of the impious, the tireless advocate of our race. Wherefore, we cry out to her: Rejoice, O Tamara, divinely beauteous queen!

Now & ever ..., Doxasticon from the Pentecostarion, or Theotokion; or this
Stavrotheotokion, in the same tone:

Wholly assuming my form, God the Creator clothed Himself therein, desiring to restore the form of Adam which fell of old; and though innocent He was lifted up upon the Cross and stretched forth His hands, healing the hands of old stretched forth in their weakness to eat of the tree. And the most pure one, beholding Him, exclaimed: "What is this Thy long-suffering, O my Son? I cannot bear to see Thee suspended aloft upon the Cross Who holdest all the ends of the earth in the palm of Thy hand!"

At the Aposticha, the stichera from the Pentecostarion;

And Glory, in Tone II:

Spec. Mel.: "O venerable father ...":

Christ blessed thy kingdom with prosperity, and thy glory reached even unto the ends of the earth, O Tamara of great renown; for while protecting thy borders with peace thou didst not cease to wage war against the spiritual passions; wherefore, having vanquished the enemies of thy land and the enemies of thine immortal soul, and delighting in tranquility, thou didst offer up unceasing thanksgiving to God.

Now & ever ..., Doxasticon from the Pentecostarion, or Theotokion;

Or this Stavrotheotokion, in the same tone:

Spec. Mel.: "When from the Tree ...":

When the unblemished ewe-lamb beheld her Lamb led to the slaughter of His own will as a man, she said, lamenting: "Dost Thou now hasten to leave me childless, who gave Thee birth, O Christ? What is this Thou hast done, O Deliverer of all? Yet do I hymn and glorify Thine extreme goodness which passeth understanding and recounting, O Thou Who lovest mankind!"

Troparion, in Tone I:

Having served the King of kings diligently on earth, O Tamara, queen of great renown, thou didst enter with honor into the heavenly Jerusalem and didst bring to Christ thy glory as a gift; wherefore, celebrating and joining chorus today, with joy we unceasingly cry: Glory to Him Who hath given thee glory! Glory to Him Who hath crowned thee! Glory to Him Who granteth unto all the fullness of forgiveness by thine intercession!

AT MATINS

Canon of the holy Queen Tamara, the acrostic whereof is: "My heart afire, I hymn the mighty Tamara", the composition of Valeria, in Tone IV:

ODE I

Irmos: There is none like unto Thee, O all-glorious Lord; for with Thy mighty hand Thou didst deliver the people whom Thou hadst acquired, O Thou Who lovest mankind.

Thy fame hath reached even unto the ends of the earth, O queen, and thy piety and humility of mind have borne thee up to the heavens, where thou now abidest in splendor.

Emulating the holy Helena, thou didst adorn the land of Iberia with churches of God, O Tamara of great renown.

Considering servitude to Christ to be honor, and holding riches and earthly dominion to be but a shadow and a dream, thou didst not attach thy heart thereto, O all-wise Tamara.

Theotokion: O mystic Virgin who wast foretold by the Prophet Isaiah and wast informed by Gabriel of the incarnation of God, how shall I dare to hymn thee?

ODE III

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Thou didst entrust thy kingdom to Christ, O Tamara; wherefore He established it immovable and gave thee glory greater than that of Solomon.

Like a wise virgin thou didst acquire the oil of mercy, O all-glorious crown-bearer, and like a phial thou didst bring to Christ the fragrant ointment of the virtues.

Having fenced thy borders round about with peace, thou didst in nowise cease to wage war against the passions, O wise queen, Christ giving thee the victory.

Theotokion: Thou didst hasten to go to the hill country, O all-pure Theotokos, to hear the radiant cry of Elizabeth, which we unceasingly chant.

Sedalion, in Tone VII:

The mountains gave rise to thee who desireth ever to ponder on things above, O Tamara; wherefore, with wings furnish thou my thoughts, which draw me down, that I may soar aloft, and teach me to appoint ascents in my heart every day, that, strengthened by thee, I may attain unto the habitations on high, where thou shinest in never-waning glory.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion,
in the same tone:

O Mistress, thy Son hath been angered with thy sinful servants, for we have turned the Compassionate One to wrath; yet move Him to mercy, O pure one. Have pity, O Mother of God, and with thine entreaties beseech Him Who is full of loving-kindness, that He deliver us who are in captivity.

Stavrotheotokion: Beholding Thee crucified, O Lord, the Virgin cried out to Thee, weeping: "O my Son, I hymn Thine ineffable long-suffering and Thine extreme and divine condescension toward men!"

ODE IV

Irmos: This is our God, Who became incarnate of the Virgin and hath deified our nature! And, hymning Him, we cry aloud: Glory to Thy power, O Lord!

Like an eagle on high, in spirit thou didst soar aloft even unto the heavens, O most lauded Tamara, fearlessly gazing toward Christ, the Sun of righteousness, and crying out: Glory to Thy power, O Lord!

O right-believing queen, tell us how, a weak woman, thou didst acquire such glory, and how, having acquired glory, thou didst not exalt thyself in mind, but, giving thanks for all things, didst chant unto Christ: Glory to Thy power, O Lord!

O Christ, Thou hast revealed Tamara to us as a fervent advocate, the might and fortification of kings, the protection and help of the people of Iberia; wherefore, we cry out to Thee: Glory to Thy power, O Lord!

Theotokion: **O** most hymned Theotokos, in behalf of the Christian race entreat the compassionate God, the Master of all creation, Who for our sake lowered Himself even to lie in the manger.

ODE V

Irmos: **O** Christ, Who separated the primal light from light, that Thy works may hymn Thee, the Creator, in light: direct Thou our paths in Thy light.

Among queens the all-great Tamara shone forth like the moon among stars: she is the never-fading glory of the land of Iberia, the splendid ornament of the Orthodox Church.

Thou didst tend well the portion of the Mother of God, O Tamara, enlightening the people of Christ with the light of doctrine and confirming the Orthodox Faith.

Surpassing all in physical beauty, O wondrous Tamara, thou wast all the more resplendent in the beauties of the spirit, being wholly arrayed with all manner of virtues as in robes of gold.

Theotokion: Even though the hour for miracles had not arrived, O Virgin, at thy word alone thy divine Son transformed water into wine. Wherefore, O Mistress, tell Him of us.

ODE VI

Irmos: The tempest of evil thoughts, having overtaken me, doth drag me down into the abyss of my countless sins; but, going before me, O good Helmsman, govern me and save me, as Thou didst the Prophet Jonah.

Holding the sword of righteousness in the right hand and the shield of the Faith in thy left, O right laudable one, thou didst vanquish thine enemies, both those without and those within thy soul.

Even though we are unworthy of thine aid, O queen of great wisdom, yet lead us up from the depths of our many sinful falls, O thou who hast gloriously escaped from the pit of destruction.

Extend a helping hand, O Christian queen, unto us who strive to ascend the hard path to the mountain of the Lord, whereon thou standest before God in glory.

Theotokion: "Woe is me, O my Light!" the all-pure one cried aloud, standing before the Cross of her Son, her soul crucified with Him; wherefore, she is shown to be the Mother of all consolation for her adopted people.

Kontakion, in Tone IV:

Make ready, O thou heavenly Jerusalem! Open thy gates, O Eden! Join chorus together, ye choirs of the righteous! Ye people of Iberia keep festival! And thou, O holy Nina, greet thou the glorious Tamara who arriveth today in the kingdom of heaven to be crowned by the hand of God!

Ikos: All the ends of the earth declare thine all-great glory, O Tamara, and even the stones cry out, for as one all-wise thou didst not exalt thyself in spirit or mind, but with the teacher of Ecclesiastes didst consider all things to be vanity of vanities, zealously caring for the glory of God alone; and desiring to partake thereof, thou comest now to the King of kings with gladness, to be crowned by His hand.

ODE VII

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

Thou didst make thy soul a house of God, O mighty Tamara, giving lodging therein to every virtue, and crying out to the Lord: O God of our fathers, blessed art Thou!

Like unto a hart in the fragrant mountains, thou didst zealously fall down before the fountain of living Water, and quenching thy spiritual thirst therewith, thou didst extinguish the flame of the passions.

The land of Iberia brought to the kingdom of Muscovy, the robe of the Lord as a most sacred gift, the icon of the Mother of God as a treasure beyond price, and the holy Tamara as a new intercessor.

Theotokion: When the Life-bearing sepulcher was shown to be empty, thou didst sing to thy resurrected Son, Who appeared to thee: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: O Christ Who bearest all things by Thine unapproachable power, Thou didst bedew Thy venerable children who cried out amid the flame: Bless the Lord, all ye works of the Lord!

The rivers Aragva and Kura, flowing round about the city of Mtskheta, which preserved the robe of the Lord, bear word of the glory of Queen Tamara to Pontus and even unto the limits of the earth, calling upon all the mountains and hills to cry: Bless the Lord, all ye works of the Lord!

O wise queen, thou didst assiduously cultivate the vine which the equal of the apostles, the enlightener of Iberia, planted, producing fruit for the Lord; and drinking the wine of compunction, thou criest out: Bless the Lord, all ye works of the Lord!

O holy Nina, who planted the seed of the Christian Faith in the land of Iberia, and thou, O glorious Tamara, who hast caused it to grow: greeting the assembly of the venerable of your land, rejoice and chant: Bless the Lord, all ye works of the Lord!

Theotokion: Beholding the glorious ascension of Christ, O Mother of God, full of ineffable joy thou didst cry out, dancing: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Thee, the all-glorious Bride and most holy Theotokos, who gavest birth to the Creator of all things, visible and invisible, do we magnify with hymns.

Wiser than the Queen of Sheba and more glorious than Solomon, Queen Tamara shineth like a star in the firmament of heaven: her do we magnify with hymns.

Grant thine aid to Orthodox kings, rescuing all from misfortunes by thy fervent supplications, O most pious Tamara.

O the treasury of the virtues! **O** the humility of Christian wisdom! **O** the all-radiant glory wherewith thine honored memory is all-adorned, **O** Tamara! Wherefore, we magnify thee with love.

Theotokion: **O** youths and elders, rich and poor, monks and laymen, kings and subjects, ye who are healthy and ye who are infirm: come, let us fall down before the Ever-virgin Mary, the only hope of men, magnifying her as the Mother of God!

Exapostilarion of the saint:

Tamara, the right fruitful scion of the royal root, who sprang forth in the mountains of Iberia, watered with the dew of grace and warmed by the Sun of righteousness, hath brought forth fruit an hundredfold for Christ.

**Glory ..., Now & ever ..., Exapostilarion from the Pentecostarion, or this
Theotokion:**

Trusting in God, we set our hope also on thee, **O** all-pure one. By thine entreaties to Him Who came forth from thee, preserve us, who are crucified with Christ, utterly unharmed.

THE 2nd DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, ATHANASIUS THE
GREAT, PATRIARCH OF ALEXANDRIA
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone IV:

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

O thou who wast vouchsafed life immortal * when thou didst preach Christ the Life-giver, the Son and Word * Who is consubstantial and equally everlasting * with the unoriginate Father Who begat Him, * then didst thou burn up the tinder of heresies * with thy fiery tongue, O glorious one, * expelling Arius from the Church of Christ; * and with thy divine discourses * thou didst enlighten the hearts of the pious, O wise one, * that they might worship the Trinity in one essence.

Like a divine river * aflood with the waters of the Spirit * wast thou shown to be, O all-wondrous one, * overflowing with divine doctrines, * setting all the fullness of the Church afire, * and overwhelming the assembly of the heretics * in the depths of thy divine words * and the abyss of thine understandings, O father. * For thou, O all-wise one, * divine Athanasius who art most rich, * didst preach Christ the Master * Who is consubstantial with the Father Who begat Him.

As a recounter of the mysteries of God * and a divine hierarch, * thou didst patiently endure * tribulations and persecutions, * attacks and lengthy exiles, O blessed one, * for the sake of the faith of Christ, * clearly proclaiming Christ to be consubstantial, equally everlasting, * equal in His activity and equally everlasting * with the primal and equally unoriginate Father. * Wherefore, He Himself hath manifestly adorned thee * with all-radiant teachings * and shown thee to the whole world as all-splendid.

And these stichera, in Tone V:

Spec. Mel.: "O venerable father ...":

O venerable father, divinely revealed Athanasius, thou wast known from thine infancy to be a beacon for the Church, shining with all-radiant visions and enriched by all manner of virtues, burning up heresies with the spiritual fire of thy discourses and guiding all the faithful with the all-divine effulgence of the Trinity, Who is understood in one Godhead, sharing equally everlasting glory. Entreat and ever make supplication unto the Trinity, that oneness of mind, peace and great mercy be given to all the world.

O venerable father, divinely eloquent Athanasius, having magnificently been called the namesake of immortality, thou didst tread the path which leadeth thereto; and, manifestly enriched by the splendor of life, O divinely wise one, and having acquired

a pure mind, thou wast found to be a champion of the Word, receiving thy breath through the all-holy Spirit. Illumined by Him, thou didst vanquish thine enemies; protected by Him, thou didst show thyself to be implacable; and, deified by Him, thou didst commune with Him, O holy one. Entreat Him, that He grant unto all oneness of mind, peace and great mercy.

O venerable father Athanasius, preacher of God, having endured tribulations and frequent perils, thou hast now been vouchsafed the food of paradise. Residing now within the divine mansions, thou hast drawn nigh, as a victor, to the tree of life incorruptible, adorned with a crown of righteousness and invested with the diadem of the kingdom of the Most High, O blessed one; and, resplendent with beauty, pray to Christ, O divinely wise one, ask thou of Christ, that He grant to the Church oneness of mind, peace and great mercy.

Glory ..., in Tone VI:

Let us all hymn Athanasius, the holy hierarch of Christ; for, having set at nought all the teachings of Arius, he doth manifestly proclaim throughout all the world the might of the Holy Trinity, the one indivisible God in three Persons, Whom he doth entreat in behalf of us who celebrate his memory with faith.

Now & ever ..., Doxasticon from the Pentecostarion.

At the Aposticha, the stichera from the Pentecostarion; and

Glory ..., the composition of Germanus, in Tone III:

Again the Nile flowing with gold, the namesake of immortality, arriving for his annual commemoration, doth pour forth golden torrents of immortality in goodly floods, producing the food of immortality; and with exalted divine sounds he teacheth all to worship the indivisible might of the Trinity, poureth forth divine doctrines, giveth drink to the thoughts of the faithful, and prayeth for our souls.

Now & ever ..., Doxasticon from the Pentecostarion.

Troparion, in Tone III:

Thou wast a pillar of Orthodoxy, strengthening the Church with divine dogmas, O sacred hierarch Athanasius; for preaching the Son as consubstantial with the Father, thou didst put Arius to shame. O venerable father, entreat Christ God, that He grant us great mercy.

AT MATINS

At "God is the Lord ...", the troparion from the Pentecostarion, twice;
Glory ..., that of the saint, in Tone III:

Thou wast a pillar of Orthodoxy, strengthening the Church with divine dogmas, O sacred hierarch Athanasius; for preaching the Son as consubstantial with the Father, thou didst put Arius to shame. O venerable father, entreat Christ God, that He grant us great mercy.

Now & ever ..., that from the Pentecostarion, once.

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and that of the holy hierarch, with 6 troparia, the acrostic whereof is: "Athanasius was the boast of the Orthodox", the composition of Theophanes, in Tone VIII:

ODE I

Irmos: Once, the staff of Moses, performing a miracle, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh and saved Israel, who fled on foot, chanting a hymn unto God.

To Athanasius do I offer praise, lauding him as a doer of good; and I offer yet higher laudation unto God, by Whom men are given the right-praiseworthy gift of virtue, of which he became the animate image and seal.

Thou wast full of divine wisdom, O blessed one, and shining in thine angelic life more than the sun, thou hast surpassed the laws of our praise; yet accept praise from us, O venerable father, even though it is not worthy of thee.

We fittingly weave a hymn on the glorious day of thy commemoration, O Athanasius; yet, lacking greater hymns fit for thee, we ask that thou forgive us, and that the abundant grace of the Spirit be given us through thee.

Theotokion: Thou gavest birth to the divine Word of the Father, Him Who before was incorporeal yet became incarnate for our sake, O most immaculate one, thou boast of virgins, vessel of purity and temple of purity, O Mistress of the world, Bride of God.

ODE III

Irmos: O Christ Who in the beginning established the heavens with understanding and founded the earth upon the waters, establish me upon the rock of Thy commandments, for none is holier than Thee, Who alone lovest mankind.

Having purified thy soul and body of all defilement, O Athanasius, thou wast shown to be worthy of God; wherefore, the fullness of the Trinity rested within thee, O initiate of the sacred mysteries of God, who art most rich.

As thou didst desire, the grace of the Comforter, finding thy soul cleansed of the passions, manifestly showed forth its actions therein, O father, and set thee before the world as an all-radiant lamp.

To hierarchs thou hast shown thyself to be a rule of hierarchy and a pattern of the active life; and thy lucid discourse was shown to be a model of vision, and doctrine to be the limit of thy theology, O all-wise one.

Theotokion: **T**hou wast shown to be more exalted than the cherubim and the seraphim, O Theotokos; for thou alone didst receive the infinite God in thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Kontakion & Ikos from the Pentecostarion.

Sedalion of the saint, in Tone VIII:

Spec. Mel.: "Of the wisdom ...":

Having learned the wisdom of the Word and cast down the deception of Arius, thou didst preach the Orthodox Faith to the world; for thou didst explain that Christ the Word, our life, is truly consubstantial with the Father. Wherefore, with oneness of mind the Church doth glorify the consubstantial Trinity in one Godhead, O God-bearing Athanasius. Entreat Christ God, that He grant remission of offenses unto those who with love honor thy holy memory. *(Twice)*

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

ODE IV

Irmos: **T**hou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry to Thee: **Glory to Thy power, O Thou Who lovest mankind!**

From on high the Spirit of Christ breathed upon thee the life-bearing breath which of old divinely entered the upper chamber and filled the disciples; and it showed thee, O father, to be a thirteenth apostle proclaiming the Orthodox Faith.

Burning greatly with divine zeal, thou didst aid the council in Nicaea; and even before thou wast made a hierarch thou didst preach that Christ the Word is consubstantial with the Father. Wherefore, Christ made thee a chief shepherd and disciple.

Entrusted by divine providence with the task of nurturing the Church, O Athanasius, like a scythe thou didst cut down all the spiritually harmful blasphemies of the heretics, severing them at the root; and, watering the seed of the Word, thou didst cultivate it, O wise one.

Arius' severing of Father from Son, and Sabellius' confusion between Them, which proceed from immeasurable evil unto the dishonor of God Who is equally worshipped, were utterly consumed by thy fiery tongue, O Athanasius, and all heretical blasphemies with them.

Theotokion: After the first Adam, Thou didst become the new Adam; coming after our first mother, Thou art the Deliverer and Savior of all; and after death, Thou art the true Life immortal. Wherefore, acknowledging her who gave thee birth to be the Theotokos, we call her, the pure one, blessed, as is meet.

ODE V

Irmos: Wherefore hast Thou turned Thy face away from me, O Light never-waning, and why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Having Christ speaking within the melodious instrument of thy tongue, O father Athanasius, with thy writing thou didst put to shame the heresy of idols, guiding the lost and turning them to the true God.

All pernicious heresies didst thou denounce with thy discourses and writings, O blessed father, dispelling from the whole world all manner of falsehood with thy wise demonstrations, and indisputably making clear the Orthodox Faith.

The Church of Christ truly calleth thee a great teacher of wise teachers, O father Athanasius, and hath numbered with the apostles thee who dost elucidate the unsullied word of the Faith.

Theotokion: Having acquired maternal boldness before thy Son, O most pure one, disdain not to take thought for us as thy kin, we pray; for thee alone do we Christians set before the Master to obtain cleansing of His mercy.

ODE VI

Irmos: Cleanse me, O Savior, for many are mine iniquities, and lead me up from the abyss of evils, I pray; for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Appolinarius, showing himself to be the sower of alien seed, preaching that the incarnation of Christ was that of an earthly Word and mind, was strongly denounced by thee as mindless and perverted, O all-blessed one.

The power of Thy divinely inspired words hath, like the voice of thunder, manifestly smote the ears of the heretics and made their faces dark, O thou who art pleasing to God.

Everyone doth marvel, as is meet, at thy wise writings, which suitably make reference to offshoots of heresy yet to be, which, foreseeing, thou dost refute prophetically.

Theotokion: The only-begotten Son, the God of my salvation, Who before time began was invisible, in latter times became the Firstborn of the day, becoming visible in the flesh through thee, O Mother of God.

Kontakion, in Tone II: Spec. Mel.: "Of thy blood ...":

Planting Orthodox doctrines, thou didst cut down the thorns of heresy, increasing the seed of the Faith with the rain of the Spirit, O venerable one; wherefore, we hymn thee, O Athanasius.

Ikos: Pouring forth the torrents of the divine teaching of thy discourses upon the world, thou gavest drink to the souls of the faithful, O Athanasius, and didst drown the proponents of heresy like Egyptians of old, giving us the divinely inscribed law of Orthodoxy, that we may worship the Trinity in one Godhead. Therewith hast thou preserved us, delivering us from the invisible foe; wherefore, we hymn thee, O Athanasius.

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the children, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Having preached in Orthodox manner that the Word, the only-begotten Son, is equally worshiped and equally enthroned with the Father, O father, namesake of immortality, thou didst likewise teach that He is equally enthroned and consubstantial with the Spirit.

The father of ungodliness, seeing thee to be a sacred teacher and preacher of the three-Sunned Light, who proclaimed the Orthodox Faith even unto the ends of the earth, raised up persecutions against thee.

The countless tribulations thou didst endure when contending for piety, O blessed one, were like radiant crowns; for thou wast as adamant to those who beat thee, and like a magnet didst thou draw all to thee.

Strange and alien dogmas didst thou drive from the Church of Christ, theologizing concerning the hypostases of the Trinity and the unity of the Godhead, whom thou didst hymn, chanting: Blessed is the God of our fathers!

Theotokion: As thou alone art the one who, without knowing wedlock, gavest birth in time to the Timeless One, the Word Who before was incorporeal, O Virgin, we chant to Him together, crying: Blessed is the God of our fathers!

ODE VIII

Irmos: Madly did the Chaldean heat the furnace sevenfold for the pious ones; but, seeing them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

O Athanasius, right glorious adornment of hierarchs, pillar of light, foundation of the Church, champion of the Trinity, golden clarion of theology, famed recorder of the laws of the monastic life, thou dost celebrate with us, bringing priests to perfection and leading the faithful to Christ forever.

Thou wast truly the namesake of immortality, for in thy discourse thou didst transcend active things; and overcoming tangible things in thy discourse and through the fame of thy life, in both thou didst pass all bounds. Wherefore, shining forth with immutable virtue, thou hast acquired an immortal memory forever.

O God-pleasing initiate of the mysteries of heaven, thou didst show forth a most splendid episcopacy in thy valiant sufferings: thou didst dispel falsehood by thy frequent banishment for the Trinity, Whom preaching thou dost cry: Worship the Father, bless the Son, and hymn the Spirit for all ages!

Theotokion: **T**hou wast a vessel of the never-waning Light, O all-pure one, for He hath been a light to those in darkness and shadow, illumining all things with the grace of divine knowledge. Him do we unceasingly hymn, O ye faithful, for all ages.

ODE IX

Irmos: **H**eaven was filled with awe, and the ends of the earth were amazed, that God appeared to men in the flesh, and that thy womb became more spacious than the heavens. Wherefore, we, the ranks of angels and men, magnify thee, the Theotokos.

Thou didst shine forth like lightning, O father, and thy sound poured forth like thunder on all upon whom the sun doth look; for thou didst receive true inspiration from the heavens above. Wherefore, let not the grave cause thy memory to be extinguished, O Athanasius.

Illumined now most brightly with the thrice radiant light of the threefold Sun, like a mirror dost thou reveal effulgence to those who hymn thee, shining from on high like the sun, O blessed one, do that which we beseech of thee, whether it be great or insignificant.

Chanting, we entreat thee earnestly: pray thou for the Church, that through the Cross victories may be granted to Orthodox Christians, strength given to the Orthodox Faith against the heresies of the enemy, salvation to us, and peace to the world on the day of thy commemoration, O Athanasius.

Theotokion: **O** intercessor for all Christians, all-immaculate Virgin Mother of God, in that thou art merciful deliver from tribulations and perils thine oppressed servants who have suffered the wounds of cruel scourgings, and heal thou those on whom painful stripes have been inflicted.

Exapostilarion: Spec. Mel.: "O Light immutable ...":

Thou wast shown to be a river of golden flow, giving drink to all with the waters of thy teachings, O servant of the Trinity, adornment of hierarchs; for by thy doctrines, O Athanasius, thou didst destroy the teaching of Arius.

Glory ..., another Exapostilarion: Spec. Mel.: "The heaven with stars ...":

In laudation let us hymn the great Athanasius, the glory of hierarchs, offspring of Egypt and adornment of immortality, as the one who cast down Arius and the helper of the faithful.

Now & ever ..., Exapostilarion from the Pentecostarion.

On the Praises, 4 stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

By thy fiery teachings * is all the tinder of heresy * utterly consumed, O all-glorious one; * and by the abyss of thine understandings * is the wicked army of the unruly drowned, * O venerable Athanasius. * And the Church of the faithful * is adorned every day * by thy doctrines, O blessed one, * and doth honor thee, crying aloud. (Twice)

With the staff of thy teachings * thou didst drive the spiritual wolves * from the Church of Christ, O all-wise one, * and thou hast defended it round about * with the confirmations of thy words, * and hast presented it to Christ unshaken and unshakable. * Pray thou to Him, * that those who celebrate * thy most honored memory with faith * may be delivered from corruption and misfortunes.

With the splendors of thy divine discourses, O venerable one, * is the whole Church adorned: * it is piously bedecked * with comely beauties * and doth honor, as is meet, * thy most festive memory, O Athanasius, * thou glory of priests, * radiant and great preacher of piety, * and champion of the Trinity.

Glory ..., the composition of Patriarch Germanus, in the same tone:

The great and true clarion of the Church, the much-suffering Athanasius, today doth splendidly summon the whole world to goodly praise. O all ye faithful, let us go forth to greet the festival of the good shepherd, honoring his sacred labors with hymns, that, through his supplications, we may receive from Christ God great mercy.

Now & ever ..., Doxasticon from the Pentecostarion.

At the Aposticha, stichera from the Pentecostarion; and Glory ..., in Tone III:

In sanctity let us praise Athanasius, the great adornment of hierarchs, the invincible intercessor; for, having mown down the hordes of heresies with the power of the all-holy Spirit, he raised up trophies to Orthodoxy throughout all the world, piously bringing together the mystery of the Trinity through the character of Its Persons, and uniting them into One, without confusion, through Their identical essence. And, theologizing like one of the cherubim, he ever prayeth for our souls.

Now & ever ..., Doxasticon from the Pentecostarion.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed Ode of the canon from the Pentecostarion, and 4 from Ode III of the canon of the saint.

Having purified thy soul and body of all defilement, O Athanasius, thou wast shown to be worthy of God; wherefore, the fullness of the Trinity rested within thee, O initiate of the sacred mysteries of God, who art most rich.

As thou didst desire, the grace of the Comforter, finding thy soul cleansed of the passions, manifestly showed forth its actions therein, O father, and set thee before the world as an all-radiant lamp.

To hierarchs thou hast shown thyself to be a rule of hierarchy and a pattern of the active life; and thy lucid discourse was shown to be a model of vision, and doctrine to be the limit of thy theology, O all-wise one.

Theotokion: **T**hou wast shown to be more exalted than the cherubim and the seraphim, O Theotokos; for thou alone didst receive the infinite God in thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Troparion, in Tone III:

Thou wast a pillar of Orthodoxy, strengthening the Church with divine dogmas, O sacred hierarch Athanasius; for preaching the Son as consubstantial with the Father, thou didst put Arius to shame. O venerable father, entreat Christ God, that He grant us great mercy.

Kontakion, in Tone II:

Planting Orthodox doctrines, thou didst cut down the thorns of heresy, increasing the seed of the Faith with the rain of the Spirit, O venerable one; wherefore, we hymn thee, O Athanasius.

Prokimenon, in Tone VII: 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, § 318 [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: for this he did once, when he offered up himself. For the law maketh men high priests which 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: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO MATTHEW, §11 [5: 14-19]

The Lord said to His disciples: Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

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

THE 2nd DAY OF THE MONTH OF MAY

COMMEMORATION OF THE HOLY & RIGHT-BELIEVING KING BORIS, EQUAL OF THE APOSTLES, ENLIGHTENER OF THE BULGARIANS, WHO WAS GIVEN THE NAME MICHAEL IN HOLY BAPTISM

Note: If the superior elect to serve a vigil to this saint, we chant the stichera for Saint Athanasius the Great, Patriarch of Alexandria, at Little Vespers.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon. On "Lord, I have cried ...", 8 stichera: 4 from the Pentecostarion, and 4 of the saint, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

With the threat of the Dread Judgment, O Lord, Thou didst frighten Boris, great among kings; therefore, he spurned the idols and ceased worshipping them, and cast himself and his people at Thy feet. Wherefore, we glorify Thy loving dispensation, O almighty Jesus, Thou Savior of our souls. (Twice)

Having instructed Boris through his sister and the mother of Constantine, O Lord, in that Thou art good and the Abyss of wisdom: Thou gavest him spiritual food of which to partake instead of the darkness of the idols and bitter sweetness of sin. Wherefore, we glorify Thy loving dispensation, O almighty Jesus, Thou Savior of our souls.

After his baptism, O Lord, Thou didst send to King Boris, like seeds upon the ploughed earth, Slavic teachers of the Faith, who enlightened the people and established them in Orthodox piety. Wherefore, we glorify Thy loving dispensation, O almighty Jesus, Thou Savior of our souls.

Glory ..., in Tone VI:

O right-believing King Boris, having searched for the righteousness of God, bestowed alms upon the poor and shone forth in deeds equal to those of the apostles, thou didst obtain the grace to eat of the tree of life; and having tasted thereof, thou wast filled with the Spirit, and hast received life everlasting and heavenly glory. Wherefore, pray thou to Christ our God, that He confirm thy people in Orthodoxy and save our souls.

Now & ever ..., from the Pentecostarion.

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE THIRD BOOK OF KINGS

Solomon stood up in front of the altar before all the congregation of Israel; and he spread out his hands toward heaven: and he said: "O Lord God of Israel, there is no God like Thee in heaven above and on the earth beneath. If the heaven and the

heaven of heavens will not suffice Thee, how much less even this house which I have built to Thy name? Yet, O Lord God of Israel, Thou shalt look upon my petition, to hear the prayer which Thy servant doth pray to Thee in Thy presence this day, that Thine eyes may be open to this house day and night, even toward the place of which Thou didst say: 'My name shall be there, to hear the prayer which My servant prayeth at this place day and night.' And Thou shalt hearken unto the prayer of Thy servant, and of Thy people Israel, which they shall pray toward this place; and Thou shalt hear in Thy dwelling-place in heaven, and Thou shalt do and be gracious."

A READING FROM THE PROPHECY OF ISAIAH

Let my soul rejoice in the Lord; for He hath clothed me with the robe of salvation, and the garment of joy: He hath put a crown on me as on a bridegroom, and adorned me with ornaments as a bride. And as the earth putting forth her flowers, and as a garden its seed, so shall the Lord, even the Lord, cause righteousness to spring forth, and exultation before all nations. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as light, and My salvation burn as a torch. And the gentiles shall see thy righteousness, and kings thy glory: and one shall call thee by a new name, which the Lord shall name. And thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God. And thou shalt no more be called Forsaken; and thy land shall no more be called Desert: for thou shalt be called My Pleasure, and the land Inhabited: for the Lord hath taken pleasure in thee, and thy land shall be inhabited. And as a young man liveth with a virgin, so shall thy sons dwell in thee: and it shall come to pass that as a bridegroom will rejoice over a bride, so will the Lord rejoice over thee.

A READING FROM THE PROPHECY OF ISAIAH

Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. Behold, darkness shall cover the earth, and there shall be gross darkness on the nations: but the Lord shall appear upon thee, and His glory shall be seen upon thee. And kings shall walk in thy light, and nations in thy brightness. Lift up thine eyes round about, and behold thy children gathered: all thy sons have come from afar, and thy daughters shall be borne on men's shoulders. Then shalt thou see, and fear, and be amazed in thine heart; for the wealth of the sea shall come round to thee, and of nations and peoples; and herds of camels shall come to thee, and the camels of Madiam and Ginja shall cover thee: all from Saba shall come bearing gold, and shall bring frankincense, and they shall publish the salvation of the Lord. And all the flocks of Kedar shall be gathered, and the rams of Nab moth shall come; and acceptable sacrifices shall be offered on My altar, and My house of prayer shall be glorified. Who are these that fly as clouds, and as doves with young ones to Me? The isles have waited for Me, and the ships of Tharsis among the first, to bring thy children from afar, and their silver and their gold with them, and that for

the sake of the holy name of the Lord, and because the Holy One of Israel is glorified. And strangers shall build thy walls, and their kings shall wait upon thee: for by reason of My wrath I smote thee, and by reason of mercy I loved thee. And thy gates shall be opened continually; they shall not be shut day nor night; to bring in to thee the power of the gentiles, and their kings as captives. For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate. And the glory of Lebanon shall come to thee, with the cypress, and pine, and cedar together, to glorify my holy place. And the sons of those who afflicted thee, and of those who provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy One of Israel. Because thou hast become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations. And thou shalt suck the milk of the gentiles, and shalt eat the wealth of kings: and shalt know that I am the Lord Who saveth and delivereth thee, the Holy One of Israel.

At Litia, these stichera:

In Tone II: Abraham, the friend of God, raised his hand against his only-begotten son, to slay him as a wholeburnt offering to God; and for the sake of the Faith of God the right-believing Boris did not spare his first-born son, who in his foolishness blasphemed against Christ. Wherefore, he offered as a sacrifice the Orthodox piety of his whole nation and the repentance of his heart with contrition; and the Lord accepted them as a right-acceptable sweet savor, and exalted him as one chosen from among His people.

In Tone IV: Constantine, great among emperors, vanquished the tyrant by the power of the Cross, and therefore came to love the Christian Faith. And thou, O right-believing King Boris, having made thy heart steadfast in the love of Christ, didst by the power of the Cross crush the audacious revolt of the pagan nobles against the all-pure Faith of God. Wherefore, calling thee blessed, we earnestly pray: By thy supplications preserve thy native land and thy people from the assaults of the enemy.

Glory..., in Tone V:

Having united thyself to the King of kings through baptism, O right-believing King Boris, and led thy people to Him, thou didst grow into a perfect man through piety, and in the measure of thy growth becamest an equal of the apostles; for, receiving the Slavic teachers of the word of God into thy land, thou didst establish Orthodoxy unshakably in the land of Bulgaria; and when thy soul still thirsted for the living God, thou didst set aside the scepter of thy kingship, didst make thine abode in the wilderness, and didst live in holiness and righteousness. And when thou didst reach the end of thine earthly life, having passed over into everlasting bliss thou dost never forget thy people, praying unceasingly to the Lord for the salvation of our souls.

Now & ever ..., from the Pentecostarion:

At the Aposticha, these stichera, in Tone II: Spec. Mel.: "When from the Tree ...":

When God desired to lead the Slavic people up out of the darkness of the madness of idolatry into the light of salvation, He chose thee as His crowned apostle, and set thy heart alight with the fire of His love, that, like a deer running to a spring of living water, thou mightest hasten and, having drunk of the water of baptism, become the saving cause of enlightenment for all thy people.

Stichos: I have raised up one chosen out of My people; I have found David my servant

When the grace of Christ was poured out upon thee, and the Faith of the kingdom grew exceedingly within thee like leaven, and the love of God had made thy whole soul captive, then, though by day thou didst conduct the affairs of the kingdom arrayed in a purple robe, in the hours of the night thou didst patiently endure thirst, and prostrate before the Lord, clad in a hairshirt, in repentance thou didst send up supplications for thyself and thy people.

Stichos: Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than thy fellows.

When God desired to transform thee from a crowned apostle into a monk through a change of ministry, He brought upon thee a grievous illness, and by the fear of death instructed thee to set aside thy kingship and take the monastic tonsure; and, delighting in fasting and prayer, and assisting the seven disciples of the holy Cyril and Methodius in the copying of books, thou didst pass over to heaven, and hast poured forth miracles from thy relics.

Glory ..., in Tone II:

Receiving the name of the Archangel Michael at baptism, O right-believing King Boris, like thy namesake thou didst join battle against the ancient serpent, and, having vanquished him by the power of the Cross, thou didst free thy people from his tyranny; and having made thine abode in the wilderness, thou didst live like an angel; and when thou didst reach the end of thy life, thou didst dwell with the angels. Wherefore, as thou hast boldness before the Lord, we beseech thee: By thy supplications protect thy people and the Church from incursions of aliens!

Now & ever ..., from the Pentecostarion:

At the blessing of the loaves, the troparion of the saint, twice, in Tone VI:

Full of the fear of God, and enlightened by holy baptism, thou becamest a habitation of the Holy Spirit, O right-believing King Boris; and having established the Orthodox Faith in the land of Bulgaria, and set aside the scepter of kingship, thou madest thine abode in the wilderness, didst flourish in ascetic struggles, and found grace before the Lord. And now, standing before the throne of the Most High, pray thou, that He grant unto us who entreat thee salvation for our souls.

And the troparion from the Pentecostarion, once.

AT MATINS

On "God is the Lord ", the troparion of the saint, in Tone VI:

Full of the fear of God, and enlightened by holy baptism, thou becamest a habitation of the Holy Spirit, O right-believing King Boris; and having established the Orthodox Faith in the land of Bulgaria, and set aside the scepter of kingship, thou madest thine abode in the wilderness, didst flourish in ascetic struggles, and found grace before the Lord. And now, standing before the throne of the Most High, pray thou, that He grant unto us who entreat thee salvation for our souls. (Twice)

Glory ..., Now & ever ..., the troparion from the Pentecostarion.

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

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

Having received the confession of the divine Faith from the most illustrious Photius and been instructed in knowledge and action, thou dost raise us up to piety by thy bold supplications. O right-believing King Boris, entreat Christ God, that we be granted great mercy.

Glory ..., Now & ever ..., from the Pentecostarion.

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

Having received the name of an angel, thou didst live angelically in thy kingship and in the wilderness; wherefore, God raised thee up to be His excellent favorite, a peer of the apostles and fellow laborer with the venerable and the righteous; and for thy sake He moveth us to cry unto Him: Glory be to thee, O our God!

Glory ..., Now & ever ..., from the Pentecostarion.

Polyeleos, and this magnification: We magnify thee, O holy King Boris, equal of the apostles, and we honor the holy memory of thee who trampled the idols underfoot and hast enlightened the whole land of Bulgaria with holy baptism.

Selected Psalm verses:

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

B: The heavens shall confess Thy wonders, O Lord.

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

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having earnestly sought divine wisdom, thou didst find it within the gates of the Orthodox Church of Christ; wherefore, thou didst turn away from Rome, and didst receive the persecuted teachers of the pious tongue of Slavonic learning, and thou didst water the thirsty earth of thy people with the waters of everlasting life. O right-believing King Boris, entreat Christ God, that He establish us upon this unshakable foundation and grant remission of transgressions unto those who with love honor thy precious memory.

Glory ..., Now & ever ..., from the Pentecostarion.

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: I have raised up one chosen out of My people; I have found David my servant.

Stichos: Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than thy fellows.

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 35 [IN. 10: 1-9]

The Lord said to the Jews that came to Him: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then said Jesus unto them again: "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

After Psalm 50, we chant this sticheron, in Tone VI:

By thee was fulfilled the prophesy of thy kinsman, the martyred Prince Boyan of Enravota, that the Christian Faith would increase in the land of Bulgaria, that the sign of the Cross would be planted, and temples raised up to the true God, wherein honorable priests would offer up the sacrifice of praise and confession unto the life-creating Trinity. Wherefore, bearing witness to these things and giving thanks unto God, we now bless thee, O right-believing King Boris, as the chosen vessel of the judgments of God.

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and that of the saint, with 8 troparia, the acrostic whereof is: "Forsaking his kingship, Boris received the kingdom", 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!

Traveling the royal path with thy people, straight from the Egypt of idolatry -to the Red Sea of baptism, in thanksgiving thou didst chant with faith to our Deliverer and God.

Even though the pharaonic opposition of the pagan nobles sought to hinder thy path and turn it back to bondage to the demons instead of freedom in Christ, yet thou, going on to victory, didst chant unto our Deliverer and God.

With steadfast understanding thou didst hasten to the new law of piety given by God, O holy king, like Abraham slaying all the ungodly, and chanting with compunction unto our Deliverer and God.

Theotokion: **I**n the unburnt bush the great Moses foresaw our liberation through thy birthgiving, O pure one. Instruct us, who have been delivered, that we chant with joy unceasingly to our Deliverer and God.

Katavasia from the Pentecostarion.

ODE III

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Thou didst take the firm rock of the Faith as thy foundation; wherefore, by their uprising the gates of hell could not shake thy heart, which was made steadfast in the Lord, and thy horn was uplifted against thine enemies.

Those who raised their voices against God have fallen, but thou, having achieved the victory with God-pleasing humility and by the power of the Cross, wast exalted as the father of thy whole nation and a child of the heavenly Father.

Desiring the good things promised to those who love God, thou didst consider all things as but dung; and thou didst undertake the great struggle of a peer of the apostles, contending against all the passions until, having finally won the victory, thou didst please God.

Theotokion: **T**he abundance of the grace of God was poured forth upon the human race through thy strange birthgiving, O all-pure one; for He Who was born of thee dragged down the prince of this world into hell and freed us from his authority.

Kontakion & Ikos from the Pentecostarion. Sedalion of the saint, in Tone II:

Spec. Mel.: "The portals of lovingkindness ...":

The lovingkindness of the compassion of God was poured forth upon the land of Bulgaria through baptism, like rain upon the fleece, and it shall not depart until it hath watered all. Wherefore, the seeds of the kingdom have put forth shoots and produced a harvest for the granaries of the Most High when, like a father leading his children, the right-believing King Boris had himself and his people baptized.

Glory ..., Now & ever ..., from the Pentecostarion.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Having heard report of the Lord Who calleth all to salvation, thou didst take up the yoke of Christ, accepting baptism with sincere conviction; and while during the day thou didst with piety conduct the affairs of the kingdom arrayed in a purple robe, at night thou didst pray to God clad in a hairshirt.

Thy virtue went forth into all the land of Bulgaria and raised thee up as a model for all thy people; wherefore, they lovingly submitted to thine authority, not only out of fear, but in full conscience.

Where the sin of ungodliness is rife, there doth grace abound, according to the words of the apostle; and after baptism thy God-fearing soul shone forth with the light of the Christ our God, the Sun of righteousness Who hath come from Theman.

Theotokion: **W**hen the time of God's good will arrived, O all-pure one, thou didst receive from the archangel the joyous announcement that through thee God desired to be born: a Light unto the nations and the Glory of Israel.

ODE V

Irmos: **W**aking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

Fulfilling all things needful, that the light of God's commandments might shine forth upon thy newly baptized people, thou didst receive into thy land the Slavic teachers and didst show them thy favor, aiding them in their apostolic task.

Sending Clement and Nahum to Okhrid, having John the exarch in Preslav with Constantine, and Theodore Dukas, and Khrabr, thou didst flourish in discourse like a palm-tree, and like a cedar of Lebanon didst thou increase.

When thou didst richly adorn the souls of thy people with Slavic books, giving the grace of the Word as drink unto those who thirsted, they who dwelt in the land of Bulgaria learned righteousness, and the ungodliness of the idols finally ceased.

Theotokion: **T**hrough thee did fire devour the adversaries, O all-pure one, for thou gavest birth to Christ Who alone is our Savior, Who hath freed us from slavery and by His death granted us life.

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!

Having forsaken benighted Rome, thou didst turn toward the East of most radiant Orthodoxy; and accepting the instruction of the holy Patriarch Photius, thou didst learn how it behooveth man to dwell in the house of God.

Desiring to establish the legitimacy of the Church of Bulgaria, thou didst turn to the Council of Constantinople; and having received an archbishop from them, thou didst lay a firm foundation of autocephaly forever.

The Lord hath truly made this day whereon thou didst most beautifully finish all thy works, O right-believing King Boris; wherefore, it is meet that we rejoice in the Lord, celebrating thy memory.

Theotokion: O Queen of heaven, all-holy Virgin, as thou hast great boldness before thy Son, by thine intercession free us from the beasts of the nethermost parts, and save us, as God saved the Prophet Jonah.

Kontakion of the saint, in Tone VIII:

Spec. Mel.: "To thee, the champion leader ...":

O chosen leader of God Most High, Who by the power of the Cross triumphed over the uprising of darkness and planted piety in thy land, as thou hast boldness before the Lord, by thy supplications preserve thy posterity, that we may cry to thee: Rejoice, O King Boris, equal of the apostles, baptizer of the land of Bulgaria!

Ikos: While the Sun of righteousness shone forth in Bethlehem and the most radiant dawn broke upon the earth, the people of Bulgaria, like the laborers of Christ's parable, sat in the darkness of the shadow of death, bereft of the works of salvation; yet in the mercy of His providence the Lord found them at the ninth hour, and chose King Boris to be His overseer. By him He brought them to the vineyard of His Church through the gate of baptism, and He granted them recompense equal with those who had labored before them. Wherefore, thanking God, we cry aloud unto His favored one: Rejoice, O King Boris, equal of the apostles, baptizer of the land of Bulgaria!

ODE VII

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Planting the Faith like an apostle, thou didst erect temples to the true God in thy land, where honored priests could preach and celebrate the mysteries for those who cry: Blessed art Thou, O Lord God, forever!

Great joy did God give thee when the relics of fifty holy martyrs were unearthed in Tiberiopolis, and miracles were worked; and they were borne unto Bregalnitsa, unto all the people who cry: Blessed art Thou, O Lord God, forever!

Seeing the fulfillment of thy desires, in that piety was planted by thy labors, the Church was adorned with the assembly of an independent hierarchy, and the Slavonic language was sanctified by the divine services, thou didst most fervently give thanks unto God, crying: Blessed art Thou, O Lord God, forever!

Theotokion: Deprive us not of thy mercy, O Theotokos, for the sake of King Boris who was beloved of thee, and who glorified thy Son and thee among the Bulgarians, who cry: Blessed art Thou, O Lord God, forever!

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children bless; ye priests hymn; ye people, exalt Him supremely for all ages!

When thou didst fall into a grievous illness, thy heart burned to please God the better, and thou didst renounce thy kingship; and, having been clad in the monastic habit, with unceasing prayer thou didst exalt Christ supremely forever.

Having raised up a monastery to the great-martyr Panteleimon, thou madest thine abode therein, and aiding the seven disciples of the holy Cyril and Methodius, with the others thou didst tirelessly labor in copying books, exalting Christ forever.

The all-glorious Lord granted thee progress of spirit, and thou becamest a model of the Christian struggle, instructing thy people by thine action rather than by word alone, and exalting Christ forever.

Theotokion: O all-radiant cloud who bedewest the fire and coolest the flame, bedew me with grace and cool me who am burning with sin, that with thanksgiving I may exalt thy Son forever.

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Having guided thy people along the path of salvation and finished thy work, thou didst receive a blessed end for thine earthly life; and having passed over to the kingdom of heaven, thou prayest unceasingly for us all.

We bless thee, the equal of the apostles for the land of Bulgaria, who by holy baptism and the Slavonic language led thy people to the light of the Christian Faith, and prayest unceasingly for us all.

We have glorified thee with human discourse, though thou art worthy of angelic praises; yet, condescending, accept the love of our hearts, and be for us a mediator before the Lord, praying unceasingly for us all.

Theotokion: O Bride of God, chosen from among all generations, bring low the mighty in the pride of their hearts and exalt the humble, fill the hungry with all manner of good things and send the rich empty away; for thou art able to accomplish all things whatsoever thou desirest, O thou who art most hymned.

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

O brethren, with hymns let us all honor the right-believing Boris, the apostle who is our kinsman, who hath united us to God through baptism and instructed us in Orthodoxy, and who hath wrought for us the way of salvation, which he himself traveled; and thereby he leadeth all of us, the faithful, up to the kingdom of heaven.

Glory ..., Now & ever ..., from the Pentecostarion.

On the Praises, 6 stichera: 3 from the Pentecostarion, and 3 for the saint, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O right-believing King Boris, seeing that thy land of Bulgaria was like a goat amid the sheep of Christ, thou didst desire to bring about its rebirth. Wherefore, having illumined it with holy baptism, thou didst lead it into the pious company of the Christian peoples which surrounded it, and, having instructed it with the word .of the Gospel, thou didst lead them to the feet of Christ the Savior. Him do thou beseech, that He save and enlighten our souls.

O right-believing King Boris, heeding the admonition of Paul, who said: In the Church I would rather speak five words with mine understanding, that others listening may benefit!, thou didst diligently seek and find teachers for thy people; and bringing them to thee with all honor, thou didst entrust to them the labor of the apostolate of Christ the Savior. Him do thou beseech, that He save and enlighten our souls.

O right-believing King Boris, having experienced the vanity of the world like Solomon, and set aside the scepter of thy kingdom, thou didst receive the monastic habit and, struggling ascetically in the wilderness of Preslav, didst flourish in holiness and righteousness, for which cause thou didst pass over into eternal bliss. In the miracles wrought by thy relics thou hast glorified Christ, Whom do thou beseech, that He save and enlighten our souls.

Glory ..., in Tone VIII:

Come, ye multitudes of Bulgaria, and, assembling today, with chanted praises let us bless the right-believing King Boris, saying: Rejoice, O thou who by thine apostolic labor didst bring thy people to Christ and use thine earthly kingdom to win that of heaven! Rejoice, thou who didst advance the preaching of the word of God which could be understood, and like the preeminent Peter preferred the stillness of Tabor to a kingdom! Rejoice, O King Boris, equal of the apostles, who from earthly glory passed directly to that of heaven, praying unceasingly for us, that our souls be saved!

Now & ever ..., from the Pentecostarion.

Great Doxology & troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode of the canon from the Pentecostarion, and 4 from Ode VI of the canon of the saint.

Thou didst take the firm rock of the Faith as thy foundation; wherefore, by their uprising the gates of hell could not shake thy heart, which was made steadfast in the Lord, and thy horn was uplifted against thine enemies. *(Twice)*

Those who raised their voices against God have fallen, but thou, having achieved the victory with God-pleasing humility and by the power of the Cross, wast exalted as the father of thy whole nation and a child of the heavenly Father.

Desiring the good things promised to those who love God, thou didst consider all things as but dung; and thou didst undertake the great struggle of a peer of the apostles, contending against all the passions until, having finally won the victory, thou didst please God.

Having forsaken benighted Rome, thou didst turn toward the East of most radiant Orthodoxy; and accepting the instruction of the holy Patriarch Photius, thou didst learn how it behooveth man to dwell in the house of God.

Desiring to establish the legitimacy of the Church of Bulgaria, thou didst turn to the Council of Constantinople; and having received an archbishop from them, thou didst lay a firm foundation of autocephaly forever.

The Lord hath truly made this day whereon thou didst most beautifully finish all thy works, O right-believing King Boris; wherefore, it is meet that we rejoice in the Lord, celebrating thy memory.

Theotokion: O Queen of heaven, all-holy Virgin, as thou hast great boldness before thy Son, by thine intercession free us from the beasts of the nethermost parts, and save us, as God saved the Prophet Jonah.

Troparion of the saint, in Tone VI:

Full of the fear of God, and enlightened by holy baptism, thou becomest a habitation of the Holy Spirit, O right-believing King Boris; and having established the Orthodox Faith in the land of Bulgaria, and set aside the scepter of kingship, thou madest thine abode in the wilderness, didst flourish in ascetic struggles, and found grace before the Lord. And now, standing before the throne of the Most High, pray thou, that He grant unto us who entreat thee salvation for our souls.

Kontakion of the saint, in Tone VIII:

O chosen leader of God Most High, Who by the power of the Cross triumphed over the uprising of darkness and planted piety in thy land, as thou hast boldness before the Lord, by thy supplications preserve thy posterity, that we may cry to thee: Rejoice, O King Boris, equal of the apostles, baptizer of the land of Bulgaria!

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

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

THE ACTS OF THE APOSTLES, §49 [ACTS 26: 1-5, 12-20]

In those days, Agrippa said to Paul: "Thou art permitted to speak for thyself." Then Paul stretched forth the hand, and answered for himself: "I think myself happy, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews who knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and those who journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue: 'Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.' And I said: 'Who art thou, Lord?' And He said: 'I am Jesus Whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among those who are sanctified 'by faith that is in Me,' Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the gentiles, that they should repent and turn to God, and do works meet for repentance."

Alleluia, in Tone I: I have raised up one chosen out of My people; I have found David My servant.

Stichos: O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly.

GOSPEL ACCORDING TO JOHN, § 35 (MIDPOINT) [JN. 10: 1-9]

The Lord said to the Jews who came to Him: "Verily, verily, I say unto you: He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a

stranger will they not follow, but will flee from him: for they know not the voice of strangers." This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Then said Jesus unto them again, "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

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

THE 3rd DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY MARTYRS TIMOTHY & MAURA
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Assembling, all ye who love the martyrs, * let us together praise with faith today * Maura and Timothy, * valiant among the martyrs, * who suffered mightily * and slew the adversary, * who loved Christ * and hated the world, * the worthy inhabitants of the noetic Sion.

O Timothy, thou didst undergo * the binding of thy body, * the plucking out of thine eyes, * the driving of spikes into thine ears, * and being weighed down with a heavy stone; * and thou didst cast down the enemy, * being borne up to divine glory, O glorious one. * Wherefore, assembling with faith, we praise thee with supplication, * O glory and boast of martyrs.

With radiant effulgence * thou didst cast the enemy into darkness, * suffering in purity, O glorious Maura; * for thou didst endure trampling by horses, * the cutting off of thy fingers, * being burned with torches * and crucifixion for a time, * and hast passed over to divine rest, * where the choir of the martyrs ever rejoiceth.

Glory ..., Now & ever ..., Doxasticon from the Pentecostarion.

Troparion, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for possessed of Thy might, they set at nought the tyrants and crushed the feeble audacity of the demons. By their supplications save thou our souls.

AT MATINS

Canon of the martyrs, the acrostic whereof is: "I honor the pangs of Timothy and Maura", the composition of Joseph, in Tone VI:

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

O ye sacred people, in sanctity let us honor the sacred and honored festival of the sacred athletes, that we may be delivered from misfortunes by their entreaties.

Striving, that they might receive from Christ crowns of sacred victory, the valiant martyrs manifestly chose to die rather than live; wherefore, they have received glory.

Undaunted by the pain of the flesh and unafraid of either the tortures or the fire of the persecutors, O martyred athletes, ye manfully proclaimed Christ before the tribunal.

Theotokion: The transcendent Word, receiving human essence from thy pure blood, O pure one, hath deified us and delivered us from corruption; wherefore, we, the faithful, ever glorify thee.

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Opening the books of God to the people in sacred manner, and enlightening their hearts, O Timothy, warrior of Christ, rejoicing, thou didst enter upon honored martyrdom.

Setting thy soul afire with divine desire, O martyr, thou didst patiently approach the fire of tortures; wherefore, the divine dew of Christ cooled thee, O blessed one.

Thy mind enlightened by thy gaze directed toward God, thou didst not feel the touch of the cruelly heated iron implements, O glorious martyr Timothy.

Theotokion: Though He is dispassionate by nature, thy Son, O pure Virgin, received flesh of thy pure blood, and by His suffering on the Cross hath delivered me from the passions.

Kontakion of the martyrs, in Tone IV: Spec. Mel.: "Having been lifted up ...":

Having endured multifarious wounds and received crowns from God, pray ye to the Lord in behalf of us who celebrate your most sacred memory, O Timothy all-great and all-glorious Maura, that He grant peace to our city and people; for He is the confirmation of the faithful.

Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

Worshiping God, the wise Timothy and the glorious Maura cast falsehood into darkness; and having endured martyrdom, they have been enlightened beyond the rays of the sun, and have become concelebrants with the angels. Yea, we glorify them with faith.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Having desired great glory, ye were vouchsafed it, becoming children of the divine Light, O great martyrs of Christ, ye peers of the angels.

Joining the ranks of the saints, and having thine ears attuned to the divine laws, O glorious Timothy, thou didst mightily endure the deprivation of thy hearing.

Having uplifted thee upon a tree, the vain-minded weighted thy head down with a stone, O glorious Timothy; yet Christ strengthened thee who art adorned with divine suffering.

Ye truly spurned those who ran the course of inconstancy, O blessed ones, and gave yourselves over to pangs; wherefore, ye have received the good things prepared from of old.

Theotokion: O divinely joyous and pure one, thou abode of purity, dwelling-place of the Master of all and fulfillment of all the prophets: have pity on those who hymn thee.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

O divinely blessed Maura, thou didst listen lovingly to the luminous discourses of thy spouse, and, rejecting the darkness of evil, becamest light through martyrdom.

Arming thyself with the divine Spirit, O honored Maura, rejoicing, thou didst go forth to do battle with the deceiver; and having vanquished him, thou hast received crowns of victory, O martyr.

The honored Maura, confessing Thee alone, O Jesus, as the Lord Who fashioned man with Thy hands, had her fingers severed, manfully enduring unjust torture.

Theotokion: Still thou the tempest of my thoughts, the uprisings of my passions and the turmoil of perils, O divinely joyous Virgin, and save me who hymn thy mighty works.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Equipped with the Cross as mast and sail, O holy martyrs, with faith ye safely traversed the deep of perils and have come to rest in the havens of God.

Having heated a brazen cauldron, the ungodly cast thee into it as thou confessed Christ, O Maura; but thou didst remain unharmed, and they found that thou hadst been cooled by the dew of the Spirit.

Bound, O martyrs, ye manfully loosed all the bonds of the enemy, and, putting off the flesh, ye have utterly bound your souls to Christ with love, O ever all-memorable ones.

Theotokion: O most good Mistress who gavest birth in the flesh to the all-good God, bless thou my heart, which hath been afflicted with the passions, that I may magnify thee with faith and love.

Kontakion & Ikos from the Pentecostarion.

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldeans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Burned allover with torches, the all-glorious Maura did not feel the pain, bearing the fire of the love of Christ in her heart and crying out to Him with fervor: Blessed art Thou, O God of our fathers!

Shaking the slumber of evil from thine eyes, O Timothy, thou didst endure the blinding of thine eyes, gazing upon Christ with the eyes of thy heart, and chanting: Blessed art Thou, O God of our fathers!

Having disdained things below, the divine martyrs have inherited a dwelling-place on high. Let them be honored with sacred hymns, that they may chant unceasingly with us: Blessed art Thou, O God of our fathers!

Theotokion: O all-hymned Virgin who gavest birth to the all-hymned God, those who hymn thee do thou show forth as partakers of light, and by thy supplications deliver them from Gehenna and fire, and from all the malice of the enemy.

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst Consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou desirest. Thee do we exalt supremely for all ages!

Keeping the laws of the Almighty, O valiant martyrs and heirs of Christ, ye did not submit to the dominion of the iniquitous, nor did ye offer worship to the wicked demons.

Manifestly joined together in an excellent union, together ye took the easy yoke of the Lord upon your necks, O martyrs, and have been admitted to the flocks of the martyrs.

Having suffered for many days upon the tree of a cross, O all-lauded ones, ye portrayed the honored suffering of Him Who of His own will suffered for our sake. Him do we exalt supremely for all ages.

Stretched out, ye endured pangs and a most violent death, O holy ones; wherefore, ye have passed over to the life which is devoid of pain, hymning Christ for all ages.

Theotokion: **T**hou hast been adorned, O Virgin, having given birth to Christ the Lord Who is all-comely in beauty, Who illumineth the faithful with divine rays. Him do we exalt supremely for all ages.

ODE IX

Irmos: **I**t is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Ye have been vouchsafed to behold the glory of Him Who in His loving-kindness abased Himself, O all-lauded ones; for ye kept His laws and came to share in His sufferings. Wherefore, assembling, we piously honor you.

O wise ones, ye spent as many days nailed to your tree as in His loving-kindness Christ spent hours on His Cross. And confessing Him as the Ruler of all, ye surrendered your spirit into His hands.

The army of the angels and the blessed choir of the prophets, apostles, martyrs and the venerable assembled to witness your departure from -life, O martyrs; and the Master of all crowned you with wreaths of victory , in that He is all-good.

O valiant and wise athletes of Christ, beg ye remission of sins, correction of life and the avoidance of all evils for us who honor you with love and celebrate your honored festival.

Theotokion: **I**lluminate me with thy light, O Virgin who art divinely joyous among women, and deliver me from eternal fire, that I may magnify thee, and glorify thee, and hymn thy mighty works as is meet.

THE 3rd DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR VENERABLE FATHER THEODOSIUS, ABBOT OF THE
MONASTERY OF THE CAVES,
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

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

TTrue and blameless, * venerable and guileless, * and abstaining from every evil thing * wast thou known to be, O blessed one, * truly adorned with the virtues, and resplendent in piety. * Wherefore, we bless thee, * and, rejoicing, we celebrate today * thy holy and honored repose. (Twice)

With faith let us all bless and praise the great Theodosius, * who was blameless and most honorable, * a most lofty tower * un-toppled by the machinations of the enemy, * who was a favorite of Christ and His all-pure Mother, * and earnestly entreateth Him to save our souls from misfortunes.

Thou didst explain the monastic life, * shining forth like the sun from the land of Russia; * for, having protected thy body with abstinence, * by prayers and vigils thou didst mortify the movements of the passions. * Wherefore, we beseech thee, O all-blessed Theodosius: * Fail us not, * helping and visiting us, thy servants.

Glory ..., in Tone VI:

Come ye today in gladness, O company of the faithful! Come ye all-joyously to the honored church! Let us hymn the God-bearing fathers, let us clap our hands on the all-radiant memorial of those whom Christ our God hath glorified. Wherefore, with a joyful voice and a pure conscience let us cry aloud, saying: Rejoice, O earthly angel and heavenly man, O all-blessed Anthony, dweller with the venerable! Rejoice, golden-rayed star of the East, O father Theodosius, thou beacon and pastor of monastics! Rejoice, O our boast, ye helpers and joy of the whole world, who with the angels abide in the light of the Holy Trinity Who hath crowned ye all! Earnestly pray that God deliver from enemies visible and invisible, and from every misfortune, us who celebrate your most festive memorial with faith and love.

Now & ever ..., from the Pentecostarion.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

Thy feast hath been shown to be a dawn and a radiant mom, * illumining the hearts * of us who praise with faith * thine honored struggles, * O father Theodosius.

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

The day of salvation hath dawned, * the feast of gladness! * Let us hasten, O ye faithful, * having purified our souls, * to hymn the all-blessed Theodosius.

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

Having found Anthony on earth to be like the sun * resplendent with the virtues, * thou didst show thyself to be a most radiant star. * Remember to the Master those who hymn thee, * O venerable Theodosius.

Glory ..., Now & ever ..., Theotokion, in the same melody-

Rejoice, O Virgin, * who received the Joy of the world, * Christ, the Bestower of life, * Who hath assuaged the grief * of our first mother.

Troparion, in Tone VIII:

Exalted in virtue, having loved the monastic life from childhood, and valiantly attained thy desire, thou didst dwell within a cave; and having adorned thy life with asceticism and splendor, like one of the incorporeal beings thou didst abide in prayer, shining like a radiant beacon in the Russian land. O father Theodosius, entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., from the Pentecostarion.

AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 3 from the Pentecostarion, and 5 for the venerable one, in Tone V: Spec. Mel.: "O venerable father ...":

O venerable and God-bearing father Theodosius, * having struggled greatly through thy transitory life, through hymnody, fasting and vigils thou becamest a model for thy disciples. Wherefore, thou now joinest chorus with the incorporeal ones, unceasingly glorifying Christ, the Word of God Who is from God, the Deliverer Who bowed His head upon the Cross and hath delivered the human race from falsehood. Him do thou beseech, Him do thou entreat, O venerable one, that He grant peace and great mercy unto the world. (Twice)

O venerable and God-bearing father Theodosius, * thou wast truly vouchsafed a godly life, finding it through purity and ascetic endeavor; for having lived out thy life thou didst pass over to the true life, leaving all things behind, with the incorporeal ones unceasingly glorifying Christ Who ineffably received flesh from the Virgin, Who cast down Hades and raised up the dead from ages past. Him do thou beseech, Him do thou entreat, O venerable one, that He grant peace and great mercy unto the world. (Twice)

O venerable and God-bearing father Theodosius, in that thou didst love, thou didst find purity of soul; for the grace of the most Holy Spirit dwelt within thee like all-pure light, and, radiantly illumined by progress, unceasingly glorifying Christ, the one God in two essences, Who suffered in the flesh upon the Cross, yet remained dispassionate in His divinity, Him do thou beseech, Him do thou entreat, O venerable one, that He grant peace and great mercy unto the world.

Glory ..., in Tone VIII:

Come, let us all hasten to the divine memorial of our father Theodosius; for receiving his calling from on high when he was yet a child, by the priest he was given a name signifying the gift of God. Wherefore, having become a teacher of the Orthodox Faith for Christ-loving princes, the steadfast defense of noblemen, the kind-hearted father of orphans, the fervent aid of widows, the comfort of the sorrowful, the treasure of the poor, a ladder for the choir of monastics leading up to the heights of heaven, and a well-spring of ever-flowing waters for those who in simplicity have recourse unto him, he prayeth unceasingly, that our souls be saved.

Now & ever ..., from the Pentecostarion.

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete amour, and make the creature His weapon for the revenge of His enemies.

He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At the Litia, these stichera:

In Tone I: Come, ye who love the feasts of the Church, and, assembling today, let us piously celebrate the all-glorious and honored memory of the great father, the beacon of the whole world, and let us honor him gloriously, saying: Rejoice, O Theodosius, dweller with the venerable and the righteous! Rejoice, thou who brought together an all-radiant company of honorable fathers! Rejoice, faithful servant and

steward of the habitation of the Mother of God, whose excellent temple thou didst build unto the glory of God! And chanting therein, we beseech thee: Pray thou, that the Lord deliver us from all trials and misfortunes, and from the incursion of barbarians, and that He save our souls.

In Tone II: **O** disciple of the Master, divinely wise father Theodosius, harp struck by God, divinely eloquent mouth, warrior of the Spirit, good shepherd, boast of the venerable: thou didst seek after God and wast illumined by His divinely luminous effulgence; thou didst converse with God amid unceasing purification and radiance, and, having cleansed thy thoughts with springs of tears, thou wast shown to be a most brilliant and splendid pillar of fire. O most blessed boast of monks, glory of the fathers and servant of the Trinity: by thy mediation do thou now preserve us all.

O venerable father Theodosius, thou tookest pity upon those languishing in thirst amid burning heat, and as an excellent minister, emulating thy Master, thou didst divinely reward them, performing signs: thou didst increase their wine and didst fill their empty granaries with grain at thy command, and a vessel nearly empty thou didst cause to overflow with honey. Having learned things not revealed, thou didst adorn the Church, undergoing sufferings like a martyr. Thou didst grant multitudes of healings, and didst love the poor, showing pity to men in thy ways; and thou didst confine thy belly to bread and water, emulating the life of the incorporeal beings while yet in the flesh, for which sake we offer thee glory, praying: Forsake us not, preserving thy servants by thy supplications!

Two most radiant beacons shone forth in Russia: Anthony and Theodosius. For the one by the word of God loosed dew upon the earth, brought down fire from heaven, and manifestly proclaimed things to come, having received the grace of the Trinity. And the other loosed rain from heaven, denounced the prince for his hatred of his brethren and his unjust love of power, and beheld the Lord face to face; and was seen, like Elijah, suspended in the air above the monastery amid fiery light, lifting up his hands and making supplication unto God. And now, joining chorus with the angels, they pray for us, that with them we may be vouchsafed the true light, and that our souls may be saved.

Glory ..., in Tone VI:

Having preserved intact that which was created according to the image of God, and through fasting set thy mind as master over the pernicious passions, thou didst ascend, as far as thou wast able, to that which is in accordance with the likeness of God; for, manfully doing violence to thy nature, thou didst strive to subject that which is base to that which is higher, and to enslave the flesh to the spirit. Wherefore, thou hast been shown to be the paragon of monastics, a most excellent rule of virtue. And now, O Theodosius our father, the reflections having been abolished, in the heavens thou dost gaze in purity upon the Holy Trinity, praying directly for those who honor thee with faith and love.

Now & ever ..., from the Pentecostarion.

At the Aposticha, these stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O divinely wise father Theodosius, * having drawn closer to God in thought * from thy mother's womb, * thou didst care exceedingly for the almighty King, * offering Him the worthy fruits * of thy struggles, O venerable one, * adorned with wreaths of the virtues. * Wherefore, thou didst acquire the gift of good things, * O right wondrous one.

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

Thou wast an instructor of monastics * and the most radiant star of the Russian land, * shining miracles forth upon that whole country; * for God chose thee beforehand from thy youth, O father, * as a shepherd for His reason endowed sheep. * Wherefore, the choir of the venerable hath received thee; * with them pray, we beseech thee, * that He grant remission of sins unto thy flock.

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

Rejoice, O all-hymned Virgin, * who by a pillar of fire * indicated the field * where thou didst desire * that thy godly flock be pastured! * Theodosius straightway erected a church there, * adorned for thee and most wondrous; * and therein all of us, the faithful, celebrate thy dormition ; * O all-pure Theotokos, * standing round about the shrine of thy favored one.

Glory ..., in Tone VIII:

O Theodosius our father, we honor thee, the instructor of a multitude of monks, for we have truly learned to walk aright in thy steps. Blessed art thou who labored for Christ and denounced the power of the enemy, O converser with the angels, fellow-heir with the venerable and the righteous: with them pray thou to the Lord, that our souls find mercy.

Now & ever ..., from the Pentecostarion.

Troparion of the venerable one, twice, in Tone VIII:

Exalted in virtue, having loved the monastic life from childhood, and valiantly attained thy desire, thou didst dwell within a cave; and having adorned thy life with asceticism and splendor, like one of the incorporeal beings thou didst abide in prayer, shining like a radiant beacon in the Russian land. O father Theodosius, entreat Christ God, that our souls be saved.

And the troparion from the Pentecostarion, once.

AT MATINS

On "God is the Lord ...", the troparion from the Pentecostarion, twice;

Glory, that of the venerable one, in Tone VIII:

Exalted in virtue, having loved the monastic life from childhood, and valiantly attained thy desire, thou didst dwell within a cave; and having adorned thy life with asceticism and splendor, like one of the incorporeal beings thou didst abide in prayer, shining like a radiant beacon in the Russian land. O father Theodosius, entreat Christ God, that our souls be saved.

Now & ever ..., that of the Pentecostarion, once.

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

Spec. Mel.: "Go thou quickly before ...":

Thou didst follow the calling of thy Lord, forsaking the world and all the beauties of the world, O all-blessed Theodosius. Thou didst endure bodily affliction, diligently strengthening thyself in a cave, a grievous and narrow place, and didst manfully expel hordes of demons. Wherefore, with faith we ever praise thy memory with hymns. Twice

Glory ..., Now & ever ..., from the Pentecostarion.

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

Spec. Mel.: "Of the Wisdom ...":

Thou didst abundantly water thy soul with streams of tears, O wise father, and didst reap the most fertile grain of thy virtues; and as a shepherd of sheep, O venerable one, thou didst nurture them on the grass of abstinence. Wherefore, departing gloriously from this life, thou hast joined the choirs of the fathers, O Theodosius. For this cause we cry aloud unto thee: Entreat Christ God, that He grant remission of offenses unto those who with love honor thy holy memory. Twice

Glory ..., Now & ever ..., from the Pentecostarion.

Polyeleos, and this magnification: We bless thee, O venerable father Theodosius, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

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

B: He set my feet upon a rock, and He ordered my steps aright.

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

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Truly sanctified from thy mother's womb, O blessed Theodosius, thou didst live on the earth like an angel; for, having mortified the flesh, in the cave thou didst fittingly emulate the life of Anthony, and wast shown to be a favorite of the Trinity, O blessed one. Wherefore, to the zeal of thy godly life thou didst unite the choirs of monastics, O glorious one. O our God-bearing father, entreat Christ God, that He grant remission of offenses unto those who with love celebrate thy holy memory.
Twice

Glory ..., Now & ever ..., from the Pentecostarion.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: 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?

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 24 [IM. 6: 17-23]

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that 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."

After Psalm 50, this sticheron, in Tone VI:

Having mounted to heaven on the swift divine chariot of the virtues, thou didst reach the city in the highest through asceticism, ascending from earth to the all-beauteous Jerusalem on high, receiving the reward for thy pangs and struggles as is meet; and thou rejoicest with the ranks of heaven, O all-blessed one, becoming an heir to everlasting good things and an inhabitant of the kingdom. Pray thou to the Savior of all, O God-bearing Theodosius, that He grant peace to the world and save our souls.

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and 2 canons of the venerable one, with 4 troparia each.

ODE I

Canon I of the venerable one, in Tone VIII:

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

Having attained the God-pleasing struggle, O father Theodosius, thou wast shown to be a God-seer; wherefore, pray thou unto God Whom thou didst please, that He drive away the darkness of mine ignorance and inspire me with blessed discourse, that I may hymn thee.

From thy mother's womb thou didst cleave unto God, O venerable one, like the all-wise Paul and the Prophet Jeremiah of old; wherefore, divine grace through the lips of the servant of God gave thee thy name, O Theodosius.

Having obeyed the commandments of the Savior from thy youth, O wise one, and considered this life to be as nought, desiring to bear the Cross on thy shoulders thou didst spurn all earthly things, looking to the things of heaven, O Theodosius.

Theotokion: The Word of God Who became incarnate of thine all-pure womb, O all-holy Virgin, hath shone upon all the love of divine knowledge, and having ascended into the heavens, He hath vouchsafed celebration unto the choir of men and angels.

Canon II of the venerable one, in Tone VI-

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Illumined by the all-radiant beams of God, O father Theodosius, enlighten my mind by thy supplications, that I may hymn thy divine memory with splendor.

From thy youth thou didst offer thyself to the one God, from Whom thou didst receive the abundant grace of miracles; wherefore, thou becamest a source of incorruption for thy flock.

Thou wast shone forth unto us as a new Abraham, offering sacrifice unto God-the Lamb Who truly taketh away the sins of the whole world,-making the bread [for the liturgy] with thine own pure hands.

Theotokion: The Word of God Who existed before the morning-star hath revealed Himself to us as man, incarnate for our sake of the all-pure Virgin; and having issued forth from her, He preserved her free of harm.

Katavasia from the Pentecostarion.

ODE III

Canon I of the Venerable One

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love. O summit of desire, confirmation of the faithful. Who alone lovest mankind.

Thy divine and blessed soul enriched with the spiritual gifts of incorruption, O holy one, thou didst desire to behold the tomb of the Lord; yet thou wast chosen from on high by the dispensation of God.

Desiring to be a perfect, true and blameless sacrifice of the Lamb Who taketh away the sin of the whole world by His all-pure blood, O blessed one, thou didst offer unto Him the un-bloody sacrifice.

Becoming an acquirer of rules from the height of thy youth and a ruler over thy mind O father, fleeing the abyss of the world thou didst receive instruction from the divine Spirit.

Theotokion: Rejoice, O thou who alone gavest birth to the Lord of all! Rejoice, thou who hast proclaimed joy unto men! Rejoice, O tabernacle and unquarried mountain, thou confirmation of the faithful, O only all-hymned one!

Canon II of the Venerable One

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Theodosius heard the voice of the Gospel and hastened to the church; and desiring to bear the Cross of the Lord upon his shoulder, forsaking all passionate attachment to the world, he followed after Him.

When thy mother, who gave thee birth, testing thee, commanded thee to remove thy garment, she beheld a horrible sight: thy sides wet with blood from the iron chains thou didst wear.

Greatly desiring to behold the tomb of the Lord, O blessed Theodosius, yet held back by the dispensation of God, thou becamest the companion of the venerable Anthony.

Theotokion: In manner past understanding thou alone from among all ages didst conceive God, the Creator and Fashioner, O thou who alone gavest birth unto the Word of God

Kontakion & Ikos from the Pentecostarion.

Sedalion of the venerable one, in Tone IV:

In manner past the understanding of man, O venerable one, on earth thou wast shown to be a sacred garden of God set in the midst of the house of the Lord, giving the fruit of thy pangs unto thy disciples; for from thy mouth thou didst produce the grace of the Spirit, having become an example of struggles and a model for those who love the Lord. Him do thou never fail to entreat, that those who hymn thee be saved.

(Twice)

Glory ..., Now & ever ..., from the Pentecostarion.

ODE IV

Canon I of the Venerable One

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

The grace of God increased within thee, O father, when thou didst behold her who gave thee birth weeping and lamenting exceedingly, yet thou, standing before her as she shed streams of tears, didst remain a pillar unshaken and unmoved.

The most wicked enemy strove, through cruel men, to drag thee away from the nest all-adorned which thou didst desire, O Theodosius; yet thou didst account him as nought, driving away his hordes by thy supplications, and chanting: Glory to Thy power, O Thou Who lovest mankind.

Refreshed by the rain of the Spirit and watered by the Well-spring of life, thou didst produce divine grain through the tongue of Anthony thy guide; and thou feedest multitudes, having truly become like the inexhaustible granary of Joseph.

Theotokion: Who is able to describe the depths of thy wonders as is meet, O pure one? For through thee the whole world, offering thee praise, findeth mercy and is delivered from grievous misfortunes and divers evils, from enemies and perils.

Canon II of the Venerable One

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

When thy mother learned that thou wast living in a cave with the blessed Anthony, thou didst comfort her when she came to thee, weeping, and didst exhort her to flee the evil of the world.

Thou wast truly a blameless priest of God, O sacred father, offering up the unbloody sacrifice, and chanting unto the Lord with a pure heart, ever keeping festival.

Ask for us deliverance from sins, O servant of God and intercessor, we, thy flock, cry out to thee, and preserve us who hymn thee from the temptations of the enemy.

Theotokion: The Word of God, Who shone forth from the Father, sanctified thine all-pure womb, and in His surpassing goodness He hath delivered the human race from the ancient curse.

ODE V

Canon I of the Venerable One

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Thy correction shone forth in struggles of virtue, for that which from of old was a poor hovel thou didst render spacious, leading many ascetics unto God, Who granteth them an abundance of all things, through thy supplications.

By the radiant beams of thy struggles was a multitude of demons driven from thy dwelling-place; for the grace of the Spirit of the Creator of all accompanied thee and revealed thee as glorious, O Theodosius.

In the midst of the church thou didst hymn the compassionate Savior; wherefore, He sent upon thee His abundant compassions, alleviating the grief of want and pouring forth ever-flowing gifts upon thy flock.

Theotokion: **T**hou wast higher than the hosts on high, O thou who art full of the grace of God, having conceived the Word Who created all things by His word, and given birth to Him Who was ineffably begotten of the Father before time began.

Canon II of the Venerable One

Irmos: **W**ith Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Thou wast a pure basin adorned with the flowers of the virtues, O father Theodosius, from whence thou pourest forth upon thy flock a fountain of teaching sweeter than honey and the honey-comb.

With virtuous struggles thou didst mortify carnal nature, O wise father Theodosius; wherefore, Christ showed thee forth as a shepherd in the place which He chose to be a pasture for the pure Virgin.

Thou wast an instructor of monks and a shepherd of sheep tended in the pasture of the Mother of God; wherefore, God giveth thee twofold joy, O Theodosius, through the supplications of the pure Mother of God.

Theotokion: **H**e Who dwelleth in the heavens found thee to be a sacred abode, and of His own will made His dwelling within thy womb; wherefore, standing in thy house, with cries of thanksgiving we ever hymn thine all-pure birthgiving.

ODE VI

Canon I of the Venerable One

Irmos: **I** pour forth my prayer unto the Lord, and I: O 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!

Through prayers, the keeping of vigils and the chanting of psalms thou didst continually make thy soul a divine garden of paradise, manifestly causing the life-bearing and precious Tree of the Savior and Lord to grow therein.

It was thy will to acquire mystic humility, emulating the poverty of the Master, O blessed one; and treading the path of thine own will, through the command of a slothful servant thou didst accept to pass above to a divine place, where, rendered homage, thou wast recognized by those who met thee.

Emulating Him Who washed the feet of His disciples, O divinely wise one, thou didst consent to draw water and bear it upon thy shoulders, and hewing and carrying wood with thine own hands, thou. didst show thyself forth as a guide in labors for monks.

Theotokion: Through thee, O Theotokos, was slain the most crafty foe who brought destruction upon all creation through corruption, and through thee have the dead been led up to life again; for thou didst truly give birth to the Lord, the Life of all.

Canon II of the Venerable One

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Having truly built a church for the Mother of God, therein thou hast assembled a choir of a multitude of monastics, who hymn thine honored memory with love.

Upon all who have recourse to thy protection with faith thou pourest forth a well-spring of healings, O venerable one: thou dost cause holiness to gush forth, and illuminest men's hearts, dispelling the deception of the demons.

Lift up thy hands unto Christ God, O venerable father, and by thy supplications preserve thy flock which thou didst splendidly gather together in the Spirit, and who hymn thy memory.

Theotokion: Rejoice, O all-hymned one who gavest birth to the all-hymned God of all! O pure one, show those who hymn thee to be partakers of the light, and deliver them from everlasting fire.

Kontakion of the venerable one, in Tone III:

Spec. Mel.: "Today the Virgin ...":

We honor today the blessed Theodosius, the star of Russia, who shone forth from the East and arrived in the West; for he hath enriched this whole land and all of us with miracles and goodness by the implementation and grace of the monastic rule.

Ikos: Who can describe thy struggles, O father? Who can reckon the multitudes of thy labors and wondrous miracles? For while yet in the flesh thou didst behold one of the incorporeal beings conversing with thee in fleshly form. and offering thee a gift: gold sent by God. Thou wast shown to surpass men in humility and a meek demeanor, and to be full of spiritual wisdom. Wherefore, receiving the Spirit within thee, thou wast seen to be in the light, shining like the sun. With the brilliance of thy monastic rule, O venerable and godly Theodosius, enlighten me who hymn thee.

ODE VII

Canon I of the Venerable One

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Everyone who fleeth with faith to thy supplications, O blessed one, is never put to shame; but, receiving the grace of his petition, O father, he returneth and danceth, singing: Blessed is the God of our fathers!

Thou didst show thyself to be a father and helper of orphans, the hope of widows, and the uplifting of all the sick, O father; wherefore, we chant: Blessed is the God of our fathers!

Thou wast the adornment of monastics and a path of salvation for men; for, enriching all by thy discourses on the divine mysteries, thou didst teach them to say: Blessed is the God of our fathers!

Theotokion: O Christ, for our salvation Thou didst appear incarnate of the Virgin's womb; wherefore, knowing Thy Mother to be the Theotokos, we chant with thanksgiving: Blessed is the God of our fathers!

Canon II of the Venerable One

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldeans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

The grace of God increased within thee, O father, overshadowing thee with the Spirit and enlightening thy heart; and thereby thou didst teach men to chant: Blessed is the God of our fathers!

Thy discourse explaining the dispensation of the mysteries hath gone forth into all lands, unto those who ever chant: Blessed is the God of our fathers!

The multifarious grace of the Spirit rested on thee, O father, and showed forth all-glorious miracles unto those who chant: Blessed is the God of our fathers!

Theotokion: Fleeing beneath thy protection, O Mistress, we are delivered from evils; for having thee as our hope, all of us, the faithful, pray: Disdain not thy servants, O Virgin Theotokos.

ODE VIII

Canon I of the Venerable One

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Thou wast shown to be like a prophet of God gazing into the future, O Theodosius; for, inspired by the Spirit, thou didst command him who bore the Gospel scripture unto thee to bear it away, and he cried aloud unto thee, confessing with a pure mind the sacrifice to the all-pure Theotokos.

The right-believing prince who sustained the whole land hastened to thy dwelling-place, like a deer to a spring of water, that he might receive the ever-flowing sustenance of incorruption; wherefore, desiring to dine with him, O blessed one, thou didst command thy vessel to fill completely with honey when thy patron cried out at thy lack.

The angelic hosts hymned thy struggles, O Theodosius, and the choir of the venerable praised thy way of life, O thou splendid adornment and joy of monks; wherefore, rejoicing now therewith, thou art filled with gladness, chanting melodiously: Ye children, bless! Ye priests, hymn! Ye people, exalt Him supremely for all ages!

Theotokion: **T**hee do I set forth as the invincible protector and ally of my life, O all-pure Theotokos: be thou for me an aid against misfortunes and tribulations, delivering thine unworthy servant, who chant with love: Ye children, bless! Ye priests, hymn! Ye people, exalt Him supremely for all ages!

Canon II of the Venerable One

Irmos: **F**rom the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou desirest. Thee do we exalt supremely for all ages!

The choir of thy disciples, standing round about thy shrine with their abbot, hymneth Christ, having received thy labors which are worthy of God, Whom we exalt supremely forever.

Rejoicing, thou didst follow Christ God the Crucified, mortifying thy body with manifold labors and pangs; and thou didst acquire true faith and love, having rejected the world and come to love Christ alone.

The shrine of thy relics, O father Theodosius, poureth forth health with divine power and healeth sufferings of soul and flesh; wherefore, we hymn thy memory as is meet.

Theotokion: **W**e now exclaim to thee the cry of Gabriel: Rejoice, O all-blessed Mistress full of the grace of God, for whose sake we have been delivered from the ancient curse; for thou art the mediator of the salvation of all.

ODE IX

Canon I of the Venerable One

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

Today thy memorial hath shone forth upon us like the sun, O venerable one, and we rejoice, kissing thy shrine, and, standing round about it as it were a divine ark, with the ranks of heaven we hymn thy repose with faith, O Theodosius.

Rejoice, O land of Russia, having received from the Lord a treasure which cannot be taken away: Theodosius, the great helper blessed of God the fervent aid. And do thou, O first among the cities of Russia, rejoice with the choir of fasters.

We have gathered now in festival on the day of thy memorial, to hymn the Lord Who assigned thee the goodly struggles which thou endured; wherefore, we beseech thee, O holy and wise one, that thy flock, which thou didst acquire by thy supplications, may be delivered from the temptations of the enemy.

Save me, O Savior Who alone art our Deliverer, Who accepted the fervent repentance of the harlot and the prodigal and the sighing of the publican. O Christ, be Thou merciful unto me, a prodigal, through the supplications of thy favored one, driving away the multitude of my sins.

Theotokion: O Savior Who wast born, and Who preserved her who gave Thee birth without corruption, even after birthgiving: Take pity on me when Thou shalt sit to judge my works, overlooking my sins and iniquities, in that Thou art sinless and merciful, and lovest mankind.

Canon II of the Venerable One

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

O father, through faith thou hast united thy children. As a worthy shepherd of shepherds, O venerable one, vouchsafe to enlighten them with the virtues, and pray thou that we be granted remission of sins and correction of life.

Living a life equal to that of the holy fathers, thou wast a servant of the all-pure Virgin, O blessed one, and an excellent pastor of monks, a true pillar of the Orthodox Faith, the hope of the faithful and the trust of those who chant in the house of the Mother of God.

Sanctified by the power of the Almighty, thou didst overcome the snares of the enemy, didst drive away their hordes and grant health to the sick; wherefore, rejoicing, we ever honor thy memory.

Theotokion: Ineffably conceiving Him Who shone forth from the Father without mother, thou gavest birth to Him, O Mother of God, pure and all-hymned Virgin. Entreat thy Son und our God, O all-holy one, in behalf of us, thy servants.

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

Receiving the light of the consubstantial Trinity within thy heart, O Theodosius, thou father of fathers, strengthening thyself in the cave with the great Anthony, thou didst illumine the pious, O dweller with the angels. With them be thou mindful of those who with faith hymn thee. **(Twice)**

Glory ..., Now & ever ..., from the Pentecostarion.

On the Praises, 4 stichera of the venerable one in Tone II:

Spec. Mel.: "When from the Tree ...":

Wholly wounded by faith and the love of Christ, O blessed one, following after Him thou didst reject the world, thy homeland and family, hastening to the venerable Anthony, from whom thou didst learn ineffable things: that which ear hath not heard entered into thy heart. With him do we hymn thee, honoring thee in sacred manner, O Theodosius. **(Twice)**

Thou didst desire an undefiled life patience, love and humility, all-night standing and abstinence, whereby thou didst mortify the lusts of the flesh. Wherefore, receiving divine knowledge, thou rejoicest with the choirs of the venerable. Forget us not, O blessed one, asking remission of sins for those who hymn thee as is meet.

When the enemy, the author of evil set brigands upon thy flock, O venerable one, desiring to destroy those therein, seeing the church suspended aloft, they departed, terrified by the grace given thee by God, O saint. For they heard in the church the sound of ineffable angelic hymnody. Rejoicing now with them, be thou mindful of us who with faith hymn thy radiant and honored memory.

Glory ..., in Tone VI:

O venerable father, the sound of thy corrections hath gone forth into all the earth. Wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of demons and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask peace for our souls.

Now & ever ..., from the Pentecostarion.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode of the canon from the Pentecostarion, and 4 from Ode VI of the Canon I of the venerable one.

Through prayers, the keeping of vigils and the chanting of psalms thou didst continually make thy soul a divine garden of paradise, manifestly causing the life-bearing and precious Tree of the Savior and Lord to grow therein.

It was thy will to acquire mystic humility, emulating the poverty of the Master, O blessed one; and treading the path of thine own will, through the command of a slothful servant thou didst accept to pass above to a divine place, where, rendered homage, thou wast recognized by those who met thee.

Emulating Him Who washed the feet of His disciples, O divinely wise one, thou didst consent to draw water and bear it upon thy shoulders, and hewing and carrying wood with thine own hands, thou didst show thyself forth as a guide in labors for monks.

Theotokion: Through thee, O Theotokos, was slain the most crafty foe who brought destruction upon all creation through corruption, and through thee have the dead been led up to life again; for thou didst truly give birth to the Lord, the Life of all.

Troparion of the venerable one, in Tone VIII:

Exalted in virtue, having loved the monastic life from childhood, and valiantly attained thy desire, thou didst dwell within a cave; and having adorned thy life with asceticism and splendor, like one of the incorporeal beings thou didst abide in prayer, shining like a radiant beacon in the Russian land. O father Theodosius, entreat Christ God, that our souls be saved.

Kontakion of the venerable one, in Tone III:

We honor today the blessed Theodosius, the star of Russia, who shone forth from the East and arrived in the West; for he hath enriched this whole land and all of us with miracles and goodness by the implementation and grace of the monastic rule.

Prokimenon, in Tone VII: 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, § 334 [HEB. 13: 7-16]

Brethren: Remember those who have the rule over you, who have spoken unto you the word of God: Whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Let us go forth therefore unto Him outside the camp, bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO MATTHEW, § 43

[MT. 11; 27-30]

The Lord said to His disciples: "All things are delivered unto Me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.

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

THE 4th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY MARTYRED NUN PELAGIA
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone IV:
Spec. Mel.: "When from the Tree ...":

When at the behest of God thou wast instructed by divine words, O blessed one, like glorious and fertile earth thou didst receive the seed of the Word in the furrows of thy heart and didst produce grain an hundredfold for all who honor thee with faith, O martyr Pelagia, truly delighting their hearts with grace.

Seeking the beauty of Christ, Who alone loveth us, thou didst rush past the beauties of this world and didst hasten to the ever-living fountains of holy baptism; and, filled therewith, thou didst straightway burn with thirst for martyrdom; wherefore, zealously entering into the vessel greatly heated, thou wast vouchsafed a divine end.

As a chosen and pure bride, thou becamest a bride for Him Who was born of her who knew not wedlock, having first, in thine uprightness of mind, spurned a transitory bridegroom and earthly raiment richly dyed; wherefore, O martyr Pelagia, thou hast now received everlasting glory and the vesture of incorruption.

Glory ..., Now & ever ..., from the Pentecostarion.

Troparion, in Tone IV:

Thy martyr Pelagia, O Jesus, crieth out with a loud voice: "I love Thee, O my Bridegroom, and, seeking Thee, I suffer; I am crucified and buried in Thy baptism; I suffer for Thy sake, that I may reign with Thee, and I die for Thee, that I may live with Thee. Accept me, who offereth myself to Thee with love, as an unblemished sacrifice!" Through her supplications save our souls, in that Thou art merciful.

AT MATINS

Canon of the virgin martyr, the acrostic whereof is: "I truly weave praise for Pelagia",
in Tone IV:

ODE I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Grant the dew of the Spirit unto me who now navigate the depths of thy wonders, O all-lauded Pelagia, martyr of Christ, and pilot me to the right tranquil harbor of thy praises.

Consciously inclining toward thy Creator from infancy, O honored one, thou didst reject the love of the corrupt, O most glorious Pelagia; and thou didst manfully trample the passions underfoot by the power of God.

Desiring to receive the laver of divine baptism, thou didst hasten to find a holy hierarch of Christ, O martyr Pelagia, and having received communion, thou wast filled with divine light.

Theotokion: Thou wast more holy than the Holy of holies, O pure Virgin, having borne on thine arm Christ, the Holy of holies, Who sustaineth all creation by His divine powers.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

Receiving the seed of the word like good earth, O most wise martyr of Christ, thou didst cause it to grow richly. (Twice)

Strengthened with divine teachings as one of the elect, O glorious martyr of Christ, thou didst set forth, hastening to God the Master.

Theotokion: O pure one, having manifestly given birth to the Source of supernatural resurrection, thou hast restored my fallen image.

Kontakion of the martyr, in Tone III:

Disdaining transitory things, having become a partaker of the good things of heaven and received a crown for thy suffering, O most honored Pelagia, thou didst bring the torrents of thy blood as a gift to Christ the Master. Pray thou, that He deliver from misfortunes us who honor thy memory.

Glory ..., Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

Setting thy soul afire with the love of Christ, thou didst manfully enter into the greatly heated cauldron, O divinely wise Pelagia, and becamest a sacrifice of sweet savor for thy Master. Wherefore, celebrating thy most holy memory today, we hymn thee.

Now & ever ..., Sedalion from the Pentecostarion.

ODE IV

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Thou didst strip off all the beautiful purple robes of this life, O most honored martyr Pelagia, being arrayed in the purple robe of the Master through the laver of regeneration.

Thou didst eclipse thy desires on earth with the desire for the beauties of heaven, O passions-bearer; wherefore, thou hast soared aloft to Christ, crying and saying: Glory to Thy power, O Lord!

Having forsaken abominable religion, thou didst wisely hasten to Christ, O most glorious martyr Pelagia, trampling all the falsehood of idolatry underfoot, O thou who art pleasing to God.

Theotokion: Thou gavest birth without knowing wedlock, O Virgin, and even after giving birth wast shown to be a virgin still; wherefore, with unceasing cries and unwavering faith we cry out to thee: Rejoice, O Mistress!

ODE V

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Thou wast able to destroy the savagery of the enemy, O all-praised Pelagia, strengthened by the Cross and grace of the Master. (Twice)

Now dost thou truly rejoice, having united thyself to thy Bridegroom through martyrdom, O all-radiant one, holding the lamp of thy virginity.

Theotokion: The Lord made His abode within thee, O Mother of God, restoring man who had fallen into corruption through the deception of the serpent.

ODE VI

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Having lawfully wedded thyself to Christ, thou didst finish the course of martyrdom, and calling upon thy Bridegroom, thou didst establish thyself in His calm haven. (Twice)

An all-comely wreath of righteousness didst thou plait for thy head, O divinely wise Pelagia, thou crowned martyr; for thou didst preserve the faith unsullied until the end.

Theotokion: Of old the crooked serpent poured his venom into the ears of Eve; but thou alone, O Mother of God, hast shaken him off, having given birth to his Destroyer.

Kontakion & ikos from the Pentecostarion.

ODE VII

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Afire with the divine love of Christ, O martyr; enduring the burning instrument as the holy children endured the furnace, thou didst cry out: Blessed art Thou in the temple of Thy glory, O Lord! (Twice)

O glorious martyr, He Who doth clothe the heaven in clouds illumined thee, who wast naked, devoid of divine vesture, and thou didst sing: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: Rejoice, O Theotokos, thou divine and sanctified habitation of the Most High, for through thee hath joy been given to those who cry: Blessed art Thou among women, O most immaculate Mistress!

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

As an exceeding all-laudable martyr of Christ, devoid of all deceitfulness, thou didst theologize concerning His power, teaching all with divine wisdom, and thou didst draw to piety the people who chant: Bless the Lord, all ye works of the Lord! (Twice)

Having manifestly wedded thyself to Christ, thou didst extinguish all the assaults of the tyrant, pouring forth an abyss of wisdom, O most honored martyr Pelagia; and thou hast been adorned with a threefold crown, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: O ye faithful, we confess the Son and the Holy Spirit Who have Their origin in the Father, saying that the only-begotten Word Who is equally unoriginate with the Father and the divine Spirit became incarnate of thee, O most immaculate one; and we cry: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Words cannot express thy praise, O Pelagia; for thou pourest forth an abyss of miracles through the power and grace of thy Bridegroom. Him do thou now entreat, that He save all who hymn thee.

Standing before the tribunal, O martyr Pelagia, thou crowned bride, thou wast vouchsafed to stand before thine uttermost Desire, and thou hast received sustenance of everlasting delight.

O divinely wise martyr Pelagia, entreat thy Bridegroom, that He grant peace to the world, preserve the Church from perils, and illumine those who hymn thee with grace.

Theotokion: In manner transcending nature thou hast been shown to be both Virgin and Mother, O Theotokos who conceived the Word of the Father, giving birth to Him incarnate. And saved now thereby, O Theotokos, we magnify thee.

THE 5th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY & GLORIOUS MARTYR IRENE
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone I:

Spec. Mel.: "O most lauded martyrs ...":

Splendidly arrayed, O most honored one, * in a robe empurpled with thy blood, * thou didst hasten to Him Whom thou didst desire, * the King, Creator and Lord of all, * from Whom thou hast truly received * a crown of victory. * With Him thou reignest now * as a virgin and martyr, * O greatly suffering one.

Thou didst endure the raging of the burning fire, * O all-praised one, * and the laceration of thy whole body, * looking forward to heavenly rewards * which Jesus alone hath prepared * for those who love Him * and fervently desire Him * as the most comely Bridegroom of our souls, O most honored one.

Reveling in the love of Christ, * thou didst despise the gods of the pagans * and their inanimate graven images, * O glorious Irene. * To those who watched thee thou didst show thyself to be * a most manifest pillar of the knowledge of God, * in that thou didst suffer, * didst finish thy race * and preserve the Faith undefiled.

Glory ..., Now & ever ..., Doxasticon from the Pentecostarion.

Troparion, in Tone IV:

Thy ewe-lamb Irene crieth out to Thee with a loud voice, O Jesus: "I love Thee, O my Bridegroom, and, seeking Thee, I pass through many struggles: I am crucified and buried with Thee in Thy baptism, and suffer for Thy sake, that I might reign with Thee; I die for Thee, that I might live with Thee. As an unblemished sacrifice accept me, who sacrifice myself with love for Thee" By her supplications save Thou our souls, in that Thou art merciful.

AT MATINS

At "God is the Lord ...", the troparion from the Pentecostarion, twice;
Glory ..., that of the martyr, in Tone IV:

Thy ewe-lamb Irene crieth out to Thee with a loud voice, O Jesus: "I love Thee, O my Bridegroom, and, seeking Thee, I pass through many struggles: I am crucified and buried with Thee in Thy baptism, and suffer for Thy sake, that I might reign with Thee; I die for Thee, that I might live with Thee. As an unblemished sacrifice accept me, who sacrifice myself with love for Thee" By her supplications save Thou our souls, in that Thou art merciful.

Now & ever ..., that from the Pentecostarion, once.

Canon of the martyr, the acrostic whereof is:

"Cover me with thy supplications, O martyr Irene", in Tone IV:

ODE I

Irmos: I shall hymn Thee, O Lord my God, for Thou hast brought Thy people forth from the bondage of Egypt and hast covered the chariots and power of Pharaoh.

In that Thou art the crown of the passion-bearer, O Christ, her prayers grant peace to the world and unfading glory to those who hymn Thee.

Shining with the radiance of virginity and adorned with the beauty of thy martyrdom, O Irene of great renown, thou standest before thy Bridegroom.

Entreat thy Bridegroom, O divinely wise Irene, that He be merciful to the Churches and grant remission of offenses unto those who honor thee.

Theotokion: In manner past recounting and understanding, O holy Virgin, thou gavest birth to God the Word, Who became flesh and is like unto us.

ODE III

Irmos: The bow of the mighty hath grown weak, and the strengthless have girded themselves with power; wherefore, my heart hath been established in the Lord.

Sensing the sweet fragrance of Him Who emptied Himself, and receiving Him Who hath perfumed the whole world with grace, O glorious one, thou didst take wing toward the desire of Him.

In thy struggles thou didst have God as a helper defending thee, O most wise one; wherefore, crowned, thou didst vanquish the tyrant. O most lauded one, thou wast an unshakable pillar of virtue, an abode of piety and courage, and a vessel of chastity.

Theotokion: Hastening toward thee, death perforce ended its onrush, striking against Him Who was born of thee, O most immaculate one; wherefore, we call thee the first-fruits of immortality.

Kontakion of the martyr, in Tone IV:

Adorned with the beauties of virginity, O virgin Irene, through thy suffering thou becamest most beautiful, dyed in thine own flowing blood; and thou didst cast down the falsehood of ungodliness. Wherefore, thou hast received the honors of victory from the hand of thy Creator.

Sedalion of the martyr, in Tone VIII:

Spec. Mel.: "Thou hast appeared ...":

When thou wast separated from thy body after many pangs, O martyr, great peace was thy lot; for, rejoicing on high, the Bridegroom in the heavens received thee, all-illumined and radiant in thy suffering, and He led thee, rejoicing, into the divine bridal-chamber.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

ODE IV

Irmos: The prophet, proclaiming the advent of Thy manifestation on earth, O Christ God, cried out in gladness: Glory to Thy power, O Lord!

He Who granted peace to thee, seeing thee helping Him for the sake of peace, filled thee with manly understanding and strength, O martyr, namesake of peace.

Overcoming thy womanly weakness with strong fervor, O all-blessed martyr, thou didst steadfastly denounce those who worship falsehood.

Showing forth divine patience, thou didst cast down the arrogance of the tyrants, crying out to thy Bridegroom: Glory to Thy power, O Lord!

With constant hymnody and entreaties to the Master; O divinely wise one, thou didst sing, and, having hastened to Him, thou beholdest ineffable glory.

Theotokion: Saved by thee, O all-pure one, with joy and gladness with cry aloud to thee: Rejoice, O most honored Virgin! Rejoice, O most hymned Theotokos!

ODE V

Irmos: Thou hast sent Thine enlightenment down upon us, O Lord, and hast released us from the darkness of transgressions, granting us Thy peace, O Good One.

With manly mind thou didst manifestly confess Christ, the God of all; and with steadfast discourse thou didst put the adversary to shame, O passion-bearer.

Thou didst desire to follow the sufferings of Christ, and, suffering like the Master, thou didst fervently follow Him, O thou who art most rich.

Legions of martyrs didst thou lead to Christ by thy wisdom and divine discourse, O glorious one, truly teaching them the mysteries by thy words of faith.

Theotokion: Having learned of the mystery of thy conception and thine ineffable and divine birth giving, O Virgin, we now hymn thee with all honor, O most hymned Theotokos.

ODE VI

Irmos: Prefiguring the three-day burial, the Prophet Jonah cried aloud, praying within the sea monster: Deliver me from corruption, O Jesus, King of hosts!

Thou didst set aright the fall of Eve our first mother, O passion-bearer, casting down the power of the enemy and vanquishing his arrogance with divine grace.

Having acquired strength of mind, O Irene, thou didst oppose the tyrants with valor of soul, and hast been crowned by Christ God with a wreath of victory.

With the blood of thy suffering thou didst make thy natural beauty yet more comely, O pure martyr, having steadfastly undertaken valiant struggles, O goodly virgin.

Theotokion: He who beheld God revealed beforehand the mystery of thy birthgiving, O pure Ever-virgin Theotokos, in the image of the bush which burned yet was not consumed.

Kontakion & Ikos from the Pentecostarion

ODE VII

Irmos: Once, in Babylon, the children of Abraham trampled the flame of the furnace underfoot, crying out in hymns: O God of our fathers, blessed art Thou!

Standing, crowned, before the throne of thy Master, O martyr, preserve those who cry out with faith: O God of our fathers, blessed art Thou!

Thou hast been counted worthy to dance in the mansions of heaven, O right wondrous martyr Irene, crying aloud: O God of our fathers, blessed art Thou!

Desiring to obtain the beauty of He whom thou lovest, O Irene, thou didst endure the pangs of martyrdom, crying out: O God of our fathers, blessed art Thou!

Theotokion: Following the words of thy lips, O Mother of God, we bless thee with faith, crying out to thine Offspring: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: The birthgiving of the Theotokos saved the pious youths in the furnace-then in figure, but now in deed; and it moveth the whole world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Thou didst suffer valiantly, O blessed Irene, and didst cast down the tyrant, having as thine invincible aid the power of thy Master assisting thee; and thou didst cry out: Hymn the Lord, and exalt Him supremely forever!

Wounded with youthful love, thou didst follow after thy Bridegroom, bearing His sufferings and wounds on thy body, and crying aloud: Hymn the Lord, ye works, and exalt Him supremely forever!

Thine endurance amid torments mocked those who place their trust in vanity and ungodliness, O crown-bearer Irene; and thou didst chant with faith: Hymn the Lord, ye works, and exalt Him supremely forever!

Theotokion: **T**he Wisdom of God, the Fashioner of all, making His abode within thy womb, O Mother of God, made thee a temple, noetic and animate, for Himself, and hath saved the world, which crieth out: Hymn the Lord, ye works, and exalt Him supremely forever!

ODE IX

Irmos: **T**hrough the weakness of disobedience Eve came to dwell under the curse; but thou, O Virgin Theotokos, hast caused blessing to blossom forth for the world through the Offspring of thy pregnancy. Wherefore, we all magnify thee.

Dancing around thy Lover in the highest, O good virgin Irene, ask peace for the world and remission of offenses for those who with faith keep thy radiant and sacred memory.

Christ hath caused thee, as a martyr and virgin, to dwell within His bridal-chamber, where thou dost rejoice with the virgins and the armies of martyrs, O most lauded and crowned Irene. Wherefore, we all call thee blessed.

Opening the gates of heaven, He Who alone reigneth over all, the Giver of justice, received thy most immaculate soul, O namesake of divine peace. Wherefore, we all call thee blessed.

Theotokion: **A**s thou hast unashamed boldness before thy Son, O all-immaculate one, entreat Him to send peaceful order upon the world, and oneness of mind upon all the Churches, that we may all magnify thee.

THE 6th DAY OF THE MONTH OF MAY

COMMEMORATION OF THE HOLY & RIGHTEOUS JOB THE MUCH-SUFFERING

On "Lord, I have cried ...", these stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

O blessed Job, thou wast known to be * righteous and guileless, * truthful, blameless and faithful, * abstaining from every evil thing, * truly adorned with the virtues * and resplendent in piety. * Wherefore, we call thee blessed * and, rejoicing, we celebrate today * thy holy and honored festival.

Arrayed in the riches of piety * as in a costly robe of purple, * and adorned with mercy and righteousness * as with a divine crown, * thou didst exercise dominion * over the tyrannical passions, * O blameless Job; * wherefore, thou hast passed over to the noetic kingdom, * to stand before the eternal King, O all-glorious one.

Let us praise Job, the blameless favorite of the Lord, * who, amid his trials, * was unconquered by the sores of his flesh, * the unshaken pillar, * who was recognized by all * as a bulwark of courage, * who with his wisdom-loving mind * broke the sting of the devil, * the godly and divinely wise one, * the confirmation of the pious.

Glory ..., Now & ever ..., from the Pentecostarion.

Troparion, in Tone I:

Seeing the richness of the virtues of Job, the enemy of the righteous plotted to steal them; yet though he broke down the tower of his body, he could not steal the treasure of his spirit: for he who, having stripped me naked, took me captive found the soul of the blameless one fully armed. Wherefore, anticipating my need before the end, O Savior, deliver me from the deceiver and save me.

AT MATINS

Canon of the righteous one, the acrostic whereof is: "It is meet to hymn Job who was afflicted with a myriad sufferings", in Tone IV:

ODE I

Irmos: The people of Israel, having fled across the watery deep of the Red Sea with dryshod feet, beholding the mounted captains of the enemy drowned therein, sang with gladness: Let us chant unto our God, for He hath been glorified!

Beholding with noetic eyes the mighty diamond adorned with the crown of suffering, the Church of Christ holdeth festival in joy, crying aloud: Let us chant unto our God, for He hath been glorified!

Neither the tongue of the all-wise nor the mind of man can attain unto thy praise; for the tongue of the Uncreated hath called thee pious, truthful and blameless. Wherefore, we cry out together: Let us chant unto our God, for He hath been glorified!

Supposing that the righteous man was protected by his wealth, the deceiver asked to overwhelm him with afflictions, and in overcoming him with violence he himself was shattered, for Job cried out with patience: Let us chant unto our God, for He hath been glorified!

Theotokion: The choirs of the prophets' hymn and multitudes of the incorporeal ones honor thee, O pure one; for, beholding the Creator of all who ineffably issued forth from thy womb, they chant to Him unceasingly: Let us chant unto our God, for He hath been glorified!

ODE III

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

When deprived of thy beloved children and thy wealth thou didst remain unshaken in mind, crying out: Blessed is the name of my Lord!

Thou didst make both riches and poverty a matter of virtue; for subjected to both, like gold seven times purified thou didst show thyself to be most pure.

The serpent, the author of evil, exposed thee to the words of thy wife, as he had our fore-father; but he who boasted exceedingly in his craftiness was foiled.

Theotokion: Rejoice, O Mother who knewest not wedlock, who contained God the Word in thy womb and gave birth to Him, incarnate as both God and man.

Kontakion of the saint, in Tone VIII: Spec. Mel.: "As the first-fruits ...":

Shown to be truthful and righteous, pious, blameless and sanctified, O most glorious one, thou true favorite of God, thou hast enlightened the world with thy patience, O most patient and valiant one. Wherefore, O thou who art divinely wise, we all hymn thy memory.

Sedalion, in Tone III: Spec. Mel.: "Awed by the beauty of thy virginity ...":

Let us all bless and faithfully praise the blameless and most pure Job, the most exalted tower who in spirit was not conquered by the wiles of the enemy, the great favorite of Christ, and earnestly entreateth Him to save our souls from misfortunes.

Glory ..., Now & ever ..., from the Pentecostarion.

ODE IV

Irmos: I have heard of Thy glorious dispensation, O Christ God, how Thou wast born of the Virgin, that Thou mightest save from deception those who cry: Glory to Thy power, O Lord!

The blameless Job hath been shown forth to us as a most exemplary model and animate pillar, and he hath made us his emulators, who cry: Glory to Thy power, O Lord!

O all-blessed Job, He Who healeth the crime which was committed in Eden healed the sufferings which thine innocent soul endured with forbearance and patience on the dung-hill.

Considering with his holy mind, Job chanted: "Having received good things from the Lord, shall I not then steadfastly endure my pangs? Glory to Thy power, O Lord!"

Theotokion: We hymn thee, O all-glorious Bride of God who knewest not wedlock, and gayest birth to the Savior in the flesh, and without ceasing we cry out to thee thus: Rejoice, O intercessor for thy servants!

ODE V

Irmos: Glory to Thee! Glory to Thee, O Jesus, Son of God, Who hast shone forth the light, hast illumined the morning, and made manifest the day!

The pangs attendant upon thy sores have plaited for thee a great many wreaths, O glorious Job, consoling thee for the evils thou didst endure.

Like a youth thou wast shown to be invincible amid evils, O righteous and blameless Job, and even in thy wealth thou didst merit no reproach.

Keeping watch to preserve thy soul unharmed, O glorious one, thou didst valiantly endure the cruel storm of the enemy.

Theotokion: O Virgin, creation crieth out, offering thee the words of the angel: Rejoice, O pure Mother of Jesus the Son of God!

ODE VI

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

The ear is amazed, delighting in thy words, for thou wast shown to be a tongue full of the mysteries of the divine Spirit Who created and taught thee.

Healing him who suffered pain of heart, from thine eyes thou didst pour forth tears of loving-kindness, interceding for orphans and widows, O glorious Job.

Thy life was noble and full of the love of God; wherefore, thy death hath been shown to be a time of rest, O Job, and thou hast passed over to unceasing gladness.

Theotokion: O all-immaculate Theotokos, we beseech thee: In behalf of thy servants entreat Him Who became incarnate through thee, for we acknowledge thee alone as our intercessor.

Kontakion & Ikos from the Pentecostarion.

ODE VII

Irmos: O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldeans whom justice rightly overtook: blessed art Thou!

Without having tasted of things which are not lawful, but upholding the fullness of the prophets and the law, O Job, thou didst please God with thy love, chanting: O all-hymned Lord God of our fathers, blessed art Thou!

Not laying up treasures on earth, but having thy hope in the heavens, thou didst consider gold as dust, and didst desire to chant unto God: O all-hymned Lord God of our fathers, blessed art Thou!

The enemy of the righteous stripped thee of the children of thy love and thy possessions, yet the might of thy soul did not cease to cry: O all-hymned Lord God of our fathers, blessed art Thou!

Triadicon: O ye divinely wise, piously theologizing concerning the Essence in three Hypostases-the Word and the Spirit Who have their origin in the Father-we cry out with faith: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: Her who without knowing wedlock received in her womb in manner past recounting the immutable God Who in His mercy entered into fellowship with men, do we piously hymn as the Mother of God forever.

ODE VIII

Irmos: Christ God, Who appeared in the guise of an angel in the fiery furnace of the chanting youths, do ye hymn, O children, and bless, O priests! Ye people, exalt Him supremely for all ages!

The whole choir of those who keep festival doth celebrate in the highest with the wondrous Job who is hymned, chanting: Sing, ye children; bless, ye priests; ye people, exalt Christ supremely for all ages!

The Judge of the contest hath awarded thee twofold crowns, on earth and in heaven, O divinely wise Job. Wherefore, thou criest: Bless, ye priests; ye people, exalt Christ supremely for all ages!

O thou who art most rich, the sores of thy flesh pour forth healings upon the souls and bodies of those who chant: Bless, ye priests; ye people, exalt Christ supremely for all ages!

Thou didst experience infirmity and health, riches and poverty in thy life, O blessed one, for, being manifest to many as radiant, thou criest: Ye people, exalt Christ supremely for all ages!

Theotokion: Her who ineffably and seedlessly conceived and gave birth to Christ God, the Joy of the whole world, do ye hymn, O children; bless, O priests; and exalt supremely for all ages, ye people!

ODE IX

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

Job was worthily crowned with splendor for his patience; but thou, O Satan, the only enemy of the righteous, wast put to shame, for thine expectation proved in vain, and thou weapest and art downcast, unable to bear the crowning of the righteous one.

Gazing upon Thine immortal glory, insofar as it is possible for men to behold it, and seized with fear and trembling greatly, Job cried out with reverence: "I am dust and earth, but Thou art the Lord!" Wherefore, we all magnify thee.

The books of life have received thee as is meet, and the store-houses of heaven have taken thee in like ripe grain, and thou art full of the days of the Spirit, O blessed Job, favorite of the Lord. Wherefore, we all call thee blessed.

Triadicon: O worshipful Trinity our God, thou Unity in three Hypostases, all-holy and one in glory, thou hast shown Thyself to the world as light, life and incorruption. Save Thy servants from deception, that we may worship Thee with faith.

Theotokion: Thou hast been shown to be a receptacle of Wisdom far exceeding the mind, O all-immaculate Maiden, and an animate throne and gate; wherefore, virgins, loving thee as their Queen, O Virgin, have brought themselves forth, following in the train of thee, the divine Maiden.

AT LITURGY

Troparion of the saint, in Tone I:

Seeing the richness of the virtues of Job, the enemy of the righteous plotted to steal them; yet though he broke down the tower of his body, he could not steal the treasure of his spirit: for he who, having stripped me naked, took me captive found the soul of the blameless one fully armed. Wherefore, anticipating my need before the end, O Savior, deliver me from the deceiver and save me.

Kontakion of the saint, in Tone VIII:

Shown to be truthful and righteous, pious, blameless and sanctified, O most glorious one, thou true favorite of God, thou hast enlightened the world with thy patience, O most patient and valiant one. Wherefore, O thou who art divinely wise, we all hymn thy memory.

Prokimenon, in Tone VII: 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?

THE EPISTLE TO THE GALATIANS. § 213 [5:22-6:2]

Brethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that 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 vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which 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, in Tone VI: 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 ST. MATTHEW, §43 [MATT 11 :27-30]

The Lord said to His disciples: All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, for my yoke is easy, and my burden is light.

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

THE 7th DAY OF THE MONTH OF MAY

COMMEMORATION OF THE APPEARANCE OF THE SIGN OF THE PRECIOUS CROSS IN THE SKY ABOVE JERUSALEM

FORMED BY STARS STRETCHING FROM GOLGOTHA TO THE MOUNT OF OLIVES, AT THE
THIRD HOUR OF THE DAY, DURING THE REIGN OF EMPEROR CONSTANTIUS.

COMMEMORATION OF THE HOLY MARTYR ACACIUS AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone IV:

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

Today the godly multitude of the faithful rejoiceth, * for the heavenly Cross appeareth to the ends of the world, * illumining the firmament with unapproachable light, * maketh the air brilliant * and adorneth the face of the earth. * The Church of Christ hymneth it with divine songs, * worshiping it with veneration, * and the divine and all-wondrous Cross * preserveth it from on high. * By its power are we strengthened; * wherefore, let us approach the Master, saying: * Grant peace to the world and enlighten our souls!

The all-precious and glorious Cross * hath been seen today * as a most honorable ladder * leading up from earth to the heavens * those who venerate it with steadfast faith. * All nations rejoice, * hastening fervently to baptism, * and the Church adorneth itself in godly manner * like unto a bride; * for that which the Jews sought to hide * shineth forth from on high in the air * and saveth those who approach it with faith.

From on high there hath appeared * the rod of divine power, * the Cross sent to us in Sion, * wholly illumined by grace * and boundless light. * The heavenly Cross of our crucified God * hath shone forth * above glorious Golgotha, * proclaiming to all * that salvation hath come to the world through His sufferings. * And bowing down before it * we chant unceasingly * and ask with faith * that He grant peace to the world * and save our souls.

Glory ..., in Tone VI:

The heavens have proclaimed Thy glory, O Lord, the awesome sight of Thy Cross, and all the earth hath bowed down with fear. And we, rendering up glorification, cry out to Thee with thanksgiving: In that Thou as God art dispassionate, Thou hast deigned to suffer for us in the flesh of Thine own will. Save the people whom Thou hast acquired by Thine own blood.

Now & ever ..., from the Pentecostarion.

Troparion, in Tone VIII:

The image of Thy Cross hath now shone forth more brightly than the sun, and Thou hast extended it from the holy mountain to the place of the skull, and therein hast revealed Thy might, O Savior. Strengthening all faithful Orthodox Christians thereby, O Christ God, save them ever in peace, and by the supplications of the Theotokos do Thou also save us.

AT COMPLINE

Canon of the holy martyr Acacius, the composition of Joseph, in Tone IV:

ODE I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Adorned with the beauty of guilelessness, O glorious one, with boldness thou hast stood before the Cause and Well-spring of good things. By thine entreaties render Him now reconciled with us.

Acacius, the true advocate, hath cried out with exalted proclamation, summoning us to the banquet. Wherefore, with zeal and gladness let us hasten, O ye who love the martyrs.

Unable to bear the sight of iniquity exalted, O glorious one, thou didst manifestly preach the divinity of Christ before the tribunal of the tyrants, O Acacius, showing forth the guilelessness of which thou wast the namesake.

Theotokion: In thee, O all-pure and joyous one, were the ways of God manifestly seen, for He preserved thee a virgin, and even after thou gavest birth He kept thee who bore Him incorrupt.

ODE III

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

Adorned with divine understanding, wisdom and discourse, thou didst destroy the foolish arguments of the sages; wherefore, we honor thy glorious memory.

Resplendent with courageous and steadfast mind, thou didst vanquish the subversions and hordes of the ungodly, and didst destroy the bases of falsehood.

Strengthened by the power of God Almighty, thou didst cleanse away the putrid affliction of ungodliness; wherefore, we proclaim thee a victory, O martyr.

Thou didst reject vile and deceptive drink and filth, O martyr Acacius, illumining thy mind with the enlightenment and radiant effulgence of piety.

Theotokion: Having conceived Life, O Theotokos, thou didst abolish the dominion of death and the condemnation of the ancient curse; wherefore, we honor thine all-pure birthgiving.

ODE IV

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

Through faith thou didst remain like a tower, un-toppled by either bursts of torture or the assaults of wounds, and unshaken by the winds of blows; and thou didst cry aloud: Glory to Thy power, O Lord!

Propelled by the sails and breath of the Holy Spirit, O blessed one, thou didst come to rest in the calm haven, and thou wast not afraid of the onslaught of the waves and winds, O most honored martyr of Christ.

Entreating the invincible might of God, thou didst prevail over all the power of the adversaries; and, rejoicing, thou didst take away all their weaponry, in that thou wast victorious, O right glorious one.

Instructed by divine revelation, and having reached the end of thy course, the city of the King, thou becomest a citizen thereof, O all-blessed one, fending off every attack of the barbarians.

Theotokion: O only Virgin Mother of God who didst conceive Life everlasting and grantest deliverance to all the faithful, raise me up who have been slain and am held fast by the inescapable bonds of sin.

ODE V

Irmos: The ungodly perceive not Thy glory, O Christ; but, waking at dawn out of the night, we hymn Thee, O Only-begotten One Who lovest mankind, Thou effulgence of the glory of the Father's divinity.

Thou didst carry thy cross upon thy shoulders without stumbling, following Christ Who leadeth thee to life incorruptible and bringeth thee into never-waning light, O thou who art most rich.

The bitter wounds of thy body and the severing of thy members have won for thee never-ending sustenance, the crown of martyrdom and the joy of the angels. O most blessed one.

O ever most memorable one, thou hast been shown to be a youth innocent, chaste and meek, mighty against the carnal passions, fearsome to the demons and aloof from the infidels.

Theotokion: Lifting up our voices together to hymn thy birthgiving, we call thee the most pure Theotokos who for us gavest birth in the flesh to the true God, the Only-begotten of the Father.

ODE VI

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

They who were starving for the gifts of God condemned thee to starvation, O martyr who dost ever partake of heavenly gifts and enjoyest endless sustenance.

Having put to shame the ungodly arrogance of the tyrants, thou didst drown the serpent, the author of evil, in the deep of thy blood, and didst soar aloft to the heavens as a victor, O Acacius.

Emulating the death of the Master by thy death, O martyr, thou dost reign eternally with Him, delighting in the sight of Him and His joy.

Theotokion: **T**hou hast destroyed the condemnation of death and the curse of the law, O pure one who gavest birth to Christ, the Destroyer of death, Who hath poured forth blessing upon all.

Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

Having drowned the enemy in the outpourings of thy blood, O martyr Acacius, thou didst put to shame all the legions of the tyrants; and attaining unto the immaterial choirs of the angels thou hast received a never-fading wreath of incorruption. Wherefore, by thine entreaties save us from misfortunes.

ODE VII

Irmos: **O** all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldeans whom justice rightly overtook: blessed art Thou!

Beheaded by the sword, thou didst take wing to the noetic Head of the Church, O thou who art most rich, adorned with the crown Of victory, and crying: O all-hymned Lord God of our fathers, blessed art Thou!

For thine endurance thou hast been numbered among the martyrs of Christ as a martyr most true, having vanquished the ungodly tyrants, O Acacius, crying out: O all-hymned Lord God of our fathers, blessed art Thou!

Furnishing thy mind with wings to fly aloft to the divine hope preserved for the faithful, thou didst enter the tyrants' tribunal, chanting in the Spirit: O God of our fathers, blessed art Thou!

Theotokion: **T**he ancient sayings and images of the prophets manifestly prefigured thy pure birthgiving, O Mother of God; and hymning it, we cry: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: **S**tretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

O all-wise one, thou hast truly made thine abode in the royal city on high, which the Lord founded and hath prepared for the saints who place their hope on Him and cry out with faith: Bless the Lord, all ye works of the Lord!

With love thou didst endure the infliction of wounds, O excellent one, and by thy starvation thou didst serve them as everlasting sweetness and sustenance, and abiding joy, unto those who cry: Bless the Lord, all ye works of the Lord!

Easily and right quickly didst thou engage thine adversaries in battle, O thou who art most rich, having Christ as thine invincible Ally, Helper and Aid contending with thee; to Him do we cry out: Bless the Lord, all ye works of the Lord!

O blessed and all-praised Acacius, having been so named, thou didst have a life which was innocent and blameless, adorned with the blood of suffering and made beautiful by the virtues of martyrdom; and thou didst cry: Bless the Lord, all ye works of the Lord!

Theotokion: **T**hou alone hast shown forth a mystery truly strange under the sun, O pure one, for thou gavest birth to God, invisible and unoriginate, unbounded by any thing, and unapproachable. To Him do we cry: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **E**ve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

Possessed of the splendor of the victory of thy martyric opposition, O blessed one, thou didst stand before the throne of the Master, joining chorus with the angelic armies, and asking salvation for all who bless thy memory.

Splendid were thy courageous victories over the enemy, O thou who art most rich, and the Judge of thy contest hath given thee many more honors and the fullness of divine effulgence. Wherefore, we all call thee blessed.

Thou wast close to Christ, O most valiant one, for thou didst endure suffering and affliction; wherefore, He hath manifestly vouchsafed thee vision and divine vision, whereby thou hast attained unto causes on earth, embracing them from afar.

Theotokion: **O** most immaculate one, thy Fruit hath appeared more comely in beauty than all others, adorning creation with the radiance of the beauty of virtue. Him do we earnestly beseech, that He save those who unceasingly magnify thee.

Stichera of the martyr Acacius, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Wielding anger * against the serpent alone, * and girding thyself with the insuperable and invincible power of Christ, * O divinely wise Acacius, * thou didst cast down to the ground * the author of evils, * overthrowing his vaunted power; * and thou hast put to shame * his active servants.

Having learned from on high * estrangement from evil * and the assimilation of that which is good, * thou becamest indeed * that for which thou wast named of old, * O all-wise Acacius; * for that for which thou wast named * thou didst later become. * For from afar providence ineffably and invisibly set before thee * the cause of great things.

The greatest of cities * which reigneth over all * hath thine honored temple * as a royal crown, * and setteth thee forth as a pillar for those who have acquired thee, * a wise citizen, * a pleasing guardian, * a valiant warrior * who turneth away * the sudden incursions of enemies and adversaries.

Theotokion, in the same tone & melody:

I bless thee, O all-pure one, * who hast rescued men * from the depths of evil and despair; * I hymn thee, O Bride of God, * the ever-blessed one, * and glorify thy glorious birthgiving, O pure one, * for thou gavest birth to the Savior of the world, * and hast freed mankind * from the curse of our ancestors, O Virgin.

Stavrotheotokion: As she beheld Thee * nailed to the Cross, O Lord, * the ewe-lamb, Thy Mother, marveled and said: * "What is this that I see, * O my Son most desired? * Hath the iniquitous and unbelieving council thus repaid Thee, * which enjoyed Thy many miracles? * Yet, glory to thine ineffable condescension, * O Master!"

AT MATINS

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and that of the Cross, with 6 troparia.

Canon of the Cross, in Tone IV:

ODE I

Irmos: He Who is mighty in battle cast the chariots of Pharaoh and his power into the sea. Let us chant a new hymn, for He hath been glorified!

Thou hast revealed on earth the radiance of the Cross, and casting down the devil therewith, Thou hast saved the human race, O Lord. Wherefore, we hymn Thy glory.

At the Father's will the Deliverer destroyed disobedience and enmity of mind by the Cross. We sing to Him a new hymn, for gloriously hath He been glorified.

As thou didst plant the tree of life in Eden, O Christ, so hast Thou shone Thy Cross forth in radiance upon the holy mountain as a scepter of victory.

Theotokion: Thee, whom the choir of the prophets foresaw as the portal of heaven and the bush unburnt, O pure Virgin Mother, have we acknowledged as her who gave birth to God.

ODE III

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

We are protected by the sign of the invincible Cross as with a shield, O Master, and the abominable one, unable to endure it, doth vanish with the demonic multitude.

Thy Cross hath made glad all who confess Thee to be God crucified; and it hath shone forth as with all-radiant and unapproachable beauty.

Theotokion: Rejoice, O Mother who knew not wedlock, who contained God the Word in thy womb and gave birth to the Incarnate One, Who is both God and man.

Sedalion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

O Christ God Who showed forth the divine image of the Cross in the sky, to guide those on earth to acknowledge Thee, today never-waning splendor hath shone forth, and the light of Thy countenance hath been signed upon us. And all of us, the faithful, have it as a weapon of peace, an invincible trophy. (Twice)

Glory ..., Now & ever ..., The foregoing is repeated.

ODE IV

Irmos: I have heard report of Thee, O Lord, for Thou didst appear upon the earth; and I have glorified Thy power.

Mystically before, but visibly today, Thou hast shone forth the image of Thine all-precious Cross, O Christ.

Shining forth the image of the Cross, O compassionate Savior, Thou hast set at nought the audacity of the iniquitous slayers of God.

Thou hast confirmed the Christian Faith, forming the Cross for us in immaterial light, O Christ.

Theotokion: **O** pure Mother, blessed Mistress, by thy supplications render God, Whom thou didst bear, merciful to us.

ODE V

Irmos: Glory to Thee! Glory to Thee, O Jesus, Son of God, Who hast shone forth the light, hast illumined the morning, and made manifest the day!

When Adam disobeyed in Eden, the deadly tree brought death into the world; but the life-bearing Cross, which hath now appeared, hath illumined the ends of the world.

The Father, Who by His Word created the primeval light, now traceth a radiant Cross, bearing witness to the divinity of His crucified Son.

Through faith, in the Father we behold Thee, the Son, the Light above the flood-chambers of the firmament in never-waning light, O Christ, and Thy Spirit hath shone forth upon our souls.

Theotokion: **T**hou didst not know the pangs of motherhood, O Maiden, having conceived God and given birth to Him in the flesh supernaturally; wherefore, we all glorify thee as is meet.

ODE VI

Irmos: When I was troubled, I cried unto the Lord, and the God of my salvation hearkened unto me.

Let the eyes of the iniquitous be closed, for they are unable to look upon the radiant beauty of the Cross.

Let those who acknowledge that God was crucified in the flesh on the Tree delight in the radiance of the all-pure Cross.

Theotokion: **O** Virgin who knewest not wedlock, who gavest birth to God, do thou never cease to entreat thy Son in our behalf.

Kontakion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

The all-pure Cross, which opened the heavens which were shut, hath shed upon the earth all-radiant heavenly beams; wherefore, receiving the effulgence of its activity, we are guided to the never-waning Light; and amid battles we have it as a weapon of peace, an invincible trophy.

Ikos: Behold, the awesome sign of the great God which Constantine the Great beheld! And we have heard Jesus speaking therein, Who spake of old to the sovereign emperor of faithful Christians: "Until the Second Coming this sign shall preserve the inheritance of thy city, and it shall remain until the end of time, and shall be the first of all cities. Let the Cross be its rampart, the weapon of peace, the invincible trophy!"

ODE VII

Irmos: O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldeans whom justice rightly overtook: blessed art Thou!

The material sun hid its rays when it beheld the Sun Who was lifted up upon the Cross at noonday. O all-hymned Lord God of our fathers, blessed art Thou!

He Who of old conversed with the God-seer in the fire and the gloom is glorified as God today in the radiant brilliance of the Cross which hath appeared. O all-hymned Lord God of our fathers, blessed art Thou!

O equally everlasting Light, shining forth from the Light in the Light, Thou hast shown forth the victory of Thy Cross with Thine all-pure light. O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: We piously hymn forever as Mother of our God her who ineffably and supernaturally received in her womb the immutable God Who came to men in His loving-kindness.

ODE VIII

Irmos: Christ God, Who appeared in the guise of an angel in the fiery furnace of the chanting youths, do ye hymn, O children, and bless, O priests! Ye people, exalt Him supremely for all ages!

Him Who was seen on the throne of glory and was nailed to the tree of the Cross in His fleshly nature, do ye hymn, ye children; bless, ye priests; ye people, exalt Him supremely for all ages!

Him Who formed a cross with all-pure light from Golgotha to the holy mountain do ye hymn, ye children; bless, ye priests; ye people, exalt Him supremely for all ages!

Glorifying One of the Trinity Who illumineth the whole world with the radiance of the Cross, hymn, ye children; bless, ye priests; ye people, exalt Him supremely for all ages!

Theotokion: Her who ineffably and without seed conceived and gave birth to Christ God, the joy of the whole world, do ye hymn, ye children; bless, ye priests; ye people, exalt her supremely for all ages!

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

O Thou Who in the fire and darkness of old didst set forth the laws for the disobedient, Thou hast now traced the image of Thy Cross, more resplendent than the stars, for Thy faithful people, which we magnify as is meet.

Creation lamented in darkness the audacity of those who crucified Thee; and now Thy life-bearing Cross hath shone forth with most reverent light and shown forth the hidden beauty of the Church.

Having set their hope on Thee, Thy rich people set before thee in advocacy the Cross, Thine awesome protection. Yet in good time grant us deliverance, O Word of God.

Theotokion: Shed light upon us, O thou who gavest birth to Light unapproachable, O Virgin, and with gladness, joy and divine understanding fill us who in honesty magnify thee with purity of heart.

Exapostilarion: Spec. Mel.: "To the disciples ...";

The Cross is the guardian of the whole world! The Cross is the beauty of the Church! The Cross is the dominion of kings! The Cross is the confirmation of the faithful! The Cross is the glory of the angels and the wounding of the demons!

AT LITURGY

Troparion, in Tone VIII:

The image of Thy Cross hath now shone forth more brightly than the sun, and Thou hast extended it from the holy mountain to the place of the skull, and therein hast revealed Thy might, O Savior. Strengthening all faithful Orthodox Christians thereby, O Christ God, save them ever in peace, and by the supplications of the Theotokos do Thou also save us.

Kontakion, in Tone IV:

The all-pure Cross, which opened the heavens which were shut, hath shed upon the earth all-radiant heavenly beams; wherefore, receiving the effulgence of its activity, we are guided to the never-waning Light; and amid battles we have it as a weapon of peace, an invincible trophy.

Prokimenon, in Tone VII: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

Stichos: The Lord is King, let the peoples rage.

EPISTLE TO THE CORINTHIANS, §125 [1 COR. 1: 18.:24]

Brethren: The preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. For it is written: I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Alleluia, in Tone I: Remember Thy congregation which Thou hast purchased from the beginning.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

GOSPEL ACCORDING TO ST. JOHN, §60 [JN. 19: 6-11, 13-20,25-28,30-35]

At that time, the high priests and elders took council against Jesus to put Him to death. And they delivered Him to Pilate saying: "Away with Him! away with Him! Crucify Him!" Pilate said unto them: "Take ye Him, and crucify Him: for I find no fault in Him. The Jews answered him: "We have a law, and by our law He ought to die, because He made Himself the Son of God." When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall,

and said unto Jesus: "Whence art Thou?" But Jesus gave him no answer. Then said Pilate unto Him: "Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" Jesus answered: "Thou couldst have no power at all against Me, except it were given thee from above." When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he said unto the Jews: "Behold your King!" But they cried out: "Away with Him! Away with Him! Crucify Him!" Pilate said unto them: "Shall I crucify your King?" The chief priests answered: "We have no king but Caesar." Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. And He bearing His Cross went forth into a place called the place of the skull, which is called in Hebrew Golgotha: where they crucified Him, and two others with Him, on either side, and Jesus in the midst. And Pilate wrote a title, and put it on the Cross. And the writing was: "Jesus of Nazareth, the King of the Jews". This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Now there stood by the Cross of Jesus His Mother, and His Mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His Mother, and the disciple standing by, whom He loved, He said unto His Mother: "Woman, behold thy son!" Then said He to the disciple: "Behold thy Mother!" And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, bowed His head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and broke the legs of the first, and of the other who was crucified with him. But when they came to Jesus, and saw that He was dead already, they broke not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bore record, and his record is true.

Communion Verse: The light of Thy countenance hath been signed upon us.

THE 7th DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR VENERABLE FATHER NILUS, WONDERWORKER OF
SORA
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Having assembled in gladness today for thy memorial, O divinely wise Nilus our father, we make haste to hymn thy struggles, fasting and vigils, and the instruction of thy writings, whereby thou didst water thy soul, O blessed one, and cause it to produce the most fruitful grain of the virtues.

Who is able to describe the height of thy corrections and the unfathomable abyss of thy humility, O venerable and ever-memorable Nilus? For thou didst shine forth like a beacon in the land of Russia, illumining the councils of monastics with the radiance of thy virtues.

Thou wast truly a lover of stillness, O ever-memorable father, and a most excellent denizen of the wilderness, and wast like unto a tree planted by streams of water, giving forth its fruit in due season; for thou pourest forth healings upon those who with faith call upon thy name and with love honor thy most sacred struggles.

To thy children, O father, thou didst leave the record of thy words like divinely inscribed tablets, graven by the finger of God on thy heart upon the mountain of divine contemplation; wherefore, we honor thee and celebrate thy holy feast, glorifying thee who glorified Jesus, the Savior of our souls, Who loveth mankind.

Glory ..., in Tone VI:

O our venerable father Nilus, thou truly gavest neither sleep to thine eyes nor rest to thy flesh, until thou didst prepare within thee a place for the Lord and a habitation for the God of Jacob; wherefore, thou didst enter, rejoicing, into His courts, where is the abode of all who keep festival. O ever-memorable father, cease thou never to pray for us who with faith and love piously celebrate thy most sacred memory.

Now & ever ..., from the Pentecostarion.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "O house of Ephratha ...":

O divinely wise Nilus, * accept thou thy servants * who with love celebrate * thy most sacred memory, * O father.

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

Assembling now with faith, * for thy memorial, O father, * we bless thee with love, * magnifying Him * Who hath glorified thee.

Stichos: The righteous shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

Accept now the hymnody * of thy children, O venerable one, * who joyously celebrate * at thine honored memorial, * O divinely wise Nilus our father.

Glory ..., Now & ever ..., in the same tone & melody:

Accept the supplications * of thy servants, O Mistress, * and entreat thy Son, * with the divinely wise Nilus, * that He grant us forgiveness of sins.

Troparion, in Tone I:

Having spurned the worldly life, a our venerable and God-bearing father Nilus, fleeing the tumult of life thou wast quick to gather the flowers of paradise from the writings of the fathers, and, having made thine abode in the wilderness, thou didst flourish like a lily of the field; wherefore, thou hast passed over to the mansions of heaven. Teach us who honor thee also to tread thy royal path, and pray thou for our souls.

Glory ..., Now & ever ..., Troparion from the Pentecostarion.

AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 3 from the Pentecostarion, and 5 of the venerable one, in Tone VI: Spec. Mel.: "Having set all aside ...":

Having set aside passionate attachment to the world, O venerable one, and taken thy cross upon thy shoulder, with pure and tranquil mind thou didst follow after Christ; and living in the wilderness as in paradise, thou didst please Him, dwelling on earth like one of the incorporeal ones, didst slay the passions by fasting, prayer and standing full nights in prayer, and didst unite thyself unto God by silence and divine contemplation. Him do thou entreat in behalf of our souls. (Twice)

Having lived a calm and tranquil life, secluding thyself in a place of stillness, thou didst converse with God in unceasing prayer; and by the study of divine writings thou didst abundantly water the field of thy heart as with the rain of grace, O divinely wise one: wherefore, thou wast shown to be the dwelling-place of the Holy Spirit, and didst bring forth fruit an hundredfold. O venerable and ever-memorable father Nilus, pray thou continually to the Lord in behalf of our souls.

Treading the path of the commandments of Christ without straying, thou wast a careful observer of the divinely wise traditions of the fathers, O venerable and ever-memorable Nilus our father, and with them thou wast shown to be an establisher of monastic rule and the founder of the monastic life of sketes in the Russian land; and thou didst leave thy divinely wise words and traditions like tablets of the covenant unto those who desire to follow thy life, O father. Wherefore, we beseech thee, O venerable one: Pray thou earnestly unto Christ in behalf of our souls.

Wounded with love for Christ, O venerable one, thou didst continually bear in thy mind His salvific sufferings, and didst show thyself to be an excellent emulator thereof, through ascetic feats crucifying thy flesh with its passions and lusts; and with a coarse hair-shirt and a harsh way of life thou didst make the intransigent flesh subject to thy rational soul. Wherefore, we beseech thee, O ever-memorable Nilus our father, beloved of God: Earnestly entreat Christ in behalf of our souls.

Glory ..., in Tone VIII:

We honor thee, the instructor of the monastic life of sketes, O Nilus our father, for by thy path we have truly learned how to walk aright in the stillness of the wilderness; for, showing us this way of life by words and deeds, thou didst set thyself before us as an animate model. Truly blessed art thou, for thou didst teach by example, and, in the words of the Lord, art called great in the kingdom of heaven: for, having labored industriously and rent asunder all the power, wiles and snares of the enemy, as though they were a spider's web, thou wast shown to be a victor in all things, and hast hastened, crowned, unto Christ, rejoicing. Him do thou entreat, O venerable one, in behalf of all who with faith celebrate thy most sacred memory, that we be granted forgiveness of sins and great mercy.

Now & ever ..., from the Pentecostarion.

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE PROPHECY OF ISAIAH

Be glad, thou thirsty desert; let the wilderness exult, and flower like the lily. And the desert of Jordan shall blossom and rejoice: the glory of Lebanon hath been given unto it, and the honor of Carmel. And my people shall see the glory of the Lord and the majesty of God. Be ye strengthened, O paralytic hands and enfeebled knees. Comfort one another, ye fainthearted; be strong, fear not; behold, our God doth render judgment, and He will render it; He shall come and save us. Then shall the eyes of the blind be opened, and the ears of the deaf shall hear. Then shall the lame man leap like a hart, and the tongue of the stammerers shall speak plainly: for water hath burst forth in the desert, and a channel of water in a thirsty land. And the dry land shall become pools, and a fountain of water shall be poured into the thirsty land; there shall there be a joy of birds, ready habitations of reeds and meadows. There shall be there a pure way, and it shall be called a holy way; and there shall not pass by there any unclean person, neither shall there be there an unclean way; but the dispersed shall walk on it, and they shall not go astray. And there shall be no lion there, neither shall any evil beast go up upon it, nor at all be found there; but the delivered shall walk in it, and those gathered on the Lord's behalf shall return and come to Sion with joy, and everlasting joy shall be over their head; for on their head shall be praise and gladness, and joy shall take possession of them: sorrow and pain, and groaning have fled away.

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

At Litia, the sticheron of the temple, and these stichera of the venerable one:

In Tone I: On the right eminent day of our festival let us sound the spiritual trumpet, rejoicing in spirit and celebrating with splendor the most holy and most honorable memory of our father; and let us cry out to him with love, saying: Rejoice, O our pastor and teacher, our ever-memorable father Nilus, most radiant beacon of monastics! Earnestly entreat Christ Whom thou didst diligently serve, O father, in behalf of us who honor thee with faith and love.

In Tone IV: Today with sacred hymns we crown the most sacred memory of our father as with blossoms, weaving wreaths of praise, lovingly glorifying his most sacred struggles, and crying out to him in gladness: Rejoice, most comely flower of monastics who sprang forth in the vales of the wilderness and adorned the region of the White Lake with the assemblies of thy good disciples! Rejoice, O right fruitful tree planted, as saith the psalm, by streams of water, and feeding the multitudes of monastics with the fruits of thy corrections and thy divinely wise writings! Rejoice, priceless phial of the ointment of asceticism which perfumeth the Church of Christ! O Nilus our all-blessed and ever-memorable father, cease thou never to pray to the Lord in our behalf, that He deliver us from all harm and save our souls.

Come, ye assemblies of those who love the feasts of the Church! Come, rejoice with us, and, forming a choir, let us celebrate! For, lo! today hath dawned the most festive and luminous memorial of the God-bearing father, the radiant beacon of the world, our most desired pastor and teacher and guide to salvation, the fervent intercessor for us all: for he prayeth continually to the Lord, that all be granted great mercy.

Glory ..., in Tone VI:

Thou didst preserve intact that which is according to the image of Christ, making thy mind master over the pernicious passions through asceticism, and as far as thou wast able thou didst ascend to the summit of the virtues, following the likeness of the Savior; for, manfully doing violence to thy nature, thou didst strive to make that which is worse subject to that which is higher, and to enslave the flesh to the spirit. Wherefore, thou didst show thyself to be a guide for monastics, a dweller in the wilderness, a trainer of those who truly run the good race, and a most excellent rule of the virtues; and now, since the reflections have been abolished in the heavens, O Nilus our ever-memorable father, thou dost gaze in purity upon the Holy Trinity, ever praying for all who honor thee with faith and love.

Now & ever ..., from the Pentecostarion.

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "O ye angelic hosts ...":

The angelic hosts of heaven marveled at thy way of life, O venerable one, for, while yet in the flesh, thou didst vanquish the incorporeal foe, and, given wings by fasting and prayer, soaring beyond the flesh and the world in divine contemplation, thou didst attain thine utmost goal, crying aloud in joy unto Christ: Glory to Thee, O our Savior!

Stichos: Lo! I have fled afar off and have dwelt in the wilderness.

Fleeing the world, thou didst withdraw into the wilderness, as it is written in the psalms, and having there made thine abode, thou didst find God Who saveth thee, O venerable one; and having found Him, thou didst hold Him within thee: for Christ, coming unto thee with the Father and the Holy Spirit, dwelt within thee. Wherefore, we also, celebrating thy memory, joyously cry out: Blessed art Thou Who art glorified in the saints! Glory to Thee, O our Savior!

Stichos: Unto God have I cried, and the Lord hearkened unto me.

In prayer and steadfastness of mind didst thou unceasingly cry unto God, O venerable one, and He truly hearkened unto thee; wherefore, thou dwelt on earth, like one of the incorporeal beings thou didst mortify the passions by abstinence, and with thy profound humility of mind didst wound the prideful devil, crying aloud unto Christ in victory: O our blessed Savior Who came down and saved us, glory be to Thee!

Glory ..., in Tone VI:

Joyfully assembling today, O brethren, and forming a spiritual choir, let us hold splendid festival, and with divine hymns let us honor the annual memorial of the God-bearing father, our pastor and teacher: let us crown his sacred head with praises, as with flowers, and, surrounding his most precious shrine, let us cry aloud, saying: Rejoice, O right eloquent Nilus, who with the outpouring of thy discourse dost gladden the councils of monastics! Rejoice, O radiant beacon of monks! Rejoice, O adornment and confirmation of fasters! Come thou now among us invisibly, and bless thy children, vouchsafing them immaterial gifts which thou hast received from Christ in abundance unto us who honor thee with faith and love and all-joyously celebrate thy most honored and luminous feast. Deliver us from the tyranny of the passions and from all tribulations and evil circumstances, preserve thy community unharmed, and by thy supplications to the Lord grant us all things which are profitable.

Now & ever ..., from the Pentecostarion.

At the blessing of the loaves, the troparion of the venerable one, twice, in Tone I:

Having spurned the worldly life, O our venerable and God-bearing father Nilus, fleeing the tumult of life thou wast quick to gather the flowers of paradise from the writings of the fathers, and, having made thine abode in the wilderness, thou didst flourish like a lily of the field; wherefore, thou hast passed over to the mansions of heaven. Teach us also who honor thee to tread thy royal path, and pray thou for our souls.

And the troparion from the Pentecostarion, once.

AT MATINS

On "God is the Lord ...", the troparion of the saint, in Tone I:

Having spurned the worldly life, O our venerable and God-bearing father Nilus, fleeing the tumult of life thou wast quick to gather the flowers of paradise from the writings of the fathers, and, having made thine abode in the wilderness, thou didst flourish like a lily of the field; wherefore, thou hast passed over to the mansions of heaven. Teach us also who honor thee to tread thy royal path, and pray thou for our souls. (Twice)

Glory ..., Now & ever ..., the troparion from the Pentecostarion.

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

Diligently assembling today, O brethren, let us form a spiritual choir in honor of the memory of our father, and, fashioning hymns and goodly praises for him, let us reverently honor his spiritual struggles, victories and conflicts, whereby he vanquished the most crafty foe and was splendidly crowned as victor by Christ God, the Savior of our souls.

Glory ..., Now & ever ..., from the Pentecostarion.

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

Celebrating today a splendid festival, O brethren, let us hymn Christ our Deliverer, offering Him praise and crying aloud: Thou hast magnified Thy favored one, O Christ, showing him to be a well-spring of miracles; for he poureth forth a stream of healings from his holy grave upon those who have recourse to him with faith and lovingly honor and glorify him and Thee, O Savior, Who dost glorify those who glorify Thee.

Glory ..., Now & ever ..., from the Pentecostarion.

Polyeleos, and this magnification: We bless thee, O venerable father Nilus, and we honor thy holy memory, O instructor of monastics and converser with the angels.

Selected Psalm Verses:

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

B: He set my feet upon a rock, and He ordered my steps aright.

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

After the Polyeleos, this Sedalion in Tone IV:

Thou hast filled us with wonder, O Master Christ, showing us such a luminary in our father; for, emitting rays of miracles like the sun, he illumineth the assemblies of the faithful and enlighteneth the councils of monastics with the splendor of his life. Wherefore, we lovingly cry out to him: O God-bearing and most blessed Nilus our father, entreat Christ God, that He grant remission of sins unto those who with love celebrate thy most honored memory.

Glory ..., Now & ever ..., from the Pentecostarion.

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: 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?

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. LUKE, § 24 [LK. 6: 17-23].

At that time, Jesus stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that 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."

After Psalm 50, this sticheron, in Tone VI:

Joyfully assembling today, O brethren, and forming a spiritual choir, let us hold splendid festival, and with divine hymns let us honor the annual memorial of the God-bearing father, our pastor and teacher: let us crown his sacred head with praises, as with flowers, and, surrounding his most precious shrine, let us cry aloud, saying: Rejoice, O right eloquent Nilus, who with the outpouring of thy discourse dost gladden the councils of monastics! Rejoice, O radiant beacon of monks! Rejoice, O adornment of fasters! Come thou now among us invisibly, and bless thy children vouchsafing the immaterial gifts which thou hast received from Christ in abundance unto us who honor thee with faith and love and all-joyously celebrate thy most honored and luminous feast. Deliver us from the tyranny of the passions and from all tribulations and evil circumstances, preserve thy community unharmed, and by thy supplications to the Lord grant us all things profitable.

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and that of the venerable one, with 8 troparia, in Tone IV:

ODE I

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

Covered over by the darkness of sin, I am unable to gaze clearly toward the height of thy corrections, O father; but as thou art compassionate and merciful, help me, shining the light of salvation into my soul, that, rejoicing, I may hymn thy splendid corrections and all-glorious miracles.

Thou hast been shown to be a noetic garden of paradise, O father, producing divers flowers of the virtues; and thou didst offer beautiful fruits to thy Master, Who hath adorned thee with miracles.

Having broken but a single commandment, the first-created man was driven from paradise; but thou, O venerable one, hast by the keeping of the commandments of the Master been shown to be the heir thereof, delighting ever in the tree of life; and, gazing upon the Lord in the gladness of thy pure heart, thou sharest in His divine light.

Following the paths of the commandments without wavering, and holding the Cross of Christ in thy hand as a staff of power, thou didst attain unto the haven of dispassion, O father; wherefore, thou didst also receive the grace to heal the infirmities of men and to work all-glorious miracles.

Theotokion: Now is the time for thee to help us, O Mistress! Mercifully regard the affliction of thy servant, O pure one, granting me consolation, that, rejoicing, I may hymn thy divine wonders.

Katavasia from the Pentecostarion

ODE III

Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Without being prideful, I have dared to offer hymnody to thy sacred memory, O father. Therefore, moved by thy love, O thou who art beloved of God, accept it from thy servant, and by thy mediations before the Lord vouchsafe unto me salvation.

O father, from misfortunes and evil circumstances save those who honor thee with love, forming themselves into a choir for thine honored memorial; by thine entreaties make us firm who have been shaken by the tempest of the passions, and vouchsafe that we may reach the harbor of salvation.

Who can describe thy struggles, O father; who can recount the height of thy humility? Truly thou wast a disciple of Christ, O thou who art beloved of God, and a fellow heir to His kingdom. Wherefore, be thou mindful of thy children, O father, praying to Christ, that He vouchsafe unto us also the portion of the saved.

Useless am I and altogether unprofitable; and I am at a loss how fittingly to hymn thy directions toward God. Yet accept thou my love and faith, O kind-hearted father, and by thy sacred mediations vouchsafe unto me salvation.

Theotokion: Truly every human tongue is at a loss how to glorify thee as is meet, O Mistress. What then shall I, who am beset by ignorance and many sins, offer unto thee, O good one? Yet accept thou the love and faith of thy servant, and vouchsafe unto me salvation.

Kontakion & Ikos from the Pentecostarion.

Sedalion of the venerable one, in Tone VIII:

Thou didst mount from action to the summit of divine vision, O father, and, having embraced utter stillness, thou didst ever converse with God with a mind untroubled; wherefore, thou wast enriched by divine understandings therefrom, O blessed one, and hast become a pastor and guide for those who follow thine angelic way of life. Therefore, O Nilus our God-bearing father, entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory.

Glory ..., Now & ever ..., from the Pentecostarion.

ODE IV

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: **Glory to Thy power, O Christ!**

Standing vigilantly on attentive watch, and foreseeing the insidious snares of the enemy, O father, thou didst bring down all their hordes, and soaring aloft unharmed, through prayer and fasting, thou didst chant victoriously: Glory to Thy power, O Christ!

Having the sufferings of our Savior and His voluntary crucifixion on the Cross ever in thy mind, thou wast crucified with Him in the mortification of thy flesh, O venerable one; and thy heart, wounded by divine love, O thou who art beloved of God, was shown to be a wellspring of compunction, ever pouring forth tears and chanting: Glory to Thy compassionate condescension, O Christ!

Wounded by the love of Christ, thou didst unceasingly shed torrents of tears from thine eyes, O Nilus our ever-memorable father; and, dwelling in the wilderness as in the garden of paradise, thou didst offer up incessant supplications, ever chanting: Glory to Thy power, O Christ! Alas! with what insensitivity am I plagued!

Guilty as I am of every evil, I neither fear death nor tremble before the dread judgment! Yet do thou henceforth come to thy senses in repentance, O most passionate soul, crying aloud unto Christ: Have pity on me, O Savior, for the sake of Nilus Thy favored one, and guide my steps aright with Thine omnipotent power, O Master!

Theotokion: O Virgin Theotokos, true hope of all Christians, who gavest birth to the Life of all: grant life unto me who am dead in soul. O Life-bearing well-spring, give me to drink the waters of compunction, for I am cruelly consumed by the burning heat of the passions, that, cooled by tears of repentance, I may cry out in thanksgiving: Glory to thine almighty power, O Mistress!

ODE V

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gayest birth to the timeless Son, granting peace unto all who hymn thee.

Emulating the way of life of the ancient fathers of the Holy Mountain, O ever-memorable Nilus our God-bearing father, thou didst hasten, rejoicing, to the tranquility of the stillness of the wilderness; and there, bringing forth the fruits of the Spirit in humility, thou wast exceeding well-pleasing to Him Who enriched thee with the glory of miracles.

Fulfilling the commandments of the Lord, O father, thou wast meek and guileless, humble and simple, and right skillful in all the virtues; wherefore, thou wast shown to be an instrument of the Holy Spirit, O all-wise one, teaching and instructing thy children to walk worthily in the steps of Christ, Who granteth salvation unto those who serve Him in humility.

O venerable Nilus, receiving the reward of thy labors in the heavens, forget us not who joyously celebrate thy feast, but ask for us the remission of sins, entreating Christ Who granteth salvation unto those who glorify those who have glorified Him.

Thou didst clothe thyself in Christ, O divinely wise one, adorning thyself with the vesture of dispassion; and thou wast compassionate and merciful unto those who sinned, O father, teaching them with humility of mind, urging them on to repentance and leading them to Christ, Who granteth salvation unto all who ask it in humility.

Theotokion: Wretch that I am, I have clothed myself in garments of shame, having shed the divinely woven raiment I received at baptism, O most immaculate Virgin, Yet do I beseech thee, O most merciful one: Clothe me again in the vesture of salvation, that I may be worthy to attend the wedding-banquet of the Lamb, for Whom thou didst weave a royal robe of thy pure blood, and Who granteth salvation unto all who hymn thee.

ODE VI

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Dwelling now with the choirs of the saints in the mansions of heaven, O God-bearing Nilus, and standing with boldness before the all-holy Trinity, forget not us, thy children, O father, but ask remission of sins for those who celebrate thy feast with joy, that with thanksgiving we may glorify God Who hath glorified thee.

Thou wast shown to be a new and goodly well-spring flowing in the land of Russia, pouring forth streams of healing from thy holy grave upon those who with unwavering faith have recourse unto thee, O Nilus our father; and, full of gladness, we glorify God Who glorifieth thee.

From thy youth even unto thine honored repose thou didst earnestly serve Christ with a pure conscience, O venerable one, keeping His divine commandments; for, guarding thyself with poverty and non-acquisitiveness, O wise Nilus our father, thou didst set thy feet firmly upon the rock of patience.

O thy manifold corrections and thy labors and struggles for God, O father! Who can describe thy fasting and keeping of vigils, thy lying upon the ground and patient endurance of ill treatment? For thou didst truly show thyself to be a true monk, O thou who art beloved of God. Wherefore, lovingly honoring thy memory, we glorify God Who strengthened thee.

Theotokion: **O** all-immaculate Virgin, thy womb, which contained the uncontainable God, was shown to be far more spacious than the heavens! O the all-glorious things! O He Who in thee wrought a mystery beyond the comprehension of angels and men! Wherefore, truly confessing thee to be the Theotokos, we glorify God Who was born of thee.

Kontakion of the venerable one, in Tone VIII:

Spec. Mel.: "To thee, the champion leader ...":

Fleeing from the tumult of the world for the sake of Christ's love, with joyous soul thou didst make thine abode in the wilderness, and struggling well therein, O father Nilus, thou didst live on earth like an angel; for thou didst lay waste to thy body through fasting and the keeping of vigils for the sake of everlasting life. And having been counted worthy thereof, standing with the saints before the all-holy Trinity in the light of ineffable joy, pray thou, we thy children beseech thee, falling prostrate, that we be preserved from every assault of enemies visible and invisible, and from evil circumstances, and that our souls be saved.

Ikos: **E**mulating the life of the angels and likening thyself to those who were great among the fathers, thou didst cut thyself off wholly from the turmoil of the world and, manfully arming thyself for the struggles of asceticism, thou didst carefully tread the path of the commandments of God, O blessed one. Wherefore, honoring thy sacred memory with faith, we bless thee with these praises: Rejoice, emulator of the life of the angels; rejoice, heir to the way of life of the great fathers of old! Rejoice, courageous vanquisher of invisible enemies; rejoice, diligent keeper of the commandments of God! Rejoice, ardent lover of the divinely inspired traditions of the fathers; rejoice, recorder of rules for the ascetic life of monastics! Rejoice, most clear mirror of the virtues; rejoice, melodious instrument of the Holy Spirit! Rejoice, paragon of profound humility; rejoice, zealous doer of godly works! Rejoice, for through thee have we learned to tread the way of life without wandering; rejoice, for through thy mediation for us do we hope to receive salvation! Rejoice, O wonder-working Nilus our father!

ODE VII

Irmos: The divinely wise youths worshiped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

O father, I earnestly offer thee simple hymnody; wherefore, accept it from me who am unworthy, and spurn me not who have sinned beyond all others, O all-blessed one; but, mercifully inclining thyself, vouchsafe that through thine intercession I may receive salvation, that, rejoicing, I may chant: O all-hymned Lord God of our fathers, blessed art Thou!

Thou didst unceasingly converse with God face to face, O father, offering pure supplications unto Him with a pure and untroubled mind and a clean conscience, O divinely wise one; for, hastening from action to vision, thou didst wholly attain the vision of God, O blessed one, ever chanting: O all-hymned Lord God of our fathers, blessed art Thou!

Thou didst show thyself to be a fertile garden producing the fruits of the Spirit, O father; for thou wast full to overflowing with love and joy, peace, long-suffering, meekness and temperance, and as one truly belonging to Christ, thou didst crucify the flesh with its passions and lusts, ever chanting: O all-hymned Lord God of our fathers, blessed art Thou!

Accept me who hymn thee not with wisdom, but with love, O father, and, driving away from me the darkness of oblivion and ignorance by thy luminous supplication, help me ever to cry: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: Turn me not away who flee beneath thy shelter, O Mistress, but as thou art most merciful, save thy poor servant, delivering me from my boundless offenses, that, rejoicing, I may chant: O Mother of the all-hymned Lord and God of our fathers, blessed art thou forever!

ODE VIII

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

O ever-memorable Nilus our father, beloved of God, thou didst truly lead a good and beautiful life; for fleeing turmoil and withdrawing into the solitude of the wilderness, thou didst sow the tribulations of fasting with tears, but now, rejoicing, dost reap the grain of everlasting life.

Thou didst labor in secret for the one God Who knoweth things hidden, O father, passing through the ascetic contest in humility; and after thy repose thou wast revealed and illumined by miracles, moving the faithful to chant: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

By the divine grace within thee thou pourest forth healings and drivest away evil spirits from those who have recourse to thee with faith, O most blessed Nilus; wherefore, we lovingly honor thy most sacred memory, chanting with gladness: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Theotokion: Harken, O Mistress, to the pain-wracked sighing of thy servant, pulling asunder the chains of mine offenses; change my grief into joy and quickly transform my pangs, that, rejoicing, I may hymn thee, O pure Virgin, and exalt thee supremely for all ages.

ODE IX

Irmos: Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Thou hast been shown to be an all-radiant beacon for thy native land, O venerable and blessed one, illumining our habitations with thy brilliance and with the splendors of the miracles whereby thou hast been glorified since thy repose; wherefore, honoring thy radiant memory, we glorify Christ Who doth glorify thee with splendor.

When upon thy death bed thou didst stretch out thy beautiful feet which had trod well the path of salvation, O blessed one, thy disciples, shedding tears, said: "Whither goest thou, O our pastor? O father, to whom dost thou leave thy children, whom, having given birth to them in the Spirit, thou didst nurture with the milk of thy wise instruction?"

Mingle not weeping with my joy, O my children," thou didst say to them, O thou who art blessed of God, "for in gladness I am departing to receive the crown of righteousness which Christ hath promised to those who love Him, and which ye also must strive to attain, keeping His commandments as well as mine own."

Let thy wilderness also lament with us, O father; for even though it blossomed like a lily, adorned with Thy God-pleasing life, yet, bereft of a good husbandman after thy departure, thorns and thistles have grown rife in it. Fail not to visit thy flock, O father, and do thou thyself shepherd those who magnify thee.

Forget not those who now abide in the place of thine industrious life, O God-bearing Nilus our father, and mediate salvation for those who earnestly offer thee hymnody; for, having acquired thee as an advocate and intercessor before the Lord, O most blessed one, let not us who honor thee with faith, suffer the loss of hope.

Theotokion: Clothe me in the vesture of salvation, O most merciful Mother of God, thou full hope of my salvation, for I place my trust in thee; for thou art a treasury of mercy and savest all who have recourse unto thee. Wherefore, save even me, the accursed, that I may chant in thanksgiving: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Exapostilarion:

With thy struggles thou didst amaze angels and men, O thou who art blessed of God, and didst bring gladness unto God; wherefore, with faith we honor thee, celebrating thy memory, O God-bearing Nilus our father.

Glory ..., Now & ever ..., Exapostilarion from the Pentecostarion.

On the Praises, 4 stichera of the venerable one, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O all-glorious wonder! Among the latter generations a beacon for monastics shone forth: the all-wise Nilus our father; for he poured forth rivers of teaching streaming with gold, and showed himself to be an animate model for those who truly desire to live the monastic life. Through his supplications, O Christ, save Thou our souls, in that Thou alone art compassionate.

O all-glorious wonder! Nilus, our most blessed father, hath been shown to be full of grace divine; for, furnishing his mind with wings to soar aloft unto God, he was shown to be wholly luminous, and though he dwelt in the wilderness, in spirit he made his abode in the heavens. Through his supplications, O Christ, save Thou our souls, in that Thou alone art compassionate.

O all-glorious wonder! Nilus, our venerable father, hath been shown to be a well-spring of miracles; for even after death he poureth forth healings upon those who have recourse to him with faith. Through his supplications, O Christ, heal Thou our sufferings of soul and body, and save us, in that Thou alone art compassionate.

O Nilus our venerable father, truly fleeing the world and making thine abode in the wilderness, like an innocent lamb thou wast nurtured on the green grass of the divine Scriptures, and like an industrious and all-wise bee making the rounds of the flowers of the Spirit, thou didst gather, instead of honey most sweet, the discourses whereby thou dost nourish thy children, O father. Wherefore, assembling today, we bless thee with love, celebrating thy sacred memory and praying that through thee our souls may receive the remission of sins and great mercy.

Glory ..., in the same Tone:

Joining together today as a spiritual choir, let us rejoice divinely on the most sacred memorial of our father; for, lo! he setteth before us a mystical banquet and drink most sweet: the lofty corrections of his ascetic struggles, which astonish the mind of every man and delight our spiritual senses, and wherewith we are spiritually nourished. Let us therefore hasten to offer him praise with our unworthy mouths. For, behold! as a branch of the vine of Christ, truly manning the wine-press of his heart with the fear of judgment and with ascetic pangs, he unceasingly poured forth streams of tears, like the wine which truly maketh glad the heart of man. Rejoicing unceasingly, therefore, in spirit today, let us offer him praise, chanting psalms and

saying: Precious in the sight of the Lord was thy death, O venerable one, and most joyous for us is thy memorial, O thou who art beloved of God, whereon we, celebrating now in spirit, cry out to thee in supplication: O Ni~us our God-bearing father, pray thou to the Savior of all, that He grant us oneness of mind, peace and great mercy!

Now & ever ..., from the Pentecostarion.

Great Doxology & troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode of the canon from the Pentecostarion, and 4 from Ode VI of the canon of the venerable one.

Dwelling now with the choirs of the saints in the mansions of heaven, O God-bearing Nilus, and standing with boldness before the all-holy Trinity, forget not us, thy children, O father, but ask remission of sins for those who celebrate thy feast with joy, that with thanksgiving we may glorify God Who hath glorified thee.

Thou wast shown to be a new and goodly well-spring flowing in the land of Russia, pouring forth streams of healing from thy holy grave upon those who with unwavering faith have recourse unto thee, O Nilus our father; and, full of gladness, we glorify God Who glorifieth thee.

From thy youth even unto thine honored repose thou didst earnestly serve Christ with a pure conscience, O venerable one, keeping His divine commandments; for, guarding thyself with poverty and non-acquisitiveness, O wise Nilus our father, thou didst set thy feet firmly upon the rock of patience.

Theotokion: **O** all-immaculate Virgin, thy womb, which contained the uncontainable God, was shown to be far more spacious than the heavens! O the all-glorious things! O He Who in thee wrought a mystery beyond the comprehension of angels and men! Wherefore, truly confessing thee to be the Theotokos, we glorify God Who was born of thee.

Troparion of the venerable one, twice, in Tone I:

Having spurned the worldly life, O our venerable and God-bearing father Nilus, fleeing the tumult of life thou wast quick to gather the flowers of paradise from the writings of the fathers, and, having made thine abode in the wilderness, thou didst flourish like a lily of the field; wherefore, thou hast passed over to the mansions of heaven. Teach us also who honor thee to tread thy royal path, and pray thou for our souls.

Kontakion of the venerable one, in Tone VIII:

Fleeing from the tumult of the world for the sake of Christ's love, with joyous soul thou didst make thine abode in the wilderness, and struggling well therein, O father Nilus, thou didst live on earth like an angel; for thou didst lay waste to thy body through fasting and the keeping of vigils for the sake of everlasting life. And having been counted worthy thereof, standing with the saints before the all-holy Trinity in the light of ineffable joy, pray thou, we thy children beseech thee, falling prostrate, that we be preserved from every assault of enemies visible and invisible, and from evil circumstances, and that our souls be saved.

Prokimenon, in Tone VII: 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 GALATIANS, §213 [GAL. 5: 22-6: 2]

Brethren, the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that 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 vainglory, provoking one another, envying one another. Brethren if a man be overtaken in a fault, ye which 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, in Tone VI: 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 ST. LUKE, § 24 [LK. 6: 17-23].

At that time Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast 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: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 8th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY & ALL-PRAISED APOSTLE & EVANGELIST
JOHN THE THEOLOGIAN
COMMEMORATION OF OUR VENERABLE FATHER ARSENIUS
AT LITTLE VESPER

On "Lord, I have cried ...", 4 stichera of the apostle, in Tone II:
Spec. Mel.: "When from the Tree ...":

Come, ye faithful, and with divine hymns Jet us crown today the glorious John the beloved, the abyss of wisdom and recorder of Orthodox dogmas; for he hath thundered forth: In the beginning was the Word. Hence, the ever-memorable one hath been shown forth as having a voice of thunder, shining forth glad tidings for the world with great wisdom. (Twice)

Truly thou hast been shown to be a true friend and great intimate of Christ the Teacher; for, reclining against His breast, thou didst draw forth from thence the dogmas of wisdom, wherewith as a divine herald of God thou dost enrich all the world round about. Wherefore, the comely Church of Christ, cherishing these things, rejoiceth in gladness.

Rejoice truly, O theologian! Rejoice, beloved son of the Mother of the Lord! For, standing before the Cross of Christ, thou didst hear the voice of the Master, Who cried out to thee: "Behold now thy Mother!" Hence, as is meet, we all bless thee as the great and beloved apostle of Christ.

Glory ..., in Tone II:

Come, O ye faithful, and let us bless the ever-memorable John, the foremost of the apostles, the clarion of theology, the spiritual general who hath subdued all the world under God, and who hath now passed from the earth, yet doth continue to remain with the earth, who liveth and awaiteth the awesome second coming of the Master. O beloved intimate of Christ and initiate of His mysteries, beg thou that we who celebrate thy memory with love may greet it uncondemned.

Now & ever ..., from the Pentecostarion.

At the Aposticha, the stichera from the Pentecostarion.

Glory ..., the composition of Andrew Pyrrhus, in Tone I:

O disciple of the Savior, virgin and theologian, when Christ God was crucified He committed the Virgin Theotokos to thy care, in that thou art virginal; and thou didst preserve her as the apple of thine eye. Wherefore, pray thou, that our souls be saved.

Now & ever ..., from the Pentecostarion.

Troparion of the evangelist, in Tone II:

O beloved apostle of Christ God, haste thou to deliver a defenseless people. He Who permitted thee to recline against His breast receiveth thee, prostrate in supplication. Him do thou beseech, O theologian, that He dispel the gloom of the nations which doth beset us, asking for us peace and great mercy.

Glory ..., Now & ever ..., The troparion from the Pentecostarion.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon. On "Lord, I have cried ...", 10 stichera: 3 stichera from the Pentecostarion; 4 stichera of the evangelist, in Tone I:

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

The beholder of ineffable revelations * and recounter of the highest mysteries of God, * the son of Zebedee, * who set down in writing the Gospel of Christ, * hath taught us to theologize * concerning the Father, the Son and the Holy Spirit. (Twice)

The harp of heavenly songs played by God, * the recorder of mysteries, * the divinely eloquent mouth, * doth beautifully chant the hymn of hymns; * for, moving his lips as though they were strings, * and using his tongue as a plectrum, * he prayeth that we be saved.

Proclaiming with thy thunderous tongue * the hidden word of divine wisdom, * O beloved of God, * thou ever criest out, continually moving thy lips: * In the beginning was the Word! * And thou instructest every man in the knowledge of God.

And 3 stichera of the venerable one, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O divinely wise father Arsenius, * having illumined thy mind with fountains of tears, * thou didst converse with God, * and by unceasing purification and effulgence * wast shown to be a most radiant pillar of piety, * shining as with fire, O blessed one, * thou boast of monks. * And now, by thy supplications, * do thou preserve us all

O divinely wise father Arsenius, * having girt thy mind round about with abstinence, * thou didst cause it to ascend * to the primal Cause, * and, forsaking the turbulence of the world * and shunning its tumults, * thou didst truly mingle purity of mind * with the utmost desire, * O blessed and all-wise one.

O venerable father Arsenius, * seeking after God, * and piously desiring * to be illumined * by His radiant effulgence, * thou didst abandon all the splendor of high position * and the imperial palace, * and didst receive an immortal inheritance. * abiding now with Christ, O divinely blessed one.

Glory ..., in Tone II:

O ye of the race of man, let us offer goodly praise as is meet to the beloved and virginal John, the son of thunder. the foundation of the words of God, the author of theology, the first preacher of the truth of the dogmas of the wisdom of God; for having the divine continually within him, he said: In the beginning was the Word, Who is inseparable from the Father and of the same essence with the Father, revealing to us through himself the Orthodoxy of the Holy Trinity. And he hath likewise shown us that He createth with the Father and beareth life and the light of truth. O awesome wonder! O uttermost wisdom! For, full of love, he was also filled with theology through glory, honor and faith, as a founder of our pure Faith. Wherefore, we shall receive everlasting blessings on the Day of Judgment.

Now & ever ..., from the Pentecostarion.

Entrance. Prokimenon of the day. 3 Readings:

THE GENERAL EPISTLE OF JOHN [I JN. 3: 21-4: 6]

Beloved: if our heart condemn us not, then have we confidence toward God, and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in Him, and He in him, And hereby we know that he abideth in us, by the Spirit which He hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us.

THE GENERAL EPISTLE OF JOHN [I JN. 4: 11-16]

Beloved: if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

THE GENERAL EPISTLE OF JOHN [I JN. 4: 20-5: 5]

Beloved: If a man saith: "I love God," and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also. Whosoever believeth that Jesus is the Christ, born of God: and every one that loveth Him that begat loveth Him also that is begotten of Him. By this we know that we are the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

At Litia, the sticheron of the temple or from the Pentecostarion;

And these stichera of the apostle, in Tone I:

The composition of Germanus: Rivers of theology poured forth from thine honored mouth, O apostle, and the Church of God, watered thereby, doth worship the consubstantial Trinity in Orthodoxy. Pray now to the Trinity, O theologian John, that our souls be made steadfast and saved.

The composition of Andrew Pyrrhus: The garden of purity hath emitted for us the myrrh of sweet fragrance on this present feast, that we may cry out to him: O Apostle John, who reclined against the Master's breast, who hast rained down discourse upon the world and preserved the Virgin as the apple of thine eye, beseech Christ, that He grant us great mercy.

O disciple of the Savior, virgin and theologian, when Christ God was crucified He committed the Virgin Theotokos to thy care, in that thou art virginal; and thou didst preserve her as the apple of thine eye. Wherefore, pray thou, that our souls be saved.

As an eyewitness to ineffable mysteries, thou didst cry out, exclaiming: "In the beginning the pre-eternal Word was with God, and He was God!", O Apostle John, intimate and faithful friend of Christ, sweetness of the Trinity, unshakable confirmation of Ephesus and Patmos, our help. Pray thou, O most blessed theologian, that the people who ever celebrate thy memory with faith be delivered from wicked enemies, material and noetic.

Glory ..., in Tone IV:

Reclining against the breast of Christ the Teacher at the Lord's supper, O beloved disciple, thou didst thereby come to know ineffable things, and hast thundered forth thy heavenly voice unto all, saying: "In the beginning was the Word, and the Word was with God, and the Word was God: Christ God, the Savior of our souls, the Light of truth Who enlighteneth every man who cometh into the world."

Now & ever ..., from the Pentecostarion.

At the Aposticha, these stichera, in Tone IV:

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

Theologizing concerning the Son of the Most High, * Who with the Father is equally everlasting * and of the same essence, * immutable Light from Light, * the impress of the hypostasis of the Father, * Who shone forth timelessly and dispassionately from Him, * the Creator and Lord of all the ages, * Christ our God, * thou didst preach to the world, O beloved, * as the One Who brought light forth out of darkness. * Him do thou entreat, * that He save and enlighten our souls.

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

Receiving the light of the Comforter, * and, illumined therewith, didst theologize * and didst proclaim unto all, O beloved, * that He proceedeth from the Father * and through the Son is revealed to mankind, * equal in honor, equally enthroned and of the same essence * with the unoriginate Father and God the Word. * Wherefore, we honor thee in hymns * as the foundation of the divine Faith, * which do thou preserve unshaken * through thy supplications to the Lord.

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

Having ascended to the summit of theology, * thou didst learn the ineffable mysteries of God: * the single essence of the Godhead, * His single glory, * kingdom and dominion, * ever distinct in three Hypostases, * yet essentially indivisible and united in unconfused divine unity. * And, rendering glory, O theologian, * thou didst preach the indivisible Trinity. * Him do thou entreat, * that He save and enlighten our souls.

Glory ..., the composition of John the monk, in Tone VI:

O apostle of Christ, evangelist and theologian, as an initiate of ineffable mysteries thou hast thundered forth upon us the ineffable doctrines of wisdom, explaining to the faithful that He was in the beginning, and discounting that there was a time when He did not exist, thus rejecting the words of the heretics. And as thou wast shown to be the beloved intimate and friend of Christ, like the eloquent Isaiah and Moses the God-seer, pray thou earnestly for our souls, in that thou hast boldness before God.

Now & ever ..., from the Pentecostarion.

After the Blessing of the Loaves, the troparion of the apostle, in Tone II:

O beloved apostle of Christ God, haste thou to deliver a defenseless people. He Who permitted thee to recline against His breast receiveth thee, prostrate in supplication. Him do thou beseech, O theologian, that He dispel the gloom of the nations which doth beset us, asking for us peace and great mercy. **(Twice)**

And "Virgin Theotokos, rejoice! ...", once.

AT MATINS

At "God is the Lord ...", the troparion from the Pentecostarion, once;

Then that of the apostle, once, in Tone II:

O beloved apostle of Christ God, haste thou to deliver a defenseless people. He Who permitted thee to recline against His breast receiveth thee, prostrate in supplication. Him do thou beseech, O theologian, that He dispel the gloom of the nations which doth beset us, asking for us peace and great mercy.

Glory ..., that of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the desert, and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, and becamest a beacon for the whole world, resplendent with miracles, O Arsenius our father, entreat Christ God, that our souls be saved.

Now & ever ..., The troparion from the Pentecostarion.

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

Spec. Mel.: "Thy tomb, O Savior ...":

As the disciple of Christ, the Master of all, thou didst teach the people and illumine the world, guiding them to the knowledge of Him, O apostle. Wherefore, we all call thee the preacher of the Truth and theologian, the friend of Christ, who reclined against His breast. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

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

Spec. Mel.: "The Word Who with the Father in unoriginate ...":

With hymns and sacred praises let us all hymn the most honored John, the apostle and disciple of Christ, who preached that the Father divinely begat Christ, our Deliverer and King; for he prayeth unceasingly, that our souls find mercy. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

Polyeleos, and this magnification: We magnify thee, O holy apostle and evangelist John the theologian, and we honor the pangs and labors whereby thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm verses:

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

B: The heavens shall confess Thy wonders, O Lord.

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

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Reclining against the breast of Jesus, thou didst receive boldness, asking as a disciple: "Who is Thy betrayer. Lord?" And since thou wast exceedingly beloved, O most praised one, He manifestly indicated the traitor to thee with a sop of bread. Wherefore, as an initiate of ineffable mysteries, thou teachest the incarnation of the Word to the ends of the earth. O apostle and theologian, entreat Christ God that He grant remission of offenses unto those who celebrate thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:

Let us hymn the portal of heaven, the ark, the most holy mountain, the radiant cloud, the bush unburnt, the noetic garden of paradise, the restoration of Eve, the great treasure of the whole world, for in her hath salvation and the remission of the ancient offenses been wrought for the world. Wherefore, we cry out to her: Pray thou to thy Son, that He grant remission of offenses unto those who piously worship thy most holy birthgiving.

Hymn of Ascents, the first antiphon of Tone IV:

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

Stichos: 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. JOHN §67 [21:15-25]

At that time, Jesus showed Himself to His disciples, after He had risen from the dead, and saith to Simon Peter. Simon, son of Jonah, lovest thou me more than these? He saith unto him: Yea. Lord; thou knowest that I love thee. He saith unto him: Feed my lambs. He saith to him again the second time: Simon, son of Jonah, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him: Feed my sheep. He saith unto him the third time: Simon, son of Jonah, lovest thou me? Peter was grieved because he said unto him the third time: Lovest thou me? And he said unto him: Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him: Feed my sheep. Verily, verily, I say unto thee: When thou wast young, thou girdest thyself, and walkedst whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this he saith unto him: Follow me. Then Peter, turning about seeth the disciple whom Jesus loved following; which also leaned on his breast at supper and said, Lord, which is he that betrayeth thee? Peter

seeing him, saith to Jesus: Lord, and what shall this man do? Jesus saith unto him: If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him: He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

After Psalm 50, this sticheron, in Tone II:

O virgin theologian, beloved disciple of the Savior, by thy supplications save us from all harm, we pray, for we are thy flock.

Canon from the Pentecostarion, with 4 troparia, including the Irmos; that of the apostle, with 6 troparia; and that of the venerable one, with 4 troparia.

ODE I

Canon of the apostle, in Tone VIII:

Irmos: **The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.**

In that thou wast pure and beloved of the incorruptible light, thou didst recline, resting against His breast, and with the bold soul didst draw forth from the Abyss of wisdom the light of understanding, O blessed Apostle John.

Theologizing supernaturally, thou didst thunder forth, O beloved of Christ: "In the beginning was the Word, as alive and hypostatic as His Father; and the Word was God; and the Word became flesh, and remained God immutable"

Theotokion: **F**leeing beneath thy protection, O pure one, we are buried beneath all the perils which befall us, O all-pure one. Wherefore, we now beseech thee: From the depths of transgressions raise up the fallen by the divine entreaties, O pure one.

Canon of the venerable one, in the same tone:

Irmos: **The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.**

Submitting to the divine precept of the Master, thou didst abandon the glory of royal wealth, as did Moses the law-giver; and fleeing from men, thou becamest a dweller with the angels, rejoicing with them.

Fleeing from turmoil, O Arsenius, thou didst restrain thy tongue with silence as it were a spring of sin; wherefore, in stillness thou didst preserve thy mind untroubled, becoming a right magnificent house of rest for the divine Spirit.

Theotokion: **A**ll-glorious things have been said of thee among generations of generations, O Mary Theotokos who contained God the Word in thy womb, and remained pure. Wherefore, we all honor thee as our help after God.

ODE III

Canon of the Apostle

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

Among fishermen thou becamest a fisher of men and a theologian, O wise John, setting aside the love of thy father and that of the world, and following the Word and Master with divine desire.

Having purified the eyes of thy soul, O theologian, thou didst behold the ineffable glory which doth emanate from the Word, the only-begotten Son of the Father, through Whom all things are wisely accomplished by the divine Spirit.

Theotokion: We flee beneath thy saving refuge, O Virgin Theotokos, and find salvation from the assaults of the enemy by thy supplications; and we are delivered from the torment which is to come, O pure one.

Canon of the Venerable One

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

O father Arsenius, the torn and exceedingly tattered rags of thy poverty, assumed in emulation of Christ, covered the splendor of thy former robes, winning for thee vesture of ineffable glory.

Receiving help from God through contrition of heart, O father Arsenius, thou didst cast down the offenses of the enemy and the boastful spirit, becoming a victor through humility.

Theotokion: Thou wast shown to be more exalted than the cherubim and the seraphim, O Theotokos; for thou alone didst receive the infinite God within thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Kontakion of the venerable one, in Tone III:

Spec. Mel.: "Today the Virgin ...":

From Rome thou didst shine forth like the great sun, and thou didst reach the imperial city, O all-blessed one, illumining it with thy words and deeds and dispelling all the darkness of ignorance. Wherefore, we honor thee, O venerable Arsenius, thou glory of the fathers.

Ikos: Harkening to the voice of the Lord, and forsaking the beauties of this world, O divinely wise one, thou didst enter upon the monastic life, emulating the life of the angels. Wherefore, thou wast shown to be wholly transformed, an angel in the body, offering to Christ fasting and tears, blameless prayer and standing all night. Thus thou becamest a temple of the Trinity, a model for monks, an instructor in the virtues and a fervent advocate for those who ever honor thee. Therefore, we honor thee, O venerable Arsenius, thou glory of the fathers.

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

Having reclined against the breast of Wisdom and learned an understanding of things, thou didst thunder forth divinely: "In the beginning was the Word!", being the first to record the unoriginate begetting; and thou hast proclaimed to all the incarnation of the Word. Wherefore, fishing for the nations, using thy tongue as a net, thou teachest the ends of the earth by the grace of the Spirit, and dost enlighten them with miracles. O theologian and apostle, entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory.

Glory ..., Sedalion of the venerable one, in the same tone & melody:

Fleeing the tumults of the world and perfecting thy life in stillness, thou didst mortify the passions and furnish thy mind with wings to soar aloft to God; and thou wast shown to be a pillar of fire and a luminary for all the faithful who honor thee. And thou didst show thyself to be a fruitful tree watered by showers of tears. O God-bearing Arsenius, entreat Christ God, that He grant remission of offenses unto those who honor thy holy memory with love.

Now & ever ..., Sedalion from the Pentecost.

ODE IV

Canon of the Apostle

Irmos: **T**hou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: **G**lory to Thy power, O Thou Who lovest mankind!

The Lord called thee the son of thunder and vouchsafed through the Spirit that thou thunder forth that He was ineffably begotten of the Father divinely and unapproachably; wherefore, with hymns we glorify as is meet thy most festive memory, O theologian.

Thou didst mount to the heights by the virtues, O apostle, and didst behold the only-begotten Word shining forth with glory in the flesh, Who sitteth eternally in the bosom of the Father; and thou wast vouchsafed to hear the voice of the Father, Who bore witness that He was His Son.

Theotokion: **A**s I now flee to thine aid, O most immaculate one, let me not, thy useless servant, be put to shame; for thee do I have as an intercessor before God and an impregnable bulwark. In thee may I enjoy the tranquility and divine life which is to come, I pray.

Canon of the Venerable One

Irmos: **T**hou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: **G**lory to Thy power, O Thou Who lovest mankind!

Thou hast shown thyself to be a constrainer of nature, O father Arsenius, for thou didst make the passions subject to the dominion of thy mind, commanding sleep as though it were a servant. Wherefore, thou didst cry out amid thine all-night vigils: Glory to Thy power, O Thou Who lovest mankind!

Thou didst seek after God with all thy desire, O venerable one, thou didst greatly desire Him Who had revealed Himself, and having become wholly godly in appearance through purity, thou didst converse with Him Who thou didst desire, gaining understanding through a union past all attainment, O father Arsenius.

Theotokion: **T**hou art the boast of the faithful, O unwedded one; thou art the intercessor and refuge of Christians, their rampart and haven: for thou bearest supplications to thy Son, O most immaculate one, and savest from misfortunes those who with faith and love acknowledge thee to be the pure Theotokos.

ODE V

Canon of the Apostle

Irmos: **Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.**

Beholding the all-pure Light Who shone forth amid the darkness of the world, thou wast transformed by love; and as a beacon of piety, O John, thou didst illumine with the light of theology the generations of populous nations.

Having learned that the shadowy law was given by Moses, but that divine grace came about through Christ our God, O beloved son of thunder, thou didst proclaim His divinity with the language of theology.

Theotokion: **T**hou art my protection and might, my confirmation and indestructible rampart, O all-pure one, and I call upon thee: night and day preserve me from all the harm wrought by Belial, that I may glorify thee with faith and love.

Canon of the Venerable One

Irmos: **Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.**

Perceiving well the wiles of the enemy, O father, thou didst piously reject the instigator of the primeval disobedience of Adam the first created; wherefore, dancing in the immaculate haven of sustenance, entreat Christ the Master.

Denying thyself, thou didst reject all luxury; and bearing thy cross upon thy shoulder and desiring Christ, O Arsenius, thou wast fittingly shown to be a fellow heir in the heavens.

Theotokion: As thou hast maternal boldness before thy Son, O most pure one, disdain not thought of thy kinship with us, we pray; for thee alone do we set before the Master as our cleansing, seeking mercy.

ODE VI

Canon of the Apostle

Irmos: The abyss of my sins and the tempest of my transgressions discomfit me and thrust me down into the depths of violent despondency; but stretch forth Thy mighty arm unto me, as Thou didst to Peter, and save my, O my Guide.

Isaiah beheld in an image the Ember of the divine fire which purified his lips, and He was vouchsafed prophecy; and thou, O blessed John, wast shown to recline against the breast of God the Word incarnate.

The only-begotten Word Who sitteth in the bosom of the Father was seen incarnate, O blessed John, and told thee, as the beloved initiate of His mysteries, that thou wouldst see the incorporeal God Whom no-one can behold.

Theotokion: Illumine my soul, O most hymned Virgin Theotokos who gavest birth to the Effulgence of the Father's glory; for, having thy true grace, we abstain from blasphemous speech.

Canon of the Venerable One

Irmos: The abyss of my sins and the tempest of my transgressions discomfit me and thrust me down into the depths of violent despondency; but stretch forth Thy mighty arm unto me, as Thou didst to Peter, and save my, O my Guide.

Through dispassion thou didst piously mortify thy carnal understanding, not loving an earthly inheritance, O venerable father Arsenius, but desiring to receive from Christ an inheritance in the highest.

The sun which appeared interrupted thine all-night standing, but the incomparable effulgence of the noetic Sun shone forth amid the night of thy life of labors, to enlighten thee, O Arsenius.

Theotokion: As thou hast compassion, in that thou gavest birth to the Word Who loveth man, save us from bitter and cruel peril; for thee alone, O all-pure Mistress, have we, the faithful: acquired as an invincible help.

Kontakion of the apostle, in Tone II:

Who can recount thy mighty works, O virgin apostle? For thou pourest out miracles and dost cause healings to flow forth; and thou prayest for our souls, in that thou art a theologian and the friend of Christ.

Ikos: It is a bold and unattainable thing to study the heights of heaven and to plumb the depths of the sea; for as it is impossible to calculate the number of the stars and the sands of the shore, so is it impossible to speak sufficiently of the theologian, whom Christ loved and hath crowned with so many crowns. For, reclining against His breast, he ate with Him at the mystical supper, in that he is a theologian and friend of Christ.

ODE VII

Canon of the Apostle

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Thou didst diligently depart from the bonds of matter, O most blessed one, as an intercessor before God, and as a herald of divinely inspired theology thou hast taught all to cry: Blessed art Thou, O God of our fathers!

Thou didst consider gold and riches to be like the grass, O most blessed one, and by the action of God thou didst transform hay into gold when thou didst theologize concerning the Creator and Lord, crying: Blessed art Thou, O God of our fathers!

The Holy Spirit Who proceedeth from the unoriginate Father do we accept as indivisible from Thee, O only-begotten Word of God; and Thou didst call upon the apostles to cry: Blessed art Thou, O God of our fathers!

Theotokion: Thou wast the temple and palace of Christ the King; thou alone wast the couch of Solomon, which, as saith the Scriptures, sixty of the mighty surround. And with thee, O Virgin do they cry out and chant: Blessed art Thou, O God of our fathers!

Canon of the Venerable One

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Mindful of the perniciousness of thy former ointments, and enduring fetor for their sake, O father Arsenius, through partaking of grace thou didst become a sweet fragrance, and didst cry out: Blessed art Thou, O God of our fathers!

Entering into the divine darkness in the body, O father Arsenius, and having learned to recognize the unoriginate Father and the Spirit in Christ, thou didst hymn the Unity in Trinity, crying: Blessed art Thou, O God of our fathers!

Triadicon: Theologizing in Orthodox fashion the only Father of the one only-begotten Son, we declare Thee the Lord of all, acknowledging Thine only upright Spirit, Who proceedeth from Him, shareth the same essence and is equally everlasting.

Theotokion: Without knowing wedlock thou gavest birth in time to the Timeless One, O pure one, and didst bear the Word Who before was incorporeal, giving Him flesh. To Him do we chant together, crying: Blessed art Thou, O God of our fathers!

ODE VIII

Canon of the Apostle

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

As thine all-glorious memory is magnificent and right well renowned, O herald of the divinity of Christ, it hath shone forth upon the Church, perfuming it with godliness. Wherefore, rejoicing, we cry out, O ye faithful: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Having the theologian as the leader of our choir, O Christ, We declare Thee, Who wast theologized by him, and the Father and the Spirit, to be God, and hymning the monarchy thereof, we cry: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: O most immaculate one, thou gavest birth to God the Word incarnate. Him do thou beseech, that He deliver me from fire; for, lo! my whole life hath become a burden and I have become wholly enslaved to cruel sins. Wherefore, I flee to thee, O Virgin, and call upon thee, the joyous one.

Canon of the Venerable One

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

With the springs of thy tears thou didst prudently quench the tormenting conflagration of soul-destroying lusts and the burning of Gehenna, O Arsenius; wherefore, that thou mightest rescue us from them both, cease thou never to entreat Christ, the Savior of the world, Whom we bless for all ages.

Within thyself thou didst kindle a furnace of compunction seven times more intense than that of Babylon, which was heated sevenfold; and bedewed therein by the enlightenment of grace, thou didst cry out to the Creator and Savior: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Triadicon: The thrice radiant Godhead Which shineth forth a single radiance from a single Essence in three hypostases-the unoriginate Father, the Word Who is of the same essence as the Father, and the consubstantial Spirit Who reigneth with them-do ye children bless, ye priests hymn, ye people exalt supremely for all ages! [There is no Theotokion]

ODE IX

Canon of the Apostle

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Standing before the Cross of the Master and the pure Virgin Theotokos, the beloved disciple, the pure instrument of theology, in that he himself was virginal, accepted the commission to care for her, and, becoming the guardian of the immaculate Theotokos, he is now blessed as is meet.

The All-pure One, loving thine honored and blameless life as is meet, accepted thee, who lived angelically on earth, together with thy brother, O blessed John, and declared thee the son of His own Mother, the Theotokos. With her we all call thee blessed.

Theotokion: Be thou a pillar of salvation for me, O pure one; render the hordes of the demons impotent, cutting off the tumult of temptations and misfortunes, granting me pure freedom, and bestowing upon me divine gifts in abundance.

Canon of the Venerable One

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Moses marveled, being vouchsafed to behold the birthgiving of the Virgin in the image formed by the fiery bush; and thou, having wholly united thyself to the divine Spirit in ecstasy, becamest fiery of visage. Wherefore, we bless thee as is meet, O Arsenius.

Christ, the never-waning Light, shone forth upon thee, and joy bore thee up to the heavens; for through constant memory of death, thou didst diligently bring thyself to an undefiled life. Wherefore, thou hast received the fruits of thy labors as is meet, O most blessed one.

Theotokion: O Virgin Mother of God, thou hast been shown supernaturally to have given birth in the flesh to the Word of God, Whom the Father put forth from His own heart before time began, in that He is good. Him do we now understand as transcending the body, even though He was clothed in a body.

Exapostilarion of the apostle: Spec. Mel.: "Hearken, ye women ...":

As a son of thunder thou didst proclaim theology to men, saying: "In the beginning was the Word!", O Apostle John; for, reclining against the breast of thy Master with faith and drawing forth therefrom streams of theology, thou waterest all creation.

Glory ..., Exapostilarion of the venerable one:

Thou didst turn from passionate attachment to the world as from filth, and having caused thy flesh to wither away by fasting, thou didst restore the strength of thy soul, O venerable Arsenius, and wast enriched with heavenly glory; wherefore, cease thou never to pray to the Lord in our behalf.

Now & ever ..., Exapostilarion from the Pentecostarion.

On the Praises, 6 stichera: 3 from the Pentecostarion, and 3 of the apostle;

In Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O all-wise and blessed John, * in the magnitude of thine ardor for the love of Christ * thou wast the greatest of all, * a beloved disciple * of the Word Who seeth all things * and judgeth the whole world with the scales of justice; * and thou wast illumined, body and mind, * with purity and the beauties of virginity, * O divinely blessed one.

With spiritual hymns let us now praise * the most honorable John * as a servant of Christ, * the flower of virginity, * the pleasant dwelling-place of precious virtues, * the instrument of wisdom, * the temple of the Spirit, * the radiant mouth of grace, * the all-splendid eye of the Church.

Reclining against the breast of Christ, * thou didst draw forth * the waters of theology and wisdom, * and hast watered the world therewith, * O most excellent John; * and with the understanding of the Trinity * thou hast caused the sea of ungodliness to dry up; * and becoming an animate pillar of cloud, * thou guidest us to the heavenly inheritance.

Glory ..., in Tone VIII:

O evangelist John, peer of the angels, virgin theologian instructed by God, in Orthodox manner thou didst preach to the world the all-pure side which poured forth blood and water, whereby we obtain life everlasting for our souls.

Now & ever ..., from the Pentecostarion.

Great Doxology.

After the Trisagion prayers, the troparion of the apostle, in Tone II:

O beloved apostle of Christ God, haste thou to deliver a defenseless people. He Who permitted thee to recline against His breast receiveth thee, prostrate in supplication. Him do thou beseech, O theologian, that He dispel the gloom of the nations which doth beset us, asking for us peace and great mercy.

Glory ..., that of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the desert, and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, and becamest a beacon for the whole world, resplendent with miracles, O Arsenius our father, entreat Christ God, that our souls be saved.

Now & ever ..., that from the Pentecostarion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the designated ode of the canon from the Pentecostarion, and 4 from Ode VI of the canon of the apostle.

Isaiah beheld in an image the Ember of the divine fire which purified his lips, and He was vouchsafed prophecy; and thou, O blessed John, wast shown to recline against the breast of God the Word incarnate. (Twice)

The only-begotten Word Who sitteth in the bosom of the Father was seen incarnate, O blessed John, and told thee, as the beloved initiate of His mysteries, that thou wouldst see the incorporeal God Whom no-one can behold.

Theotokion: Illumine my soul, O most hymned Virgin Theotokos who gavest birth to the Effulgence of the Father's glory; for, having thy true grace, we abstain from blasphemous speech.

Troparion of the apostle, in Tone II:

O beloved apostle of Christ God, haste thou to deliver a defenseless people. He Who permitted thee to recline against His breast receiveth thee, prostrate in supplication. Him do thou beseech, O theologian, that He dispel the gloom of the nations which doth beset us, asking for us peace and great mercy.

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the desert, and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, and becamest a beacon for the whole world, resplendent with miracles, O Arsenius our father, entreat Christ God, that our souls be saved.

Kontakion of the venerable one, in Tone III:

From Rome thou didst shine forth like the great sun, and thou didst reach the imperial city, O all-blessed one, illumining it with thy words and deeds and dispelling all the darkness of ignorance. Wherefore, we honor thee, O venerable Arsenius, thou glory of the fathers.

Kontakion of the apostle, in Tone II:

Who can recount thy mighty works, O virgin apostle? For thou pourest out miracles and dost cause healings to flow forth; and thou prayest for our souls, in that thou art a theologian and the friend of Christ.

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

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

THE GENERAL EPISTLE OF JOHN, §68 [1 JN. 1: 1-7]

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us) - that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son, Jesus Christ. And these things write we unto you, that your joy may be full. This, then, is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin.

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

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

GOSPEL ACCORDING TO JOHN, §61 [JN. 19: 25-27, 21: 24-25]

At that time, there stood by the Cross of Jesus His Mother, and His Mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His Mother, and the disciple standing by, whom He loved, He saith to His Mother: "Woman, behold thy son!" Then saith He to the disciple: "Behold thy Mother!" And from that hour that disciple took her unto his own home. This is the disciple who testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen

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

THE 9th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY PROPHET ISAIAH
COMMEMORATION OF THE HOLY MARTYR CHRISTOPHER
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the prophet, in Tone IV:
Spec. Mel.: "Thou hast given a sign ...":

Purified by the burning ember of the Godhead * for the Incarnate One, * the great and glorious Isaiah * confirmed his prophecy, * and having been vouchsafed to behold divine glory * by the great richness of his virtue and purity, * he standeth forth as a herald * and proclaimeth the coming salvation to the nations * and the appearance of God.

Having cleansed mind and thought, * O right wondrous Isaiah, * as a right pleasing harp of the Spirit, * ever sounded * by His action and inspiration, * thou wast tuned with divine wisdom, O all-glorious one, * beholding Him Who sitteth * upon an exalted throne, * and learning things divine.

Having seen and been taught * of the divine seraphim who unceasingly glorify * the single dominion * of the Godhead in three Hypostases, * thou wast assured of the grace of prophecy, O wondrous one; * wherefore, celebrating thy most sacred memory, * we bring thee before Christ * as a most powerful advocate.

And 3 stichera of the martyr, in the same tone:

Spec. Mel.: "As one valiant among the martyrs ...":

O all-glorious Christopher, * thou pillar named after Christ, * precious ornament of grace: * having cast down the dominion of the mighty, * thou didst put the tyrants to shame * and didst proclaim Christ, thy Creator, * to be thy true King; * and by His divine power * thou hast received from heaven a divine crown * and abiding glory.

Illumined with unapproachable divinity, * ineffable grace * and constant effulgence, * destroying the gloom of idolatry, * thou didst splendidly cast down the arrogance of the iniquitous; * and, assailed by fire and wounds, * thou didst cast down at the tribunal * the archer who was thy foe, * and wast shown forth as victorious.

The hosts of the armies on high * marveled at thee, * the ranks of the martyrs rejoiced with thee, * the assemblies of the righteous cried out together, * and from on high God crowned thee with His divine hand. * Wherefore, we cry out: * Through the supplications of Christopher * save all who celebrate his divine festival, * in that Thou art compassionate.

Glory ..., Now & ever ..., from the Pentecostarion.

Troparion of the prophet, in Tone II:

Celebrating the memory of Thy Prophet Isaiah, O word, through him do we entreat Thee: Save Thou our souls!

Glory ..., Troparion of the martyr, in Tone IV:

Arroyed in vesture dyed with thine own blood, thou standest before the King of hosts, O ever-memorable Christopher; therefore, with the incorporeal ones and the martyrs thou dost sing thrice-holy and awesome melodies. Wherefore, by thy supplications save thou thy flock.

Now & ever ..., Troparion from the Pentecostarion.

AT MATINS

Canon of the prophet and the martyr, the composition of Theophanes, in Tone IV:

ODE I

Irmos: I shall sing to Thee, O Lord my God; for Thou didst lead Thy people forth from the bondage of Egypt, and didst overwhelm the chariots of Pharaoh and his might.

Troparia of the Prophet

Enlighten me, O word my God, and guide me with splendor, that I may praise the glorious and honored festival of Thy divine prophet.

The divinely sounded clarion of Isaiah, sounding forth unto the earth, hath summoned the children of the Church to celebrate his memory.

Having steadfastly made the passions of thy body subject to the thoughts of thy soul, O God-bearer, thou hast been vouchsafed to behold the glory of the Almighty.

Troparia of the Martyr

Come, all ye Christ-bearers, and let us piously hymn today the memory of Christopher, the divinely wise witness to the Truth.

Having manfully struggled against falsehood, O martyred athlete, strengthened by the might of Christ thou didst trample the threats of the tyrants underfoot.

Theotokion: O all-pure Theotokos, the glorious Isaiah, foreseeing thee as a staff, proclaimed the incarnate Word Who would come forth from thee like a flower.

ODE III

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Troparia of the Prophet

Receiving the full radiance of the Spirit, O glorious one, thou didst proclaim the ineffable mystery of the dispensation of the Word.

Thou wast caught up to the heights of heaven, and didst show forth the radiance of piety, denouncing the impotence of the vanity of idolatry.

Isaiah prophesied Christ the Master, Who sustaineth the universe, as the all-precious Cornerstone set in Sion.

Troparia of the Martyr

Protected by the armor of the Cross, O martyr Christopher, thou didst endure wounds, and dost now delight, rejoicing, in that which thou didst ever desire.

Thy flesh was cut away by wounds, O Christopher, but thy God-loving soul was nourished with love, meditating on the delight of the kingdom.

Theotokion: Truly the saying of Isaiah hath been fulfilled: for the Virgin hath given birth to the incarnate Bestower of life, the Savior of our souls.

Sedalion of the prophet, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

Having cleansed thy soul of carnal passions, thou didst behold Him Who is God over all, O prophet who art most rich; and shining forth with the radiant beams of prophecy, thou didst say: "The Creator shall be born as a little Babe, Who will save us from corruption through the supplications of her who gave Him birth!"

Glory ..., Sedalion of the martyr, in the same tone:

Spec. Mel.: "Thou hast appeared today ...":

Finishing the struggle of martyrdom, O glorious and blessed Christopher, thou didst receive a crown of victory from God. Him do thou beseech, that He deliver us from misfortunes.

Now & ever ..., Sedalion from the Pentecostarion.

ODE IV

Irmos: Proclaiming the coming of Thine appearance on earth, O Christ God, the prophet cried out with gladness: Glory to Thy power, O Lord!

Troparia of the Prophet

Ascending to the summit of the virtues, thou didst converse in purity with Him Whom thou didst desire, and didst sing with joy: Glory to Thy power, O Lord!

Isaiah was entrusted with the grace of prophecy and showed himself to be a dwelling-place of God; and he hath been vouchsafed the incorrupt glory of the heavenly hosts.

As an initiate of ineffable mysteries, O glorious one, full of the divine Spirit thou didst say in a proverb that the children, the Churches of the nations, would be renewed.

Troparia of the Martyr

Thou hast received a heavenly inheritance, O martyr, having struggled for Christ on earth; and thou hast manfully extinguished the idolatrous falsehood of the cruel demon.

As he had tempted our forefather Adam of old, the serpent exposed thee to a woman's temptation, O martyr, but though he sought to choke thee, he was vanquished and put to shame.

Theotokion: **T**he Babe born of the Mother of God without pain hath been given to us by the prophetess; and the godly Isaiah hath proclaimed that His government is upon His shoulders.

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.

Troparia of the Prophet

Beholding the mystery hidden from above and the ancient counsel of the Most High, thou didst announce God's dispensation concerning us, O divinely eloquent one.

The ever-flowing well-spring of Thy sufferings, O Lord, washeth away our passions; for Thou hast come, O Savior, as the Prophet Isaiah hath taught.

The pious Isaiah hath proclaimed to the ignorant the one Trinity in a single Essence: the Word and the Holy Spirit Who have Their origin in God the Father.

Troparia of the Martyr

With the enlightenment of grace thou didst fish for men, and thou didst manifestly set at nought the savagery of the ungodly tyrants, O wise one, invested on earth with power from on high.

Manifestly desiring the enjoyment of heaven more than anything earthly, O wise Christopher, thou didst mightily endure the pangs of martyrdom, strengthened by the Cross.

Theotokion: **O** Lord, Isaiah clearly saw Thee sitting on the cloud of Thy most hymned Mother, casting down the idols of Egypt.

ODE VI

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

Troparia of the Prophet

Transported by the Spirit, Isaiah beheld on the throne of dominion the threefold shining glory which is hymned with the thrice-holy hymn.

To thy fearful lips, O Isaiah, did the seraph bear the burning ember, carrying it with tongs; and he made thee a prophet of God, mystically consecrated.

Perceiving from afar the fulfillment of his prophecies, Isaiah rejoiceth spiritually with the angels and, leaping up, glorifieth Him Who fulfilled his prophecies.

Troparia of the Martyr

Waging war not against flesh or blood, the valiant one vanquished principalities and demons, strengthened by the invisible power of the Son of God.

Piously loving the uttermost Desire, O athlete, thou didst not feel the pain when thou wast lacerated, ever elevating thy mind to thy Master.

Theotokion: **B**eholding the Virgin who conceived in her womb and gave birth to the Word, the Son of God incarnate, the glorious Prophet Isaiah now rejoiceth.

Kontakion of the prophet, in Tone II:

Spec. Mel.: "The tomb and mortality ...":

Receiving the gift of prophecy, O martyred Prophet Isaiah, thou herald of God, thou didst explain to all the incarnation of the Lord, exclaiming aloud to the ends of the earth: "Behold, a Virgin shall conceive in her womb!"

Ikos: **L**et all of us, the faithful of all lands, come together to hymn Isaiah, wondrous among the prophets, as is meet; for, receiving the gift of prophecy, he illumineth the world, proclaiming unto all the mystery of the divine union, and crying out with them: "The invisible God is with us! Behold, a Virgin shall conceive in her womb!"

ODE VII

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: **O God of our fathers, blessed art Thou!**

Troparia of the Prophet

Beholding the deliverance of salvation which will come upon us, Isaiah cried aloud: O God of our fathers, blessed art Thou!

With the grace of prophecy and the crown of martyrdom hath Isaiah been crowned, who is my strength and my song. O God of our fathers, blessed art Thou!

With thy God-bearing tongue thou didst lay down the bounds of piety and the laws of life, O divinely inspired prophet. O God of our fathers, blessed art Thou!

Troparia of the Martyr

Having run the path of martyrdom with endurance, Christopher dwelleth in the mansions of heaven, chanting: O God of our fathers, blessed art Thou!

With the dew of piety Christopher caused the flame of ungodliness to die out, crying out in hymns: O God of our fathers, blessed art Thou!

Theotokion: Beholding the supernatural birthgiving and the splendor of purity of the Virgin, Isaiah cried out: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: The children in Babylon, consumed by zeal divine, manfully trampled the tyrant and the flame underfoot; and, cast into the midst of the fire, bedewed they chanted: **Bless the Lord, all ye works of the Lord!**

Troparia of the Prophet

Arroyed in figure with a bridegroom's robe of gladness, the glorious Isaiah now rejoiceth in gladness, and delighting in divine food, he exclaimeth with the angels: Bless the Lord, all ye works of the Lord!

The accursed ones who, deceived by the words of the demons, cut themselves off from God of old, have rightly fallen away from the pure earth, in accordance with the prophet's words; and they are unable to chant: Bless the Lord, all ye works of the Lord!

Forsaking falsehood, multitudes of the gentiles have hastened to divine radiance and have betrothed themselves to the Church of Christ, as Isaiah said of old; and with hymns they now chant: Bless the Lord, all ye works of the Lord!

Troparia of the Martyr

The wave of the madness of idolatry, boldly hurtling forth, hath broken on the steadfast and adverse opposition of the martyrs, who accepted tribulations for Christ and cry out: Bless the Lord, all ye works of the Lord!

Beautifully arrayed now in a royal robe empurpled in thy blood, O invincible martyr Christopher, thou joinest chorus with the angelic choirs and dost chant to thy Creator: Bless the Lord all ye works of the Lord!

Theotokion: **T**he Virgin Maiden, the Mother of God, holdeth as an infant the Word Who giveth life unto all and hath created all things, as Isaiah said of old, joyfully crying: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **E**ve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

Troparia of the Prophet

Thou hast stood in splendor before the throne of the Master of hosts, O most blessed and glorious God -pleaser, and delighting in His glory and gathering together the fruits of thy piety; wherefore, we all magnify thee.

Come now, O ye who desire the gifts of the prophet's light. and earnestly receive the Book of Isaiah, which is full of divine knowledge. Let us attend unto it with steadfast desire, that we may be filled with divine radiance.

Manifestly illumined by the Spirit of radiance, O God-bearing Isaiah, pray thou that those who celebrate thine honored and splendid memorial with faith may receive salvation, that we may all magnify thee.

Troparia of the Martyr

Receiving a radiant crown as a victor, O most glorious Christopher, thou reignest with the Master, Who strengthened thee amid thy tortures and gave Thee His life-bearing hand, that thou mightest prevail over the author of evil.

Radiantly washed in the blood of martyrdom, thou wast illumined, O all-wondrous one; and, rejoicing now, thou hast entered with the Bridegroom into the virginal wedding-chamber. O glorious martyr, cease thou never to ask peace for the world.

Theotokion: **O** pure divine Bride and Mother of God, in thine arms thou dost bear the noetic Ember, which Isaiah beheld, united to our guise, and splendidly bestowing salvation upon the world. Wherefore, we all magnify thee.

THE 9th DAY OF THE MONTH OF MAY

THE COMMEMORATION OF THE TRANSLATION OF THE PRECIOUS RELICS OF
OUR FATHER AMONG THE SAINTS NICHOLAS, ARCHBISHOP OF MYRA IN LYCIA,
FROM MYRA TO BARI IN ITALY

AT VESPERS:

"Blessed is the man ...", we chant the first antiphon.

At "Lord, I have cried ...", we chant 3 stichera from the Pentecostarion, and 5 for the
holy hierarch, in Tone VIII,

Spec. Mel.: "Hastening to heaven ...":

Having attained unto the heaven of exalted virtues, thou wast shown to be a wonder-worker in Myra, O glorious one. And though reposing bodily in Bari, thou dost visit the faithful everywhere in spirit, and dost rescue all from misfortunes. Receiving honor as is meet, thou art glorious among hierarchs, O blessed favorite of Christ. And crying out to thee now in supplication, we say: O holy hierarch Nicholas, entreat the Savior of all, to bring peace to the world and to save our souls! (Twice)

Assembling, O ye who love the feasts of the Church, with hymns of supplication let us joyously praise the honored translation of our defender, who enlighteneth all the ends of the earth with miracles, bringeth comfort to the sorrowful in manner divine, delivereth the oppressed; who didst borrow through the mercy of God, and, therefore, hath received recompense an hundredfold. To him let us all cry aloud: O holy hierarch Nicholas, entreat the Savior of all, to bring peace to the world and to save our souls! (Twice)

By thy virtues thou hast reached the abode of the angels, and dost stand before Christ, thy Master, Whose obedient servant thou wast. And from thy shrine thou dost gush forth myrrh, helping the faithful with thy miracles, and leading the pious to God. Not from Bari do we now invoke thee, but from the Jerusalem on high, where thou rejoicest with the apostles, prophets and hierarchs in gladness. O divinely wise Nicholas, entreat the Savior of all, to bring peace to the world and to save our souls!

Glory ..., in Tone VI:

Assembling, O ye who love the feasts of the Church, let us hymn the adornment of hierarchs, the glory of the fathers, the wellspring of miracles and great defender of the faithful, saying: Rejoice, O protector of Myra, honored primate and steadfast pillar of its Church! Rejoice, O most radiant beacon, illumining the ends of the earth with wonders! Rejoice, divine joy of the sorrowful and fervent intercessor for the oppressed! And now, O blessed Nicholas, cease not to entreat Christ God in behalf of them that honor thine ever-gladsome and most illustrious memory with faith and love.

Now & ever ..., from the Pentecostarion. Entrance.

Prokimenon of the day. Three readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; arid false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted,

but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that, living among sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He doth visit His chosen.

At the Litia, these stichera:

In Tone II: **T**hough the land of Myra is silent, O father Nicholas, yet the whole world, enlightened by thee with the fragrance of myrrh and a multitude of wonders, doth cry aloud with hymns of praise; and the condemned who have been saved by thee, together with those in Myra and us here, all cry aloud, chanting: Pray thou that our souls be saved!

In Tone IV: **O** father Nicholas, thou art a phial full of the myrrh of the Holy Spirit, for in Myra didst thou emit the fragrance of divine perfume. Yet as thou wast like unto the apostles of Christ, thou hast traversed the world in the rumor of thy miracles. Wherefore, though far away, still thou dost appear as close, manifesting thyself in dreams, and saving from death those condemned by an unjust verdict. And in manner most glorious dost thou even now save those who cry out to thee amid their many tribulations. Wherefore, by thy prayers deliver also from grievous assaults us who ever praise thee.

In Tone VIII: **T**he fruit of thy valorous deeds, O venerable father, hath enlightened the hearts of the faithful. For who hath heard tell of thy boundless humility, patience, serenity, and consolation of the destitute and the sorrowful, and hath not marveled? Thou didst instruct all in godly manner, a hierarch Nicholas, and hast now been crowned with a wreath unfading. Intercede thou in behalf of our souls.

O Nicholas, in this transitory life thou didst hasten to praise the Lord, and He hath glorified thee in the true and celestial life. Wherefore, in that thou hast boldness before Him, pray that our souls be saved.

Glory ..., in Tone VI:

O good servant of the faithful, laborer in the vineyard of Christ: thou didst bear thy daily burden and didst increase the talent entrusted to thee; and thou didst not envy those who came after thee. Wherefore, as the portals of heaven are open to thee, enter thou into the joy of the Lord, and intercede for us, a holy Nicholas.

Now & ever ..., from the Pentecostarion.

On the Aposticha, these stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Let us bless Nicholas, the most glorious hierarch, the star unwaning of the all-radiant Sun, the spiritual noetic heaven which showeth forth the saving glory of God, the divine preacher, the enlightener of the heathen, the river flowing with the waters of knowledge, watering the hearts of the faithful.

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

Thy passage was by sea from Myra in Lycia to the city of Bari, O hierarch; for, with the permission of the Master of all, thy coffin was taken from thy grave by a monk who piously served at thy tomb and rendered thee honor; and it passed from the East unto the West, O Nicholas most glorious.

Stichos: Thy priests shall be clothed with righteousness and Thy righteous shall rejoice.

Having sanctified the waters of the sea by thy voyage to the city of Bari, thou didst pour forth myrrh, O glorious one, healing incurable sufferings. Thou becamest its refuge, defender and deliverer, O hierarch Nicholas, praying to the Savior and King of all.

Glory ..., in Tone VI:

O man of God and faithful servant, minister of the Lord, man of divine desires, chosen vessel, pillar and foundation of the Church, heir of the Kingdom, cease thou never to cry un to the Lord in our behalf.

Now & ever ..., from the Pentecostarion.

Troparion, in Tone IV:

The day of splendid solemnity is come; the city of Bari rejoiceth, and with it the whole world doth exult with hymns and spiritual songs. For today is the sacred feast of the translation of the precious and much-healing relics of the hierarch Nicholas the wonder-worker. For like the never-setting Sun, he shineth with brilliant beams of light, driving away the darkness of temptations and misfortunes from them that cry out with faith: Save us, O Nicholas, for thou art our intercessor!

AT MATINS:

At "God is the Lord ...", the troparion from the Pentecostarion, twice;
Glory ..., that of the holy hierarch, in Tone IV:

The day of splendid solemnity is come; the city of Bari rejoiceth, and with it the whole world doth exult with hymns and spiritual songs. For today is the sacred feast of the translation of the precious and much-healing relics of the hierarch Nicholas the wonder-worker. For like the never-setting Sun, he shineth with brilliant beams of light, driving away the darkness of temptations and misfortunes from them that cry out with faith: Save us, O Nicholas, for thou art our intercessor!

Now & ever ..., that from the Pentecostarion again.

After the 1st chanting of the Psalter, the Sedalion from the Pentecostarion, twice.
After the 2nd chanting of the Psalter, this Sedalion of the holy hierarch, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Thou didst make thy hierarch wondrous among the nations, O Master, having bestowed upon him the grace of miracles: to dispel divers ailments from men, to loose those in fetters and to deliver the oppressed from grievous circumstances. To him do we cry out in supplication: O holy Nicholas, deliver us from our enemies. (Twice)

Glory ..., Now & ever ..., from the Pentecostarion; or the following Theotokion:

Who can recount the multitude of mine impure desires and the raging of my wicked thoughts, O all-immaculate one? And who can describe the watchfulness and malice of mine incorporeal foes? But by thine entreaties, a good one, grant me deliverance from all of these.

After the Polyeleos, the Megalynarion: We magnify thee, O holy hierarch Nicholas, and we honor thy holy memory; for thou dost entreat Christ our God in our behalf.

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

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

Glory ..., Now & ever ..., Alleluia ..., (Thrice)

Then, the Sedalion of the Polyeleos, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Having sanctified thyself with, a perfect life, thou wast shown to be a hierarch of God Most High; and, strengthened by Him, thou didst stop the mouths of the heretics. Wherefore, magnifying Christ God, we joyously celebrate the translation of thy relics. (Twice)

Glory ..., Now & ever ..., from the Pentecostarion; or this Theotokion:

O pure and un wedded Virgin Theotokos, thou sole defense and protection of the faithful: deliver from misfortunes and grievous circumstances all who place their trust in thee, O Maiden; and save our souls through thy divine entreaties.

The first antiphon of the Hymn of Degrees, in Tone IV.

The Prokimenon, in Tone IV: 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?

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO JOHN, § 35, [JN. 10: 1-8].

The Lord spake unto His disciples saying: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them.

After Psalm 50, this sticheron, in Tone VI:

O heir of God, fellow communicant of Christ, minister of the Lord, holy Nicholas: as was thy name, so also was thy life. For the radiance of thy countenance bore witness to thine intellect, shining forth in thy hoary head and thine innocence of spirit; and thy serenity proclaimed thy meekness. Thy life was glorious, and thy repose is with the saints. Pray thou in behalf of our souls.

ODE I

The Canon of the Saint, in Tone VIII:

Irmos: To our wondrous God, Who delivered Israel from bondage, O ye people, let us raise a hymn, chanting and crying out a hymn of victory: We sing to Thee Who alone art Master!

Accept Thou the song of my lips, O Christ my Benefactor, and cleanse Thou my tongue, being not mindful of my manifold sins; that I may extol in song the honorable life of Thy hierarch, in memory of the translation of his relics.

Having received the gift of working miracles, and crowns of patience, and being adorned with thy hierarchal office, do thou beseech God, O our Father, that He grant remission of transgressions unto us who glorify the translation of thy relics.

O Father, shepherd of the flock of Christ, thou art sent to other sheep, of the Latin tongue, that thou mayest astonish all with thy wonders and lead them to Christ. O blessed one, pray thou unceasingly in our behalf.

Theotokion: The heathen nations formerly far removed have drawn nigh unto God through thy birthgiving, O Theotokos; and, deified and set free from the ancient curse by thy blood, I have been given rebirth by thee.

Another Canon to the Holy Hierarch, in Tone IV:

Irmos: I shall open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall keep radiant festival, and chant, rejoicing, of her wonders.

Illumine my soul and heart, I pray thee, a Bestower of light and Fashioner of creation. Grant unto me the gift of praising in song Thy most honored favorite, by whom do Thou deliver the world from misfortune.

Having acquired heavenly wisdom, thou didst invest it as a talent entrusted to thee; for, having set at nought the guile of those opposed to God, thou didst enlighten the people with divine instruction.

Theotokion: From a Maiden is the Infant born, pre-eternal of origin and preserved in perfection, Whom thou didst preach in two Natures and in one Hypostasis, O divinely blessed one.

Katavasia from the Pentecostarion.

ODE III

Canon I

Irmos: O Lord, Creator of the vault of heaven and Fashioner of the Church, establish me in Thy love, O Summit of desires, Thou confirmation of the faithful, Who alone lovest mankind.

Guileless in manner and meek in demeanor, possessed of an angelic life, O divinely blessed Nicholas: cease thou never to pray to Him Who loveth mankind, in behalf of us all.

What city doth not have thee as a helper, O blessed one? What soul uttereth not thy name? And what place dost thou not visit in spirit, astounding all with thy wonders, O Nicholas?

Though the city of Bari hath received thy body, yet thy spirit dwelleth in the heavenly Jerusalem, where thou exaltest with the prophets, apostles and holy hierarchs, praying in our behalf to Him Who alone loveth mankind.

Theotokion: **B**eg thou enlightenment for me who am engulfed in darkness because of my many sins, O all-pure Lady who gavest birth to the Light of the whole world; and drive far from me the gloom of the passions, O divinely blessed one.

Canon II

Irmos: **O** Theotokos, thou living and abundant fountain, in thy divine glory do thou spiritually establish them that chant hymns to thee, joining in chorus; and vouchsafe unto them crowns of glory.

The grieving have found great consolation; they that are in darkness have acquired the light; and those assailed by sorrows have in thee received deliverance from evils, O most sacred father.

O holy hierarch Nicholas, who wast the mouth of God: thou hast delivered men from the maw of the diabolic wolf, O glorious one, and hast borne them to the Creator as a gift, granting healing unto all.

Theotokion: **O** most pure Mother of God: the Word Who chose for Himself a servant, the hierarch Nicholas, as a teacher of His people, did will to be borne of thee alone in the flesh, in manner past all recounting.

Kontakion from the Pentecostarion, with its Ikos; and the Sedalion of the holy hierarch, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

The translation of thy precious relics is for us an occasion of splendid celebration, O Nicholas, holy hierarch of the Lord whom we piously praise, joyously honoring thee, the light of the never-setting Sun, thou adornment of the faithful. **(Twice)**

Glory ..., Now & ever ..., the Sedalion, or Hypacoi, from the Pentecostarion.

ODE IV

Canon I

Irmos: **T**hou didst mount the steeds that were Thine apostles, O Lord, and didst take their reins in Thy hands; and Thy riding was salvation unto them that piously chant: **Glory to Thy power, O Lord!**

Enlighten my heart and dispel from it the gloom of sin, O holy hierarch who art illumined by the light of the Most High, that I may joyously hymn the holy translation of thy relics.

Having ascended the ladder of the virtues, O blessed one, thou wast revealed to all the world as a wonder-worker, O Nicholas; wherefore the people of Bari removed thy holy relics from Myra.

Faithful priests rejoice in thee, and Christ-loving princes call upon thee as an aide in battle; and we, unworthy though we are, exhort thee to pray to God in our behalf, O Nicholas.

Theotokion: The depth of thy mystery doth astound the ranks of the angels, O Theotokos, and thine icon doth cast the demons into confusion; and honoring thee as the Mother of God, we bow down before it.

Canon II

Irmos: Discerning the inscrutable counsel of God, that is the Incarnation of Thee, the Most High, from the Virgin, the prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

O herald of God, through partaking of the primal light of God, thou wast shown to be a secondary luminary, enlightening with thy splendor them that are in darkness, in that thou art a lover of virtue, soaring aloft in glory.

Deliver thy flock from the tempests of sins, from waves of tribulation and hostility, guiding us ever to the calm haven by thy saving prayers.

Theotokion: He to Whom thou gavest birth in an ineffable manner is by nature the unutterable Light of the Most High, Who is rich in mercy, and hath enriched us, impoverished as we are, with the gifts of God.

ODE V

Canon I

Irmos: O Christ God, Bestower of light, Who didst dispel the primeval darkness of the abyss: disperse Thou the gloom of my soul, and grant me the light of Thy commandments, O Word, that, rising early, I may glorify Thee.

Thy cathedra was in Myra, but thy body was transported to Bari; yet in spirit thou dwellest with the apostles in heaven, in that thou art their successor. With them pray for us who hymn the translation of thy relics.

O hope of all Christians and great defender of the oppressed, healer of the afflicted, consolation of the grieving and intercessor before the Lord for the human race: beg thou peace for our land, and save us from the incursions of the aliens.

Through thine intercessions, O Nicholas, do thou enliven my soul which hath drowned because of its many passions and hath been slain by the fall; and guide it to repentance, that I may glorify the translation of thy relics with all the faithful.

Theotokion: O Virgin, thou dost nourish as a babe Him Whom the myriads of angels and multitudes of the seraphim fear, and before Whom all reason-endowed creatures tremble; and, beholding Him in thine arms, we ever worship Him, as is meet.

Canon II

Irmos: Every creature is in awe of thy divine glory; for thou, O Virgin unwed, didst bear in thy womb God Who transcendeth all things. Thou gavest birth unto the timeless Son, and grantest peace to all who hymn thee.

Having acquired beautiful feet through the working of many wonders, thou didst bring glad tidings of good things to all, freeing all from the ancient enmity by thy divine teaching, save us, O sacred hierarch.

Embarking upon the crest of the sea by God's will, thou didst arrive at the city of Bari, having traversed the deep with many pious men, O blessed Nicholas.

Theotokion: We shall truly glorify thee, O Virgin Mother of God, as the shield of the faithful, crying out to thee as did the angel: Rejoice, thou who art blessed and full of grace, awesome rumor and report, wondrous place of rest for the Master of all creation!

ODE VI

Canon I

Irmos: As from the nethermost depths Thou didst deliver the prophet Jonah, O Christ God, so also deliver me from my sins, I pray, and direct my life, in that Thou lovest mankind.

Health of body and cleansing of soul do we receive abundantly from thy divine church as from a pool, O holy hierarch Nicholas; for through grace wonders pour forth upon them that trust in thee with faith unfeigned.

As thou art the most glorious favorite of Christ, O father, deliver thy servants, who honor the translation of thy holy relics, from all manner of danger, from grievous misfortunes and the sorrows that beset us.

Blighted by the frost of sin and driven by the wind of life, let me be warmed by thy prayers, gazing upon the likeness of thy divine image; for thou art a second sun, O father Nicholas, thou servant of Christ.

Theotokion: The earthly mind cannot comprehend heavenly mysteries; neither can a creature attain to knowledge of the Creator: for the birth of the Lord from the Virgin passeth man's understanding, and entreating her with faith, we shall receive remission of sins.

Canon II

Irmos: Come, ye divinely wise, let us clap our hands, celebrating this divine and most honored feast of the Mother of God; and let us glorify God Who was born of her.

Save us by thy guidance, O Nicholas, preacher and teacher of the nations, who hast led to salvation the people of God Who appeared in the flesh for the benefit of many.

O thou who didst have the sea as thy way and the waters as thy paths: beseech the Lord, that we may navigate the sea of life unharmed, and may reach the heavenly kingdom by the waters of our tears.

Theotokion: Thou art the portal of the King of the heavens and the temple of His glory, O all-hymned Virgin. Open thou the gates of mercy, and lead us into the abode of heavenly glory by thy supplications.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Thy relics have moved like a star, from the East unto the West, O holy hierarch Nicholas; and the sea hath been sanctified by thy passage. The city of Bari receiveth grace through thee, for thou hast been shown forth for us as a wonder-worker: illustrious, most wondrous and merciful.

Ikos: Let us now praise with hymns the holy hierarch, pastor and teacher of the people of Myra, that by his entreaties we may be enlightened. For he is shown to be wholly pure, incorrupt of spirit, bringing unto Christ an unblemished sacrifice, pure and well-pleasing unto God, in that he is a hierarch pure. of both body and soul. Wherefore, he is truly an intercessor and champion for the Church, and a wonderworker, illustrious, most wondrous and merciful.

ODE VII

Canon I

Irmos: Upon the plain of Dura the tyrant once built a furnace to torment the God-bearers; and therein the three youths chanted hymns unto the one God, and sang, all three together, saying: O God of our fathers, blessed art Thou!

Today the angels of God rejoice and a multitude of demons lamenteth; for He hath delivered the people from temptation and hath driven away the spirits of darkness. Wherefore, thou, O Nicholas, art worthily called victor; for which cause we chant unto the Lord: O God of our fathers, blessed art Thou!

They that are taken with the grief of sickness, who are heavy laden with divers afflictions, hasten to thy shrine with faith, and, having received thy mercy, depart in haste, joyfully chanting unto the Lord: O God of our fathers, blessed art Thou!

The assemblies of the people stand before thee, O blessed one, and the teachers Of the Church rejoice in thee. Kings glorify thee as their defender; and we entreat thee, O Nicholas: Save us who chant unto the Lord: O God of our fathers, blessed art Thou!

Theotokion: O how can I chant unto my Savior, Whom even the angels praise with trembling? But do thou, O Mother, direct me, and by thy compassion move the mercy of thy Son to have pity on us who set our hope on thee. As thou dost beseech Him in our behalf, deliver us from torment.

Canon II

Irmos: The divinely wise youths would not worship a created thing rather than the Creator; but, manfully trampling down the threat of the fire, they rejoiced, chanting: O all-hymned Lord and God of our fathers, blessed art Thou!

By thy word grant healing to the whole human soul which, like salt, hath lost its savor through the vanity of things; and teach us to chant unto the Lord: O all-hymned Lord and God of our fathers, blessed art Thou!

O most glorious are the wonders thou hast wrought! For thou healest infirmities and deliverest from misfortunes, commanding all to chant unto the Lord: O all-hymned God of our fathers, blessed art Thou!

Theotokion: O pure Theotokos, thou art the defender and rampart of our lowliness, and we, thy servants, ever cry unto the Lord: O all-hymned God of our fathers, blessed art Thou!

ODE VIII

Canon I

Irmos: O ye angels and heavens, bless, hymn and exalt supremely Him Who sitteth upon the throne of glory and as God is glorified unceasingly forever!

The angels of the heavens accept thee as a minister, and the prophets greet thee as a fellow servant. The Lord Himself receiveth thee. And we sinners ask thee for mercy.

Great is the authority given thee by God, O Nicholas: the sea is subject to thee; the winds obey thee; and the nations, beholding thy most glorious wonders, submit themselves to thee.

O Savior, Thou hast shown Thy holy hierarch Nicholas to be more glorious than Moses, delivering from all tribulation the New Israel, the Christian people.

Theotokion: In that thou art the Mother of God, ask for us remission of sins, O Lady, and stretch forth thy hand unto me, who am sunk in the abyss of despair, that, raised up by hope, I may exalt thee supremely for all ages.

Canon II

Irmos: The birthgiving of the Theotokos saved the pious youths in the furnace, then in figure, but now in deed; and it prompteth the whole world to sing unto Thee: O ye works, chant unto the Lord and exalt Him supremely for all ages!

Thou didst grow as a sweet-smelling flower in the land of Myra, O glorious one, wafting gifts of healing like fragrant perfume upon all that praise thee and sing: O ye works, chant unto the Lord and exalt Him supremely for all ages!

Having poured out the sweetness of God's grace like oil from the Mount of Olives, thou didst have in the sea a path made safe by the grace of the Lord, to Whom we sweetly cry: O ye works, chant unto the Lord and exalt Him supremely for all ages!

Theotokion: **T**hou gavest birth, yet remainest ever Virgin, to the astonishment of the choirs above; for thou didst bear the Word, Who was man unaltered by His divinity, and to Whom we sing: O ye works, chant unto the Lord and exalt Him supremely for all ages!

ODE IX

Canon I

Irmos: **Blessed be the Lord God of Israel, Who hath exalted the horn of salvation for us in the house of David His child, wherein the Dayspring from on high hath visited us, and directed us to the path of peace.**

Blessed be the Lord our God, for He hath glorified His holy hierarch throughout all lands, who gusheth forth streams of wonders, who worketh healing in all the lands of Myra and of the Latins, who visiteth us with mercy.

Thou didst fall into an honorable sleep and didst permit thy body to go to Bari for the good of all; for by thy supplications art thou an ever-vigilant defender for all that call upon thee with faith, O Nicholas.

Theotokion: **A**t a loss for words, I am unable to praise thee fittingly, who art higher than the heavenly hosts and more honorable than all creation, who gavest birth to God the Creator in the flesh. Entreat Him, O Theotokos, to have mercy upon us on the day of judgment.

Canon II

Irmos: **Let everyone born of earth exult, enlightened by the Spirit, and let the nature of the incorporeal intelligences hold festival, honoring the sacred solemnity of the Mother of God; and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!**

Thy memorial is for us an occasion of festivity this day. The choir of the apostles, the assembly of martyrs and the spirits of the righteous rejoice; and we, the faithful, glorify thee with hymns, crying aloud: O holy hierarch of Christ, deliver us from all sorrows!

Thy most glorious memory hath shown forth upon us, illumining the faithful with splendor, O wise Nicholas, holy hierarch of Christ. Wherefore, we beseech thee: be thou mindful of us all, and deliver us from all the temptations of the adversary by thine intercessions.

Theotokion: **M**ortify our carnal passions and lusts, O pure Theotokos; still the tempest of our passions; calm the tumult of our thoughts; and strengthen the hearts of them that honor thee as their defender, O most pure and blessed one.

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

Great are thy wonders, O most holy Nicholas, for thou didst appear in a dream to the divinely wise Constantine, and didst save the three generals condemned to death though innocent. Thus do thou save us also from sudden and everlasting death, O most holy Nicholas, hierarch of the Lord.

Glory ..., Now & ever ..., from the Pentecostarion.

On the Praises, 4 stichera:

In Tone I: **H**aving gazed steadfastly upon the heights of the intellect, and beheld the abyss of hidden wisdom, thou didst enrich the world with thy teachings, O father. Ever pray to Christ in our behalf, O holy hierarch Nicholas.

O man of God, faithful favorite and steward of His mysteries, man of spiritual desires, living pillar and animate image: the Church of Myra received thee with delight as a divine treasure and intercessor for our souls.

In Tone II: **O** holy hierarch Nicholas, Christ God revealed thee to thy flock as a rule of faith and a model of meekness, for thy divine and worthy deeds shine forth everywhere with splendor, emitting the fragrance of thy myrrh, O intercessor for orphans and widows. Wherefore, pray thou unceasingly, that our souls be saved.

O father Nicholas, the shrine of thy relics over-floweth with myrrh, and thou didst appear to the Emperor in a dream, and by thine apparition didst save from death, bonds and prison the condemned men unjustly sentenced. Now, as then, pray thou for our souls, manifesting thyself in thy presence.

Glory ..., in Tone V:

Let us sound the trumpet with the clarion-call of hymns. Let us who keep festival make haste and exult, rejoicing. Let kings and princes hasten to the solemn supplication of our God-bearing father, who appeared to the Emperor in a dreadful dream, urging him to release the three warriors who were imprisoned without cause. Let the pastors and teachers laud the shepherd who emulated the Good Shepherd. And, assembling, let us praise the physician of the afflicted, the deliverer of those amid misfortunes, the helper of the sinful, the treasure of the poor, the consoler of the sorrowful, the companion of travelers, the pilot of those who sail the seas, who hasteneth everywhere and to everyone most earnestly. And praising the great hierarch, let us say: O most holy Nicholas, go thou before us and deliver us from our present tribulations, and by thy supplications save thou thy flock.

Now & ever ..., from the Pentecostarion.

Great Doxology; and after the Trisagion, the troparion of the saint, in Tone IV:

The day of splendid solemnity is come; the city of Bari rejoiceth, and with it the whole world doth exult with hymns and spiritual songs. For today is the sacred feast of the translation of the precious and much-healing relics of the hierarch Nicholas the wonder-worker. For like the never-setting Sun, he shineth with brilliant beams of light, driving away the darkness of temptations and misfortunes from them that cry out with faith: Save us, O Nicholas, for thou art our intercessor!

Glory ..., Now & ever ..., the troparion from the Pentecostarion.

Litanies, and the dismissal. The faithful are anointed with holy oil from the saint's lamp. First Hour, and final dismissal.

AT LITURGY

At the Beatitudes, 8 troparia: 4 from the appointed ode of the appropriate canon from the Pentecostarion; and 4 from Ode III of the first of the canons of the holy hierarch.

Guileless in manner and meek in demeanor, possessed of an angelic life, O divinely blessed Nicholas: cease thou never to pray to Him Who loveth mankind, in behalf of us all.

What city doth not have thee as a helper, O blessed one? What soul uttereth not thy name? And what place dost thou not visit in spirit, astounding all with thy wonders, O Nicholas?

Though the city of Bari hath received thy body, yet thy spirit dwelleth in the heavenly Jerusalem, where thou exaltest with the prophets, apostles and holy hierarchs, praying in our behalf to Him Who alone loveth mankind.

Theotokion: **B**eg thou enlightenment for me who am engulfed in darkness because of my many sins, O all-pure Lady who gavest birth to the Light of the whole world; and drive far from me the gloom of the passions, O divinely blessed one.

Troparion, in Tone IV:

The day of splendid solemnity is come; the city of Bari rejoiceth, and with it the whole world doth exult with hymns and spiritual songs. For today is the sacred feast of the translation of the precious and much-healing relics of the hierarch Nicholas the wonder-worker. For like the never-setting Sun, he shineth with brilliant beams of light, driving away the darkness of temptations and misfortunes from them that cry out with faith: Save us, O Nicholas, for thou art our intercessor!

Kontakion, in Tone III:

Thy relics have moved like a star, from the East unto the West, O holy hierarch Nicholas; and the sea hath been sanctified by thy passage. The city of Bari receiveth grace through thee, for thou hast been shown forth for us as a wonder-worker: illustrious, most wondrous and merciful.

Prokimenon, in Tone VII: The saints shall boast in glory and they shall rejoice upon their beds.

Stichos: Sing unto the Lord a new song; His praise is in the Church of the saints.

EPISTLE TO THE HEBREWS, § 335 [13: 17-21]

Brethren: Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that 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, that 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, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO ST. LUKE, § 24 [6: 17-23].

At that time, Jesus stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that 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: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

THE 10th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY APOSTLE SIMON THE ZEALOT
AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 3 from the Pentecostarion; and 5 of the apostle, in tone IV:

Spec. Mel.: "Thou hast given a sign ...":

The wondrous Simon, * the boast of the apostles, * hath passed over the ends of the earth like a brilliant ray, * driving away the darkness of polytheism * with his saving, brilliant and divine teachings, * and hath enlightened all * to worship the one Godhead * in three Hypostases, * indivisible and undivided. (Twice)

The apostle Simon, * going about the ends of the earth, * whirling about like a wheel, * hath burned away the madness of idolatry from all the land; * and, shedding the light of piety, * he hath kindled luminous rays of grace for the faithful, * that they may worship the one Godhead in three Hypostases, * indivisible and Undivided. (Twice)

The apostle Simon, * most radiant and all-wondrous, * the teacher of the nations, * the net of God * drawing us up from the depths of perdition * with exalted theology, * the true preacher, * hath now wisely led all to the knowledge of Christ * and set forth his corrections as a beautiful banquet.

Glory ..., in Tone II:

Thou wast called the namesake of zeal, O right wondrous Simon, in that thou didst zealously emulate Almighty God, and He showed thee to be full of divine miracles; for, possessing strange zeal, O blessed one, thou wast called the namesake of zeal and didst acquire a title in accordance with thy character. Wherefore, dwelling with the heavenly choirs in the highest, entreat the Word, Christ our God, O God-seer, that He grant us great mercy.

Now & ever ..., Doxasticon from the Pentecostarion.

Entrance. Prokimenon of the day. Three readings:

A READING FROM THE GENERAL EPISTLE OF JOHN [I JN. 3: 21-4: 6]

Beloved: if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God:

because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us.

A READING FROM THE GENERAL EPISTLE OF JOHN [I JN. 4: 11-16]

Beloved: if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

A READING FROM THE GENERAL EPISTLE OF JOHN [I JN. 4: 20-5: 5]

Beloved: If a man saith: "I love God," and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also. Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

At the Aposticha, these stichera, in Tone I:

Spec. Mel.: "O most lauded martyrs ...":

O ever all-memorable Simon, * thou didst drink of the torrent of sweetness, * drinking with divine wisdom * the understanding of God * which thou didst fervently desire. * To Him hast thou now joyously passed over, * deified by the all-splendid glory of the Trinity * and immeasurable peace.

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

O all-wondrous Simon, * contemplating the beauty of God, * and looking upon it as far as thou art able, * delighting therein through a higher union, * and deified by His gifts, * rejoicing, thou didst reach * the only Divine One Whom thou didst desire, * O ever all-memorable preacher of Christ, * who dwellest now with the angels.

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

O most blessed Simon, * thou hast shown thyself to be * a faithful mediator between God and men; * and now, by thy right bold supplications, * render Christ merciful to us, * and never cease to entreat the Lord, * that He grant unto our souls * peace and great mercy.

Glory ..., in Tone VI:

Like a high flying eagle thou didst soar over creation, O most sacred Simon, disciple and apostle of Christ, and, burning up the falsehood of idolatry with the fiery sound of thy dogmas, thou didst lead the nations out of the depths of ignorance unto the knowledge of God. And now, pray thou to Christ, that He be merciful to us on the day of judgment.

Now & ever ..., Doxasticon from the Pentecostarion.

Troparion, in Tone III:

O holy apostle Simon, entreat the merciful God, that He grant remission of transgressions to our souls.

Glory ..., Now & ever ...troparion from the Pentecostarion.

AT MATINS

At "God is the Lord ...", the troparion from the Pentecostarion, twice;

Glory ..., that of the apostle, in Tone III:

O holy apostle Simon, entreat the merciful God, that He grant remission of transgressions to our souls.

Now & ever ..., that from the Pentecostarion.

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

Fishing for the nations, the glorious apostle taught the ends of the earth to worship Thee with the Father and the Spirit, O Christ God. Wherefore, establish Thy Church, and send down Thy blessing upon the faithful, O only Merciful One, Who lovest mankind. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

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

Like the sun, Christ emitted thee like a ray to enlighten all the earth, O glorious apostle Simon; and with thy divine supplications thou dost illumine and enlighten with divine and never-waning light all who celebrate thy holy memory with faith. (Twice)

Glory ..., Now & ever ...Sedalion from the Pentecostarion.

Polyeleos, and this magnification: We magnify thee, O holy apostle Simon, and we honor the pangs and labors whereby thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm verses:

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

B: The heavens shall confess Thy wonders, O Lord.

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

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Fishing for reason-endowed fish with the net of thy divine words, thou didst bring the first-fruits thereof to our God; and, desiring to clothe thyself in the wounds of Christ, thou didst show thyself to be an emulator of His suffering. Wherefore, assembling as is meet, we honor thy most festive memory, O glorious apostle, and together cry out to thee: Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

Song of Ascents, the first antiphon of Tone IV

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

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 67 [21: 15-25]

At that time, Jesus showed Himself to His disciples, after He had risen from the dead, and saith to Simon Peter, Simon, son of Jonah, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonah, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonah, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

After Psalm 50, this sticheron, in Tone VI:

Manifestly receiving grace from the divine Spirit, becoming a member of the choir of the apostles, and breathing forth with fiery tongue the fiery breath which once was borne down upon them from heaven, O Simon, thou didst utterly consume the thorns of pagan ungodliness. O preacher of Christ God, entreat Him, that our souls be saved.

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and that of the apostle, with 8 troparia, the acrostic whereof is: "I hymn the glory of the apostle Simon", in Tone VIII:

ODE I

Irmos: O ye people, let us send up a hymn to our wondrous God, Who freed Israel from bondage, chanting a song of victory, and crying out: We sing to Thee, our only Master!

Standing in the highest before the Master Who glorified thee and splendidly showed thee forth as His disciple, O wondrous apostle, illumine my soul, that I may hymn thy divine memory.

Bestowing upon thee every abundance of good things, O apostle, Christ, the Summit of divine gifts, Who alone is righteous, showed thee forth by His just judgment, O divinely revealed one.

Thou becamest fiery of spirit, O apostle, receiving the whole radiance of the Spirit Who descended upon thee from heaven; and thou burnest up all the falsehood of idolatry.

Theotokion: Showing forth my mortality and corruption to be immortality and incorruption, O Savior, thou madest Thine abode in the womb of the all-pure and holy Virgin who knew not wedlock, conforming Thyself to human nature.

Katavasia from the Pentecostarion

ODE III

Irmos: There is none as holy as the Lord, and none as righteous as our God, Whom all creation doth hymn: There is none more righteous than Thee, O Lord!

Thou didst truly recognize the divine mystery of the incarnation, O God-pleasing apostle Simon, receiving transcendent radiance from the Savior Himself.

The unoriginate and ever-existent Word richly illumined thee, His servant, O wondrous Simon, with the splendid effulgence of divine grace.

Theotokion: The prophet described thee beforehand, O Theotokos, as a candlestick all of gold, bearing Christ our God, the never-waning Light Who illumineth the world with beams of divinity.

Kontakion & Ikos from the Pentecostarion.

Sedalion of the apostle, in Tone III:

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

With the radiant light of the divine Spirit thou didst destroy the darkness of polytheism, didst illumine the hearts of the faithful, singing forth the Savior's commandments, and didst abolish the fables of the pagans. O glorious Simon, entreat Christ God, that He grant us great mercy. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

ODE IV

Irmos: With divine sight the prophet perceived Thee, O Word, Who wouldst become incarnate of the only Theotokos, the mountain densely wooded; and with fear He glorified Thy power.

Being wholly a treasury of evangelical gifts, full of grace, O most blessed Simon, thou wast a light for the world and salt to savor the universe.

Thou didst turn away from matters of shameful manifestation, O right wondrous one, and wast vouchsafed to behold the immaterial light of God Who took upon Himself the matter of humanity as a guise.

O Simon, disciple of Life incorruptible, slay thou our living sin with the life-bearing power of the Bestower of life, the activity whereof thou didst receive.

Theotokion: Being the peer of Thy Father in essence, Thou wast the peer of men in nature, having received our flesh from the all-pure virgin, O Master.

ODE V

Irmos: O Lord Who by the knowledge of God hast brought the ends of the earth into the light out of the night of ignorance, illumine me with the dawning of Thy love for mankind.

Sitting in the upper chamber, O God-seer, thou didst zealously receive the fiery tongue of the Spirit which appeared to thee.

As one exalted, living in the mansions on high, thou hast brought lofty and great doctrines unto us.

Theotokion: By thy birthgiving, O Virgin, the former law hath ceased its effect, grace hath blossomed forth, and righteousness hath shone forth.

ODE VI

Irmos: Grant me a robe of light, O greatly merciful Christ our God, Who clothest Thyself in light as in a garment.

O right wondrous Simon, who hast been called the namesake of zeal, with zeal thou didst emulate the Lord God Almighty.

Giving thee authority, through the activity of His grace the Savior showed thee to be a worker of divine miracles.

Theotokion: Let the mouths of the heretics be stopped who do not acknowledge thee to be the Theotokos, O most immaculate one, and let their faces be covered with shame.

Kontakion, in Tone II: Spec. Mel.: "The steadfast ...":

In laudation let us all bless the divinely eloquent Simon, who hath diligently set the doctrines of wisdom in the hearts of the pious; for he standeth now before the throne of glory and dwelleth with the incorporeal ones, praying unceasingly for us all.

Ikos: Let us all now praise and piously bless the commemoration of the apostle as a day of salvation, for it shineth forth like the sun upon the whole world, dispelling all darkness with rays of light, and with love illumineth those who celebrate his memory and lovingly honor it. Wherefore, let us hasten with zeal, chanting to him, for he standeth before Christ, praying unceasingly for us all.

ODE VII

Irmos: In the furnace the Hebrew children trampled boldly upon the flame and transformed the fire into dew, crying: Blessed art Thou, O Lord God, forever!

Possessed of strange zeal, O blessed Simon, thou wast called the namesake of zeal, and didst acquire a title in accordance with thy character, crying out: Blessed art Thou, O Lord, forever!

Joining chorus before the Word as one who conversed with Him, thou hast found a share of His kingdom, crying: Blessed art Thou, O Lord God, forever!

Theotokion: Of old, through deceit the serpent drove our ancestors from their good inheritance; but thou hast restored it to them, O Mother of God. Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Irmos: When the musical instruments sounded together and countless people bowed down before the image on the plain of Dura, the three youths, refusing to submit, hymned and glorified the Lord for all ages.

As thy feet are beautiful, O Simon, so is thy tongue fair, which speaketh glory to the Lord and hath taught all to say: Hymn ye the Lord and exalt Him supremely for all ages.

Adorned with radiant beauties, and emitting the splendors of miracles, O Simon, thou wast recognized by the people as a blessed seed. Hymn the Lord, ye works, and exalt Him supremely for all ages!

Theotokion: The human mind is unable to describe thy birthgiving, O Theotokos, and faileth when it doth try to speak of it; for, having conceived, O Virgin, thou gavest birth to God, Whom we exalt supremely for all ages.

ODE IX

Irmos: O ye people, with glory let us honor the pure Theotokos, who, without being consumed, received the fire of the Godhead within her womb; and let us magnify her with hymns.

Thou wast revealed to the ends of the world, shining with light; and, having received the fire of the Spirit, thou wast shown to be radiant. Wherefore, we magnify thee.

Having offered thyself wholly to God, thou wast united to Him. Entreat Him now, O divinely manifest one, in behalf of us who praise thee with faith and love.

Theotokion: In hymns we magnify the mediatrix of the salvation of all who hath appeared to men and illumined the world with the splendors of her divine purity.

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

Directing the course of thy beautiful feet to the path of heaven, O apostle Simon, thou didst ascend, rejoicing; and, standing before the Trinity, thou beholdest the Son and the divine Spirit in the Father. Wherefore, we celebrate with faith thine all-sacred and divine memory. **(Twice)**

Glory ..., Now & ever ..., Exapostilarion from the Pentecostarion.

On the Praises, 4 stichera of the apostle, in Tone VIII:

Spec. Mel.: "What shall we call you ...":

What shall we call thee, O apostle? * Heaven, for thou hast declared the glory of God. * A river, for thou dost mystically water creation. * A star illumining the Church. * A cup pouring forth a holy drink. * A most blessed friend of Christ, * a dweller with the incorporeal ones. * Pray thou for the salvation of our souls. **(Twice)**

O Simon, boast of the apostles, * thy feet have been adorned * which trod well the path of preaching * and made narrow all the paths of the enemy * with the breadth of thy divine understanding * of the Word Who appeared in the coarseness of the flesh * and chose thee as His all-glorious disciple, O blessed one. * Him do thou beseech, that our souls be saved.

O divinely eloquent apostle Simon, * thou wast loosed by Christ as a radiant arrow * which woundeth the enemy * and manifestly imparteth healing * to wounded souls. * Wherefore, as is meet, we call thee blessed * and celebrate today thy holy solemnity. * Pray thou, that our souls be saved.

Glory ..., in Tone II:

Forsaking earthly things, thou didst follow after Christ, having been signed with the inspiration of the Holy Spirit and sent by Him to nations which were perishing, to turn men to the light of the knowledge of God; and having completed the struggles of thy divine suffering and diverse torments, O apostle Simon, thou didst surrender thy soul into the hands of Christ. Him do thou entreat, O most blessed one, that He grant us great mercy.

Now & ever ..., Doxasticon from the Pentecostarion.

Great Doxology. Litanies. Dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode of the canon from the Pentecostarion; and 4 from Ode VI of the canon of the apostle.

O right wondrous Simon, who hast been called the namesake of zeal, with zeal thou didst emulate the Lord God Almighty. (Twice)

Giving thee authority, through the activity of His grace the Savior showed thee to be a worker of divine miracles.

Theotokion: **L**et the mouths of the heretics be stopped who do not acknowledge thee to be the Theotokos, O most immaculate one, and let their faces be covered with shame.

Troparion of the Apostle, in Tone III:

O holy apostle Simon, entreat the merciful God, that He grant remission of transgressions to our souls.

Kontakion, in Tone II:

In laudation let us all bless the divinely eloquent Simon, who hath diligently set the doctrines of wisdom in the hearts of the pious; for he standeth now before the throne of glory and dwelleth with the incorporeal ones, praying unceasingly for us all.

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

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

EPISTLE TO THE CORINTHIANS, § 131 [I COR. 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.

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

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

GOSPEL ACCORDING TO MATTHEW, §56 [13: 54-58]

At that time, Jesus came into His own country, and taught the people in their synagogue, insomuch that they were astounded, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? And his brethren James, and Joses and Simon, and Judas? And his sisters, are they not all with us? Whence hath this man all these things? And they were offended in him, But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

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

THE 10th DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR VENERABLE MOTHER, ISADORA OF TABENNA
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone VIII:

Having mystically acquired the mind of Christ, thou wast called a fool by the world, O all-wise Isadora; for assuming the guise of slothfulness and indifference, while in truth undertaking ineffable labors and struggles at night, thou didst voluntarily accept reproaches and abasement, finding mystic consolation in the grace of God. Wherefore, O blessed one, be thou mindful of us who celebrate thy most joyous memorial.

Thou didst hide thyself from the eyes of men, diligently fleeing earthly glory, O venerable Isadora, when the Lord was pleased to disclose thy struggles; yet the glory of heaven hath overtaken thee, for now thou canst not escape it, in that the whole world doth unanimously glorify thee, praising thy patience and humble-mindedness. Wherefore, O blessed one, be thou mindful of us who celebrate thy most joyous memorial.

As of old on the day of Pentecost, when the ignorant who beheld the coming of the Spirit mistook His activity for drunkenness, so did the senseless ones call drunkenness the activity of the Spirit of Christ which dwelt within thee, O most lauded and venerable mother Isadora, mocking and reproaching thee; but thou, mystically filled with divine gladness, didst cry aloud with joy: "I glorify Thee, O Christ my King, for Thou hast vouchsafed me to receive dishonor for Thy sake! Wherefore, accept me into Thine eternal mansions, and in Thy kingdom remember me with the honest thief."

Glory ..., in Tone I:

O blessed Isadora, who can tell of thy wondrous humility of mind? Who doth not marvel at thy great patience? Who doth not declare the majesty of thy comely soul? O thou who art divinely wise, entreat Christ God in behalf of those who honor thy holy memory with love.

Now & ever ..., from the Pentecostarion.

At the Aposticha, the stichera from the Pentecostarion; and Glory ..., in Tone VI:

Desiring the honors of a higher calling, thou didst drink in dishonor as it were water, O venerable one, thereby slaking thy spiritual thirst and in nowise knowing satiety; wherefore, when Christ God desired to glorify thee, thou didst hide from the eyes of men. Yet the whole world hath learned of thy struggles, and we all now cry out to thee: Rejoice, thou who hast been crowned with a heavenly diadem! Rejoice, O faithful handmaid of Christ! Rejoice, thou who among the all-wise art most wise! Forget us not in thy confident supplications.

Now & ever ..., from the Pentecostarion.

Troparion in Tone VIII:

In thee, O mother, that which was created according to the image of God was manifestly saved; for, taking up thy cross, thou didst follow after Christ; and, praying, thou didst learn to disdain the flesh, for it passeth away, but to care for thy soul as a thing immortal. Wherefore, with the angels thy spirit doth rejoice, O venerable Isadora.

Glory ..., Now & ever ..., Troparion from the Pentecostarion.

AT MATINS

Canon of the venerable one, the acrostic whereof is: "Teach us wisdom, O thou who art wise in Christ", the composition of Valerian, in Tone IV:

ODE I

Irmos: **O** Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh; that, in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

Thou didst put the wise and the all-wise of this age to shame, O thrice blessed mother, having assimilated the foolishness of the preaching of Christ, thereby casting down the most prideful prince of darkness and this world, and chanting to the Savior a hymn of victory.

Thou didst amaze the ranks of the angels with thy humility of mind, O mother; and having opened the gates of heaven thereby as with a key, thou didst sow with many tears, but now reapest the joy of life everlasting, chanting to Christ God a hymn of victory.

Thou wast truly shown to be a wise virgin, ever preserving the oil of mercy and love in thy heart; yet thou wast foolishly called a fool by men, zealously fleeing earthly glory, but mystically rejoicing and chanting a hymn of victory.

Theotokion: **O** most hymned Theotokos, thou most beautiful garden of paradise, thou dwelling-place of God all adorned and gilded by the Spirit, truly the hymnody offered to thy glory surpasseth all hymnody.

ODE III

Irmos: **N**either in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

"O Christ, Thou hypostatic Wisdom of the Father, for Thy sake I reject the understanding of the wise. Yet grant that I never be parted from Thee!" thou didst cry, O blessed one.

Full of the grace of the Holy Spirit, and heeding His voice mystically in thy heart, thou didst assume the appearance of drunkenness before men, O venerable one, willingly enduring their reproaches.

Who can tell of thine all-night labors, O mother? Who can count thy tears? Who doth not marvel at thy boundless humility of mind, whereby thou hast laid up the eternal good things as treasure?

Theotokion: **W**e confess thee to be the true Theotokos, more exalted than all creation, whose beauty the King and Lord of all truly desired, calling thee His Mother.

Kontakion of the venerable one, in Tone II:

Having acquired the mind of Christ, O divinely wise one, thou didst reject the wisdom of this world, showing the appearance of drunkenness to men, but worshiping God with understanding, meditating on His wisdom every hour, filled with the Holy Spirit. Wherefore, we all cry out: Rejoice, O Isadora, thou boast of Tabenna!

Ikos: **V**ouchsafed a revelation from God, the elder asked: "Where is she who hath pleased God more than all others? Where is she who is wiser than her peers? Behold, I have come to look upon her honored countenance and to delight in her conversation, not so much to give her a blessing as to do her homage. Why is she so humble of mind that she fleeth from our eyes? For a city which standeth on the summit of a mountain cannot be hid! Wherefore, we all now truly cry out to thee: Rejoice, O Isadora, thou boast of Tabenna!

Sedalion, in Tone VII:

"I am the reproach of men!" thou didst cry, O blessed one. "By all who see me am I mocked! They speak with their lips and wag their heads, and they array their wicked souls against me, desiring to inflict pain upon my heart! Yet, O my Joy, deliver me from those who surround me, establishing me upon the rock of humble-mindedness. Grant me a word of consolation, and save me!"

Glory ..., Now & ever ..., Sedalion from the Pentecostation.

ODE IV

Irmos: I have heard of Thy glorious dispensation, O Christ God, how Thou wast born of the Virgin, that Thou mightest save from deception those who cry: Glory to Thy power, O Lord!

Laboring and struggling at night, thou didst magnificently walk upon the waves, illumining the darkness with thy prayer as with a pillar of fire, and crying out: Glory to Thy power, O Lord!

Hell, that place of great evil, gnashed its teeth at thee, stirring up a storm of blasphemy and reproach against thee; yet, wounding its head with thy humility of mind, thou didst cry aloud: Glory to Thy power, O Lord!

The holy elder, hearing report of thy struggles, was amazed, and greatly desired to behold thine honored face; yet, unable to see thee with the eyes of his body, he perceived thy spiritual exaltation and cried: Glory to Thy power, O Lord!

Theotokion: Thou didst issue forth, born of the all-immaculate Virgin, to save men, O Christ. Her didst thou choose beforehand from among all creation of ages past. Glory to Thy power, O Lord!

ODE V

Irmos: Shine forth upon me the light of Thy precepts, O Lord, for my spirit riseth early unto Thee and hymneth Thee: for Thou art our God, and I flee to Thee, O King of peace.

"Even though I walk amid the shadow of death, I will no fear evil, for Thou art with me, O my Savior and mine enlightenment!" thou didst cry, O venerable one, setting forth at night to undertake thine activities.

When the material sun had set, thou didst issue forth to meet Christ, the Sun of righteousness, shedding thy guise of foolishness as it were a garment, arraying thyself in the majesty of holiness.

"For the unbelieving night is devoid of light, O Christ, but the enlightenment of the faithful is in the sweetness of Thy words," thou didst reason, O blessed Isadora, offering thy nocturnal labors to the Savior as a gift.

Theotokion: Rejoice, O deliverance of Adam, palace of the Word radiant in majesty! Enlighten thou our darkened hearts, dispelling the darkness of despondency.

ODE VI

Irmos: I have come unto the depths of the sea, and the tempest of my many sins hath engulfed me; but, as God, lead up my life from the abyss, O greatly Merciful One.

"Behold, those close to me have hated me!" thou didst cry, O mother; "I am mocked and reviled by all! But do Thou accept me, O Christ God, and save me!"

"I endure reproaches as is meet because of my wickedness," thou didst reason, O blessed one, crucifying the arrogance of Adam.

Wounded with spiritual wounds and beset by the assaults of the enemy, like Peter on the deep, thou didst stretch forth thy hands to the Savior, O mother.

Theotokion: Come thou to our salvation, O blessed Theotokos! For, lo! we who sail the sea of life are in distress, Rebuke thou the tempest, as once thy Son did.

Kontakion & Ikos from the Pentecostarion.

ODE VII

Irmos: The three youths in Babylon, having put to mockery the tyrant's command, cried out amid the flames: Blessed art Thou, O Lord God of our fathers!

Cast into the furnace of temptations like the three children in Babylon of old, thou didst bring to Christ a contrite heart and an humble spirit, crying out with them: Blessed art Thou, the God of our fathers!

Magnificently adorning thy bridal-chamber of thy soul, but neglecting the temple of thy body, and lighting inextinguishable lamps of love, O wise virgin Isadora, thou didst cry out: Blessed art Thou, O Lord God of our fathers!

Giving to men the appearance of negligence and foolishness, but unceasingly serving the triune God in spirit, tried by the fire of evil mockery like gold in a crucible, O mother, thou didst cry out: Blessed art Thou, O Lord God of our fathers!

Theotokion: Offering Thee Thy blessed Mother as a gift, O Christ, all of us mortals set her before Thee to make supplication. Be merciful to us, O God of our fathers!

ODE VIII

Irmos: O Master Who hast created all things in Thy wisdom, Thou hast established the earth as a weight upon the deep, planting its foundation upon the boundless waters. Wherefore, we all cry out, chanting: Bless the Lord unceasingly, O ye works of the Lord!

Hearing with the ears of thy soul, which were enlightened by God, all creation and every breath glorifying God, O divinely wise and venerable one, day and night thou didst cry out with the mouth of thy heart: Bless the Lord unceasingly, O ye works of the lord!

Thy works were not hidden from the all-radiant eyes of God, and thy struggles were revealed to men; wherefore, recognizing in thee the chosen vessel of God, the people rejoiced, glorifying God Who is wondrous in His saints, and crying out: Bless the Lord unceasingly, O ye works of the Lord!

Do thou ever rejoice, O righteous Isadora, having grieved on earth, willingly emulating Christ. And be thou comforted, O blessed one, by the gaze of Him Who is more comely than the children of men, crying out to Him in thanksgiving: Bless the Lord unceasingly, O ye works of the Lord!

Theotokion: Hearing of the Virgin Who gave birth to the promised Savior, Eve, our first mother, hath come to her senses and shaken off her gloom, magnifying the Theotokos aloud and crying: "Who is this who hath trampled the most wicked serpent underfoot, wounding his head? Behold, our deliverance hath truly been revealed! Bless the Lord unceasingly, O ye works of the Lord!"

ODE IX

Irmos: The ineffable hidden mystery of God is revealed in thee, O all-pure Virgin; for God hath become incarnate of thee in His lovingkindness. Wherefore, we magnify thee as the Theotokos.

Neither afflictions', nor mockery, nor reproaches troubled thee or were able to separate thee from the love of God, for ascending therewith, as by a ladder, thou didst safely reach the mansions on high; wherefore, we magnify thee with love.

Now hast thou shed the appearance of foolishness, O all-wise Isadora, shining with the saints in glory amid the never-waning day, and chanting unceasing praise to God; wherefore, we magnify thee with love.

Though in thine earthly life thou didst flee from those who honored thee, yet, O blessed one, never cease to look down upon them from the heavens, granting them speedy aid and fervently delivering them from misfortunes, that they may magnify thee with love.

Theotokion: Thou hast revealed to us the Sun of righteousness, the Savior of the world, Who was proclaimed of old by the prophets; and thereby thou hast wiped all sorrow from the face of the earth. Wherefore, O blessed Theotokos, we magnify thee with heart and mouth.

Exapostilarion of the venerable one:

To those who faithfully honor her memory the blessed Isadora crieth out: "Come, my friends, and learn of me! I have suffered a little in this transitory life and have humbled myself, I have nourished my soul with my tears and have clothed myself in abasement as in a robe. Yet Christ the word hath now rent asunder my hair-shirt and girt me about with divine gladness; He hath crowned me with glory and honor, wherefore, be ye of good courage and strengthen yourselves with hope, for our Savior, Who hath great mercy, shall soon transform your sorrows into joy."

THE 11th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HIEROMARTYR MOCIUS
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Thou didst shine forth from the West * like the radiant sun, * illumining the whole world * with the lightning-flashes of thy suffering, O divinely wise one who art most rich, * thou adornment of athletes, * splendor of priests, * peer of the holy angels, * who hast destroyed the might of falsehood, * O divinely blessed Mocius.

Heated by piety, * honed by suffering, * and tempered with courage, O glorious Mocius, * thou becamest a sword forged in heaven, * utterly destroying * the hordes of the enemy. * Wherefore, we celebrate today * thy radiant, luminous and holy memory, * O glory and boast of the martyrs.

Crushed by the wheels of torture, * burned with fire, * cast to the wild beasts, * punished with banishment, * and beheaded by the sword, O blessed one, * thou didst not deny Christ, * nor didst thou sacrifice to the idols. * Wherefore, thou hast received crowns of victory * and hast been numbered among the choirs of the incorporeal beings, * where thou prayest for the whole world.

Glory ..., Now & ever ..., from the Pentecostarion.

Troparion, in Tone IV:

As thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a way to the vision of God, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even to the shedding of thy blood. O hieromartyr Mocius, entreat Christ God, that our souls be saved.

AT MATINS

Canon of the hieromartyr, in Tone IV:

ODE I

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

To the broad expanse of thy praises guide the narrowness of my mind, O blessed and all lauded martyr, and send down light upon my heart, which hymneth thy luminous and glorious memory.

The Church doth recognize thee as a star of great brilliance, illumining its firmament with the radiance of thy sufferings, O all-blessed and most wise Mocius, thou adornment of martyrs.

Thou didst destroy ungodliness with thy blood and didst rout the enemy with the struggles of thy warfare, and, consumed by fire, thou didst bum up all the vanity of the impious.

Beaten with a rod and tortured with fire, O divinely blessed Mocius, thou becamest more lustrous than gold, an image of the sufferings of Christ and a champion of the Faith.

Theotokion: In that thou didst receive the fullness of the whole Divinity, O most immaculate one, thou hast been revealed as the mediatrix of joy for us; wherefore, like the angel, O divinely joyous one, together we all cry out to thee: Rejoice!

ODE III

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

Stripped naked for thy struggles, thou didst enter the fray, fortifying thy weakness with the power of the Cross; wherefore, thou hast cast down the boastful serpent.

Through a temporary death thou didst find immortal glory, and for the sake of the pangs of thy flesh thou didst find eternal delight, as thou didst desire, O invincible martyr.

Through uttermost love thou didst truly pass over from corruption to incorruption, and didst make thine abode in joy, becoming a companion of the angels, O Mocius.

Theotokion: The Wisdom of God, finding thee to be an all-pure habitation, became incarnate of thy pure blood, and showed thee forth to be incorrupt even after giving birth.

Sedalion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

With praises let the glorious Mocius be honored: the athlete renowned by all, who utterly brought down the enemy and mightily endured fiery torment; for he endured unbearable tortures and was beheaded, and as one crowned hath entered in, rejoicing, unto Christ.

Glory ..., Now & ever ..., from the Pentecostarion.

ODE IV

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

Flayed thy body over, thou didst shed the skin garments of ancient mortality, O blessed one, and didst clothe thyself in the vesture of incorruption; and, rejoicing, thou dost delight in the tree of life.

Thou didst adorn thyself in the comeliness of the virtues and didst illumine thyself through the pangs of thy voluntary suffering, O all-glorious one, emulating the angels; for like one of the incorporeal beings thou didst endure wounds and the breaking of thy bones.

The abyss of ungodliness in nowise drowned thee, for the Creator saved thee with His mighty hand; and rivers of torments were unable to move the unshakable pillar of thy soul, O wise one.

Theotokion: He Who created all things by His will and desire formed flesh for Himself of thy blood, O Virgin Mother; and He issueth forth as One in two natures, saving us in His goodness.

ODE V

Irmos: Thou hast come, O my Lord, as a light into the world, a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Thy martyr, O Christ, having acquired Thee as mighty power against the invisible foe, cast down his feeble might.

The earth hath been hallowed by thy blood, O blessed one, and the hordes of the demons have been wounded by thy wounds, O divinely wise and right wondrous one.

Possessing thee as a lustrous and precious pearl, O most blessed one, the honored Church is adorned in thy crowning.

Theotokion: Unto us thou gavest birth to the timeless Light, the Effulgence of the Father, Who came under time in the richness of His goodness, O most immaculate one.

ODE VI

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

With love, hope and faith the great Judge of the contest armed thee as a mighty warrior of piety; wherefore, thou didst cast down the fortress of falsehood.

Thou didst cut thyself off from carnal love and, gazing upon the ineffable beauties of the Bridegroom, didst consider thy tortures as nought, O all-praised one.

Thou didst traverse the deep of martyrdom without sinking and didst hasten with all thy riches to the harbor of good things on high, receiving a crown of victory.

Theotokion: O thou who gavest birth to the Abyss of loving-kindness, in that thou alone art merciful, lead me up from the depths of sin, and save me from the tempest of adverse thoughts.

Kontakion, in Tone II: Spec. Mel.: "The steadfast ...":

Armed with the shield of faith, thou didst cut down legions of the ungodly, O hieromartyr Mocius, and hast received a crown from Christ; wherefore, rejoicing with the angels, from misfortunes save those who hymn thee, praying unceasingly in behalf of us all.

Ikos: In that I have a soul and body defiled by countless temptations and am cruelly engulfed by the storm, I dare not utter thy praise, nor am I able to, O blessed hieromartyr; but like a well-spring wash away my many temptations, and pray that the Word grant that I may open my mouth, for thou prayest unceasingly in behalf of us all.

ODE VII

Irmos: O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldeans whom justice rightly overtook: blessed art Thou!

Cast into the furnace, thou didst find, bedewing thee, the Word in the guise of the Angel Who saved the three youths, O all-blessed one; and thou didst cry out: O all-hymned Lord God of our fathers, blessed art Thou!

Strengthened by divine power, O martyr, thou didst manfully oppose the sword, the fire and the heated instruments of torture; and thou didst cry out, rejoicing: O all-hymned Lord God of our fathers, blessed art Thou!

With the torrents of thy blood thou didst quench the flame of falsehood, and with the fire of patience thou didst utterly consume the flammable tinder of idolatry, chanting; O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: O Ever-virgin, we hymn thee who alone hast poured forth upon us Jesus Christ, the Water of remission, the Well-spring of immortality, and we cry: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: The birth giving of the Theotokos saved the pious children in the furnace-then in figure, but now in deed-and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

Having empurpled a royal robe with thy blood, and clothed thyself therein, bearing the invincible weapon instead of a scepter thou dost reign with the King of all, O Mocius, crying: Hymn ye the Lord, ye works, and exalt Him supremely for all ages!

Like the sun hath the memory of thy suffering shone forth today upon the world, illumining all and dispelling the darkness of demonic malice, O glorious Mocius; and thereon do we joyfully hymn thee, blessing Christ forever.

Making the blood of thy suffering a chariot, O divinely wise one, taken up to the heavens thou didst attain unto the ranks of the noetic hosts and the choirs of the martyrs. Standing with them before the Trinity, do thou ever pray for those who hymn thee.

Theotokion: In thee were the journeys of the great King of hosts visible, which did away with the confusion of men, O portal of heaven, O maiden who knewest not wedlock; wherefore, we hymn and exalt thee supremely, O Virgin, forever.

ODE IX

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

As thou wast all-rich and full of enlightenment, and adorned with suffering, thou hast found a place within the bridal-chamber, rejoicing with the wise virgins; and thou beholdest unimaginable beauty, whose splendor thou didst acquire.

Having first suffered in other cities, thou didst arrive in the city of Byzantium, O martyr, and therein thou didst receive the end of thy struggles and the crown of victory, as an invincible athlete; and thou dost protect it by thine entreaties.

Thou didst truly receive the everlasting kingdom as reward for thy pangs, and didst acquire access to the tree of life through thy desire, O most blessed and right wondrous martyr Mocius, becoming a god by communion.

Theotokion: Following thy words, O Virgin, we ever call thee blessed; for thou gavest birth for us to the Word Who shone forth from the Father before time began, as He Himself willed, Whom we magnify as is meet.

AT LITURGY

Troparion, in Tone IV:

As thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a way to the vision of God, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even to the shedding of thy blood. O hieromartyr Mocius, entreat Christ God, that our souls be saved.

Kontakion, in Tone II:

Armed with the shield of faith, thou didst cut down legions of the ungodly, O hieromartyr Mocius, and hast received a crown from Christ; wherefore, rejoicing with the angels, from misfortunes save those who hymn thee, praying unceasingly in behalf of us all.

Prokimenon, in Tone VII: The righteous man shall rejoice in the Lord and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

THE SECOND EPISTLE TO TIMOTHY §292 [2:1-10]

Timothy my child: Be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO ST. JOHN, §51 [IN 15:9-16]

The Lord said to His disciples: As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I

spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

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

THE 11th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY METHIDIUS & CYRIL, EQUALS OF THE
APOSTLES
AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.
On "Lord, I have cried ...", 8 stichera: 3 from the Pentecostarion, and 5 for the saints,
in Tone II:

Spec. Mel.: "With what wreaths of praise ...":

With what wreaths of praise shall we crown the divinely wise teachers who illumined with the light of the Gospel the Slavic nations who sat in the darkness of ignorance and the shadow of death? By them have we been grafted onto the right fruitful root of Orthodoxy like a wild olive-tree, and have received from Christ God, peace and great mercy. (Twice)

With what hymns of praise shall we bless the divinely wise teachers: Methodius, the lover of the wilderness, who was enriched with the fruits of the Spirit during his solitary sojourn, and Cyril of golden eloquence, who through his love of philosophy acquired higher wisdom and put to shame the vain belief of the foolish Moslem sages? For their sake hath Christ our God granted us great mercy.

With what beauties of hymnody shall we praise the divinely wise teachers: Methodius, who for love of Christ spurned all the beauties of the world and fought mightily for the King of heaven in the angelic habit, and Cyril, who from childhood chose wisdom as his companion and increased the talents given him by God unto His glory? Having come, through them, to know the one God, the ever-existing Trinity the Father, the Son and the Holy Spirit-,we have received great mercy from Christ God.

With what spiritual hymns shall we magnify you, O all-blessed teachers, who struggled as an apostle for the salvation of the Slavic peoples and labored well in their enlightenment with the light of the knowledge of God, by whom the closed gates thereto have been opened to us when ye devised the Slavonic alphabet? Entering therein, we come to understand the mystery of the proclamation of the Gospel of Christ, and receive from Christ God grace and great mercy.

Glory ..., in Tone VI:

Come, ye who love the feasts of the Church, and with songs of praise let us hymn the peers of the apostles, the adornment of hierarchs, the enlighteners and fervent helpers of the Slavic peoples, saying: Rejoice, O Cyril, golden clarion of theology, who didst explain the mystery of the Holy Trinity by comparing God to the sun, and thereby closed the blasphemous mouths of the Moslems! And rejoice with him, O Methodius, who struggled with him in

oneness of mind, aiding him with prayers and signs! And now, O most blessed fathers, never cease to pray to Christ God for us who magnify you with faith and love.

Now & ever ..., Doxasticon from the Pentecostarion.

Entrance. Prokimenon of the day. Three readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly

perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that, living among sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He doth visit His chosen.

At the Aposticha, these stichera, in Tone VIII:

Ye shone forth in the firmament of the Church like the stars of heaven in the radiance of your life, a teachers, ye peers of the apostles, and, ensnaring many nations for Christ in the net of your teachings, ye hastened to the unapproachable light, where, dwelling now with the angels, ye make supplication for us who celebrate your sacred memory in the Lord.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Come, ye who love the feasts of the Church, let us magnify the teachers who were the peers of the apostles, the glory of the Slavs; for having been freed from the deception of the demons by them, we have received the light of the glad tidings of Christ and have come to know the pre-eternal Word Who hath delivered us from the darkness of sin.

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

O divinely wise Cyril and God-loving Methodius, apostles and first teachers of the Slavs, helpers of the faithful and lovers of piety, melodious instruments of the Holy Spirit, who now have great boldness before Christ, the Chief Shepherd: pray for us who celebrate your honored memory, that He may lead our life up from corruption, in that He is greatly merciful.

Glory ..., in the same tone:

Rejoice, O sacred twain who have illumined us with the light of the knowledge of God: Cyril, thou life-bearing well-spring of spiritual wisdom, who gavest drink to the Slavic peoples who were perishing of thirst, and Methodius, the pure abode of prayer. Pray ye earnestly to Christ, before Whom ye stand in glory, that, with you, we also may magnify and exalt Him supremely for all ages.

Now & ever ..., Doxasticon from the Pentecostarion.

Troparion, in Tone IV:

In that ye share the ways of the apostles, O divinely wise Cyril and Methodius, ye teachers of the Slavic lands, entreat the Master of all, that He confirm all the Slavic nations in Orthodoxy and oneness of mind, grant peace to the world and save our souls.

Glory ..., Now & ever ..., troparion from the Pentecostarion.

AT MATINS

At "God is the Lord ...", the troparion from the Pentecostarion, twice;
Glory ..., that of the saints, in Tone IV:

In that ye share the ways of the apostles, O divinely wise Cyril and Methodius, ye teachers of the Slavic lands, entreat the Master of all, that He confirm all the Slavic nations in Orthodoxy and oneness of mind, grant peace to the world and save our souls.

Now & ever ..., that from the Pentecostarion.

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

. Standing now in unapproachable light before the life-creating Trinity, Whom the angelic hosts unceasingly glorify, and Whom ye proclaimed aloud among the nations, pray ye earnestly, O Cyril and Methodius, that He deliver from eternal damnation and grant remission of debts to those who honor your memory with love. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

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

Let the generations of the Slavs rejoice today, celebrating the sacred memory of the divinely wise teachers with splendor; for through them did the divine liturgy and all the services of the Church begin to be celebrated for us in our native tongue, and thereby an inexhaustible well of water pouring forth unto eternal life hath been given us, drinking from which we never cease to magnify you, O Cyril and Methodius. Rejoicing in the glory of the saints, pray ye earnestly. that our souls be saved. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

Polyeleos, and this magnification: We magnify you, O holy Methodius and Cyril. ye peers of the apostles. who illumined all the Slavic lands with your teachings and led them to Christ.

Selected Psalm verses:

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

B: The heavens shall confess Thy wonders. O Lord.

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

After the Polyeleos, this Sedalion, in Tone IV:

Come, with praises let us honor aloud our enlighteners, for with the manna of their divinely wise teaching they fed the Slavic peoples who were perishing out of hunger for the word of God, and illumined them, as with the rays of the sun, by translating the Gospel of the son of thunder into their native tongue. And, having received effulgence therefrom, we cry out in thanksgiving: Rejoice, O ever-glorious Cyril and Methodius! (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. JOHN, § 35 [JN. 10: 1-9]

The Lord said to those of the Jews that came to Him: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and go in and out, and find pasture.

After Psalm 50, this sticheron, in Tone VI:

Come, ye who love the feasts of the Church, and with songs of praise let us hymn the peers of the apostles, the adornment of hierarchs, the enlighteners and fervent helpers of the Slavic peoples, saying: Rejoice, O Cyril, golden clarion of theology, who didst explain the mystery of the Holy Trinity by comparing God to the sun, and thereby closed the blasphemous mouths of the Moslems! And rejoice with him, O Methodius, who struggled with him in oneness of mind, aiding him with prayers and signs! And now, O most blessed fathers, never cease to pray to Christ God for us who magnify you with faith and love.

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and that of the saints, with 6 troparia, in Tone III

ODE I

Irmos: He Who of old, by His divine gesture, united the waters into one gathering and parted the sea for the people of Israel: He is our God and is all-glorious. To Him alone let us chant, for He hath been glorified!

At a loss how to traverse the waters of life's tumult, O venerable Methodius, thou didst abandon all the beauties of this world and, fighting the invisible foe in the angelic habit, thou didst serve the one God, joyously singing: to Him alone let us chant, for He hath been glorified!

Thou wast shown to be a chosen vessel from thine infancy, O blessed Cyril, in nowise desiring to receive milk from a stranger's breasts, thereby showing that thy mind would not be deceived by a strange doctrine, but would be illumined by the teaching of the holy Orthodox Church, and that thou thyself wouldst become the teacher and enlightener of many.

Bedewed by the waters of your teachings, even to this day the Slavic lands bring forth fruit right pleasing unto Christ the Master; wherefore, the Holy Church doth bless you, crying aloud: Deliver us from tribulations, for ye have been glorified!

Theotokion: **T**he waters of sin have entered in unto my soul, O Mistress, and I am sunk in the mire of the passions. To thee do I flee, O most immaculate one: still thou the turmoil of impure thoughts and grant me peace of mind.

ODE III

Irmos: **O Most High and Almighty One, Who hast brought out of non-existence all things fashioned by the Word and perfected by the Spirit: establish me in Thy love.**

O venerable Methodius, hearing with the ear of thy heart: "He who would come after Me, let him take up his cross and follow after Me", thou didst follow Christ, shouldering the cross of the monastic life. Him do thou entreat, that in His love He establish me, who am cold.

He Who of old showed Jacob, in a dream, a ladder which extended up into the heavens, O holy Cyril, when thou wast a boy also in a wondrous dream betrothed thee to a maiden more lovely than all others, Sophia by name. And, behold! the wisdom which sitteth at His throne hath established thee in the love of the Most High.

He Who hath brought all things out of nonexistence, O right wondrous fathers, sanctified you for Himself as chosen vessels from your mother's womb, that ye might bring His name before the nations. Wherefore, celebrating your honored memory, we entreat you, O Cyril and Methodius, to establish your wavering mind in the confession of the right Faith.

Theotokion: **O** pure one, who hast given peace to the world and given birth to the Origin of tranquility, still the waves of my passions and establish me upon the rock of dispassion.

Kontakion & Ikos from the Pentecostation.

Sedalion of the saints, in Tone IV:

Thou didst liken the holy consubstantial Trinity to the sun, O divinely inspired Cyril, declaring that the visible, created sun in the sky is an image of the Holy Trinity, saying: "The solar disc is an image of God the Father, Who hath neither beginning nor end; and as a ray of light issueth forth from the solar disc, illumining the earth, so is the Son, the Effulgence of the Father, begotten of God the Father; and the warmth which giveth life to the whole world, and with the ray is poured forth from the same disc, is an image of the Holy Spirit, Who proceedeth from the same Father." Heeding thy wondrous teaching, we also worship the one God in Trinity, blessing thy memory, O right wondrous one. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

ODE IV

Irmos: **Thou hast ordained steadfast love for us, O Lord; for Thou gavest Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry out to Thee: Glory to Thy power, O Lord!**

Thou didst set the keeping of the commandments as thy corner-stone, O venerable Methodius, and building the house of thy soul thereon thou didst make it a habitation of the Holy Spirit. And I, who am the abode of sin, fall down before thee, O most blessed one: cleanse me with the dew of thy prayers, that I may cry out in thanksgiving: Glory to Thy power, O Lord!

"Grant that I may understand what is pleasing unto Thee, O Master!", thou didst cry out, O blessed Cyril, when thou wast given over to study with the young emperor; wherefore, in addition to outward philosophy, thou didst receive the wisdom of the Spirit and the fear of God from on high, and didst regard earthly wisdom as nought, crying: Glory to Thy power, O Lord!

Thou didst set love for thy Creator like a seal upon thy heart, O most blessed Cyril; wherefore, thou didst reject an earthly betrothal and the glory of this world, and, escaping like a bird from the hunters' snares, thou didst attain unto the calm haven of monastics and wast clothed in the robe of joy, chanting with Methodius: Glory to Thy power, O Lord!

Theotokion: **S**etting mine iniquities and injustices before me, I see that they have multiplied more than the sands of the sea. To thee do I flee, O most immaculate one: heal the sores of my soul, that in thanksgiving I may cry out to Him Who was born of thee: Glory to Thy power, O Lord!

ODE V

Irmos: **In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory; and he cried: "Woe is me! for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!"**

Thou didst flower like a fragrant lily in the wilderness, O venerable Methodius, adorning thy soul with prayer, vigils and fasting; and, having lived angelically upon the earth, with the angels thou dost now contemplate in splendor the never-waning Light Who reigneth with peace.

Praying in the wilderness to Him Who is borne up by the angels of glory, O Cyril, thou wast prevailed upon to return to the Imperial City and adorned with priestly rank, that thou mightest show the way of salvation to men, illumining them with the light of doctrine and offering up the un-bloody sacrifice to the never-waning Light Who reigneth with peace, for all.

Thou wast shown to be an inexhaustible well of wisdom, O God-bearing Cyril, when thou wast sent by the emperor to dispute with the Saracens, who blaspheme the all-holy Trinity; and they were unable to drown in the turbid waters of their false religion thee who art illumined from on high by the never-waning Light.

Theotokion: **H**ow can I fail to fear the dread felling, since I am a barren tree, wretch that I am? Make haste quickly to her who is full of grace, O my soul; for if she will not help thee, thou wilt never behold the never-waning Light Who reigneth with peace!

ODE VI

Irmos: **T**he uttermost abyss hath encompassed me, and my spirit is failing; but stretch forth Thine upraised arm, O Master and Helmsman, and save me, as Thou didst Peter.

"Our God is like the deep of the sea, unfathomable by the mind and indescribable in words," thou didst say to the Moslems who disputed with thee, O all-wise Cyril; and some who attempt to sail across this deep in the leaky boats of their own intellect are drowned, falling into errors and heresies, while others are buffeted by incomprehension and doubt, knowing not how to chant: O Helmsman, save us, as Thou didst Peter!

Sunk deep in the abyss of their false understandings, the Moslems secretly offered thee deadly poison. But He Who said: "If ye drink anything deadly, it will not harm you", preserved thee whole and returned thee with honor to the Imperial City. And, fittingly blessed by the emperor and patriarch, thou wast supremely exalted, crying: "O Helmsman, Thou hast saved me as Thou didst Peter!"

The Holy Spirit once said to the disciples: "Separate for Me Barnabas and Saul for the task to which I have called them," the enlightenment of the nations who are perishing in the abyss of ignorance of God; and He likewise commanded that ye be sent to the lands of the Slavs, O venerable fathers. And,

illuminated by the light of your teaching, people who sat in darkness and the shadow of death have cried out: "O Helmsman, Thou hast saved us as Thou didst Peter!"

Theotokion: The uttermost abyss of sins hath encompassed me, and, beset with trembling and terrified of utter drowning, I offer thee entreaty, O all-immaculate one: Have mercy upon my passion-plagued soul! Stretch forth thy hands, in that thou art good, and as Thy Son saved Peter, so do thou save me, O thou who dost steer my soul.

Kontakion, in Tone III:

Let us honor our two sacred enlighteners, who poured forth upon us a spring of divine knowledge through their translation of the divine Scriptures. Drawing forth abundantly therefrom to this very day, we bless you, O Cyril and Methodius, who stand before the throne of the Most High and fervently pray for our souls.

Ikos: Come, ye faithful, let us praise our God-bearing fathers Methodius and Cyril, the preachers of piety who shone forth in virtue, the true pillars and foundation of the Church, the divine clarions of Christian dogmas; for having driven the darkness of unbelief away from us and burned up the impieties of heresy with the fire of the Spirit, by their translation of the Scriptures they transformed the Slavic race from wild olive-trees into a fruitful grove, through divine baptism have brought them into the Christian Faith, and have filled the whole world with a multitude of miracles; wherefore, they stand, crowned, before God Almighty. And we cry out to them: O divine fathers, peers of the apostles, entreat Christ, that He grant all the Slavic peoples steadfastness in Orthodoxy and oneness of mind, bring peace to the world, and save Thou our souls.

ODE VII

Irmos: The three youths did not worship the golden image, the Persian idol, but chanted in the midst of the furnace: O God of our fathers, blessed art Thou!

Abiding alone in solitude before, O Methodius, thou didst make thy soul like a divinely planted garden; but later, undertaking the apostolic preaching with the divinely wise Cyril, thou didst labor in the lands of the Slavs, where, unburnt by the fire of impiety like the youths in the furnace, ye chanted: O God of our fathers, blessed art Thou!

Thou didst best the Jews and Saracens in argument, O all-wise Cyril, and didst enlighten the land of the Khazars with holy baptism, freeing a multitude of captives, and didst transform brackish water in an arid wilderness into potable water; and, saved by thee, the people chanted: O God of our fathers, blessed art Thou!

O venerable fathers, ye were vessels chosen to bear the name of the Lord before the nations; wherefore, the Slavic peoples desired to be illumined by the light of your doctrine. And ye deemed it better to exchange the sweetness of solitude for apostolic labor, that ye might win a great many for Christ; and together with them ye chant: O God of our fathers, blessed art Thou!

Theotokion: I am a vessel full of the passions, O all-holy Virgin Theotokos, and fear ultimate death and the threat of the fire. But do thou save me who am perishing, O all-pure one, and gird my spirit about with strength, that, bursting the bonds of sin, I may chant in thanksgiving: Blessed art thou who gavest birth to Him Who hath delivered the captives!

ODE VIII

Irmos: The youths who beheld God caused the flame of material fire to wither away through that which is immaterial, and they chanted: Bless the Lord, all ye works of the Lord!

Continually illumined by the immaterial fire of grace, thou didst receive the rank of priest, O blessed Cyril; and with the aid of the Holy Spirit, thou didst devise an alphabet for the Slavs, that the people, enlightened by the translation of divinely inspired books into their native speech, might chant: Bless the Lord, all ye works of the Lord!

O most lauded fathers, ye first thundered out the chief heading of our Faith, the unearthly words of the son of thunder: "In the beginning was the Word-, and then the melodious Psalter, wherewith the Holy Church crieth out in gladness: Bless the Lord, all ye works of the Lord!

Ye have enriched us with an immaterial treasure, O right wondrous fathers, for thanks to you, the divine liturgy began to be celebrated in the Slavonic language; and partaking of this grace to this day, we bless you, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: The fire of temptations and evil perils hath surrounded me. To thee do I flee, O Virgin Theotokos, disdain not the supplications of thy servant, O pure one, but deliver me from the cruel ones who beset me, that, uttering blessing, I may bless thee and exalt thy name supremely forever.

ODE IX

Irmos: We magnify thee, the unburnt bush, the holy Virgin, the Mother of the Light, the Theotokos, the hope of us all.

Who can praise thee fittingly, O most glorious Methodius? O Cyril who can reckon the labors thou didst undertake, like unto an apostle, for the salvation of an erring people? We who have been taught by you to glorify God Most High in our native tongue magnify you in oneness of mind.

When thou hadst completed thy work and finished the race, O blessed Cyril, thou didst receive word of thy repose from on high, and, accepting it joyfully, thou didst chant: "My spirit was glad because of them that said unto me, Let us go into the courts of the Lord!" And yearning for the heavens, thou wast borne aloft in soul, where with the hosts of heaven thou dost continually magnify the consubstantial Trinity.

Receiving the episcopacy of the Church of Moravia, O venerable Methodius, in proclaiming the Holy Faith thou didst undertake many labors and struggles, and didst endure many tribulations and persecutions; and, rejoicing now in the highest with the holy Cyril, pray for us, that we may continually magnify you as our helpers and mediators.

Theotokion: O thou who art most exalted than the angels and more honorable than the cherubim, we pray thee: through the intercession of the holy Cyril and Methodius have pity on our lowliness, lead us up from the depths of sin, and deliver us from everlasting damnation, that with them we may magnify thee, the Theotokos and Mother of the Light, and our hope.

Exapostilarion:

Celebrating your memory with splendor, O holy teachers, we entreat you most earnestly: establish on the rock of the confession of Christ the nations which ye enriched with the treasure of the glad tidings, and preserve our life in peace.

Glory..., Now & ever ..., Exapostilarion from the Pentecostarion.

On the Praises, 6 stichera: 3 from the Pentecostarion, and 3 for the saints;

In Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

O divinely wise Cyril and Methodius, following in the steps of the apostles, with oneness of mind ye labored to search out the lost; and like fleet-winged eagles ye soared above the Slavic lands, and, having illumined them with the light of the knowledge of God, ye brought them to Jesus Who loveth mankind, the Savior of our souls.

O God-bearing fathers, husbandmen of the vineyard of Christ, planters of piety: after diligent search ye found the Slavic peoples like a lost coin; and, rejoicing with the angels, Jesus Who loveth mankind, the Savior of our souls, hath taken it into the treasury of everlasting life.

O champions of the Holy Trinity, guides of the lost, who bested the blasphemy of Islam and put to shame the impiety of the Jews: the Church which ye acquired through your God-pleasing labors and your sweat, do ye strive to preserve unharmed by the assaults of the enemy and well-pleasing to Jesus Who loveth mankind, the Savior of our souls.

Glory ..., in Tone VI:

O ye people, piously celebrating the memory of our enlighteners, let us cry out in thanksgiving: Rejoice, all-radiant beacons who have illumined the Slavic lands with the light of the knowledge of God! Rejoice, ye good shepherds, who have gathered together the reason endowed sheep who were scattered amid the groves of unbelief, and have brought them to Christ, the Chief Shepherd. Magnifying Him, we call you blessed.

Now & ever ..., Doxasticon from the Pentecostarion. Great Doxology. Litanies.
Dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode of the canon from the Pentecostarion, and 4 from Ode VI of the canon of the saints.

"Our God is like the deep of the sea, unfathomable by the mind and indescribable in words," thou didst say to the Moslems who disputed with thee, O all-wise Cyril; "and some who attempt to sail across this deep in the leaky boats of their own intellect are drowned, falling into errors and heresies, while others are buffeted by incomprehension and doubt, knowing not how to chant: O Helmsman, save us, as Thou didst Peter!"

Sunk deep in the abyss of their false understandings, the Moslems secretly offered thee deadly poison. But He Who said: "If ye drink anything deadly, it will not harm you", preserved thee whole and returned thee with honor to the Imperial City. And, fittingly blessed by the emperor and patriarch, thou wast supremely exalted, crying: "O Helmsman, Thou hast saved me as Thou didst Peter!"

The Holy Spirit once said to the disciples: "Separate for Me Barnabas and Saul for the task to which I have called them," the enlightenment of the nations who are perishing in the abyss of ignorance of God; and He likewise commanded that ye be sent to the lands of the

Theotokion: The uttermost abyss of sins hath encompassed me, and, beset with trembling and terrified of utter drowning, I offer thee entreaty, O all-immaculate one: Have mercy upon my passion-plagued soul! Stretch forth thy hands, in that thou art good, and as Thy Son saved Peter, so do thou save me, O thou who dost steer my soul.

Troparion, in Tone IV:

In that ye share the ways of the apostles, O divinely wise Cyril and Methodius, ye teachers of the Slavic lands, entreat the Master of all, that He confirm all the Slavic nations in Orthodoxy and oneness of mind, grant peace to the world and save our souls.

Kontakion, in Tone III:

Let us honor our two sacred enlighteners, who poured forth upon us a spring of divine knowledge through their translation of the divine Scriptures. Drawing forth abundantly therefrom to this very day, we bless you, O Cyril and Methodius, who stand before the throne of the Most High and fervently pray for our souls.

Prokimenon, in Tone VII: 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, §318 [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: for this he did once, when he offered up himself. For the law maketh men high priests which 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: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO MATTHEW, §11 [5: 14-19]

The Lord said to His disciples: Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

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

THE 11th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY HIEROMARTYR JOSEPH, METROPOLITAN OF
ASTRAKHAN
AT GREAT VESPERS

After the Introductory Psalm. "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 3 from the Pentecostarion, and 5 of the hieromartyr, in Tone V:

The city of Astrakhan rejoiceth on the day of thy festival, O divinely blessed and holy hierarch Joseph, our fervent advocate and intercessor before the Lord. (*Twice*)

Come, ye faithful, and in psalms and hymns let us bless the holy hierarch Joseph; for he hath been shown to be a lamp of the right and pure Faith, and, having loved the Lord and his people with all his heart, undaunted by death he laid down his life for his sheep, and now prayeth to the Lord, that He grant us peace and great mercy.

O divinely wise and holy hierarch Joseph, thou divinely radiant beacon of the city of Astrakhan and all the lands beyond the Volga: illumined by rays of the love of Christ, thou wast shown to be a diligent advocate, a comforter of the sorrowful and a speedy helper in time of need. And now, pray thou unto the Lord, that He grant us peace and great mercy.

O holy hierarch Joseph, thou wast a faithful servant of God, sharing the starvation of thy flock, earnestly praying for victory over the enemy, and exhorting rebels to submit to God and the lawful authorities; wherefore, thou didst accept death, O blessed martyr, laying down thy life for thy sheep. And now pray thou unto the Lord, that He grant us peace and great mercy.

Glory ..., in Tone I:

O divinely blessed and holy hierarch Joseph, those on earth and those in heaven rejoice on the day of thy festival, the choir of hierarchs and martyrs who stand with thee before the consubstantial Trinity are glad, and the city of Astrakhan holdeth splendid festival and crieth out with faith: Rejoice, O holy hierarch Joseph, our fervent advocate and intercessor before the Lord!

Now & ever ..., from the Pentecostarion.

Entrance. Prokimenon of the day. Three Readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and

glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, Who shall try your works, and search out your counsels.

READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was loved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, That His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litia, the sticheron of the temple, and these stichera, in Tone VII:

O venerable mother Euphrosynia, pleasing God thou didst reach the end of thy life upon the earth, righteous and blameless in all the precepts of the Lord. Come ye, therefore, ye assemblies of monastics, and with hymns and spiritual songs let us splendidly join chorus today, thus crying out: Rejoice, thou who wast zealous for the traditions of the apostles and the fathers! Rejoice, boast of the city of Polotsk! Rejoice, O most honored Euphrosynia, for through humility and purity thou hast inherited the kingdom of heaven in the angelic ranks! And now, standing before the Lord, beseech Him to grant us great and rich mercy.

As is meet, O Euphrosynia, we bless thee as our boast and an angel in the flesh; for thy life was honorable and thy repose is with the saints. For thou didst shine forth in good works, and didst; lead many to Christ; and thou didst bequeath a precious cross to thy convent, as a gift of the grace of God which abideth in thee, prophetically foreseeing that after thy convent's destruction it would be restored again through the cross, which now hath come to pass. Wherefore, blessing thee with joy, we fall down before thee, praying with compunction: Pray to Christ for us, O venerable mother, that He grant our souls great and rich mercy.

Glory ..., in Tone III:

Today is the ancient city of Polotsk splendidly adorned with the divine treasure of the Cross of the Lord, which in thy zeal thou didst have fashioned, O venerable Euphrosynia; and thy convent rejoiceth in the return to it of the precious and life-creating Cross, which was for many years preserved by the providence of the Lord. And bowing down before it with faith, and kissing it with love, we receive healing of soul and body, unceasingly magnifying Christ.

Now & ever ..., Theotokion, in the same tone:

O Virgin Theotokos, hope of Christians, by thy supplications to thy Son and God protect and preserve us from all want and grief.

At the Aposticha, these stichera, in Tone VIII:

O venerable mother Euphrosynia, thou didst serve Christ the Lord in humility and meekness, didst guide many to salvation, and hast therefore received a reward from the Lord. Him do thou entreat, that our souls be saved.

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

O venerable mother Euphrosynia, with love do we bless thee, the true confessor of the Gospel, zealot of Orthodoxy, instructor in asceticism, converser with the angels, feeder of orphans and the poor, whom Christ hath crowned with a heavenly wreath. Him do thou beseech, that our souls be saved.

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

O venerable mother Euphrosynia, joyfully celebrating thy memorial, we glorify thy struggles; for thou didst serve Christ in labors from thy youth, amazing the ranks of angels, in that thou didst abide on earth like an incorporeal being in fasting, prayer and standing all night, and in divine contemplation. Wherefore, thou didst receive the Holy Spirit in thy soul.

Glory ..., in the same tone:

Radiantly lighting thy lamp with the oil of purity and mercy, with the wise virgins thou didst go up to thine immortal Bridegroom in the heavenly bridal-chamber. Him do thou earnestly entreat in behalf of those who celebrate thy memory with love.

Now & ever ..., Theotokion, in the same tone:

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: Accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

Troparion, in Tone IV:

Emulating the ten-year old Christ, Who taught in the temple, O Euphrosynia, at the age of ten thou didst follow the Word of God; and forsaking fleeting glory and an earthly betrothal, and disdaining all the things of this world, thou didst wed thyself unto Christ, Who is more beautiful than all. Taking up thy cross, treading the path of the angelic life, and guiding many thereto, thou didst ascend to the heavenly bridal-chamber amid the sweet fragrance of myrrh. There do thou entreat Him Whom thou hast loved, in behalf of those who piously honor thy memory.

Glory ..., Now & ever ..., Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

AT MATINS

At "God is the Lord ...", the troparion of the saint, in Tone IV:

Emulating the ten-year old Christ, Who taught in the temple, O Euphrosynia, at the age of ten thou didst follow the Word of God; and forsaking fleeting glory and an earthly betrothal, and disdaining all the things of this world, thou didst wed thyself unto Christ, Who is more beautiful than all. Taking up thy cross, treading the path of the angelic life, and guiding many thereto, thou didst ascend to the heavenly bridal-chamber amid the sweet fragrance of myrrh. There do thou entreat Him Whom thou hast loved, in behalf of those who piously honor thy memory. (Twice)

Glory ..., Now & ever ..., Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

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

Having loved the commandments of the Lord from thy youth, O venerable mother, for many thou becamest a guide to the monastic life, and didst lead many unto Christ. Wherefore, celebrating thy most honored memory today, we glorify God Who glorifieth His saints.

Glory ..., Now & ever ..., Theotokion:

With mouth and heart we magnify thee, the Mother of God. O thou who gavest birth unto God, deprive us not of thine aid.

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

Having adorned thy soul with the purity of virginity, O venerable Euphrosynia, thou didst enter into the courts of thy Lord with lighted lamp. Him do thou unceasingly beseech, that we also may be vouchsafed to be numbered among the choir of the elect.

Glory ..., Now & ever ..., Theotokion:

O Mother of God, speedy helper amid tribulations, ready haven for the tempest-tossed: preserve me from the flood of life, and let me not be dashed upon the rock of spiritual destruction.

Polyeleos, and this magnification: We bless thee, O venerable mother Euphrosynia, and we honor thy holy memory, O instructor of monastics and converser with the angels.

Selected Psalm verses:

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

B: He set my feet upon a rock, and He ordered my steps aright.

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

After the Polyeleos, this Sedalion, in Tone VIII:

Thou didst shine forth in thine angelic life, O venerable Euphrosynia, adorning thyself with beauty of character, asceticism and loving-kindness. Teaching thy spiritual sisters with soul-saving discourses, and confirming thy word with thine example, thou didst lead many to salvation. Wherefore, O ever-memorable Euphrosynia, standing before the throne of the Almighty, entreat Him to grant remission of sins unto those who honor thy memory with love.

Glory ..., Now & ever ..., Theotokion:

The prophets proclaimed thee beforehand; the apostles preached thee; the martyrs glorified thee; and holy hierarchs have called thee blessed. Wherefore, with them confessing thee to be the Theotokos, we piously magnify thee.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: 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?

GOSPEL ACCORDING TO MATTHEW, § 104 [MT. 25: 1-13]

The Lord spake this parable: "The Kingdom of heaven is 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. They that 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."

After Psalm 50, this sticheron, in Tone VII:

O good and faithful handmaid of the Lord, taking the easy yoke of Christ upon thyself, and diligently carrying His light burden, thou dwellest now in the kingdom of heaven. Pray thou for us, that we may be vouchsafed great and rich mercy.

Canon of Supplication to the All-holy Theotokos, with 6 troparia, including the Irmos; and this canon of the venerable one, with 8 troparia, in Tone VI:

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Studying the sacred commandments of the Lord from thy youth, and desiring to serve Him alone, thou didst spurn the glory and riches of this world.

Loving Christ, thou didst forsake thy parents and kinfolk, and an earthly bridegroom, O venerable one, and didst accept the monastic life.

The hearts of thy father and mother were filled with sorrow when they saw thee, their beloved daughter, in the monastic habit; but, the Holy Spirit enlightening thee, thou didst comfort them with goodly words.

Theotokion: Assaults of tribulations bestorm my lowly soul, and clouds of perils are as a pall over my heart, O Bride of God; but as thou gavest birth to the divine and pre eternal Light, shine thou the light of joy upon me.

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Desiring to unite thyself in stillness to the Lord alone, thou didst dwell in a narrow cell by the Church of the Holy Wisdom, O venerable one.

Thou didst serve Christ our Savior with the work of thy hands, occupying thyself in God-pleasing manner with the copying of holy books; and with the money obtained thereby thou didst comfort the least of the brethren of Christ.

O most honored one, thou didst diligently serve thy Lord in meekness and humility, in fasting and prayer, in labors, all-night vigils and prayerful prostrations.

Theotokion: Thy benefactions and mercies have now truly amazed me, O Mistress, divine Maiden; wherefore, I glorify thee and hymn and honor thy great and boundless care for us.

Sedalion, in Tone VI:

Thou wast vouchsafed the vision of an angel, O venerable mother Euphrosynia; for an angel visited thee thrice, declaring to thee that it was the will of the Lord that thou go to a certain place, and there found a convent for virgins consecrated to God.

Glory ..., Now & ever ..., Theotokion:

O only true protectress of Christians, deliver us from grievous circumstances, misfortunes and sorrows, and by thy supplications save thou our souls.

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

The angel spake of thee to the holy hierarch Elias, who was bishop in thy day, O venerable one, commanding him to give thee property whereon to build a convent.

As a crown sitteth upon the head of a king, so doth the Holy Spirit rest upon thee, O venerable one. This did the angel tell the holy hierarch.

"As incense ascendeth to God, so doth the prayer of the venerable one ascend; and as the sun shineth in the firmament of heaven, so hath the life of Euphrosynia shone forth before the angels of God," said the angel who appeared in a vision to the holy hierarch.

Theotokion: Where else will I find another help? Whither shall I flee? Where shall I be saved? What ardent helper will I have when alas! I am shaken by tribulations and the storms of life? In thee alone do I hope and boast, and am of good cheer; and I have recourse unto thy protection. Save me!

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

The holy hierarch of the Lord was filled with joy and amazement by the vision of the angel, and he summoned thee, O venerable one, to inform thee of the wondrous apparition.

Thou didst fulfill the will of thy Lord with diligence, O venerable one, and didst go to the place indicated by the angel, and there madest thine abode.

Placing steadfast trust in the Lord alone, thou didst not acquire any possessions, but abode in the poverty of the Gospel.

Theotokion: What gift of thanksgiving shall I give thee for thy gifts and thy boundless goodness, which I have enjoyed? Wherefore, I glorify, hymn and magnify thine ineffable mercy toward me.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Seeing thine angelic way of life, many virgins desired to betroth themselves to Christ and to serve Him alone in pure virginity.

Emulating thee, thy sister, the Princess Zvenislava, forsook the glory and pleasures of this world, and hastened unto thee to take the easy yoke of Christ upon herself.

Seeing thy spiritual sisters increasing in number, O most honored Euphrosynia, thou didst desire to build a church to the Lord Almighty, in honor of his glorious transfiguration.

Theotokion: I know thee to be consolation amid sorrows and the healing of infirmities, O Mother of God, the most perfect destruction of death, an inexhaustible river of life, and quick and speedy aid for all amid perils.

Kontakion, in Tone VIII:

Unto thee, who wast chosen by God from thy very birth and called to His service, who in holiness ministered unto the Lord in the angelic ranks, who lived a venerable life and now praiseth the Lord with the hosts of heaven, interceding before the Lord for us sinners, do we cry out with joy and love: Rejoice, O Euphrosynia, most honored bride of Christ!

Ikos: Thou didst live on earth angelically, in purity and humility, and didst please the Lord with meekness and patience, loving-kindness and abstinence. Dwelling now amid the splendors of the saints after thy labors, accept from us this hymnody: Rejoice, thou who wast virgin in soul and body; rejoice, all-wondrous instructress of nuns! Rejoice, thou who wast vouchsafed the sight of an angel while yet on earth; rejoice, thou who through an angel received the Lord's command to build a convent! Rejoice, thou who zealously fulfilled the will of the Lord; rejoice, thou who for Christ's sake spurned all earthly pleasures. Rejoice, thou who betrothed thyself to Jesus, the heavenly Bridegroom most sweet; rejoice, thou who served Him in purity, fasting and prayer. Rejoice, thou who acquired an all-precious cross as a priceless treasure, for the sanctification and confirmation of thy community; rejoice, thou who in thy labors day and night didst perfect thy life! Rejoice, thou who now abidest in the never-setting day of the kingdom of God. Rejoice, O Euphrosynia, most honored bride of Christ!

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldeans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Thou didst not exercise care only for thine own salvation, O venerable mother, but for all whom the Lord entrusted to thee, whom thou didst instruct in the law of the Lord, to do His will.

In good works thou wast a model for thy reason-endowed flock, O most honored Euphrosynia, exalting thyself by humility, drawing all to thee by thy meekness, and by thy patience causing them to remain steadfast in love for the Lord.

When the construction of the temple of the Lord commenced, an angel woke the builder, saying: "Go thou to the place of the temple of the Almighty, O John!"

Theotokion: Having enjoyed thy great gifts, thy goodness and boundless miracles, I glorify thee with all my soul and mind, my heart and lips, O Theotokos.

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou desirest. Thee do we exalt supremely for all ages!

Thou didst pray to the Lord with faith and steadfast hope, O venerable one, and the Lord hearkened to the supplication of His faithful handmaid, and wondrously completed the construction of His temple.

Thou wast filled with joy and gladness, O venerable Euphrosynia, when they performed the consecration of the temple, wherein thou didst pray with tears that the Lord hear our petitions.

Thy supplication is mighty before the Lord, for the temple erected by thee hath been preserved intact and unharmed through many years.

Theotokion: Evil circumstances, sorrows and want have overtaken me, O pure one, and the perils and temptations of life surround me on all sides; but stand thou before me and cover me with thy holy protection.

ODE IX

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Thou didst desire to have in thy convent an icon of the all-pure Mother of God, which thou didst obtain; and receiving it with joy, thou didst render many thanks to the Lord and His all-pure Mother.

In thy zeal thou didst have a precious cross fashioned, O venerable one, and didst set therein a drop of the divine blood of Christ the Savior and a portion of the life-creating wood, for the sanctification and salvation of all who venerate it and kiss it with love and fear.

Thou didst spend many years in a narrow cell by the temple of the Lord, in prayer and prostrations, O venerable Euphrosynia, sojourning on earth like an incorporeal being.

Theotokion: Following thy prophecy, O all-holy Virgin, with all generations we evangelically cry out to thee who received joy from the angel: Rejoice, O thou who art full of grace! The Lord is with thee!

Exapostilarion:

O venerable Euphrosynia, glorious is thy memory, for in thee was the word of the Holy Spirit truly fulfilled: In everlasting remembrance shall the righteous be. Wherefore from all misfortune and peril save us who celebrate thy memorial with love.

Glory ..., Now & ever ..., Theotokion:

Rejoice, fiery throne of the Lord! Rejoice, divine jar which contained the Manna! Rejoice, golden lampstand! Rejoice, inextinguishable lamp! Rejoice, glory of virgins and adornment and boast of mothers, O Theotokos.

On the Praises, 4 stichera, in Tone VIII:

Spurning the pleasure of earthly food, and the riches and glory of this world, thou didst love the heavenly Bridegroom, O most honored Euphrosynia. Thou didst finish well thy struggle on earth in the monastic rank, and with the wise virgins hast entered in unto Christ the Bridegroom. Standing now in joy before Him, pray thou unceasingly in behalf of our souls.

Thou didst follow after Christ, Who became incarnate of the pure Virgin, O Euphrosynia, didst serve Him in virginity from thy youth, and didst show many the path to salvation. "My beloved sisters," thou didst say, "straight and narrow is the path which leadeth to life, but the reward is everlasting; wherefore, struggle untiringly, for ye have helping you Christ Himself, the Judge of the contest, Who bestoweth life incorrupt."

O Euphrosynia elect of God, like an all-radiant star which shone forth from our race, illumining the Russian land, be thou an advocate for all who earnestly have recourse unto thee, who ask thy prayers to the Lord, and lovingly kiss thy precious image; and from all tribulation, from every sickness of soul and body deliver us who with faith and love keep the memory of thine honored repose.

Celebrating the solemnity of the venerable Euphrosynia today, come, ye faithful, let us hymn her struggles and labors; let us praise her who loved Jesus most sweet with the love of the seraphim and served Him with zeal; and with faith and love let us cry out to her: Rejoice, O most honored Euphrosynia, beauty and boast of the monastic ranks, chosen bride of Christ, who dwellest with the angels and all the saints in the never-waning day of the kingdom of God! Pray thou that all Orthodox Christians be saved.

Glory ..., in the same tone:

Desiring to go to the holy city of Jerusalem to worship at the tomb of the Lord, thou didst reach the earthly Jerusalem, and having offered reverent worship in joy at the holy places, O Euphrosynia, thou didst ask of the Lord as a favor, that He receive thy spirit in the holy place. And the Lord hearkened to thine entreaty, and sent an angel, who informed thee of thy passage from the earthly Jerusalem to that which is on high. Joining chorus there with the choirs of the virgins, remember us who celebrate thy holy memory with love.

Now & ever ..., Theotokion, in the same tone:

O Mistress, accept the supplications of thy servants, and deliver us from all sorrow and grief.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes: 8 troparia, from Odes III & VI of the canon of the saint.

Desiring to unite thyself in stillness to the Lord alone, thou didst dwell in a narrow cell by the Church of the Holy Wisdom, O venerable one. *(Twice)*

Thou didst serve Christ our Savior with the work of thy hands, occupying thyself in God-pleasing manner with the copying of holy books; and with the money obtained thereby thou didst comfort the least of the brethren of Christ.

O most honored one, thou didst diligently serve thy Lord in meekness and humility, in fasting and prayer, in labors, all-night vigils and prayerful prostrations.

Seeing thine angelic way of life, many virgins desired to betroth themselves to Christ and to serve Him alone in pure virginity.

Emulating thee, thy sister, the Princess Zvenislava, forsook the glory and pleasures of this world, and hastened unto thee to take the easy yoke of Christ upon herself.

Seeing thy spiritual sisters increasing in number, O most honored Euphrosynia, thou didst desire to build a church to the Lord Almighty, in honor of his glorious transfiguration.

Theotokion: I know thee to be consolation amid sorrows and the healing of infirmities, O Mother of God, the most perfect destruction of death, an inexhaustible river of life, and quick and speedy aid for all amid perils.

Troparion, in Tone IV:

Emulating the ten-year old Christ, Who taught in the temple, O Euphrosynia, at the age of ten thou didst follow the Word of God; and forsaking fleeting glory and an earthly betrothal, and disdaining all the things of this world, thou didst wed thyself unto Christ, Who is more beautiful than all. Taking up thy cross, treading the path of the angelic life, and guiding many thereto, thou didst ascend to the heavenly bridal-chamber amid the sweet fragrance of myrrh. There do thou entreat Him Whom thou hast loved, in behalf of those who piously honor thy memory.

Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone VIII:

Unto thee, who wast chosen by God from thy very birth and called to His service, who in holiness ministered unto the Lord in the angelic ranks, who lived a venerable life and now praiseth the Lord with the hosts of heaven, interceding before the Lord for us sinners, do we cry out with joy and love: Rejoice, O Euphrosynia, most honored bride of Christ!

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the well-springs of Israel.

EPISTLE TO THE GALATIANS, § 208 [GAL. 3:23-29]

Brethren: But 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 [MT. 25: 1-13]

The Lord said this parable: "The kingdom of heaven 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 them that 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.

THE 12th DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR FATHERS AMONG THE SAINTS, EPIPHANIUS,
BISHOP OF CYPRUS,
& GERMANUS, PATRIARCH OF CONSTANTINOPLE
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of Saint Epiphanius, in Tone V:
Spec. Mel.: "Rejoice ...":

Rejoice, O instructor of fasters, who truly tended the sheep of Christ, the Chief Shepherd, with the staff of thine all-wise teachings upon the meadows of true Orthodoxy, O Epiphanius, thou meek lamb who didst feed upon the grass of abstinence and hast now come to make thine abode in the fold of life on high, where, joining chorus with the holy hierarchs and martyrs, do thou ever pray that peace and great mercy be given to us who celebrate thy memory with love.

Rejoice, O beacon of piety who hast illumined the whole world with the beams of thy fiery words, O Epiphanius, and with fire hast utterly consumed the doctrines of the enemy in the storm of ignorance, calling them to the right tranquil haven of divine knowledge! Rejoice, O instrument of the inspiration of the Spirit, unceasingly pouring forth an abyss of miracles through thy harp, and delivering men from death. Entreat Christ, that He grant great mercy to our souls.

Rejoice, O Epiphanius, thou noetic river full of the waters of the Spirit, adornment of the Church, rule of the hierarchy, pillar of monastics, foundation of the Orthodox, ground of the Church, tower of strength, opponent of impiety, clarion of godly sound, melodious nightingale, heavenly intelligence, vigilant tongue which meditated upon the divine law through the grace of Christ. Him do thou beseech, that He grant great mercy to our souls.

And 3 stichera of Saint Germanus, in Tone I:

Spec. Mel.: "O most lauded martyrs ...":

O Germanus, thou didst firmly cast down * the reasoning of Leo * who was full of impiety * and, wretch that he was, * rejected the veneration of the precious icons of Christ and all the saints; * but though he was denounced as mindless * by thy discourses, O divinely blessed one, * he remained obdurate.

The ungodly Leo, * hating God like a wild beast, * became the forerunner of Antichrist, * rejecting the veneration of the image of Christ, * O venerable one; * and he was cast out from the heritage of the faithful. * Wherefore, we entreat thee: * dispel our present turmoil by thy supplications, * as thou didst his.

O divinely manifest one, * thou didst receive the desire * which from of old thou didst manifestly desire; * for as a hierarch thou hast now entered in * unto thy Master * with boldness, O blessed Germanus, * and, standing before Him, * thou hast inherited deification. * Ask thou peace for the world.

Glory ..., Now & ever ..., from the Pentecostarion.

Troparion, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but by the prayers of these saints direct our life in peace.

Glory ..., Now & ever ..., Troparion from the Pentecostarion.

AT MATINS

ODE I

Canon of Saint Epiphanius, the composition of John the Monk, in Tone I:

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Having with faith lived in the pleasing law of the Scriptures, thou didst take up the yoke of the Master; and having adorned thyself, O thou who art most rich, thou wast shown to be a beacon illumining the ends of the earth.

Embraced by the desire for the divine law, and perceiving the righteousness of the unjust one, O father Epiphanius, thou didst receive the saving Faith of the Trinity in an image as from divine foreknowledge.

The godly man became for thee a healer of flesh and soul, and through thine ass he slew the assault of the passions and healed the unbelieving reasoning of thy soul.

Theotokion: Receiving my whole image, which of old was seen to be in the image of God, He Who as God made His abode within thy womb wholly renewed it, O pure one. Wherefore, we all glorify thee with faith as the Theotokos.

Canon of Saint Germanus, the composition of Theophanes, in the same tone:

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Thou didst live, adorned with the vesture of the priesthood, O blessed one; and by the discourse of grace thou wast shown to illumine the all-honored councils of the faithful with doctrines, O divinely manifest one.

Thou wast a chariot of the virtues, and seated thereon; thou hast departed unto God, leaving behind the beauty of the world and corruptible glory, becoming a heavenly initiate of His mysteries by His wisdom.

Informed beforehand by foreknowledge, O venerable father, as a divinely eloquent priest thou didst escape vile murder by the tyrant, God preserving thee with His omnipotent right hand.

Theotokion: What worthy hymn can our weakness offer save the joyous one which Gabriel hath taught us: Rejoice, O Virgin Theotokos, thou Mother unwedded!

ODE III

Canon of Saint Epiphanius

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

Seeing with the eyes of thy body the monk who gave his black robe to one who asked alms, and noetically perceiving him clothed in a robe of light, thou wast illumined by divine grace unto the immaculate Faith.

Having heard words of piety thou didst disdain material things, desiring an immaterial life; and bringing thy sister to share in thine intention, in that she also shared thy blood, ye were shown to be a blessed couple.

Turning away from mortal thoughts, O all-blessed Epiphanius, thou didst desire to serve the living God; and thou didst hasten with faith to the divine temple, receiving the habit of light, O thou who art most rich, revealing the falling away of thy deadly imaginings.

Theotokion: In holiness thou gavest birth to Christ, the Holy of holies, the holy habitation of sanctity, Who resteth in the saints. To Him do we cry: Holy is the animate temple of Thine all-pure glory, O Thou Who lovest mankind!

Canon of Saint Germanus

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

God, Who foresaw the freedom of thy character and the nobility of thy soul with His divine foreknowledge, O wise one, prevented thee from being slain by the hands of the iniquitous and all-wisely reprov'd the castration they wrought upon thee, admitting thee to the ranks of the virginal.

Manifestly desiring to behold the noetic effulgence of divine deification, O blessed one, thou didst adorn thy priesthood with a chaste life and wise doctrines, and didst guide thy flock in Orthodoxy.

Ascending the great cathedra, thou didst greatly illumine the fullness of the Church with hymns of doctrine, O all-praised father Germanus, venerable hierarch and all-honored beacon of the whole world.

Theotokion: From thee, O pure one, did the never-fading Flower blossom forth, perfuming all mankind with the divine myrrh of His nature: He Who is equally unoriginate with the Father, yet came under time through thee, O most immaculate Virgin.

Sedalion of Saint Epiphanius, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Putting off the sandals from thy feet, like Moses in the holy place, thou didst learn the divine mysteries of the Spirit; and having mortified thy body with the pangs of abstinence, thou didst fill creation with all-glorious miracles. Wherefore, thou didst for all explain well the ineffable mysteries of the divinely inspired Scripture. O holy hierarch Epiphanius, our God-bearing father, entreat Christ God, that He grant remission of offenses unto those who honor thy holy memory with love.

Glory ..., Sedalion of Saint Germanus, in the same tone & melody:

Arrayed in priestly vesture, thou didst show thyself to be an emulator of Christ, for thou wast not afraid of the iniquitous emperor, O our father, nor didst thou bow thy head to his ungodly edict, enduring buffeting, threats and ill treatment. Therefore, the false one, burning with rage, imprisoned thee in a dungeon until thy repose, O blessed one. Wherefore, we cry out to thee: Entreat Christ God, that He grant remission of sins unto us who honor thy holy memory with love.

Now & ever ..., Sedalion from the Pentecostarion.

ODE IV

Canon of Saint Epiphanius

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Approaching baptism like a servant and petitioner, thou wast adopted thereby, O Epiphanius, and becamest a true heir of God and co-heir of Christ, living for Him in godliness.

The pastor beheld thy countenance greatly adorned with ineffable glory, and thy glorious head supernaturally crowned with a magnificent diadem through the ways of thy pure heart, O glorious one.

Thou wast a receptacle of divine grace, O venerable one, and didst wisely disperse thy temporal wealth for Christ; and, enriched with heavenly possessions, like a prudent judge thou didst lay up that which cannot be stolen, O Epiphanius.

Thou didst reject the thoughts of young men while yet a youth, and strengthened by the elder's wise and prudent words, by divine fear and the study of spiritual discourses, O blessed one, thou becamest a lover of wisdom.

Theotokion: O most hymned Theotokos, the Deliverer, Bestower of life and Lord, the Holy of holies, the expectation of the gentiles and salvation of the faithful, shone forth from thee. Him do thou beseech, that thy servant be saved.

Canon of Saint Germanus

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Having all-wisely mortified the uprisings of the flesh, O Germanus, initiate of the mysteries, thou didst illumine thy mind with the enlightenment of love of knowledge, and, mystically adorned with the direction of the Spirit, thou didst cry out to Christ: Glory to Thy power, O Lord!

The impious enemy sought to compel thee to reject the all-honored depictions of Christ, but, plunged into ignorance, he was manifestly denounced by thy teachings, O glorious one; yet, incurably afflicted, he remained obdurate.

Perceiving denunciation in thy discourses, O wise one, with bestial intent the infamous one cast thee down from thy sacred cathedra; yet thou wast instead enriched with priestly activity in heaven, O most blessed one.

Theotokion: Manifestly bearing joy to thee from the heavens, O pure one, the supreme commander announced glad tidings, saying: "God will come forth from thee in the flesh, O all-pure Virgin, unto the salvation of those who hymn thee with love!"

ODE V

Canon of Saint Epiphanius

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

In sanctity thou didst restrict thy belly to bread and water, using salt as thy condiment; and thou didst restrain the passions of the flesh, emulating in thy flesh the life of the incorporeal beings.

Thou didst take pity on those starving and consumed with thirst amid the burning heat, and didst remove it, beginning to perform signs in godly manner as an excellent minister; and, emulating thy Master, thou didst transform wine into water, O blessed one.

Thou didst flee the vainglory of men, and like thy Master didst abide in the wilderness, O wise one, strengthening thy weakness with the Master's testing, to do battle with the invisible foe.

Theotokion: In manner past recounting, O Theotokos, thou didst contain the divine Word in thy womb at the word of the archangel. Him do thou beseech, that He free thy servants from irrational deeds and deadly pleasures.

Canon of Saint Germanus

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

Loving Christ utterly, O thou who art pleasing to God, thou wast fittingly beloved of Him, and hast received an abyss of gifts; for by thy teachings, O wise one, thou hast illumined the Church.

With divinely inspired hymns, O Germanus, thou hast illumined the choirs of the faithful and the divine fullness thereof; for the harmonious harp-string of thy heart hath enlightened the Orthodox.

Rejoice, O thou who described the suffering of the martyrs and their victories in well-composed discourses of praise, O wise one, readily joining them together into a single unit with images carefully depicted.

Theotokion: Beholding thee, the hosts of heaven are glad, and the assemblies of men rejoice with them; for they have been joined together by thine Offspring, O Virgin Theotokos, Whom we glorify as is meet.

ODE VI

Canon of Saint Epiphanius

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

Emulating the demons, the descendants of Hagar surrounded thee, but, emulating thy Master, thou didst do a good deed unto him who opposed thee, restoring sight to his eye, O father.

Thy Creator, dwelling within thee, showed thee forth to the Arab people as an instrument of the Spirit, as He showed forth Moses as a god to Pharaoh; for thou didst truly show thyself to be such, emulating his example.

Thou didst shake the spirit of the tyrannical Assyrian king, and he became the herald of thy virtue and divine grace, O father; for God knoweth how to glorify those who glorify Him.

Theotokion: The ancestors of our race rejoice in thee, O all-pure Virgin, having received Eden through thee, which they had lost through disobedience; for thou remainest pure after giving birth, even as thou wast before birthgiving.

Canon of Saint Germanus

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

The royal priesthood, the beloved people of Christ, called by God, drink in thy teachings and discourses, O most wise one, and are guided to God by thine instructions.

Standing now before God, full of divine beauty and incorruptible comeliness, O venerable one, be thou mindful of those who hymn thee, and guide them to life by thy supplications.

O wise and glorious one, thou didst appoint an ascent for thy life, passing from glory and power to heavenly glory and might through abstinence, until, rejoicing, thou didst converse with Christ Whom thou didst desire.

Theotokion: Deliver now thy servant from every evil circumstance, from the threefold billows and tempest of the passions, O all-pure one, and guide me to thy haven; for thou art mine intercessor and correction.

Kontakion of the holy hierarchs, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

As is meet, O ye faithful, let us praise the two wondrous hierarchs, Germanus and the godly Epiphanius; for as with fire they have utterly consumed the tongues of the ungodly, setting forth all-Wise dogmas for all those who in Orthodox manner ever hymn the great mystery of piety.

Ikos: **As** is meet let us honor the two holy ones as the adornment of priests and glory of the Orthodox; for they have ever been shown to us as towers of strength against enemies visible and invisible, unshakable pillars of the Faith and the ornament of the Church. And the Church, bearing them, setteth itself aright, crying out noetically: "My spirit truly rejoiceth within me, for I have received the vesture which I formerly wore, but which had been rent asunder by the heretics who do not hymn the great mystery of piety."

ODE VII

Canon of Saint Epiphanius

Irmos: **O** Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

Receiving the gift of miracles from the divine right hand, O father, thou didst freely impart healing unto all who asked it of thee, as the Master, the praised and all-glorious God of our fathers, commanded thee.

Prostrating himself, the Assyrian king fell at thy feet, for he was ashamed to have been the opponent of thy virtue, but He Who alone resteth in the saints, the praised and all-glorious God of our fathers, subdueth every one.

Words fall silent, unable in anywise to describe thy corrections and the multitude of thy miracles, O most blessed one; for the gifts given thee by Christ, the praised and all-glorious God of our fathers, outnumber the sands of the sea.

Triadicon: **O** thrice radiant Unity, inexhaustible Light of the unfathomable abyss, O supremely exalted and unoriginate Father, equally unoriginate Son and equally everlasting Spirit, Thou praised and all-glorious God of our fathers, Thou lookest down upon those who hymn Thee.

Theotokion: **O** pure and most immaculate one, who gavest birth to the Well-spring of life, by thy supplications grant life to me who have been cruelly slain by the attacks of the demons, and cry out to thy Son: Thou art the praised and all-glorious God of our fathers!

Canon of Saint Germanus

Irmos: **O** Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

The whole well-spring of the Holy Spirit was poured forth in thee, O right wondrous father, for thou pourest forth like rivers the commandments of salvation and divinely beautiful teachings, magnifying the all-praised God for all ages.

Piously composing hymns, thou didst adorn the feasts of the Master, melodiously hymning all the saints with thy music; and, having been deified, thou didst wisely anoint with virtue those who chant with faith: Praised and all-glorious art Thou, O God of our fathers!

Triadicon: **C**rying out with the tongue of thy theology, thou didst clearly proclaim to all the one Godhead in indivisible Unity but in three Hypostases; the unoriginate Father, the only-begotten and equally unoriginate Son, and the divine Spirit Who is of the same nature and consubstantial.

Theotokion: **U**pon thee, O pure Theotokos, have I set all my hope, and to thee do I ever flee. Save me, O most immaculate one, and by thy supplications deliver me from the tumult and turmoil which beset me, and from my grievous sufferings and falls.

ODE VIII

Canon of Saint Epiphanius

Irmos: **The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!**

By thy discourse thou didst wisely denounce the falsehood of heresy, and with the radiance of piety thou didst drive it away, O Epiphanius, crying: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Lifted up upon a lofty throne, thou didst gain the rule over the passions, and having restrained the flesh, thou didst tend the flock of Christ, crying: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Let every noetic and reason-endowed being join chorus at the memory of the holy hierarch and favorite of Christ, crying out with faith: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Having theologized in God-pleasing manner, O father, thou didst leave thy theology to all as a foundation of doctrine; and therewith we chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Theotokion: **R**ejoice, O glorious throne of God! Rejoice, O bulwark of the faithful, through whom Christ hath shone forth as light upon those in darkness! And, blessing thee, we cry: O all ye works, bless ye the Virgin and glorify her all-pure birthgiving!

Canon of Saint Germanus

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

Enjoying the brilliant effulgence and radiance of the light of the threefold Sun, O thou who art manifest in sanctity, thou now criest out, rejoicing: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Vouchsafed great light and radiance in the mansions and habitations of heaven, O father, be thou mindful of us who cry: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

In that thou didst preserve the icons of the saints as of divine visage and in the image of God, thou didst raise them up, knowing that all the veneration and glory shown to them passeth to their Prototype; and thou didst chant: Hymn the Lord, and exalt Him supremely for all ages!

Theotokion: In a new manner transcending nature, O Virgin, thou didst conceive the Word, the Son Who is consubstantial with the Father, and thou didst remain a virgin, wherefore we all hymn and cry out to thee "Rejoice!", and we exalt thee supremely for all ages, O pure one.

ODE IX

Canon of Saint Epiphanius

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birth giving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

O blessed and glorious father Epiphanius, thou didst truly leave to the divinely wise people thy life and thy discourses as a model of activity and divine vision; wherefore, praising thee as is meet, we magnify thee.

Thou didst stand before the Church, the bride of Christ, O glorious Epiphanius, and by thy supplications dost still the raging storm which hath arisen against her, in that thou hast boldness before the Master Who loveth mankind.

Triadicon: O King of kings, O Trinity Who alone reignest and hast dominion over all, through the supplications of Epiphanius grant unto those who hymn Thee forgiveness of offenses and protection for our whole life which cannot be taken away.

Theotokion: O thy wonders which pass understanding! for God the Word became flesh, and for us thou alone hast supernaturally given birth to Him Who manifestly sustaineth all things by His divine will. Him do thou beseech in behalf of all.

Canon of Saint Germanus

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birth giving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Having received from heaven the authority to loose and to bind men's offenses as a priest according to the law, O all-blessed father, do thou, by thy supplications grant remission of sins unto those who hymn thee, that we may all bless thee.

In manifest sanctity thou didst obtain the reward of thy pangs, O most blessed Germanus; and receiving a blessed end, and having attained unto life everlasting, thou dost delight unceasingly in divine vision.

Thou didst offer thyself wholly unto the Word Who seeth all things, and didst show forth goodly and sacred service to the Almighty, bringing acceptable and right pleasing sacrifice, the hymns of thy labor, unto the Lord.

Theotokion: Put down the wisdom of the flesh, O Virgin Theotokos, and still the turmoil of the passions of me who flee to thy protection, who have thee as the foundation of my hope, and am enriched by thy divine intercession and aid.

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

Come, ye faithful, and in chanted hymns let us honor the divine and most sacred unity of hierarchs, the godly Epiphanius and Germanus, who dispersed the darkness of heresies and have illumined all creation with the radiance of piety.

Glory ..., Now & ever ..., Exapostilarion from the Pentecostarion.

AT LITURGY

Troparion, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but by the prayers of these saints direct our life in peace.

Kontakion of the holy hierarchs, in Tone IV:

As is meet, O ye faithful, let us praise the two wondrous hierarchs, Germanus and the godly Epiphanius; for as with fire they have utterly consumed the tongues of the ungodly, setting forth all-Wise dogmas for all those who in Orthodox manner ever hymn the great mystery of piety.

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.

THE EPISTLE TO THE HEBREWS §318 [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: for this he did once, when he offered up himself. For the law maketh men high priests which 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: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

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

THE GOSPEL ACCORDING TO ST. MATTHEW §11 [5:14-19]

The Lord said to His disciples: Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

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

**THE 13th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY MARTYR GLYCERIA
AT VESPERS**

On "Lord, I have cried ...", these stichera, in Tone VIII:

Spec. Mel.: "Thy martyrs, O Lord ...":

Atending unto the sweet words of the divine Spirit, thou didst forsake all the bitterness of the carnal passions, O divinely blessed Glyceria, and through death thou hast passed over to immortal glory, entreating Christ, that He grant great mercy unto all.

Glyceria was wounded with Thy sweet love, O Master, and endured the bitter pain of wounds, O Word of God. Wherefore, she hath been translated to delight devoid of pain, as one undefiled and incorrupt. Through her supplications, O Word, grant great mercy unto all.

Confessing well the name of Christ thy Bridegroom before the iniquitous enemy, thou didst suffer lawfully for His sake, O honored one, thy members severed by force; and thou didst manfully vanquish the wild beasts, and now thou prayest, that He grant great mercy unto all.

Glory ..., Now & ever ..., from the Pentecostarion.

Troparion, in Tone IV:

Thy martyr Glyceria, O Jesus, crieth out with a loud voice: "I love Thee, O my Bridegroom, and, seeking Thee, I suffer; I am crucified and buried in Thy baptism; I suffer for Thy sake, that I may reign with Thee, and I die for Thee, that I may live with Thee. Accept me as an unblemished sacrifice, who with love offer myself to Thee!", Through her supplications save our souls, in that Thou art merciful.

Glory ..., Now & ever ..., Troparion from the Pentecostarion.

AT MATINS

Canon of the martyr, in Tone VIII:

ODE I

Irmos: **H**aving 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!

By thy supplications unto God, O Glyceria, deliver me from the bitterness of the passions, that I may hymn thy memory and glorify thy mighty struggles.

Wounded by the love of Christ, with the armor of the Cross thou didst vanquish the enemy and didst receive the crown of victory, O all-praised virgin Glyceria.

Those who offered worship unto stones cast stones at thee as thou didst gaze with thy soul upon the Master, the living Rock, Who hath granted thee victory, O bride of God.

Theotokion: **H**aving truly given birth to Him Who is God by nature, bearing Him by divine birthgiving, O pure Theotokos, thou dost truly hear the name which is above every name.

ODE III

Irmos: **O** Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Taking up not shield or spear, but the trophy of the Cross with unwavering faith, thou didst eagerly go forth to battle and mighty struggles against the wiles of the prince of this world.

"Desiring Thee, O Bridegroom, I have no fear of death! Delighting in Thy beauties, I put aside bitterness!" Glyceria truly cried out, rejoicing as she suffered torture and cruel torments.

Suspended by thy hair, lacerated with iron claws, thou didst endure bodily pain, O most honored one, looking forward with purity of mind to the delight which is devoid of pain and the beauty of the Bridegroom.

Theotokion: **O** all-pure one, thou alone hast led me, who was slain of old, up to life again, having given birth to the hypostatic Life. And malicious death, striking it, hath manifestly broken asunder.

Kontakion of the martyr, in Tone III:

Spec. Mel.: "Today the Virgin ...":

Loving Mary, the Virgin Theotokos, thou didst preserve thy virginity uncorrupted; and burning with love for the Lord, thou didst suffer with manly mind even unto death. Wherefore, O virgin martyr, Christ God hath crowned thee with a twofold crown.

Sedalion of the martyr, in Tone IV: Spec. Mel.: "Having been lifted up ...":

Splendidly adorned as a bride of Christ in the vesture of thy sacred and wondrous struggles, O virgin, thou hast entered into His incorrupt bridal-chamber, where thou dost delight in His beauty. Yet pray that we who hymn thee with love may be saved from all want.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Depicting Thy divine suffering, O Almighty, Thy divinely wise martyr endured hanging and the pain of wounds.

With the drops of thy blood thou didst quench the fire of vainglory, and the torrents of polytheism were likewise engulfed, O most blessed one.

By the buffeting of thy cheeks thou didst smite the faces of the demons, O martyr, and the shattering of thy face scattered falsehood like dust.

They who wounded the body of thee, who emulated the life of the incorporeal beings, fell dead, smitten by the divine hands of the bodiless ones.

Theotokion: Still thou the turmoil of my passions and the tempest of my transgressions, O Bride of God who gavest birth to the Lord and Pilot.

ODE V

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Delighted by the beauties and comeliness of Jesus, the Creator of the good, through sufferings thou didst hasten to the sweet fragrance of His myrrh, burning with desire and afire with His love and radiance, O Glyceria.

Drawing forth a spring of life everlasting from the well-springs of salvation, thou didst bum with thirst for martyrdom; and, hastening, thou didst run and didst stand, drinking and finding repose through the desire of utmost love, O bride of God.

The angels fed thee heavenly food in prison, O martyr; for thou didst desire the food of peace and the life of the living. Therein thou didst truly stand, arrayed in the wounds of thy suffering, as in robes.

Theotokion: As thou hast maternal boldness before thy Son, O most pure one, disdain not thought of thy kinship with us, we pray, for thee alone do we Christians set before the Master, that we might mercifully receive cleansing.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Shining forth from the Western lands like the sun, the martyr illumineth the hearts of the faithful with grace and burneth up legions of dark demons with the rays of her suffering.

Illumined by the rays of the Cross, thou didst escape the darkness of ignorance, O passion-bearer Glyceria, and thou hast enlightened the hearts of those who cry out to thee with faith.

Slain by the spear which pierced her face and head, the glorious martyr shed the skin garments of corruption, O Christ, chanting with thanksgiving to Thee Who gavest her strength over him who tortured her savagely.

Theotokion: Bearing a new Child-God Who existeth from before time and became incarnate of thee, O most immaculate one, cease thou never to pray that He save those who hymn thee.

Kontakion & Ikos from the Pentecostation.

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

Thou didst sail safely across the deep of suffering, didst calmly pass over the waves of pangs, and didst reach the tranquil havens, propelled by cool divine breezes, chanting: O God of our fathers, blessed art Thou!

Portraying the persecutions of Paul, O divinely wise one, at the command of the tyrant thou didst often move from city to city, struggling against the princes of darkness; and thus thou didst attain unto the city on high, chanting: O God of our fathers, blessed art Thou!

Cast into the furnace, thou wast not consumed; for He Who saved the three youths in Babylon transformed the fire into dew, O all-glorious one.

Theotokion: As an animate ark thou didst receive the unoriginate Word; as a holy temple thou didst contain the Creator; and as a fiery throne thou bearest the Master of all creation, O Mother of God.

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: **Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

Truly thou wast shown to be the most fruitful vine of the Planter of creation, O martyr Glyceria, bearing the grapes of suffering, squeezed in the press of tortures and exuding the wine of compunction for those who chant unto Christ with faith: **Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

With unwavering resolve thou didst endure laceration by the sharp stones cast at thee, O glorious one; and thou didst pursue him who kept watch over thee, binding him with divine bonds when he freed himself from the falsehood of idolatry, and by thy discourse didst rightly lead him to chant as a martyr: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Like Daniel thou didst close the mouths of the wild beasts with the divine hymns of thy supplications, O most honored one, and didst quench the fire, denouncing the iniquitous; and with thy mortal body thou didst acquire immortality, emulating the angels, with whom thou dost chant: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: **F**ollowing thy words, O all-pure one, we bless thee, the blessed one who truly gavest birth in the flesh to the blessed Master, the Bestower of light and Giver of life, Who dwelleth in never-waning Light, Whom do ye children, bless; ye priests, hymn; ye people, exalt supremely for all ages!

ODE IX

Irmos: **E**very ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

Thy mind delighted by the vision of God, thou didst preserve thyself and thy much-suffering body devoid of fear, O virgin, when, wounded before the tribunal of the tyrants, thou didst suffer steadfastly, bodily vanquishing the incorporeal foes.

Thou didst betroth thyself to Him Who was born of the divine Virgin Maiden, O incorrupt virgin, and didst bring to Him as a gift thy suffering of multifarious wounds and thine unmerited death, O martyr; wherefore, He hath truly vouchsafed a heavenly bridal-chamber unto thee.

Possessing golden wings shining with the radiance of the Spirit, O martyr, thou didst soar aloft, adorned with flowers and divine splendors, and hast truly found rest in the very divine habitations of heaven, manifestly enjoying deification.

Thou dancest now in joy with the angels before the face of thy Creator, resplendent in the radiance which ever floweth therefrom. Yet be thou mindful of us who celebrate thy glorious memory with faith, O all-praised passion-bearer Glyceria.

Theotokion: **T**hou wast the dwelling-place of God, containing in thy womb the Infinite One, awesomely giving birth to Him Who before was incorporeal, but now is become incarnate. Him do thou beseech, O pure one, that He grant forgiveness of offenses unto all who ever magnify thee with faith.

THE 14th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY MARTYR ISIDORE OF THE ISLAND OF CHIOS
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Lacerated with wounds, * thou didst strip away the skin garments of mortality, * and arrayed in the vesture and splendid purple robe * of incorruption, * thou didst quickly approach the Tree of life, * truly receiving life indestructible and endless, * O glorious one. * And, as thou now delightest therein, * preserve those who hymn thee.

Burning with the zeal of piety, * O martyr Isidore, * thou didst enter into the tribunal, * ardently accepting suffering, * and didst receive the crown of victory; * and, adorned with divine teachings against falsehood, * and fortified by the armor of the Cross, * thou didst cast down the lying tyrant, * showing thyself to be a crown-bearer.

Truly the sufferings of the martyrs * have transcended * all manner of laudation, * discourse and thought; * for, steadfast pillars of piety, * though clad like us * in mortal and passion-plagued bodies, * the glorious ones braved the fire * and triumphed over wounds, * as though suffering in someone else's bodies.

Glory ..., Now & ever ..., from the Pentecostarion.

Troparion, in Tone IV:

In his suffering, O Lord, Thy martyr Isidore received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

Glory ..., Now & ever ..., Troparion from the Pentecostarion.

AT MATINS

Canon of the martyr, 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.

By thy supplications, O blessed Isidore, martyr of Christ, grant me enlightenment and grace from heaven, that I may praise thine honored festival.

Possessed of a perfect heart and soul, and having acquired a blameless life, O martyr Isidore, thou didst struggle well with the martyrs for God.

Having ordered thy life according to the law, O martyr Isidore, thou didst keep the Faith of salvation unadulterated, like a treasure which cannot be stolen away, O most blessed one.

Theotokion: Having truly given birth to Him Who is God by nature, thou, the pure Theotokos, dost truly hear the angel's call, bearing Him in both natures in thy divine birthgiving.

ODE III

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

Guided by the Word, O glorious martyr and athlete of Christ, thou didst cause the uprisings of the passions to wither away through the virtues of fasting.

Possessed of unashamed yearning of soul, O glorious one, thou didst most piously preserve thy confession without compromise.

By thine entreaties, O athlete, render thou the Judge of all merciful unto those who piously praise thy festival.

Theotokion: Mortify the wisdom of our flesh, O Virgin Mistress, and enliven the souls of those who hymn thee with faith.

Kontakion of the martyr, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

In thy supplications unto God thou wast shown to be an all-great helmsman for the whole world, O holy one; wherefore, we hymn thee today, O divinely wise and all-glorious martyr Isidore.

Sedalion of the martyr, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

Struggling against the serpent, thou didst win the victory, O martyr Isidore; and as a beacon from Egypt, illumining the whole world, thou hast shone forth, showing the way to Him Who shone forth from the divine Virgin Maiden: For His sake wast thou slain, O athlete, becoming a sacrifice of sweet savor.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

ODE IV

Irmos: **T**hou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hath visited our lowliness. Wherefore, with the Prophet Habbakuk. I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Having the Word dwelling wholly within thee, as an invincible warrior thou didst put to shame the pride of the tyrant, and having won victory for His sake, O blessed one, thou hast received from God an imperishable crown, O most glorious martyr Isidore.

Like a youth thou didst put thine enemies to flight and didst break them asunder, O Isidore, protected by the awesome weapon of the Cross and girded about with might; and thou didst destroy those who hated thee, crying: Glory to Thy power, O Thou Who lovest mankind!

Following the death of the Master, thou didst endure sufferings for His sake; wherefore, the Lord of glory vouchsafed thee life incorruptible, O martyr. And into His hands didst thou commit thy soul, O all-blessed Isidore.

Theotokion: **H**e Who became incarnate reneweth all of man, O all-pure one, having united Himself to him without leaving the bosom of the Father; and it was His will to make His abode within thy womb. And, having beggared Himself voluntarily, He hath enriched the world with a wealth of lovingkindness and divinity.

ODE V

Irmos: **W**herefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Thou didst offer thyself to Christ thy Master as a perfect and unblemished sacrifice, and, slain in thy zeal, thou didst shed thy blood, O Isidore, sharing in His suffering and becoming a worthy heir of His kingdom.

Strengthened by Thine omnipotent might, O Savior, the right victorious martyr Isidore did away with the gloom of deception; for, beheaded, he right laudably committed his soul to Thee, the Bestower of light, O Master.

The Church of Christ is adorned with thy precious blood and made luminous by thy sufferings through thine opposition to sin, O glorious one; for thou didst mightily contend against it even to the shedding of thy blood, O Isidore.

Theotokion: **H**uman nature, which had been defiled by disobedience in the beginning and grievously corrupted, becoming mortal, hast thou restored, O all-immaculate Mistress Theotokos who in manner past understanding gavest birth to the Well-spring of immortality.

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!

Having acquired perfect love for God, O all-blessed athlete, for the sake of incorrupt good things thou didst truly forsake the love of earthly things, and didst hasten, crying: "I have hastened to follow after Thee, O Master!"

Like a right magnificent bridegroom adorned with the beauties of martyrdom, O Isidore, thou didst ascend, rejoicing, to the heavens, to stand before the Radiance which is the source of good, praying ever in behalf of those who keep thy memory.

Thou didst endure slaying, O athlete, truly looking forward to the eternal delight and the ever-living sustenance which awaited thee; and as an invincible martyr, with the martyrs thou didst truly receive a crown, O all-blessed Isidore.

Theotokion: O Mary, thou dwelling-place of the Master, radiantly resplendent like a lily in the luminous rays of virginity amid a riot of thorns, I beseech thee, the good one: Grant me forgiveness of offenses.

Kontakion & Ikos from the Pentecostarion.

ODE VII

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Shining now with spiritual radiance, O thrice-blessed one, be thou well-pleased to shine upon those who chant with thee, crying: Blessed art Thou, O Lord God, forever! *(Twice)*

O thine all-good struggles! For thereby thou didst destroy the falsehood of idolatry and didst put the cruelties of the tyrant to shame, crying: Blessed art Thou, O Lord God, forever!

Theotokion: O most holy Virgin Mistress, with the oil of thy loving-kindness heal thou the wounds of mine offenses, for I cry: Blessed is the Fruit of thy womb, O all-holy one!

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

For his own purposes the tyrant strove to break the might and power of thine endurance with blandishments, O most blessed Isidore; but thou, O divinely wise one, didst cry out: "I fear Christ and serve Him! Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!"

Most radiant like the sun, thy countenance was shown to be serene through thy joy in martyrdom; for, slain like an unblemished lamb, thou didst offer thyself to God, to Whom as Creator thou didst cry out in hymns: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Thy body appeared radiant to the ranks of angels who love thee and bore it aloft, O Isidore, shining with the effulgence of miracles and with the divers graces of wonderworking; and thou givest abundant healing unto those who cry: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: **E**ven the tongues of orators are unable to praise thee, O Theotokos Mary, O pure Maiden, Bride of God; for from thy virginal womb which knew not wedlock thou gavest birth to Him Who is God over all, Whom the children bless, the priests hymn, and the people exalt supremely for all ages.

ODE IX

Irmos: **H**eaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

O Thou Who camest down from the heavens in the richness of Thy loving-kindness, Thou didst willingly endure death for our sake, in that Thou art good. Wherefore, looking to Thee, Isidore cried out: "I die with Thee, that I might live with Thee! I am crucified with Thee, that I might reign with Thee!"

O Isidore, the drops of thy blood which were lawfully shed upon the ground have magnificently dyed a robe for thee in the heavens, woven by grace; and arrayed now therein, thou standest before Christ in the bridal-chambers of heaven, wearing a crown, O all-blessed and glorious martyr.

As thou hast boldness before Christ, O Isidore, cease thou never to pray that He deliver from tempest, tribulations and sufferings those who keep thy sacred memory as is meet, O thrice-blessed one, asking salvation of soul; and vouchsafe unto us thy portion.

Theotokion: **I**n that thou gavest birth to the Savior and Deliverer, O all-pure Maiden, vouchsafe that I might receive salvation, loosing the bonds of my transgressions by thy supplications; for thou canst accomplish all things whatsoever thou desirest, in that thou didst bear the King of all in thy bosom with incomparable goodness.

THE 15th DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR VENERABLE FATHER PACHOMIUS THE GREAT
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone VI:
Spec. Mel.: "Having set aside ...":

Extending all thy desire unto God, * thou didst forsake the beauty of the world * as fleeting, * and didst offer thyself unto Christ, * O most wise Pachomius, * purifying thyself in every way by abstinence, * showing forth patience opposition * to the burning of the passions; * and enduring the torment of thy conscience, * O divinely wise one, * thou didst receive an imperishable crown * as one victorious.

Through active vision * thou hast now drawn nigh * to union with God, * casting from thee * the coarse covering of the body, * having rejected the passionate attachment of the flesh * and become illuminated by His effulgence and grace * and divine radiance, * and deified at His behest, * that thou mightest ascend to that which is higher. * And having now become blessed, O God-bearer, * entreat Christ with boldness * in behalf of our souls.

Having surpassed every sense, * thou didst converse with the Master in purity, * transcending the flesh, O most honored Pachomius, * restraining the passions * with higher thought, * and destroying the arrogance of the demons, * thou didst trample them underfoot. * And dwelling now in the mansions of heaven, * be thou mindful of all who honor thy memory, * entreating Christ with boldness * in behalf of our souls.

Glory ..., in Tone VI:

Having preserved unharmed that which was created according to the image of God, and through fasting made thy mind master over the pernicious passions, thou didst ascend, as far as thou wast able, to that which is in accordance with His likeness; for having manfully done violence to thy nature, thou didst strive to make that which is worse subject to that which is better, and to enslave the flesh to the spirit. Wherefore, thou hast been shown to be the summit of monastics, a desert-dweller, a trainer of those who run the good race, a most excellent model of virtue. And now in the heavens, the reflections having been abolished, O our father Pachomius, thou gazest in purity upon the Holy Trinity, praying directly for those who honor thee with faith and love.

Now & ever ..., from the Pentecostarion.
At the Aposticha, Glory ..., in Tone VI:

O venerable father, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of the demons and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask thou peace for our souls.

Now & ever ..., from the Pentecostarion.

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, and becamest a beacon for the whole world, resplendent with miracles. O Pachomius our father, entreat Christ God, that our souls be saved.

AT MATINS

Canon from the Pentecostarion, with 6 troparia, including its Irmos; and that of the venerable one, with 6 troparia, the acrostic whereof is:

"With love do I weave laudation for Pachomius", in Tone II:

ODE I

Irmos: **O**nce, almighty power overwhelmed Pharaoh's whole army in the deep; and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

Trusting in the goodness of thy character, as a servant I zealously lift up my voice to thee in hymnody, O divinely eloquent one: With thy radiant effulgence and thine entreaties, O most excellent Pachomius, illumine my mind.

Held fast by a fervent desire for dispassion, O all-blessed father Pachomius, thou didst cause the material waves of the passions to wither away and, soaring aloft with love, thou didst attain unto the effulgence of the Godhead.

O wise one, thou hast filled the ranks of heaven with joy, having come to know the Creator of all creation; for, faithfully instructed by His doctrines, O God-bearer, in thy stronghold thou didst learn of Him Who hath ineffable power.

Theotokion: **O** pure Ever-virgin, thou wast higher than all creation, invisible and visible, for thou gavest birth to the Creator, in that He was well pleased to become incarnate in thy womb. Him do thou beseech with boldness, that He save our souls.

ODE III

Irmos: **T**he desert, the barren Church of the nations, blossomed like a lily at Thine advent, O Lord; and therein hath my heart been established.

Thou didst hasten like a deer to water, O venerable one, and having been bathed in holy baptism, didst receive the dew wherewith thy heart was made sweet.

Unable to bear the sight of thine ascetic feats, O venerable God-bearer, the hordes of the demons plagued thee with divers temptations.

As thou didst acquire a sanctified life, thou becamest the law-giver and first leader of fasters, O glorious Pachomius, and didst lead them to Christ, in Whom thy heart was established.

Theotokion: **T**he ranks of angels were amazed, and the hearts of men were seized with fear, O all-pure one, at thy birth giving. Wherefore, we honor thee with faith, O Theotokos.

Kontakion & Ikos from the Pentecostarion.

Sedalion of the venerable one, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having richly watered thy soul with showers of tears, O wise father, thou didst reap the abundant grain of thy virtues, and as a shepherd of venerable sheep, thou didst feed them on the meadow of abstinence. Wherefore, having departed gloriously

from this life, O Pachomius, thou hast joined the choirs of the fathers. Therefore we cry out to thee: Entreat Christ God, that He grant remission of offenses unto those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion;

Or this Theotokion, in the same tone & melody:

O cloud of the noetic Sun, golden lampstand of the divine Light, O undefiled, pure, immaculate Mistress, I pray: With the radiance of dispassion illumine my soul, which hath been darkened by the blindness of the passions, purify my polluted heart with torrents of compunction and tears of repentance, and cleanse me of the mire of my works, that I may cry out to thee with love: O Ever-virgin Theotokos, entreat Christ God, that He grant me remission of transgressions, for thee do I, thy servant, have as my hope.

Stavrotheotokion: **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the loving-kindness of Thy mercy. O long-suffering Lord, Thou abyss and inexhaustible wellspring of mercy, have pity and grant remission of offenses unto those who with faith hymn Thy divine sufferings!"

ODE IV

Irmos: **T**hou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: **G**lory to Thy power, O Lord!

O Pachomius, thou wast an excellent guide for the assemblies of monastics; for through a divine vision thou wast told how to show care for virtue, O venerable father.

Receiving the radiance of the Holy Spirit, thou becamest an all-radiant star shining forth with grace upon all whom thou didst guide to the haven of salvation by thy teachings.

Thy life became an excellent model for monastics, O all-blessed father Pachomius, whereby they now live, following thy divine teachings.

Wounded by love for the Master, by abstinence thou didst extinguish passionate attachment to the flesh, O Pachomius, and didst hallow thy whole life as a sacrifice of sweet savor.

Theotokion: **A**ll of us, the faithful, know thee to be a haven of salvation and an immovable rampart, O Mistress Theotokos; for by thy supplications thou dost deliver our souls from misfortunes.

ODE V

Irmos: **T**hou art a Mediator between God and man, O Christ God; for by Thee, O Master, we are led up out of the night of ignorance to Thy Father, the Source of light.

Thou didst communicate the love of God and the teaching of the Spirit, and, enlightened thereby, thou didst receive the perfection of the virtues, setting the state of thy soul free from the passions.

O Master, we set before Thee Thine advocate, asking that, for his sake, we may be illumined with the enlightenment of grace and may ever be preserved by Thy whole armor.

Having strengthened thy mind with the keeping of the commandments, O Pachomius, by thine asceticism thou didst cause the uprisings of the flesh to subside, and wast shown to be a shepherd of the assembly beloved of God.

Theotokion: **E**ntreat thy Son and Lord, O pure Virgin, that He grant to captives deliverance from adverse and evil circumstances and peace to those who set their hope on thee.

ODE VI

Irmos: **W**hirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Clothed in the power of thy Master and armed with the precious Cross, thou didst trample underfoot the most pernicious wiles of the demons, O father.

Having noetically preferred things eternal to that which passeth away, O venerable one, thou didst endure the pang of abstinence and becomest an edifier of men's souls.

Having voluntarily become poor in spirit, O father, thou hast received immortal and immutable delight and ineffable riches in the heavens.

Theotokion: **W**ithout knowing man, O Virgin, thou gavest birth, yet remainest ever a virgin, showing forth the images of the true divinity of thy Son and God.

Kontakion of the venerable one, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Thou wast shown to be a radiant luminary for the ends of the earth, and didst populate the desert with multitudes of monastics, as with cities. And crucifying thyself, taking thy cross upon thy shoulders, thou didst lay waste to thy body with asceticism, praying unceasingly for us all.

Ikos: **T**he all-splendid memorial of the blessed one hath been shown to us as another day of salvation, dispelling the deep night of the passions with the radiance of abstinence and shedding brilliant light through his most virtuous activity: and thereon hath a bright and radiant star appeared. With gladness let us faithfully offer hymns to the godly Pachomius, for, looking down from on high, he enlighteneth us and granteth abundant peace, praying unceasingly for us all.

ODE VII

Irmos: **The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.**

Arrayed in the strength of the Master, vanquished by love for the life of incorruption, thou didst trample the passionate pleasures of life underfoot like dust; and dwelling now with the choirs of angels, O father, thou dost share therein.

Having acquired a pure heart, thou wast vouchsafed to behold Him Whom none can see; wherefore, thou becamest His blessed minister, O father, hymning the all-glorious Benefactor.

Having acquired Orthodox wisdom, O all-blessed one, thou didst preach the threefold Unity, the consubstantial Trinity, and the awesome incarnation of the Word; and thou didst teach all to hymn the Benefactor as all-glorious forever.

Theotokion: **O** undefiled Virgin, Mother unwedded, we understand thee to be holier than the saints, in that thou alone gavest birth to the immutable God; for by thy divine birthgiving thou hast poured forth incorruption upon all the faithful.

ODE VIII

Irmos: **Once, in Babylon, the fiery furnace divided its effect at the command of God, consuming the Chaldeans, but bedewing the youths who sang: Bless the Lord, all ye works of the Lord!**

At the divine command, O wise one, thou didst manifestly learn from the angel the habit of fasters, wherein the children of piety are now nurtured, who cry out in hymns: Bless the Lord, all ye works of the Lord!

Thy life of asceticism, resplendent with great radiance like that of lightning, O most wise one, hath shone forth upon all who cry out to the Creator with piety: Bless the Lord, all ye works of the Lord!

Glorifying Thee Who wast ineffably begotten before time of the unbegotten Father, O Christ, the glorious Pachomius preached Thee and the most Holy Spirit, knowing the one nature and Godhead of the Trinity.

Theotokion: **O** Virgin Mother of God, in piety we call thee the portal of the Light, for in manner transcending nature thou gavest birth to the Effulgence of the Father, Who united Himself to the coarseness of the flesh, O all-pure one. Him do all of us, the works of the Lord, hymn as Lord.

ODE IX

Irmos: **God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.**

Illumined with rays of grace, O Pachomius, thou standest before God as a faithful minister, vouchsafed to delight in ineluctable glory. Wherefore, we magnify thine honored festival.

A wreath was woven forth as for a victor by the life-bearing right hand of the Almighty, O Pachomius; and now, O blessed one, do thou vouchsafe that those who hymn thy glorious memory may receive remission of offenses, O ever all-memorable one.

Embracing now the fruits of thy pangs, O Pachomius, thou delightest in joy which passeth understanding. By thy mediation entreat Christ to deliver thy disciples, who now glorify and honor thee, O right glorious one.

Theotokion: Receiving the Rain of heaven in thy womb like the fleece received the dew, O all-immaculate one, thou hast given birth to Him Who granteth food to us who piously hymn Him and confess thee to be the most hymned Theotokos.

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

Desiring the life of the angels, thou didst withdraw into the deserts and didst subdue the carnal passions, showing thyself to be angelic, O God-bearing Pachomius. Twice

Glory ..., Now & ever ..., Exapostilarion from the Pentecostarion.

At the Aposticha, Glory ..., in Tone VIII:

O Pachomius our father, we honor thee as the guide of a multitude of monks; for following thy steps we have truly come to know how to walk aright. Blessed art thou who, laboring for Christ, didst denounce the power of the enemy, O converser with the angels, companion of the venerable and the righteous. With them entreat the Lord, that our souls find mercy.

Now & ever ..., from the Pentecostarion.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode of the canon from the Pentecostarion; and 4 from Ode III of the canon of the venerable one:

Thou didst hasten like a deer to water, O venerable one, and having been bathed in holy baptism, didst receive the dew wherewith thy heart was made sweet.

Unable to bear the sight of thine ascetic feats, O venerable God-bearer, the hordes of the demons plagued thee with divers temptations.

As thou didst acquire a sanctified life, thou becamest the law-giver and first leader of fasters, O glorious Pachomius, and didst lead them to Christ, in Whom thy heart was established.

Theotokion: **T**he ranks of angels were amazed, and the hearts of men were seized with fear, O all-pure one, at thy birth giving. Wherefore, we honor thee with faith, O Theotokos.

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, and becamest a beacon for the whole world, resplendent with miracles. O Pachomius our father, entreat Christ God, that our souls be saved.

Kontakion of the venerable one, in Tone II:

Thou wast shown to be a radiant luminary for the ends of the earth, and didst populate the desert with multitudes of monastics, as with cities. And crucifying thyself, taking thy cross upon thy shoulders, thou didst lay waste to thy body with asceticism, praying unceasingly for us all.

Prokimenon, in Tone VII: 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 CORINTHIANS, §176 [II COR. 4: 6-15]

Brethren: God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We, having the same

spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

Alleluia, in Tone VI: 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, § 77 [LK. 14: 25-35]

At that time, great multitudes went with Jesus: and He turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple. Salt is good: but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

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

THE 16th DAY OF THE MONTH OF MAY
COMMEMORATION OF
OUR VENERABLE FATHER THEODORE THE SANCTIFIED, THE DISCIPLE OF THE
VENERABLE PACHOMIUS THE GREAT
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 from the Pentecostarion; and 3 for the venerable one, in Tone VI: Spec. Mel.: "Having set all aside ...":

The Master Who of old appointed * the ascent of the clouds, * later, having come down into Egypt on the light cloud, * foretold that His chosen ones would shine forth, * caught up on the clouds, * in that they are divinely wise. * And with them our father Theodore the sanctified, * the unshakable pillar, * steadfast in virtue, * shining with the all-radiant effulgence of Christ, * cloth pray with boldness * in behalf of our souls.

Egypt, which before was driven insane * by demonic sacrifices and passions, * is now adorned with ranks of fasters * and is shown to be bedecked with divers beauties * and divine virtues. * Among them hath shone forth * the namesake of divine gifts, * the venerable Theodore, who beheld and pleased God, * and who, emulating Christ in wondrous humility, * prayeth with boldness * in behalf of our souls.

From his youth, the wise Theodore, * the great faster, * the divinely wise, * showed forth asceticism, abstinence, * humility, patience, * the avoidance of evil * and the acquisition of the virtues, * in that he is a lover of divine love, * and the wondrous one, rejoicing, hath transcended all things visible, * being exalted by his manner of life; * and, conversing with God, * he now prayeth with boldness * in behalf of our souls.

Glory ..., Now & ever ..., Doxasticon from the Pentecostarion.

Troparion of the saint, in Tone I:

A dweller in the desert, an angel in the flesh and a wonder-worker wast thou shown to be, O our God-bearing father Theodore. Having received heavenly gifts through fasting, vigil and prayer, thou healest the infirm and the souls of those who have recourse to thee with faith. Glory to Him Who hath given thee strength! Glory to Him Who hath crowned thee! Glory to Him Who worketh healings for all through thee!

Glory ..., Now & ever ..., troparion from the Pentecostarion.

AT MATINS

At "God is the Lord ...", troparion from the Pentecostarion, twice;
Glory ..., that of the saint, in Tone I:

A dweller in the desert, an angel in the flesh and a wonder-worker wast thou shown to be, O our God-bearing father Theodore. Having received heavenly gifts through fasting, vigil and prayer, thou healest the infirm and the souls of those who have recourse to thee with faith. Glory to Him Who hath given thee strength! Glory to Him Who hath crowned thee! Glory to Him Who worketh healings for all through thee!

Now & ever ..., that from the Pentecostarion.

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and that of the saint, with 6 troparia, the acrostic whereof is: "I hymn thee, the gift sanctified for God", in Tone II:

ODE I

Irmos: Once, almighty power drowned the whole army of Pharaoh in the deep, and the incarnate Word destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

In that thou art the namesake of divine gifts, O ever all-memorable one, drawing forth divine grace from thine inexhaustible treasures, grant a splendid gift unto me, who desire now to hymn thy festival with song. (*Twice*)

Earnestly studying the pure law, O father, thou becamest wholly pure and all-pure; and, uniting thyself to the most honorable Word, thou wast shown to be a splendid and sanctified vessel of purity, O most blessed one.

Theotokion: Having died to the world and piously led an angelic life on earth, thou didst follow after Him Who shone forth from the Virgin's womb, shouldering thy cross, O divinely wise and all-blessed father.

ODE III

Irmos: The desert, the barren Church of the gentiles, blossomed like a lily at Thy coming, O Lord, and therein hath my heart been established.

O venerable Theodore, thou didst offer to the Master as a gift of love thy soul, which was saved and kept untouched by the passions by thine abstinence. (*Twice*)

Sanctified for God, thou didst transcend the sense of things seen, O most wise one; and with a pure mind thou didst converse with the transcendent Mind, O all-blessed one.

Theotokion: Fleeing, thou didst retreat into the desert, O glorious one, receiving God the Word, Who shone forth from the Virgin; and in Him didst thou find salvation, O right glorious one.

Kontakion of the saint, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Thou didst flourish in the house of God like a palm-tree, and through excellent ascetic endeavor didst bring forth the fruit of the virtues for the Lord, O venerable father; wherefore, as one who standeth with the incorporeal hosts, thou art called blessed.

Sedalion of the saint, in Tone III: Spec. Mel.: "Of the divine Faith ...":

Invested with divine power, thou didst strip naked the hordes of the adversary's hosts, O God-bearer, and, shining forth with the splendor of the virtues, thou hast emitted rays of healings, O venerable father. Entreat Christ God, that He grant us great mercy.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion;

Or this Theotokion, in the same tone & melody:

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

Stavrotheotokion: **T**he unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, seeing Him Who without pain sprang forth from her suspended upon the Cross, cried aloud, lamenting maternally: "Woe is me, O my Child! How is it that Thou sufferest of Thine own will, desiring to deliver man from the indignity of the passions?"

ODE IV

Irmos: **T**hou hast come forth from the Virgin, not as a mediator, nor as an angel, but Thyself, O Lord, incarnate, and hast saved me, the whole man. Wherefore, I cry out to Thee: **G**lory to Thy power, O Lord!

In that thou didst live with the godly Pachomius, thou didst emulate the ways of his abstinence, O divinely wise father Theodore, being like unto him also in the Orthodoxy of thy faith.

Worthily didst thou receive the laudable kingdom and divine effulgence, in that thou wast one endued with knowledge through purity and by partaking of ineffable joy, O father.

The dwelling-places of the Ethiopians and their demonic assemblies were stricken with awe by thy patience and humility, and thy constant standing in vigil, O right wondrous one.

Theotokion: **I**n astonishment, the heads of the powerful were cut off by fear of thy birthgiving, O most immaculate Theotokos; and the assembly of the venerable rightly marveled at thy divine grace.

ODE V

Irmos: Thou wast the mediator between God and men, O Christ God; for through Thee, O Master, have we been led out of the night of ignorance unto Thy Father, the Origin of light.

Fervently holding to honorable doctrines, thou didst destroy the deceptive tenets of all heresies, O wise one, protecting thy flock with faith in the Trinity. (Twice)

Living a blameless life, thou wast truly a light upon the earth, O ever all-memorable Theodore, thou adornment of fasters and boast of monastics.

Theotokion: Watering thy heart with the flow of thy tears, O all-rich Theodore, thou didst show it forth as fruitful unto Christ the Master Who shone forth from the holy Virgin.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!

Thy radiant and God-pleasing life showed forth for thee the heavenly splendor of the saints in the mansions of heaven, O father Theodore. (Twice)

Having acquired the Comforter as thine ally, thou didst become a victor, vanquishing the wickedness of the evil spirits, O God-pleasing Theodore.

Theotokion: O pure one, thou art the light cloud whereon the Lord Almighty didst sit when He came into Egypt; and he hath made the venerable ones beacons of light.

Kontakion & Ikos from the Pentecostation.

ODE VII

Irmos: The God-opposing command of the iniquitous tyrant raised up a lofty flame, but Christ, Who is blessed and all-glorious, spread a spiritual dew over the children who worshiped God.

As a God-seer thou didst wisely desire to behold the effulgence of God, O Theodore; wherefore, thou didst abandon all things visible, and, entering the darkness, wast counted worthy to see the Unapproachable One. (Twice)

In nowise poisoned by the venom of the soul-destroying serpent, O all-blessed father Theodore, thou didst destroy the very memory of him, having acquired the continual memory of God in thy heart, O blessed one.

Theotokion: In holy manner didst thou give birth to the Holy of holies, Who resteth in the saints and Who, though before incorporeal, became incarnate of thee in His great love for man, O most immaculate Virgin.

ODE VIII

Irmos: Once, in Babylon, the fire of the furnace divided its activity; for at the command of God it consumed the Chaldeans, but bedewed the faithful who chanted: Bless the Lord, all ye works of the Lord!

Conversing with the all-radiant Light, O all-blessed Theodore, thou wast shown to be radiant; and, deified by a higher union, thou criest now: Bless the Lord, all ye works of the Lord! (Twice)

As a steadfast witness against sin who contended even to the shedding of thy blood, a divinely wise Theodore, thou didst adorn thy head with the crown of suffering, crying out now: Bless the Lord, all ye works of the Lord!

Theotokion: Through thee, O Theotokos, hath the radiant Sun of righteousness, the Most High incarnate, manifested Himself unto us, illumining all things with rays of His divinity. To Him do we now sing: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: God the Lord, the Son of the unoriginate Father, hath appeared to us incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the most hymned Theotokos.

Now Christ is visible to thee not in indistinct images; He Who before was seen as in a glass darkly, is seen face to face in true manifestation, O namesake of the gifts of our Savior and God. (Twice)

Thy divine desire was fulfilled, O Theodore: for thou didst reach the end of thy life, which with compunction thou didst behold from afar through thine asceticism; and having attained it, thou didst set aside all desires, O boast of fasters, splendor of monastics.

Theotokion: The first Adam, who fell prey to corruption through disobedience, was restored by thee, O Mother of God; for, having ineffably given birth without corruption to the incarnate Word, thou didst uproot corruption, causing incorruption to blossom forth.

THE 17th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY APOSTLE ANDRONICUS & THOSE WITH HIM
AT VESPERS

On "Lord, I have cried ...": these stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

As a servant of the Word, * a glorious minister, * an all-radiant luminary of the whole world, * O divinely blessed one, * by thy word thou didst bring an end * to the irrational corruption of ungodliness; * wherefore, with divine words do we joyfully glorify and celebrate * thy holy memory, * offering praise to the Almighty.

The divine Apostle Paul, * splendidly praising you * with divine laudations, * setteth your valor before the faithful, * speaking first of all * to show you forth * as most wise disciples of the Word of God * and His true kinsmen, * O glorious Junia * and blessed Andronicus, * ye favorites of God.

Illumining the whole earth * with sacred preaching, * ye dispelled the gloom of vainglory * and have directed to the light of divine knowledge * those who from of old were sunk in the darkness of ungodliness, * O divine apostles, * ye guides to salvation * and intercessors for all * who ever honor you with faith.

Glory ..., Now & ever ..., from the Pentecostarion.

Troparion, in Tone III:

O holy apostles, entreat the merciful God, that He grant to our souls remission of transgressions.

Glory ..., Now & ever ..., Troparion from the Pentecostarion.

AT MATINS

Canon of the apostle, the acrostic whereof is: "I offer praise to the wise Andronicus",
the composition of Joseph, in Tone VIII:

ODE I

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea,
for He alone hath gloriously been glorified.

The honored Church offereth praise to God on the all-holy day of thy memorial,
O blessed one, glorifying thy struggles with faith.

Thou didst direct all the movements of thy mind to the desires of God, O sacred
Andronicus, rejoicing in the fulfillment thereof.

O divinely wise Andronicus, thou hast received from God the divine grace to
cleanse away ailments and expel evil spirits.

Theotokion: O Virgin, by thy mediation and grace rain down upon me deliverance
from all offenses and correction of life.

ODE III

Irmos: None is as holy as the Lord, and none is as righteous as our God,
Whom all creation doth hymn, singing: None is righteous save Thee, O Lord!

Having mortified thy members with ascetic feats, thou wast vouchsafed to behold
those who live the life of Christ our God, Who bear flesh upon the earth, O Apostle
Andronicus.

Filled with the fiery inspiration of the divine Spirit, O most lauded Apostle
Andronicus, thou didst embrace His fervor with thy pure thought and didst burn up
the thorns of falsehood.

The sound of thy words and the power of thy miracles have gone throughout the
ends of the world, O disciple of the Lord, teaching the faithful the divine grace of the
Spirit.

Theotokion: There is none all-pure other than thee, O Mistress, and none more
immaculate than thee, O most immaculate one; for thou alone wast the spacious
dwelling-place of the God of all.

Kontakion of the saints, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Let us praise Andronicus, the apostle of Christ, the all-radiant star who illumined
the nations with the light of divine knowledge, and with him the all-wise Junia, who
shone forth in piety; and let us cry: Entreat Christ God without ceasing in behalf Of
our souls!

Sedalion of the apostle, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

As one radiant, the divine Andronicus illumined men's hearts with the light of divine knowledge mad hath passed over to the Lord; wherefore, even after his end he poureth forth healings upon those who approach his honored temple with faith, and asketh great mercy for all the faithful.

Glory ..., Now & ever ..., Sedalion from the
Pentecostarion, or this Theotokion, in the same tone & melody:

By thy divine birthgiving, O pure one, thou hast restored the mortal nature of the earthborn which became corrupted in the passions, and hast raised all up from death to the life of incorruption. Wherefore, we all bless thee as is meet, O all-glorious Virgin, as thou didst foretell.

Stavrotheotokion: **W**hen Thine all-pure Mother beheld Thee uplifted upon the Cross, O Word of God, she exclaimed, lamenting maternally: "What is this new and awesome wonder, O my Son? How is it that Thou, the Life of all, dost taste of death, desiring to bring life to the dead, in that Thou art full of loving-kindness?"

ODE IV

Irmos: O Word, with divine vision the prophet perceived Thee Who wast to become incarnate of the Theotokos alone, the mountain overshadowed; and with fear he glorified Thy power.

Paul greeted thee as a kinsman, proclaiming thy divine praises before the faithful, O divinely eloquent Andronicus, who leadest to the Light those who praise thee.

As a dwelling-place of the all-holy Trinity, thou didst demolish the offensive temples, O all-lauded one, and didst raise up churches for the salvation of our souls.

Strengthened by the might of God, O blessed Andronicus, thou wast able to remove the vessels of the mighty one and to make a dwelling-place of the Holy Spirit.

Theotokion: O Virgin Theotokos, all of us, the faithful, together ever hymn thee as the steadfast and prevailing intercession and salvation of our souls.

ODE V

Irmos: O Lord Who by divine knowledge brought the ends of the earth into the light out of the night of ignorance, enlighten me with the dawning of Thy love for mankind.

Assembling with faith, O Andronicus, we honor thee with Paul, for thou wast his kinsman, and even more his disciple.

Let us honor the sacred apostles, the divine Junia and the God-bearing Andronicus, the radiant stars.

In the midst of the Church the blessed Paul declared you to be excellent among the apostles, O blessed ones.

Theotokion: **O** all-holy Maiden, in sacred images the choir of the prophets portrayed thee to be the Mother of the Lord.

ODE VI

Irmos: **Grant me a robe of light, O Thou Who coverest Thyself with light as with a garment, O most merciful Christ our God.**

Thy house poureth forth springs of healings upon those who have recourse to it, O apostle, washing away the infirmities of their souls.

With thy new teachings thou didst renew a multitude of the heathen who had been corrupted by ungodliness, O true friend of Jesus Who is incorrupt.

Like the sun thou didst pass over all the earth, O all-wise Andronicus, proclaiming to the faithful the light of the three-Sunned Godhead.

Theotokion: **I**n thee were perceived the divine ways of the Master, Who impoverished Himself by assuming flesh and hath enriched the faithful, O thou who knewest not wedlock.

Kontakion & Ikos from the Pentecostarion.

ODE VII

Irmos: **O Lord God of our fathers, Who in the beginning founded the earth and established the heavens by Thy word: Blessed art Thou forever!**

O wise disciple of Christ, thou drivest grievous ailments and every pang from the souls and bodies of those who have recourse to thy house.

Thou turnest away the visitations of demons and dost cleanse men of cruel passions by thy compassion, O eye-witness of Christ; wherefore, we bless thee with faith.

Having cast down the prating of the orators by the simplicity of thy teachings, O wise one, thou proclaimest that God hath appeared in the flesh and dwelt with mortals in His goodness.

Theotokion: **O** Lord God of our fathers, Who madest Thine abode in the Virgin's womb, and therein restored Adam: Blessed art Thou!

ODE VIII

Irmos: **The Lord Who was glorified on the holy mountain, and by the fire in the bush revealed to Moses the mystery of the Ever-virgin, hymn ye and exalt Him supremely for all ages!**

Having seasoned with divine salt the hearts of men made foolish by evil decadence, O Andronicus, by thy teachings thou didst present them as saved to the Word Who poured Himself forth, O thrice-blessed one.

To Him Who in His loving-kindness was sacrificed wast thou known as priest, sacrificer and sacrifice, O Andronicus, and thou didst hasten to Him, receiving from Him a crown of incorruption and righteousness.

Thou wast shown to be a divine preacher, a godly witness of the apostles, the destroyer of pernicious graven images, the enricher of the poor and a great inhabitant of Sion on high, O glorious and divinely wise Andronicus.

Theotokion: In thine arms, as with tongs, O Virgin, thou bearest Him Who poureth forth divine dew upon those who languish in the flame of falsehood and burneth up the passions of those who hymn His kingdom.

ODE IX

Irmos: Thy birthgiving, O Ever-virgin, which was revealed to the law-giver on the mountain in the fire and the bush, for the salvation of us, the faithful, do we magnify with unceasing hymnody.

O right blessed Andronicus, by thy life-bearing discourse thou givest life to those slain before by the assaults of the demons, that thou mightest be shown to be a heir to the life of heaven.

As a right fruitful branch of the true Vine, O all-blessed and all-praised Andronicus, thou didst exude the wine of immortality and hast made glad the hearts of men.

Having utterly consumed the tinder of polytheism like lightning, thou didst manifestly show forth the light of divine knowledge upon those whose life was in darkness; wherefore, we all glorify thee, O Andronicus.

Thy sacred memory, extended today unto the ends of the earth, illumineth the hearts of those who in sanctity praise thee thereon, O right blessed Andronicus.

Theotokion: O pure and most immaculate Virgin who gavest birth to the Light, ask enlightenment, remission of offenses and salvation of soul for us who acknowledge thee to be the true Theotokos.

THE 18th DAY OF THE MONTH OF MAY

COMMEMORATION OF THE HOLY MARTYR THEODOTUS OF ANCYRA & THE SEVEN HOLY VIRGINS

COMMEMORATION OF THE HOLY MARTYRS PETER, DIONYSIUS & THOSE WITH THEM

AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 of the martyr, in Tone I:

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

Adorned with a peaceful disposition, * thou wast chosen in holiness * to minister unto all, O all-blessed Theodotus, * and illumined with the crown of suffering, * thou joinest chorus in the heavens with those who suffered with thee. * With them do thou pray, that we be saved.

Having offered thyself to the Lord * as a sacred vessel, * and submitted to His words, O divinely blessed one, * thou didst generously give to the poor, O wise martyr, * noetically and spiritually laying up for thyself * the riches of martyrdom, which cannot be taken away.

Behold the river of salvation! * Behold the living well-spring, * which the company of holy virgins hath been shown to be! * Wherefore, come ye fervently: * Let us who are sick now draw forth healing, * and let those in sorrow draw forth joy, * through the supplications of the holy brides of Christ!

And 3 stichera of the martyrs, in Tone IV: Spec. Mel.: "Thou hast given a sign ...":

Illumined with the radiance * of the three-Sunned Godhead, * ye passed through the darkness of tortures * and have been shown to be brilliant stars, * the divine confirmation of the Church, * ever shedding light, O holy martyrs. * Wherefore, bowing down before your relics * and the dust of your bodies, * we celebrate your splendid festival.

O ye faithful, with joy let us all now bless * Peter and Dionysius, * Paul, Andrew and Benedimus, * who were valiant and firm, * Christina, Heraclius and Paulinus, * who suffered steadfastly, the three together, * trampled all the wiles of the serpent underfoot * and dispelled the darkness of idolatry with grace.

With your blood, O blessed ones, * ye purchased the immovable kingdom of God, * and ye attained unto the calm havens, * having endured all the threefold waves of evils * with manly mind, O ye who are blessed of God. * Wherefore, ye are called blessed * and are glorified by all, * praying ever, that we find mercy * on the day of judgment.

Glory ..., Now & ever ..., from the Pentecostarion.

AT MATINS

ODE I

Canon of the martyr & the holy women, in Tone IV:

Irmos: Let us chant a hymn of victory unto the Lord, Who all-gloriously engulfed Pharaoh in the sea, for He hath been glorified.

Let us sing unto the Lord, Who hath strengthened human weakness against the invisible foe and crowned it with victories!

Receiving a victory bestowed by God, O glorious athlete Theodotus, thou wast shown to be unvanquished by the adversaries, conquering them.

Adorned with the beauty of divine purity, O virgins, ye entered the tribunal as it were a bridal-chamber, hymning Christ the Bridegroom.

Theotokion: By thy birthgiving, O Theotokos, all of us who glorify thee with love as the Mother of the God of all have all come to share in divine glory.

Canon of the martyrs, in the same tone:

Irmos: I shall sing to Thee, O Lord my God; for Thou didst lead Thy people forth from the bondage of Egypt, and didst overwhelm the chariots of Pharaoh and his might.

O champions of the Faith, from sufferings and every evil circumstance do ye deliver those who with faith ever celebrate your sacred memory.

All-gloriously propelled by the mast and sail of the Cross, O God-bearers, ye navigated the depths of tortures without sinking, drowning the enemy.

Ye have joined the ranks of heaven, enduring wounds in your bodies, O holy ones; wherefore, we honor your divine memory today.

Made steadfast by the law of God, O wise ones, suffering lawfully ye set at nought the counsels of the iniquitous and have received divine glory.

Theotokion: As the throne of the King, whereon He sat, O Virgin, thou hast prepared a heavenly seat for the faithful. And we honor and glorify thee with love.

ODE III

Canon of the Martyr & Virgins

Irmos: My heart hath been established in the Lord my God; wherefore, the strengthless have been girded about with power.

Strengthened in the Lord thy God, O martyr Theodotus, with truth thou didst cast down the adverse foe.

Having set aside the coarseness of the flesh through abstinence, O passion-bearers, ye soared aloft to the heights of martyrdom.

Not inclining your ears to the blandishments of the enemy, ye suffered lawfully, obedient to the laws of God.

Theotokion: Established upon a rock by hope in thee, O Virgin, we are in nowise shaken by the threefold waves of temptations.

Canon of the Martyrs

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Having set the feet of thy soul upon the rock of the Faith, O blessed and all-blessed Peter, thou wast not vanquished by the opposition of the ungodly.

Thy city, O Peter, setteth thee before the world as a radiant star dispelling the night of ungodliness with divine grace.

Crushed by wheels of torture and heavy bonds, and beaten unceasingly, O Peter, thou wast shown to be a crown-bearer, strengthened by looking toward God.

Offering hymnody to God, O passion-bearers, ye endured every application of torture; wherefore, ye have been vouchsafed crowns.

Theotokion: O Virgin Mother and Theotokos, who alone remainest virgin after birth giving, thou hast truly been shown to be the servant of the great mystery, having giving birth to God.

Sedalion of the martyr, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

Having been anointed by the divine Spirit, O glorious one, thou becamest the servant of all, and having suffered steadfastly, thou hast been greatly glorified. Wherefore, assembling, O Theodotus, we honor thee, celebrating thy holy memory with faith, whereon do thou save all by thy supplications.

Glory ..., Sedalion of the martyrs, in the same melody:

Adorned with the blood of martyrdom, ye stand before the King and Lord of all, O right victorious martyrs. Wherefore, with gladness we celebrate your honored memory today, asking that through you we may receive remission of our debts and great mercy.

Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:

O most immaculate Virgin who gavest birth to the transcendent God: with the incorporeal ones do thou unceasingly pray, that before the end He grant remission of transgressions and correction of life to us who with faith and love hymn thee as is meet, O thou who alone art most hymned.

Stavrotheotokion: When Thine all-pure Mother beheld Thee, O Word of God, suspended on the Cross, she exclaimed, lamenting maternally: "What is this new and strange mystery, O my Son? How is it that Thou, the Life of all, dost taste of death, desiring to bring life to the dead, in that Thou art full of loving-kindness?"

ODE IV

Canon of the Martyr & Virgins

Irmos: I have heard of Thy glorious dispensation, O Christ God, how Thou wast born of the Virgin, that Thou mightest save from deception those who cry: Glory to Thy power, O Lord!

Having drowned the tyrant in the blood of thy martyrdom as in the sea, O martyr, thou dwellest in delight incorruptible, hymning Christ, the Bestower of crowns.

The right laudable choir of passion-bearers, the seven wise virgins, hath shone forth in the divine bridal-chamber of Christ, having lit their most radiant lamps.

Theotokion: Having thee as their noetic crown, O Virgin, the virgin passion-bearers boast in thee, hymning thy Son and God, the Bridegroom and Master.

Canon of the Martyrs

Irmos: Out of love for Thine image Thou didst stand affixed to the Cross, O Compassionate One, and the nations melted away; for Thou art my strength and boast, O Thou Who lovest mankind.

Having shaken off slumber from the eyelids of your souls and slothfulness with divine vigilance, ye lulled to sleep all the evil intentions of the ungodly.

Slain by stoning, Andrew, Paul and Dionysius have been vouchsafed life everlasting, as all-precious and divine stones of the Word.

With faith let us praise the martyrs today: the all-comely flowering of piety, the divine fragrance of Christ.

Having disdained things below by desire for that which is divine, and valiantly endured pain in their flesh, rejoicing, they passed over to the life which is devoid of pain.

Theotokion: O all-hymned Virgin Theotokos, from every evil circumstance, from misfortunes and tribulations save those who hymn and set their hope in thee.

ODE V

Canon of the martyr and virgins

Irmos: Glory to Thee! Glory to Thee, O Jesus, Son of God, Who hast shone forth the light, hast illumined the morning, and made manifest the day!

Pouring forth the wise of doctrine from the cup of thy soul, O wise and glorious Theodotus, thou hast gladdened the hearts of the pious.

Drinking in the dew of abstinence, the honored ones noetic ally put forth flowers of purity and have shown themselves to be the sweet fragrance of Christ.

Treating the pangs of the flesh as delight for the sake of the Lord's love, the virgins suffered valiantly for His sake.

Theotokion: Delivered from the deception of demonic idolatry by thy divine birthgiving, O pure one, we hymn thee, the cause and mediatress of good things.

Canon of the Martyrs

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

Sealed with noetic light, O martyrs, with divine power ye traversed the darkness of martyrdom and the evil night of polytheism without stumbling.

Resplendent with the beauties of virginity, O Christina, thou wast splendidly adorned with radiant wounds, and rejoicing, hast made thine abode in the noetic bridal-chamber of Christ.

They who cruelly desired thy body, O martyr Christina, suffered mightily, bound to the desire of God by thy sweet discourse.

Theotokion: O unwedded Bride of God, thanks to whom we have been released from our ancient debt, we have been shown to be children of the heavenly father by grace. Preserve us who hymn thee!

ODE VI

Canon of the Martyr & Virgins

Irmos: As Thou didst deliver the Prophet Jonah from the sea monster, O Christ God, so do Thou lead me up from the depths of my transgressions, and save me, O Thou Who alone lovest mankind.

Finding thee to be a divine haven, O Theodotus, the faithful fended off the threefold waves of the ungodly, hymning Christ the Helmsman.

With love for the Creator the passion-bearers strengthened their natural weakness and for Him bore well supernatural struggles.

Having lighted the divers lamps of your seven-branched lampstand, O virgins, ye entered the arena of martyrdom as it were a bridal-chamber.

Theotokion: The earth and those who dwell thereon have been delivered from the ancient curse by thy birthgiving, O Virgin. Thee do we ever glorify as the cause of blessing.

Canon of the Martyrs

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

Having contended, the glorious Heraclius received great glory, becoming a citizen of paradise, and, having joined the honored choirs of athletes, he now rejoiceth.

Let us hymn the manly Benedimus and Andrew with Paulinus, Heraclius and Dionysius, Peter, Paul and Christina, the martyrs of the Lord.

Cut asunder, unjustly stoned, slain in the fire, O glorious martyrs, ye have been vouchsafed to live in the Church of the firstborn.

Shining forth like stars in the firmament of the Church, the all-wise passion-bearers chanted piously to Him Who had shown them forth: "Let us worship the Son of God!"

Theotokion: Like a meadow, O Virgin, thou didst produce the fertile Grain of life Who nourisheth the faithful with life and doth truly banish famine from the earth.

Kontakion of the martyr & virgins, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Having struggled well as an athlete, O Theodotus, with the athletes and the passion-bearing virgins thou hast received crowns of honor. Wherefore, entreat ye Christ God unceasingly in behalf of us all.

ODE VII

Canon of the Martyr & Virgins

Irmos: Blessed art Thou, O God of our fathers, Who spake on the mountain with Moses and revealed an image of the Virgin in the bush.

Denouncing the wiles of the enemy with spiritual wisdom, O passion-bearer, thou didst save the martyrs who suffered with thee from their deceit.

Giving wings to your thoughts with love of incorrupt good things, O virgin, through struggles ye entered in unto them, hymning Christ.

In nowise inclining toward the lies of the author of evils, O glorious passion-bearers, ye kept the commandment of the Creator inviolate.

Theotokion: O all-pure one, do thou ever entreat Him Who was born of thee, that those who hymn thee may behold His glory and delight therein with the martyrs.

Canon of the Martyrs

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

Emulating in faith the young children in Babylon, O blessed ones, ye eagerly entered the fire, crying aloud: O God of our fathers, blessed art Thou!

Rejecting graven images, ye did not worship them O glorious athletes, and endured an ever-memorable death, manifestly receiving immortal delights.

With manliness of soul and strength of character the martyrs cast down the arrogance of the iniquitous, crying out with faith: O God of our fathers, blessed art Thou!

Strengthened by the words of the godly martyrs, O all-glorious Paulinus, thou didst elect to die, crying out to Him Who created all things: O God of our fathers, blessed art Thou.

Theotokion: O ye faithful, in hymnody let us all glorify the Theotokos, the ark of God, the jar of the divine Manna, the golden lampstand, the table, the holy mountain.

ODE VIII

Canon of the Martyr & Virgins

Irmos: Christ the King did the captive children confess, proclaiming with a loud voice in the furnace: All ye works of the Lord, hymn and exalt Him supremely for all ages!

Having Christ our Benefactor ever preserving and strengthening thee in all amid the pangs of suffering, O Theodotus, thou didst undertake supernatural struggles, hymning God the King.

The goodly virgins, sweetening their souls with the good pleasure of Christ, hastened after Him suffering valiantly, and in joy they cried: "Thee do we exalt supremely, O Christ, forever!"

O Word, Thou Creator of all things, as God Thou hast strengthened the weakness of women's nature in sufferings; wherefore, having struggled well, the holy ones hymned Thee, God the King.

Theotokion: **A**s God, the Creator Who loveth mankind, He Who renewed human nature took on humanity from thee and restored the nature of us who confess thee to be the true Theotokos.

Canon of the Martyrs

Irmos: **O** Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: **Bless and hymn the Lord, all ye works!**

With the shedding of their bodies of clay, the athletes were clothed in vesture woven of heavenly grace, crying out with love: All ye works, bless and hymn the Lord!

Purified by the sprinkling of the divine Blood, O martyrs, ye poured forth your blood for Christ, chanting unceasingly: All ye works, bless and hymn the Lord!

O blessed ones, ye were shown to be comely grapes of the noetic Vine, exuding the wine of piety for us who cry out with love: All ye works, bless and hymn the Lord!

Theotokion: **O** all-pure one, thou hast been a noetic mercy-seat, receiving the supplications of all and bearing them to thy Son, unto the deliverance of those who chant: All ye works, bless and hymn the Lord!

ODE IX

Canon of the Martyr & Virgins

Irmos: **C**hrist our God, to Whom thou gavest birth without seed, **O** pure Theotokos, do we magnify with unceasing hymns.

O glorious Theodotus, with the power of the Spirit thou didst vanquish the hordes of falsehood and hast received the crown of victory.

Breathing forth miracles like ointment, O Theodotus, thou dost perfume all who glorify thee with faith and love.

Lighting your seven-lamped beacon, O honored ones, guide us to Christ God, the never-waning Light.

Theotokion: The desire of thee, which surpasseth all love, O all-pure one, leadeth me to cry out to thee without ceasing: Rejoice, O Mistress!

Canon of the Martyrs

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing: Wherefore, we all magnify thee.

Sacrificing themselves with desire, the valiant martyrs eagerly gave up their blood, rejoicing, and have received riches which cannot be taken away; and the most lauded ones have joined the choirs of the martyrs.

Ye were shown to be noetic flowers spreading the perfume of piety, passion-bearers and citizens of the city of God, havens of salvation for the bestormed, beacons and champions of the Truth; wherefore, ye are blessed as is meet.

Let us honor the wise Heraclius with Peter and Paul, Paulinus and Benedimus, together with Andrew, Christina and Dionysius, who suffered mightily for Christ and destroyed falsehood.

The ground received your blood, which was shed for the Benefactor of all, O ye of great renown, and the habitations of the just have received your souls. Joining chorus with them, be ye mindful of those who ever commemorate you.

Theotokion: With joy do we, the faithful, offer thee the cry of the angel, O Bride of God: Rejoice, O helper of men, confirmation of the martyrs and apostles, announcement of all the prophets, O most immaculate Theotokos.

THE 19th DAY OF THE MONTH OF MAY

COMMEMORATION OF THE HOLY HIEROMARTYR PATRICK OF PRUSSIA & HIS COMPANIONS

AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone VI:

Spec. Mel.: "Having set all aside ...":

Steered by the Word * the blessed hieromartyrs * sailed easily across the threefold waves of the passions, * and were entrusted with the task * of healing the sufferings of men * with the waters of fervor. * Their relics were given sacred burial, * and richly pour forth healings upon those in need. * O ye faithful, let us unceasingly honor them * as is meet, * for they pray with boldness * in behalf of our souls.

Wearing purple robes * dyed in the blood of martyrdom * and wielding the precious Cross as a scepter, * rejoicing, the godly martyrs reign with Christ, * having desired willingly to suffer for Him: * Polyenus manifest in holiness, * Acacius and Menander, * and the divinely wise Patrick. * And, rejoicing now, * they stand before the throne of Christ, * praying with boldness * in behalf of our souls.

Desiring the kingdom of Christ, * the blessed and valiant ones * preferred a temporary death * as though it were food, * manfully enduring starvation * and the pain of wounds. * Wherefore, they have become the helpers of all the faithful, * imparting health in abundance * to their souls and bodies. * O ye faithful, * as is meet let us now joyfully hymn them, * for they pray to the Lord * in behalf of our souls.

But if this day falls within the fast, the following stichera of the Theotokos are chanted before the above stichera of the saints, in the same tone & melody:

Rejoice, O thou fulfillment of the law! * Rejoice, O temple of the Holy Trinity, * thou incorrupt Bride! * Rejoice, thou divine chariot of the King of all! * Rejoice, O immaterial fire, * bearing the burning Ember in thine arms * as with tongs, * O new paradise of Him Who closed the garden of Eden, * O divine and all-radiant table, * undefiled dove, * throne of the Most High, * noetic bower of God, * O Maiden whom the Holy Spirit overshadowed.

Do thou quickly visit me * who have been wounded * by the assaults of the demons, as by robbers, * and who ever lie, unable to move, * on the path of this inconstant life, O all-immaculate one, * asking mercy; * and do thou pour forth wine and oil upon mine incurable wounds, * and restore me to health, * that I may glorify thee * and hymn thy mighty words with love, * as is meet, O pure one, * thou Ever-virgin Mother.

Because of mine evil character I have fallen headlong * and been enslaved by wicked falsehood, O Bride of God; * yet, wretch though I am, * O all-holy Maiden, * I flee to thine all-wondrous loving-kindness * and fervent aid. * Deliver me from the bonds of temptations and grief, * and save me from the attacks of the demons, * O all-immaculate one, * that I may glorify and hymn thee with love, * and do thee homage * and magnify thee, * O ever-blessed Mistress.

Glory ..., Now & ever ..., Theotokion:

From the sea-monster's belly of wicked sin * do thou lead me up, O Mistress, * who contained the Infinite One in thy womb. * Deliver me * from the cruel waves of temptations, * and rescue me from the tempest of falls, * O Maiden, * drying up the abyss of mine iniquities, * and repelling the present hordes of the demons * by thy divine assistance, O pure one, * that I may unceasingly glorify thee, * the ever-blessed one.

Stavrotheotokion: **W**hen of old the unblemished ewe-lamb, * the immaculate Mistress, * beheld her Lamb * upon the tree of the Cross, * she exclaimed maternally * and, marveling, cried aloud: * "O my Child most sweet, what is this new and all-glorious sight * which I behold? * How is it that the ungrateful assembly * hath betrayed thee to the judgment of Pilate, * and condemneth to death the Life of all? * Yet do I hymn Thine ineffable condescension, O Word!"

AT MATINS

Canon of the martyrs, the composition of Theophanes, in Tone VIII:

ODE I

Irmos: **The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.**

Wholly adorned with grace and the raiment of the priesthood, and empurpled with the blood of martyrdom, O glorious ones, well arrayed and invested, ye were shown to be steadfast champions of piety and the Faith.

Christ, the Judge of the contest, Who sitteth at the right hand of the Father, hath opened the arena to all athletes and hath assembled the well-trained company of the four martyrs, who magnify Him with hymns.

As a good shepherd and advocate of the Church, O blessed Patrick, thou didst lay down thy life for it, enriching it with Acacius, Menander and the godly Polyenus, thine allwise allies, ever sending up hymnody to God.

Theotokion: Following the words of the prophets of God, the divinely eloquent martyrs confessed the Word of God Who took on flesh of the all-pure Virgin. And glorifying her as the Theotokos, we ever bless her with hymns.

ODE III

Irmos: **O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.**

O ye faithful, let us bless those who manfully trod the path of martyrdom and finished the good race, as victorious martyrs, bearers of divine crowns and hierarchs of godly wisdom.

Enkindled by the zeal of piety, the divinely eloquent one caused the flame of falsehood to die out, steadfastly setting forth the commandments of God and urging all toward truly divine understanding.

Seeing the cruel governor dying of the drunkenness of impiety, Patrick cried out words of divine understanding, sowing the divine word of the Faith among all.

Theotokion: Without knowing wedlock, thou gavest birth to the Word of God, Who became incarnate of thee, O Theotokos. Him did the martyrs, as His warriors, manfully confess, becoming crown bearers.

Sedalion, in Tone VIII: Spec. Mel.: "Of the wisdom ...":

With faith let us honor in hymnody the wise Acacius and the sacred Polyenus, with Menander and the great Patrick; for as priests of God Almighty, they were well-pleasing to Him by their faith. Wherefore, at the end of their martyrdom they were radiantly vouchsafed life and have been united to the angels. With love let us cry out to them: Entreat Christ God, that He grant remission of offenses unto those who with love honor your holy memory!

Glory ..., Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:

Let us hymn the portal and ark of heaven, the all-holy mountain, the radiant cloud, the bush unburned, the noetic paradise, the restoration of Eve, the great treasure of the whole world, for within her was the salvation of the world and the remission of the ancient transgressions wrought. Wherefore, let us cry out to her: Entreat thy Son, that He grant remission of transgressions unto those who piously worship thy most holy birthgiving.

Stavrotheotokion: The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the loving-kindness of Thy mercy. O long-suffering Lord, Thou abyss and inexhaustible wellspring of mercy, have pity and grant remission of offenses unto those who with faith hymn Thy divine sufferings!"

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Invested with the power of Christ, O Patrick, thou becamest His priest, and, having manifestly followed in His steps, thou didst offer thyself to the one Benefactor through tortures, crying out in piety: Glory to Thy power, O Thou Who lovest mankind!

Thou wast revealed to be a divine sacred minister, O father Acacius, delighting in divine radiance, and showing thyself to be a true martyr of Christ, thou didst spit upon the falsehood of idolatry. Wherefore, thou criest out with joyous conscience: Glory to Thy power, O Thou Who lovest mankind!

Joining chorus and rejoicing with the company of Thy martyrs, O Christ, Menander is now resplendent in Thy radiance and, magnificently adorned with effulgence, in heaven he crieth out to Thee, the Master, rejoicing: Glory to Thy power, O Thou Who lovest mankind!

Theotokion: Having acquired the most immaculate one who gave birth to Thee, O Christ, as a weapon, the wise martyrs vanquished the wiles of falsehood and manifestly spurned the blandishments of the tyrants. And now, revealed as crown-bearers, they cry aloud: Glory to Thy power, O Thou Who lovest mankind!

ODE V

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Having mortified yourselves to the world with the pangs of abstinence, O divinely wise martyrs, ye zealously offered yourselves to Christ as perfect sacrifices, and, being slaughtered like sheep, ye submitted to the divine precepts of the Master.

Having suffered lawfully, O most lauded martyrs, ye have been crowned; for having endured bitter pangs and wounds at the hands of the iniquitous, ye have been vouchsafed to enjoy life incorruptible in the heavens.

Dwelling noetically now with the angels, O blessed Patrick, remember those who celebrate thine honored memory, earnestly entreating the Master with thy supplications, that He save us from misfortunes, O most lauded one.

Theotokion: **A**ll the glorious martyrs, acknowledging thee as the true Theotokos, have proclaimed God the Word Who was born of thee, opposing sin like youths unto death, O most hymned Maiden.

ODE VI

Irmos: **T**he abyss of my sins and the tempest of my transgressions discomfit me and thrust me down into the depths of violent despondency; but stretch forth Thy mighty arm unto me, as Thou didst to Peter, and save me, O my Guide.

O ye pious people, forming a chorus as is meet, let us now joyously praise the choir of the four athletes, the martyrs and hierarchs, which is illustrious in majesty.

O athletes, the outpourings of warm waters which flow from your tombs offer release from bodily pangs, and by your divine supplications are the passions of the souls of those who approach you with faith removed.

O blessed Patrick, entreating Christ the Deliverer, by thy supplications now cause the noetic dawn to rise upon me who lie in the darkness of transgressions and remain in a life defiled.

Theotokion: **O** most hymned Virgin Theotokos, who gavest birth to the Effulgence of the glory of the Father, illumine my soul; for the passion-bearers, possessed of thy grace, rejected the blasphemies of the tyrants.

Kontakion of the hieromartyr, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":

As one resplendent in the beauty of the priesthood and all-adorned with the blood of martyrdom, O Patrick, standing before Christ with those who suffered with thee, be thou mindful of us, in that thou art an honored passion-bearer.

ODE VII

Irmos: **O**nce, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

The glorious martyrs, adorned with the vesture of the priesthood, which they made yet more sacred by their blood, chanted, joining chorus in the vision of God: **Blessed art Thou, O God of our fathers!**

Illumined with divine light, O blessed one, thou didst denounce the cruelty of the rhetors in the depths of the furnace, yet wast not consumed therein, crying: Blessed art Thou, O God of our fathers!

The arrogant governor could not bear the wise words whereby thou didst denounce the most abominable and false deities, and, spitting upon them, thou didst chant, rejoicing: Blessed art Thou, O God of our fathers!

Theotokion: Behold! now the divine prophecy of the godly David hath been fulfilled! For with love the four martyrs entreat thy countenance, O pure one, crying out to Him Who became incarnate of thee: Blessed art Thou, O God of our fathers!

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Rejoicing, O ye faithful, come, let us honor the crowned martyrs, the divinely wise holy hierarchs, magnifying Christ Who gave the strength not to fear the tortures of the impious unto those who chant: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

With the anointing of the priesthood and the blood of martyrdom were the four right victorious ones anointed, and they shine forth in divers miracles more brightly than the sun, crying out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Having vanquished the hordes of the demons and been undaunted by the threats of the tyrants, O most lauded ones, ye have received crowns from Christ and chant as victorious athletes: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: Let Menander rejoice, and let Acacius be glad with Polyenus and the radiant Patrick; and forming a choir, let them unceasingly hymn the Word of the Father Who became incarnate of the womb of the Virgin who knew not wedlock, showing themselves to be priests who exalt Him supremely for all ages.

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Beholding the heads of the athletes severed as they patiently surrendered their souls with love, the tyrants were amazed. But Christ received them, granting them rest near Himself, and through them He poureth forth healings, as from a bowl, upon those who unceasingly have recourse to them.

Hastening to behold the Source of their desires in the heavens, the holy hierarchs and martyrs forsook all their heritage on earth and were taken up to the majesty of the divine kingdom on high, being vouchsafed the food of blessedness which passeth understanding.

O athletes, ye traversed the water of temptations and passed through the fire of tortures; and now, manifestly crowned, ye have received rest in the tabernacles of heaven, wherein ye dance unceasingly. O crowned ones, deliver us from misfortunes.

Theotokion: Like the sun the memorial of the athletes shineth forth miracles upon the faithful; for God, Who was born of thee, O pure Virgin, and whom the saints piously preached, hath shone forth upon them exceedingly, glorifying those who faithfully honored His coming, as He promised.

THE 20th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY MARTYR THALALEUS
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

When the great turbulence of the earth * laid hold of thee, * and a storm smote thy soul, O most glorious one, * steered by thine exalted name as with a rudder * thou didst traverse unharmed * the abyss of greatly painful tortures; * and having attained unto the harbors of the Most High, * thou wast filled with everlasting calm, * O martyr Thalaleus.

Lifted up upon a tree, * thy side lacerated * by the savagery of the torturers, * thou didst emulate the suffering * of the Master of creation, O glorious one; * and thou didst denounce their erroneous thought, * reviling the falsehood of idolatry * and manifestly strengthening piety, * O great-martyr Thalaleus.

At the command of the tyrant * thou wast committed to the depths of the sea, * yet through divine grace * didst remain undrowned, O all-wise one; * and with the torrents of thy blood * thou didst drown the noetic Pharaoh * and his army, O divinely wise one, * and, strengthened greatly by Christ, * didst commit him to utter destruction.

But if Alleluia is to be chanted instead of "God is the Lord ..." at matins, before the foregoing stichera of the martyr we chant the following stichera of the Theotokos, in the same tone & melody:

O all-holy Bride of God, * deliver my lowly soul * from condemnation and grievous transgressions, * and by thy supplications rescue me from death * and grant that on the day of trial * I may receive the justification * which the assemblies of the saints have received; * and show me forth as cleansed before the end * by repentance and outpourings of tears.

With the showers of the all-holy Spirit, O all-pure one, * bedew thou my mind, * O thou who gavest birth to Christ, * the Drop Who by His compassions * hath utterly washed away the countless iniquities of men; * and dry up the well-spring of my passions, * and ever vouchsafe unto me * a torrent of living sustenance * by thy supplications.

O Virgin who gavest birth to God my Savior, * by thy supplications grant unto me * the excellent and saving cure of repentance, * torrents of tears, * the thought of the dread and awesome hour * and the inexorable judgment, * that I may escape terrifying torment * and may receive divine grace.

Glory ..., Now & ever ..., Theotokion:

Ten thousands of times have I promised * to repent of mine offenses, O all-pure one, * yet the cherished habit of mine evils will not depart from me; * wherefore, I cry unto thee * and fall down, praying: * O Mistress, rescue me from such tyranny, * guiding me to things that are higher, * which are nigh unto salvation.

Stavrotheotokion: **W**hen she beheld Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who gave Thee birth lamented * and exclaimed to Thee maternally: * "O my Son most desired, * how is it that Thou hast been suspended upon the tree of the Cross, O Long-suffering One? * How have Thy hands and feet * been pierced with nails by the iniquitous, O Word? * How hast Thou shed Thy blood, O Master?"

AT MATINS

Canon of the martyr, in Tone VIII:

ODE I

Irmos: **H**aving 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!

The Church of Christ, right beautifully arrayed with a robe empurpled in the blood of the martyrs, boasteth in the passion-bearers and is adorned.

Receiving invincible power from God, O passion-bearer Thalaleus, thou didst battle alone against myriads of enemies in the struggles of martyrdom.

Having cast aside the matter of the flesh and lived the life of the immaterial ones O earth, O Thalaleus, thou hast been numbered among the angelic choirs.

Theotokion: **B**y thy birthgiving, O pure Theotokos, have we who are born on earth truly been borne up from earth to the heights of heaven and numbered among the angelic choirs.

ODE III

Irmos: **T**hou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

The unction of Christ anointed thy head, O glorious Thalaleus; wherefore, thou didst not bear the unction of falsehood, but hast poured forth thy blood as healing upon all, and it hath washed away the blood of ungodliness from the earth.

Thou didst make thy flesh subject to Him Who accepted the Cross for thy sake, O blessed martyr of Christ, and hast been vouchsafed the life of incorruption.

The tyrant fell beneath thy feet, O glorious Thalaleus, felled by thy patience and opposition.

Theotokion: **T**hy birthgiving hath loosed the debts of our offenses, and hast bound all the faithful to righteousness.

Sedalion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

Shown to be radiant, O passion-bearer, thou didst dispel the darkness of ungodliness, and didst set thyself apart for torments and death. Wherefore, having finished thy great struggles, thou hast received a great inheritance and glory which is nowise passeth away, O valiant athlete, glorious Thalaleus.

Glory ..., Now & ever ..., Theotokion:

After God it is to thy divine protection that I, the lowly one, do flee, O Theotokos, and falling down, I pray: Have mercy, O all-pure one, for my sins have passed over my head, and I fear torments and tremble. O pure Mistress, make supplication to thy Son, that He deliver me therefrom.

Stavrotheotokion: She who in latter days gave birth to Thee, O Christ Who wast begotten of the unoriginate Father, beholding Thee hanging upon the Cross, cried out: "Woe is me, O most beloved Jesus! How is it that Thou Who art glorified as God by the angels art now crucified by iniquitous men? I hymn Thee, O my long-suffering Son!"

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

In the tribunal of suffering, as in a bridal-chamber, did Christ receive thee, O glorious one, illumined with the radiance of the virtues; and He hath glorified thee.

The Master hath given thee to all the faithful as healing, O Thalaleus, and by thy divine supplications thou dost heal the sufferings of our souls.

The torrents of thy blood pour forth the myrrh of healing upon all and drive away the stench of infirmities and sorrows, O Thalaleus.

Theotokion: Possessing thee as an inexhaustible treasury of gifts, O Mistress, we all receive abundant gifts of miracles through thee.

ODE V

Irmos: Enlighten us with Thy commandments, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

The cloud of pain and torments did not cover the radiance of thine endurance; for thou didst shine forth more brightly than the sun, O passion-bearer.

O all-glorious Thalaleus, having grown noetically in the Lebanon of the Faith, thou didst breathe forth all the sweet fragrance of martyrdom.

Arrayed in the armor of suffering, O wise Thalaleus, thou didst ascend to the divine heights of grace, mounting aloft on the air.

Theotokion: Having cleansed my defiled soul of passionate thoughts by thy supplications, O Bride of God, set me before God, purified.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Worshiping the living God, the Creator of all creation, thou didst reject the worship of the earthly, O Thalaleus; wherefore, the Judge of the contest hath glorified thee in sufferings and miracles.

Thou didst put forth offshoots like a fruitful olive-tree, O wise one, stretching forth thy mind to the heights of patience; wherefore, thou hast poured forth the oil of miracles upon the faithful, O martyr Thalaleus.

Noetically providing the lamp of thy soul with the oil of the virtues, O glorious martyr Thalaleus, thou didst light it with the fire of suffering. Wherefore, thou hast attained unto the divine bridal-chamber.

Theotokion: We mortals have become immortal through the divine grace of thy birthgiving; we have been delivered from the primal corruption, O all-pure Theotokos, and have been adorned with the vesture of incorruption.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Shown forth to be a fellow sufferer and warrior with the martyrs, thou wast an excellent warrior of the King of glory, and by the trials and torture didst trample the arrogance of the idolaters underfoot. Wherefore, we hymn thine honored memory, O wise Thalaleus.

Ikos: With songs and laudations let us all now hymn and piously praise the brave servant of the truth of Christ as a steadfast athlete and preacher of the Faith, who hath cast down the wiles of the enemy and denounced all the soul-destroying madness of the idols; for having stood before the all-iniquitous like a lamb in the midst of wolves, he piously proclaimed the law of the Lord; and piously keeping it in oneness of mind, let us hymn the honored memory of the all-wise Thalaleus.

ODE VII

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Having ascended to the heights of Christ's piety, O martyr Thalaleus, thou didst revile the falsehoods of idolatry which drag men down; and thou dost cry out without ceasing: O God of our fathers, blessed art Thou!

Founded firmly upon the rock of the Creator's love and His divine Faith, O martyr Thalaleus, thou wast in nowise shaken by the threefold billows of tortures, and dost hymn Him in thanksgiving as thy Benefactor.

Drawing forth abundant waters of the miracles of the grace of the Spirit, thou dost distribute them in abundance unto all who ask, O Thalaleus, crying: O God of our fathers, blessed art Thou!

Theotokion: That He might draw all to the glory of heaven, O Theotokos, the Creator of all things was well-pleased to be born of thee, and to mingle with us in the flesh, as our beneficent God Who loveth mankind.

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Having put aside the inconstant wisdom of the Greeks who boast in their subtleties, O glorious martyr, thou didst draw down upon thyself an understanding which falleth not and the unshakable discourse of the Master and God of all, crying out to Him unceasingly: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Carried above earthly things by the Spirit, O Thalaleus, beholding the Creator and Deliverer in purity of mind, thou didst endure pangs, suffering with valiant soul, and didst cry out: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Having dyed thy vesture with the blood of martyrdom, thou didst noetically clothe thyself therein as with a royal adornment, and with all the athletes and martyrs thou joinest chorus in the mansions of heaven, crying out unceasingly: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: **L**et the only Immortal One, Who by His word brought all things into being out of nothingness, and received human flesh from thee, O pure one, in His loving-kindness, as God and Benefactor, renew all who chant: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Irmos: **E**very ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

With the flowers of the virtues thou didst adorn the noetic and woven wreath of suffering as with precious stones, O passion-bearer Thalaleus, and didst ornament it with thy beautiful wounds. And arrayed therewith, thou hast entered into the heavenly bridal-chamber.

Thou wast wounded with the noetic arrow of patience, yet in wounding thy body the enemy, the author of evil, grew weak and fell to the ground. But thou, strengthened in spirit, O Thalaleus, wast taken up to the heights of heaven, hymning the Lord Who strengthened thee.

The drops of thy blood have been shown to be healing for the faithful, O Thalaleus, washing away infirmities, pouring forth miracles of healing, extinguishing the burning of evils by the grace of Christ, the Bestower of crowns, and bedewing those who glorify thee in hymns.

The rewards thou hast received for thy sufferings have become known to all mortals, O Thalaleus; for they pour forth gifts which far surpass our hopes, and therewith do thou visit us who piously and faithfully honor thy struggles, petitioning with all our heart.

Theotokion: O pure Mistress, to the all-radiant and divine desire of thy Son and God do thou raise up the understanding of my soul, which tendeth to fall, that ever enkindled and captivated by His love, I may draw nigh unto Him through virtue.

THE 21st DAY OF THE MONTH OF MAY
COMMEMORATION OF HOLY EQUALS OF THE APOSTLES, THE EMPEROR
CONSTANTINE & THE EMPRESS HELENA
AT VESPERS

On "Lord, I have cried ...", 8 stichera: 3 from the Pentecostarion, and 5 of the saints,
in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Thou didst give a most mighty weapon to our emperor: * Thy precious Cross, * whereby he reigned all the earth in righteousness, * shining forth in piety, * and hath been vouchsafed the kingdom of heaven * by Thy loving-kindness. * And with him do we glorify Thy loving dispensation, * O almighty Jesus, * Thou Savior of our souls. (Twice)

Thou didst give to thy pious favorite, * O Thou Who lovest mankind, * the wisdom of Solomon, * the meekness of David and the Orthodoxy of the apostles, * in that Thou art the King of kings * and Lord of lords. * Wherefore, we glorify Thy loving dispensation, * O almighty Jesus, * Thou Savior of our souls. (Twice)

Thou wast the first to subject the royal purple * willingly to Christ, * O ever-memorable emperor, * acknowledging Him as God, * the Benefactor of all Who reigneth over all, * the Victor over every principality, Who transcendeth all dominion. * Wherefore, O thou who lovest Christ, * Jesus Who loveth mankind, * the Savior of our souls, * hath appointed thee as ruler.

Glory ..., the composition of Byzantius, in Tone II:

Receiving from God the highest of rich gifts, O most mighty and all-great Constantine, thou didst prosper well therein; for, having been illumined through baptism with the rays of the all-holy Spirit by the holy hierarch Sylvester, thou wast shown to be invincible among kings, and as a gift didst give to thy Creator thine empire and the pious imperial city. Wherefore, as thou hast boldness, cease thou never to pray to Christ God, that He grant forgiveness of offenses and great mercy unto all who keep thy memory.

Now & ever ..., from the Pentecostarion.

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE THIRD BOOK OF KINGS

Solomon stood up in front of the altar before all the congregation of Israel; and he spread out his hands toward heaven: and he said: "O Lord God of Israel, there is no God like Thee in heaven above and on the earth beneath. If the heaven and the heaven of heavens will not suffice Thee, how much less even this house which I have built to Thy name? Yet, O Lord God of Israel, Thou shalt look upon my petition, to

hear the prayer which Thy servant doth pray to Thee in Thy presence this day, that Thine eyes may be open to this house day and night, even toward the place of which Thou didst say: 'My name shall be there, to hear the prayer which My servant prayeth at this place day and night.' And Thou shalt hearken unto the prayer of Thy servant, and of Thy people Israel, which they shall pray toward this place; and Thou shalt hear in Thy dwelling-place in heaven, and Thou shalt do and be gracious."

A READING FROM THE PROPHECY OF ISAIAH [Is. 61: 10-62: 5]

Let my soul rejoice in the Lord; for He hath clothed me with the robe of salvation, and the garment of joy: He hath put a crown on me as on a bridegroom, and adorned me with ornaments as a bride. And as the earth putting forth her flowers, and as a garden its seed, so shall the Lord, even the Lord, cause righteousness to spring forth, and exultation before all nations. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as light, and My salvation burn as a torch. And the gentiles shall see thy righteousness, and kings thy glory: and one shall call thee by a new name, which the Lord shall name. And thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God. And thou shalt no more be called Forsaken; and thy land shall not more be called Desert: for thou shalt be called My Pleasure, and the land Inhabited: for the Lord hath taken pleasure in thee and thy land shall be inhabited. And as a young man liveth with a virgin, so shall thy sons dwell in thee: and it shall come to pass that as a bridegroom will rejoice over a bride, so will the Lord rejoice over thee.

A READING FROM THE PROPHECY OF ISAIAH [Is. 60: 1-14]

Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. Behold, darkness shall cover the earth, and there shall be gross darkness on the nations: but the Lord shall appear upon thee, and His glory shall be seen upon thee. And kings shall walk in thy light, and nations in thy brightness. Lift up thine eyes round about, and behold thy children gathered: all thy sons have come from afar, and thy daughters shall be borne on men's shoulders. Then shalt thou see, and fear, and be amazed in thine heart; for the wealth of the sea shall come round to thee, and of nations and peoples; and herds of camels shall come to thee, and the camels of Madian and Gephrah shall cover thee: all from Saba shall come bearing gold, and shall bring frankincense, and they shall publish the salvation of the Lord. And all the flocks of Kedar shall be gathered, and the rams of Nabreoth shall come; and acceptable sacrifices shall be offered on My altar, and My house of prayer shall be glorified. Who are these that fly as clouds, and as doves with young ones to Me? The isles have waited for Me, and the ships of Tharsis among the first, to bring thy children from afar, and their silver and their gold with them, and that for the sake of the holy name of the Lord, and because the Holy One of Israel is

glorified. And strangers shall build thy walls, and their kings shall wait upon thee: for by reason of My wrath I smote thee, and by reason of mercy I loved thee. And thy gates shall be opened continually; they shall not be shut day nor night; to bring in to thee the power of the gentiles, and their kings as captives. For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate. And the glory of Lebanon shall come to thee, with the cypress, and pine, and cedar together, to glorify my holy place. And the sons of those who afflicted thee, and of those who provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy One of Israel. Because thou hast become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations. And thou shalt suck the milk of the gentiles, and shalt eat the wealth of kings: and shalt know that I am the Lord Who saveth and delivereth thee, the Holy One of Israel.

At Litia, the sticheron of the temple, and these stichera of the saints:

In Tone I: **A**s is meet, we celebrate thy memory, O Constantine, equal of the apostles, thou foundation and boast of all kings; for, illumined by the rays of the Spirit, thou didst enlighten the whole Church of Christ, gathering together assemblies of the faithful from everywhere in the city of Nicaea, where the audacity of the impious was extinguished and the tongues of the heretics grew weak and foolish, while the crown of the Orthodox was exalted when the Faith was revealed. Hence, thou hast been glorified by thee, O most glorious one, and wast proclaimed to be the father of all kings, being the first to receive thy robe of royal purple from God. Wherefore, we who celebrate thy memory entreat thee with faith: ask thou cleansing of transgressions for our souls.

The composition of Byzantium, in Tone II: **T**hou didst not receive thy name from men, but, like the divine Paul, didst have it from Christ God on high, O all-glorious Constantine. For, beholding the sign of the Cross in the sky, thou wast thereby caught as goodly prey, and therein thou hast been shown to be an invincible victor over enemies visible and invisible. Wherefore, we on earth entreat thee as a fervent advocate, that in thy boldness thou ask for us enlightenment, cleansing and great mercy.

The memory of the pious Constantine hath shone forth today, poured out like myrrh; for, desiring Christ, he spurned the idols, raising up a temple on the earth to Him Who was crucified for our sake; and in the heavens he hath received the crown of hope.

In Tone III: **P**assing through the age of thy youth, like the godly Paul thou didst receive a divine gift from on high, and with the full armor of the Cross didst set at nought the warfare of the cruel adversary. O apostle Constantine, thou boast of kings, pray thou to the Lord in our behalf, that our souls be saved.

In Tone IV: Praise is sung to God by lips of clay on the day of thy divine memorial, O most lauded Constantine; for thou wast shown to be a most excellent warrior of the word of faith, reviling the carven faces of the idols. And now thou hast found rest in the effulgence of the Trinity, illumining our thoughts by thine entreaties.

Glory ..., in Tone V:

Adorned by thy might, O emperor, the Church mystically rejoiceth today, and honoreth thy most precious memory as is meet with all praise, crying aloud: Rejoice, O thou who didst emulate Paul, taking up the Cross of Christ and crushing the snares of the adversary! Rejoice, O most excellent among emperors, equal in honor to the apostles! Rejoice, thou confirmation of the faithful and mighty bulwark of kings! O blessed Constantine, thou adornment of kings, cease thou never to pray to the Lord in our behalf, in that thou hast boldness.

Now & ever ..., from the Pentecostarion, or Theotokion.

At the Aposticha, these stichera, in Tone II:

Spec. Mel.: "When from the Tree ...":

O Constantine, thou wast the first emperor among Christians to receive thy scepter from God; for the sign of salvation, which was hidden in the earth, was revealed to thee, whereby thou didst subdue all nations beneath the feet of the Romans, in that thou didst have the life-creating Cross as thine invincible weapon, O blessed one, whereby thou wast brought to our God.

Stichos: I have raised up one chosen out of My people; I have found David My servant.

Truly blessed and hallowed is the womb which bore thee, O peace-loving emperor, divinely crowned Constantine, thou joy of Christians, glory of the Romans, wealth and champion of orphans and widows, protection of the lowly, correction of those who are in confusion and sorrow, and true deliverance of captives.

Stichos: Wherefore God, thy God, hath anointed Thee with the oil of gladness.

Wounded by desire and love for Christ, the mother of the all-sweet offspring arrived with haste in holy Sion, at the holy place wherein our Savior was voluntarily crucified for our salvation; and there, taking up the Cross, she cried out, rejoicing: "Glory to Him Who hath given me that for which I hoped!"

Glory ..., in Tone VIII:

The all-radiant light, the royal and never-waning star, passing from unbelief to faith in the Godhead, was led to sanctify his people and city; and, beholding the image of the Cross in the sky, he heard a voice therefrom say: "By this conquer thine enemies!" Wherefore, receiving the understanding of the Spirit as a renowned priest and king, with oil thou hast established the Church of God, O father, thou glory of Orthodox kings, whose shrine poureth forth healing. O Constantine, equal of the apostles, pray thou for our souls.

Now & ever ..., from the Pentecostarion.

Troparion, in Tone VIII:

Beholding the image of Thy Cross in the sky, and like Paul receiving a call not from men, Thine apostle among kings placed the imperial city in Thy hands, O Lord. Do Thou save it ever in peace, through the supplications of the Theotokos, O Thou Who alone lovest mankind.

Glory ..., Now & ever ..., Troparion from the Pentecostarion.

AT MATINS

At "God, is the Lord ... ", the troparion from the Pentecostarion, twice;
Glory ..., that of the saints, in Tone VIII:

Beholding the image of Thy Cross in the sky, and like Paul receiving a call not from men, Thine apostle among kings placed the imperial city in Thy hands, O Lord. Do Thou save it ever in peace, through the supplications of the Theotokos, O Thou Who alone lovest mankind.

Now & ever ..., that from the Pentecostarion, once.

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

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

Thou wast the image of a new David, receiving the horn of royal anointing over thy head; for with the oil of the Spirit hath the transcendent Word and Lord anointed thee, O glorious one. Wherefore, thou hast also received a royal scepter, O all-wise one, asking great mercy for us. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:

Thou wast the divine tabernacle of the Word, O only all-pure Virgin Mother, who hast surpassed the angels in purity. With the divine waters of thy supplications cleanse me, who am become dust, defiled by carnal transgressions, O pure one, granting me great mercy.

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

Spec. Mel.: "The angelic hosts ...":

The Creator of the sun and creation, Who was wounded on the Cross, with the stars of heaven drew thee to Him like a radiant star, and invested thee as the first with royal dominion. Wherefore, we praise thee, O Constantine, thou most pious emperor, with thy divinely wise mother Helena. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:

Gideon prefigured thy conceiving, and David told of thy birthgiving, O Theotokos; for like the rain upon the fleece did the Word descend upon the womb, and without seed, O thou who art full of grace, didst thou put forth Christ our God, the salvation of the world, like holy ground.

Polyeleos, and this magnification: We magnify you, right faithful sovereigns Constantine and Helena, equals of the apostles, and we honor the holy memory of you who enlightened the whole world with holy baptism.

Selected Psalm verses:

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

B: The heavens shall confess Thy wonders, O Lord.

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

After the Polyeleos, this Sedalion, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

Thy harmonious memorial, made manifest unto us, illumineth the ends of the earth with the light of divine knowledge, O divinely inspired Constantine; for thou hast been shown to be one pious among kings, having kept the laws of the King of heaven. Wherefore, by thy supplications deliver us from temptations. (Twice)

Glory ..., Now & ever ..., Theotokion-

By thy divine birthgiving, O pure one, thou hast renewed the mortal essence of those born on earth, which hath become corrupt in the passions, and hast raised all up from death to the life of incorruption. Wherefore, we all bless thee as is meet, as thou didst foretell, O all-glorious one.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: I have raised up one chosen out of My people; I have found David My servant.

Stichos: Wherefore God, thy God, hath anointed Thee with the oil of gladness.

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. JOHN §36 [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 that 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.

After Psalm 50:

Glory ..., Through the supplications of the divinely crowned sovereigns, O Merciful One, blot out the multitude of mine iniquities.

Now & ever ...: Through the supplications of the Theotokos,

Then: Have mercy on me, O God ...,

And this sticheron, in Tone II:

The memory of the pious Constantine hath shone forth today, poured out like myrrh; for, desiring Christ, he spurned the idols, raising up a temple on the earth to Him Who was crucified for our sake; and in the heavens he hath received the crown of hope.

Canon from the Pentecostarion, with 6 troparia, including the Irmos; and that of the saints, with 8 troparia.

Canon of the saints, 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!

O Thou Who alone art King of heaven, through the entreaties of Thy favorites, free Thou my lowly soul from sin, which now reigneth within me.

As one who loved the kingdom on high, O blessed Constantine, believing with a pure mind, thou didst worship the King and Master of all.

Illumined with divine light, O divinely wise Helena, thou didst truly forsake the darkness of ignorance and didst most sincerely enslave thyself to the King of the ages.

Theotokion: **O** Mistress, thou portal of the divine East, open unto me the door of repentance, and by thine intercession deliver me from the gates of deadly sin.

ODE III

Irmos: **O** Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, **O** summit of desire, confirmation of the faithful, Who alone lovest mankind.

Thou didst strive to receive heavenly rewards; wherefore, O divinely wise father, thou didst follow Him Who called thee, didst forsake the darkness of the falsehood bequeathed to thee, and becamest a luminary through the divine Spirit.

Having cleaved unto Christ and set all thy hope on Him, O most honored one, thou didst attain unto His sacred places, wherein the All-good One, having become incarnate, endured His all-pure sufferings.

Burning with divine desire, O divinely blessed one, thou didst uncover the precious Cross, the weapon of salvation, the insuperable victory, the hope of Christians, which had been hidden in malice.

Theotokion: **H**aving fallen away from my sacred citizenship, O all-pure one, I have become like unto the beasts and am wholly condemned. O thou who gavest birth to the Judge, deliver and save me from all condemnation.

Kontakion & Ikos from the Pentecostarion.

Sedalion of the saints, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having stretched forth thy senses toward heaven and acquired the beauty of the stars, thou wast taught by them the mysteries of the Lord of all; and the weapon of the Cross shone forth in their midst, signifying that in which thou shouldst conquer and achieve dominion. Wherefore, opening the eyes of thy soul, thou didst read the writing and learn the image. O most honored Constantine, entreat Christ God, that He grant remission of offenses unto those who celebrate thy holy memory with love.
(Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:

Having conceived the Wisdom and Word in thy womb without being consumed, O Mother of God, thou gavest birth for the world to Him Who sustaineth the world, and didst bear in thine arms Him Who upholdeth all things, the Nurturer and Fashioner of creation. Wherefore, I entreat thee, O most holy Virgin, and glorify thee with faith, that I may be delivered from transgressions; and on the day of judgment, when I stand before the face of my Creator, grant me thine aid, O pure Virgin Mistress: for thou canst do all things whatsoever thou desirest, O most hymned one.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Christ the Lord pursued thee from heaven, as He had Paul of old, O Constantine, teaching thee to worship Him as the only King.

With an all-radiant sign of stars, O blessed one, did Christ the Sun illumine thee, showing thee to be a luminary for the benighted.

O blessed one, thou wast God-loving in nature and right wondrous in thy divine works; wherefore, we glorify thee with faith.

Theotokion: O Ever-virgin who gavest birth to the Sun of righteousness, illumine my soul, which hath been darkened by offenses.

ODE V

Irmos: Waking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

Having risen at dawn unto the never-waning Sun and Master, O divinely wise emperor, thou wast filled with light.

Wearing love and perfect loving-kindness like a robe of royal purple, thou hast now made thine abode in the kingdom on high.

O Helena, thou hast joined the choirs of the incorporeal ones, having pleased God by thy virtuous works.

Theotokion: Cleanse thou my soul, which hath been defiled by carnal pleasures through the treachery of the serpent, O Virgin.

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!

All-gloriously didst thou assemble the divine choir of the God-bearing fathers, O Constantine, and through them didst make steadfast the storm-tossed hearts of all, that they might glorify the Word as equal in honor and equally enthroned with the One Who begat Him.

Having believed on the living Lord Who imparteth existence unto all, O Helena, thou didst spurn the abominable worship of vain idols and didst joyously receive the kingdom of heaven.

Guided by Thy hand, O Word, through Thee the sovereigns thrust aside the most profound darkness of ignorance and the tempest of cruel godlessness, and arrived, rejoicing, at the calm havens of piety.

Theotokion: **H**eal thou my heart, which hath grown incurably sick and hath been grievously wounded by the sting of the evil one, O Maiden, and by thine entreaties vouchsafe thy healing unto me, and save me who trust in thee, O all-pure one.

Kontakion of the saints, in Tone III: Spec. Mel.: "Today the Virgin ...":

Today Constantine and his mother Helena reveal the Cross, the most precious Tree, which putteth to shame all the Jews and is the weapon of faithful kings against the adversary. For our sake hath the great standard appeared, terrible in battle.

Ikos: **L**et us honor Constantine, and Helena his mother; for, hearing the words of David, they recognized the three parts of the Cross in the cedar, the pine and the cypress, whereby the suffering of the Savior was accomplished. And they set it before all the Jews, that they might be prepared to display before the people the great justification, hidden because of their hatred and jealousy; and, having found it, they have showed it forth. Wherefore, they have been revealed to all as victors, bearing the invincible trophy, the great standard, terrible in battle.

ODE VII

Irmos: **I**n the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: **Blessed art Thou, O Lord God, forever!**

Keeping Thy precepts, Constantine submitted to Thy law. Wherefore, he hath cast down hordes of the iniquitous, crying out to Thee: **Blessed art Thou, O Lord God!**

The Tree which hath drawn all from the pit of destruction, O right wondrous one, and which was buried out of malice, thou didst disclose unto us, burying the most pernicious demons forever.

By godly works thou didst make thy heart a temple of God, O Helena, and didst likewise build sacred churches for Him, where for our sake He endured His all-pure sufferings for our sake.

Theotokion: **C**ommitting sins by my will, and enslaved by unseemly habits, I flee now to thy wonted loving-kindness. O all-holy Mistress, save me who am in despair!

ODE VIII

Irmos: **M**adly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: **Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

Arrayed in loving-kindness as in a robe and in goodly meekness as in cloak, O glorious one, thou wast adorned with a mind perfect in the virtues as with a crown; and having been translated from earth to the kingdom on high, thou criest: Ye priests, bless; ye people, exalt Christ supremely forever!

Beholding thee rejoicing with thy divinely wise son, in the kingdom of God, O glorious Helena, we magnify Christ Who hath shown forth to us your honored festival, which more brightly than the rays of the sun doth illumine us who chant with faith: Ye people, exalt Christ supremely forever!

Wondrous is thy desire and godly thy character, O glorious Helena, thou boast of women! For having attained unto the places where the precious sufferings took place, thou didst adorn them with all-beauteous temples of the Master of all, crying: Ye people, exalt Christ supremely forever!

Theotokion: O Theotokos, enlighten the eyes of my soul, which have been blinded by many crimes; grant peace to my mind and heart, which have been vexed by multifarious pleasures, I pray, and save me who cry: Ye priests, bless; ye people, exalt the pure one supremely for all ages!

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

The tomb wherein thy sacred and precious body doth lie, O Constantine, doth ever pour forth the radiance of divine healings upon those whoever approach it in purity, driving away the darkness of divers passions and illumining those who praise thee with never-waning light.

Having finished thy life in holiness, thou hast now made thine abode with the saints, full of sanctity and enlightenment. Wherefore, thou dost ever pour forth rivers of healings, dost burn up our sufferings, and givest drink to our souls, O blessed Helena.

O all-unoriginate and immortal King, Thou hast vouchsafed Thy heavenly kingdom to the holy Helena and the great Constantine, whom of old thou didst grant to reign piously on earth, and who loved Thee in purity, O Lord. By their supplications have pity on us all.

Theotokion: Having conceived, thou gavest birth to the King and Creator of all, O Virgin. And, lo! as a Queen thou standest forth now at His right hand. Wherefore, I beseech thee: at the hour of judgment deliver me from standing on the left side, and number me with the sheep on the right.

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

Ye have truly been shown to be luminaries who have enlightened the whole world with the faith of piety, O divinely crowned Constantine and glorious Helena; and with hymns we glorify Christ Who hath magnified you and is wondrous in His saints.

Glory ..., Another Exapostilarion: Spec. Mel.: "As the disciples ...":

The great Constantine and his mother did not receive royal dominion from men, but through divine grace. Illumined by heaven, he beheld the divine trophy of the Cross, and having vanquished the enemy therewith, he abolished the falsehood of idolatry and strengthened the Orthodox Faith in peace.

Now & ever ..., Exapostilarion from the Pentecostarion.

On the Praises, 6 stichera: 3 from the Pentecostarion & 3 of the saints, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

Rejoice, O all-wise Constantine, * wellspring of Orthodoxy, * ever irrigating the whole world * with sweet waters! * Rejoice, O root * from whence the fruit sprang forth * which feedeth the Church of Christ! * Rejoice, O all-glorious one, thou boast of the ends of the earth, * first among Christian emperors! * Rejoice, O joy of the faithful!

He Who ruleth over creation, * perceiving the submissiveness of thy heart, * rationally pursued thee * who wast held fast in irrationality, O all-wise one; * and, having illumined thy thoughts * with the understandings of piety, * He showed thee forth to the world * as a radiant sun * emitting beams of divine works, O all-glorious one.

Having received the teachings of the Lord * like choice earth, * O most lauded one, * thou didst produce the goodly fruit * of virtuous deeds, * nourishing our thoughts * by the emulation of thy citizenship, O all-wise Helena. * Wherefore, observing thy memorial today, * we celebrate with joy.

O Christ, with the oil of gladness * Thou hast all-gloriously anointed * Thine heirs, Constantine and Helena, * who hated falsehood * and desired Thy beauty; * and Thou hast vouchsafed unto them * Thy heavenly kingdom, O Word, * for they were the first to reign in piety on the earth * at Thy behest.

Glory ..., the composition of Methodius the Patriarch, in Tone VIII:

God, the King of kings, Who adorneth the worthy with rich gifts, Himself pursued thee from heaven, as He had the all-glorious Paul, O Constantine. But thee He pursued with the sign of the Cross, saying: "By this vanquish thine enemies!" And having sought Him with thy divinely wise mother, and found Him as thou didst desire, thou didst mightily put them to flight. With her, therefore, entreat thou Him Who alone loveth mankind, in behalf of Orthodox kings, the Christ-loving armies, and all who celebrate thy memory with faith, that they may be delivered from all wrath.

Now & ever ..., from the Pentecostarion.
Great Doxology. Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the appointed ode of the canon from the Pentecostarion, and 4 from Ode VI of the canon of the saints.

All-gloriously didst thou assemble the divine choir of the God-bearing fathers, O Constantine, and through them didst make steadfast the storm-tossed hearts of all, that they might glorify the Word as equal in honor and equally enthroned with the One Who begat Him.

Having believed on the living Lord Who imparteth existence unto all, O Helena, thou didst spurn the abominable worship of vain idols and didst joyously receive the kingdom of heaven.

Guided by Thy hand, O Word, through Thee the sovereigns thrust aside the most profound darkness of ignorance and the tempest of cruel godlessness, and arrived, rejoicing, at the calm havens of piety.

Theotokion: Heal thou my heart, which hath grown incurably sick and hath been grievously wounded by the sting of the evil one, O Maiden, and by thine entreaties vouchsafe thy healing unto me, and save me who trust in thee, O all-pure one.

Troparion, in Tone VIII:

Beholding the image of Thy Cross in the sky, and like Paul receiving a call not from men, Thine apostle among kings placed the imperial city in Thy hands, O Lord. Do Thou save it ever in peace, through the supplications of the Theotokos, O Thou Who alone lovest mankind.

Kontakion of the saints, in Tone III:

Today Constantine and his mother Helena reveal the Cross, the most precious Tree, which putteth to shame all the Jews and is the weapon of faithful kings against the adversary. For our sake hath the great standard appeared, terrible in battle.

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

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

THE EPISTLE TO THE GALATIANS §200 [1:11-19]

Brethren: I made known to you, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not

with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother.

But if this feast falls within the fifty days of Pentecost, we read from:

THE ACTS OF THE APOSTLES, §49 [ACTS 26: 1-5, 12-20]

In those days, Agrippa said unto Paul: Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; Which knew me from the beginning, if they would justify, that after the most strict sect of our religion I lived a Pharisee. Whereupon as I went to Damascus with authority and commission from the chief priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

Alleluia, in Tone I: I have raised up one chosen out of My people; I have found David My servant.

Stichos: O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly.

GOSPEL ACCORDING TO JOHN, §35, [10: 1-9]

The Lord said to the Jews that came to Him: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of

the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and go in and out, and find pasture.

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

THE 22nd DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY MARTYR BASILISCUS
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Reigning like a king, thou didst receive * the kingdom which abideth forever, * O glorious Basiliscus, * and thou standest before the King of hosts, * rejoicing with all the armies of the angels. * And with them, O blessed one, * thou dost unceasingly chant divine hymnody, * radiantly illumined * by splendors and divine communion.

When, rejoicing, thou didst walk * the path of martyrdom, O all-praised one, * they pierced thy feet with nails, * binding them fast; * and therewith thou didst trample upon the head of the enemy * and didst utterly crush it, O glorious one, * and thou didst mightily tread * the paths of heaven, * showing thyself to the Master as a victor.

Thy supplication first caused * a barren tree to put forth fruit, * and a spring put forth living water; * by the fountain of thy blood the earth was sanctified, * and the air was hallowed by the passage of thy soul, O thou who art most rich. * Wherefore, with faith, O Basiliscus, * we celebrate thy holy and most festive day, * whereon thou didst struggle lawfully.

But if Alleluia is to be chanted instead of "God is the Lord ..." at matins, before the foregoing stichera of the martyr we chant the following stichera of the Theotokos, in the same tone & melody:

O all-holy Bride of God, * deliver my lowly soul * from condemnation and grievous transgressions, * and by thy supplications rescue me from death * and grant that on the day of trial * I may receive the justification * which the assemblies of the saints have received; * and show me forth as cleansed before the end * by repentance and outpourings of tears.

With the showers of the all-holy Spirit, O all-pure one, * bedew thou my mind, * O thou who gavest birth to Christ, * the Drop Who by His compassions * hath utterly washed away the countless iniquities of men; * and dry up the well-spring of my passions, * and ever vouchsafe unto me * a torrent of living sustenance * by thy supplications.

O Virgin who gavest birth to God my Savior, * by thy supplications grant unto me * the excellent and saving cure of repentance, * torrents of tears, * the thought of the dread and awesome hour * and the inexorable judgment, * that I may escape terrifying torment * and may receive divine grace.

Glory ..., Now & ever ..., Theotokion:

Ten thousands of times have I promised * to repent of mine offenses, O all-pure one, * yet the cherished habit of mine evils will not depart from me; * wherefore, I cry unto thee * and fall down, praying: * O Mistress, rescue me from such tyranny, * guiding me to things that are higher, * which are nigh unto salvation.

Stavrotheotokion: **W**hen she beheld Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who gave Thee birth lamented * and exclaimed to Thee maternally: * "O my Son most desired! * How is it that Thou hast been suspended upon the tree of the Cross, O Long-suffering One? * How have Thy hands and feet * been pierced with nails by the iniquitous, O Word? * How hast Thou shed Thy blood, O Master?"

AT MATINS

Canon of the martyr, the acrostic whereof is: "I Joseph, praise Basiliscus the all-great one", in Tone VIII:

ODE I

Irmos: O ye people, let us send up a hymn unto our wondrous God, Who freed Israel from bondage, singing and crying out a hymn of victory unto Thee Who alone art Master.

In the kingdom of heaven, O much suffering martyr, entreat Christ the King, that He save those who piously praise this thy splendid festival, that they may come to share in it with thee.

Justly didst thou hold the flesh in contempt, as that which would become corrupt, and wholly strengthened by the love of Christ, O thou who art all rich, thou didst endure tortures, denouncing the falsehood of idolatry in thy manliness.

O Basiliscus, Illumined by the enlightenment of the all-holy Spirit, thou didst pass through the night of ignorance, and through the radiance of sufferings wast shown to be like the sun, splendidly illumining all creation.

Theotokion: Seeing thee with his mind O Maiden, Gideon foretold that thine all-pure womb would be like a fleece, receiving Him who is the Dew of heaven and Who drying up the sea of ungodliness, givest drink to those who yearn for understanding.

ODE III

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

Extinguishing the conflagration of idolatry with the blood of martyrdom O martyr, thou dost now rejoice and delight in the torrent of true sustenance.

Parting from thee, the martyr of the Trinity, the two chosen athletes, departed unto Christ.

Having departed from thy body, thou didst await those who suffered with thee, confessing Christ the Lord, the King of all, O much suffering Basiliscus.

Theotokion: Purest of all O maiden, let me ever have thee guiding me toward the virtues and leading me to the ways of repentance.

Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

Rejoicing, thou standest now before the one King, sacredly arrayed in a splendid diadem and in vesture empurpled by thy blood, and deified by pure communion. Wherefore, celebrating thy most holy memory today, we hymn thee.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:

O all-holy Virgin, thou hope of Christians, with the hosts on high do thou unceasingly entreat God Who was born of thee in manner past understanding and recounting, that He grant remission of all our sins and correction of life unto all who ever glorify thee with faith and love.

Stavrotheotokion: The unblemished ewe-lamb, beholding the Lamb and Shepherd hanging, dead, upon the Tree, exclaimed, weeping and crying out maternally: "How can I fear Thy condescension which is past recounting, O my Son, and Thy voluntary sufferings, O all-good God?"

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works and have glorified Thy divinity.

Rising to work the soil of thy soul as with a plough, O martyr, thou didst produce the grain of suffering an hundredfold, storing it up in the granaries of God.

A sacred voice from on high didst thou hear, O all-blessed one, announcing to thee the end of thy suffering and enrolling thee in the choirs of the martyrs.

In showing steadfast opposition, O glorious one thou didst endure to be fettered with chains, loosing every bond of falsehood.

Strangling Satan with the cords of thy divine pangs, O passion-bearer, thou hast been adorned with the crown of victory, O martyr Basiliscus.

Theotokion: Even He Who is consubstantial with the Father deigned to become incarnate of thy blood, as He was well pleased, O most immaculate one, showing Himself to be like unto men in all things.

ODE V

Irmos: Waking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

Bound by the power of the Spirit to suffer lawfully, O divinely wise martyr, thou didst put the iniquitous to shame.

As one who hast boldly trodden the path of martyrdom, O glorious one, thou didst shatter the darts of the enemy.

Speared by nails, driven through thy feet O divinely wise one, thou didst utterly crush the head of the adverse foe.

Theotokion: In truth O Theotokos, thou didst give birth to the incomprehensible and unapproachable God, in the guise of the flesh.

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!

Lifted up and bound to a dry tree, thou didst preach Him Who had been likewise lifted up upon the Tree; and by the sweet sprinkling of thy supplications thou didst show it forth as well watered, and richly adorned with leaves, unto the confirmation of the pious and the glory of thy pangs, O Basiliscus.

Iniquitous and lawless ones unjustly bound thee who had been freed from the carnal passions, and with nails of iron they pierced thee and forced thee to make a long march, thereby sanctifying the ground upon which thou traversed with thy blood, O much suffering martyr.

Standing with thy hands bound, thou didst lift up the eyes of thy heart to God, and didst entreat Him to cause a spring of living water to pour forth for thy most glorious memory and the healing of men's souls, O blessed one.

Theotokion: **C**ome thou and heal my broken and wretched soul of its habitual passions, O Virgin, for thou ineffably gavest birth to the Physician of souls and bodies. Save me who set my hope on thee, O most immaculate one.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

Thou wast shown to be mighty and manly in suffering and all-wondrous in miracles, and, manifestly bearing forth the name of Christ, thou didst put the tyrant to shame. Wherefore, we honor thee, O most honored Basiliscus, ever crying: Rejoice, O splendid adornment of martyrs!

ODE VII

Irmos: **In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!**

Unto all wast thou shown to be an adornment of the martyrs, O all-blessed one, and now dwelling in the all-splendid habitations, do thou by thy supplications drive the stormy winds of the world far from us who honor thee with love.

Shown to be the habitation of the Trinity, O wise one, thou didst cast down the temples of the idols and chant unto the Master: Blessed art Thou, O Lord God, forever!

The Master bestowed honor upon thee when thou didst suffer mightily, setting at nought the machinations of the enemy and singing melodiously: Blessed art Thou, O Lord God, forever!

He who wast shown to be a second firmament, Basiliscus, acquired martyrdom, and like the sun shone in sacred radiance, and in the fullness of his miracles, radiated like the stars, adorning the heavens unto the ages.

Theotokion: **E**ver beholding the Virgin of whom the great Isaiah, through the divine Spirit, said would conceive God in her womb and give birth to Him, we chant unto Him: Blessed art Thou, O Lord God!

ODE VIII

Irmos: **Becoming vanquishers of the tyrant and the flame by Thy grace, taking exceeding care to keep Thy commandments, the children cried out: Bless the Lord, all ye works of the Lord!**

As thou wast shown to be a victor over tyrants and the spirits of evil, O glorious one, thou dost now unceasingly chant unto Him Who strengthened thee: Bless the Lord, all ye works, and exalt Him supremely forever!

Lo! Thou didst die unto the world, steadfastly following the Master Who hath breathed life into the dead, O glorious martyr Basiliscus, and thou chantest: Bless the Lord, all ye works, and exalt Him supremely forever!

Lo! Enduring the torturing of thy body with steadfastness of soul, O divinely wise one, thou joinest chorus with the divine and incorporeal angels, offering praise to God and crying aloud: Hymn the Lord, all ye works, and exalt Him supremely forever!

Theotokion: **G**od hath revealed thee to be more spacious than the heavens, O all-holy Maiden, having contained within thy womb Him Who delivereth from the constraint of the evil one all who chant: Bless the Lord, all ye works, and exalt Him supremely forever!

ODE IX

Irmos: **E**very ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

Raising the sail of the Cross, thou didst traverse the stormy seas of martyrdom, and thereby reach the calm haven of the kingdom, and like a goodly merchant, thou didst deliver the freight of thy piety unto Christ our God, the King of all.

Even as of old Elijah the Tishbite called down fire from heaven, so didst thou O blessed one, call down flame by thy supplications, and thereby utterly consume the false fame of idols and burn the temples of demons, whereby God the Creator hath been magnified.

As thou didst depart thy body through beheading by the sword, the wise hosts received thy godly spirit which had vanquished the cruel evil spirit by grace, O thou who art most rich; and now thou dwellest as a victor of the kingdom in the highest, O Basiliscus.

The earth was sanctified by thy burial and heaven by thy soul, O divinely inspired one; for, arrayed in a splendid robe dyed purple in thy blood, thou reignest forever with Christ our God, being ever mindful of those who commemorate thee.

Theotokion: **O**ne God by nature, Thou didst endure to be clothed in man, willingly making Thine abode in the womb of the immaculate one, O Thou Who lovest mankind. Wherefore, knowing that Thou hast volitions corresponding to Thy two natures, we magnify thee, blessing Thy Mother with faith.

THE 23rd DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR VENERABLE FATHER MICHAEL THE CONFESSOR,
BISHOP OF SYNADA
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 from the Pentecostarion; and 3 for the saint,
in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O blessed and divinely inspired father Michael, * as is meet, thou hast been vouchsafed to behold * the Well-spring of blessings, * the Fulfillment of the desire for the uttermost desires, * the true Blessedness * which all nature truly desireth. * O thy beauteous comeliness, O glorious one! * Rejoicing therein, thou standest now before Christ * as a radiant hierarch.

Arrayed in priestly vesture, O God-pleasing father Michael, * thou didst hasten to the tribunal of the tyrant * and didst offer thyself to Christ; * and, adorned with twofold crowns, O blessed one, * thou didst look upon the ranks of the hierarchy. * O thine ineffable gladness, O all-wise one, * in which thou wast truly counted worthy * to share, O divinely blessed one.

Bedewed from on high, * O divinely wise father Michael, * thou didst divinely quench the fire of temptations * and didst pass through it unharmed; * and, rejoicing, O blessed hieromartyr, * thou wast splendidly added to the holy hierarchs who were before thee. * O thine ineffable and radiant habitation * wherein Christ hath now caused thee to dwell * as an honored hierarch!

But if this day fall during the Apostles' Fast and Alleluia is sung instead of "God is the Lord ...", we chant the following stichera to the Theotokos first, in the same tone & melody:

Rejoice, thou enlightenment of men's souls, * forgiveness of the sinful, * correction of the neglectful! * Rejoice, O consolation and joy, * helper of the sorrowful! * Rejoice, O good one, * thou healing of ailing souls! * Rejoice, mediatrix and reconciliation before God, * O pure one who art holier than all the seraphim!

Having received flesh through thy blood, O pure one, * the pre-eternal God * hath shown thee to be an intercessor for men. * Wherefore, deliver thy servants * from every misfortune and evil circumstance * and from the snares of the wicked enemy, * and vouchsafe that all the elect * who glorify and do thee homage * may partake of radiant light.

Save me, O all-pure Mistress, * who ineffably gavest birth to Christ the Savior; * for thee have I acquired as my sole intercessor, * an insuperable rampart, * my protection and joy, * the divine consolation of my soul. * Wherefore, deliver me from the worm which sleepeth not * and from everlasting fire, * O Mother of Christ God.

Glory ..., Now & ever ..., Doxasticon from the Pentecostarion, or this Theotokion:

That I may magnify thee * with joyful voice, O pure one, * and glorify the depth of thy love for mankind, * save me from misfortunes * and rescue me from the soul-destroying darts * of the invisible and most wicked foe; * for I set thee against him * as a firm and invincible weapon, * O divine Bride, Mother of Christ God.

Stavrotheotokion: Seeing Thee * nailed to the Cross, O Jesus, * and accepting suffering willingly, * the Virgin, Thy Mother, * cried out, O Master: * "Woe is me, O my sweet Child! How is it that thou dost unjustly endure wounding, * O Physician Who hast healed the infirmity of man * and delivered all from corruption in Thy lovingkindness?"

AT MATINS

Canon of the saint, in Tone II:

ODE I

Irmos: Once, the power of the Almighty overwhelmed the whole army of Pharaoh in the deep, and the incarnate Word destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified!

Thou wast a holy hierarch of God, O wondrous father Michael, shining with the ineffable light of abstinence and bearing royal sanctity; and thou didst shepherd the Church of Christ, O all-blessed one.

Holding forth with thy radiant mouth, thou didst piously transmit the doctrines of theology to all, O Michael who art most rich; and, denouncing the blasphemies of heresies, thou wast a champion of piety, O all-blessed one.

As a vessel of divine gifts, O blessed and most lauded Michael, thou didst most manifestly give of them to all the faithful, having acquired a godly life and been vested with righteousness as with a robe.

Thou didst continue to venerate with honor the sacred image of Christ and the Mother of God, O most sacred Michael, and didst cast down the blasphemous speech of the heretics, vanquishing them with thy words and sufferings.

Theotokion: The all-glorious Lord, the Sun shining forth upon us from thy womb, O pure and all-pure one, illumined all with His divine splendors, driving away all the gloomy darkness of the demons; for gloriously hath He been glorified.

ODE III

Irmos: Having established me upon the rock of faith, thou hast enlarged my mouth against mine enemies; for my spirit hath rejoiced to sing: There is none as holy as our God, and none more righteous than Thee, O Lord!

Through transitory things thou didst earn things which are lasting and abide forever, O divinely eloquent one; for thou didst live a different life, crying: There is none as holy as our God, and none more righteous than Thee, O Lord!

Divine grace was poured forth in thy lips, enlarging thy mouth, and thou didst receive gifts of wisdom, and didst cry: There is none as holy as our God, and none more righteous than Thee, O Lord!

Thou didst subdue the passions through abstinence, didst illumine thy mind with divine vision, and wast spiritually active, crying: There is none as holy as our God, and none more righteous than Thee, O Lord!

Theotokion: We hymn the all-pure Theotokos Mary as the mediatrix who made manifest our salvation. O ye who are divinely wise, let us chant: There is none as immaculate as thee, O most immaculate one, and none more pure than thee, O Mistress!

Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

Having sanctified thyself with a perfect life, thou wast shown a priest of God Most High, and, strengthened by Him, thou didst shut the mouths of the heretics which were opened against the icon of Christ; and, persecuted, O father, thou didst finish thy course.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:

O pure Virgin Theotokos who knewest not wedlock, thou only intercessor and protection of the faithful: from misfortunes, tribulations and evil circumstances deliver all who place their trust in thee, O Maiden, and by thy divine supplications save thou our souls.

Stavrotheotokion: **T**he most immaculate Mother, seeing Thee stretched out, dead, upon the Cross, O Christ, cried aloud: "O my Son Who art equally unoriginate with the Father and the Spirit, what is this ineffable dispensation whereby thou hast saved the creation of Thine own hands, O Compassionate One?"

ODE IV

Irmos: **T**hou earnest forth from the Virgin, not as a mediator or an angel, but Thyself, incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to Thee: **Glory to Thy power, O Lord!**

Desiring crowns of glory, thou didst leave off pleasing the flesh, O most excellent initiate of the sacred mysteries; and thou didst offer thy whole life to God as a sacrifice of sweet savor.

Limping away from the main path, the iconoclasts fell into the pit of heresy, and are now shown to be aliens; but thou, O all-blessed one, by venerating the image of Christ, didst denounce them.

Thou hast richly received the reward for thy sufferings, O most honored and all-blessed Michael, dwelling now with the heavenly hosts and dancing with the angels.

Thy tongue was shown to be a pen of the Spirit, O all-glorious Michael, being instructed to record the dispensation in the flesh of the Almighty Word, O thou who art most praised.

Resplendent in the sacred and honorable vesture of thy priesthood, and adorned with confession, thou wast a sight for angels and men, O most honored one.

Theotokion: **S**et my life aright, O Theotokos, directing it by the precepts of the Word Who was incarnate of thee; and guide it toward the light, O Virgin Mother, Mary Bride of God.

ODE V

Irmos: **U**nto Thee do I rise early, O King of the peace, Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of those who despair. **I**lluminate me with Thy radiance, for I know none other God than Thee.

From thy youth didst thou offer thyself to the Word, O thou who hast been shown to be sacred; for as a divine offering thou wast adorned with active vision, and, having gathered in the fruit of wisdom, thou didst become a shepherd, O right pleasing Michael.

The Word of God dwelt abundantly within thee, O divinely wise and blessed one, and poured forth rivers of doctrines, drinking whereof we are gladdened, manifestly having thee as a merciful mediator between us and Christ Who fashioned us.

Perceiving thy radiance, O thou who art revealed by God, He Who hath adorned all things with divine power adorned thee with the myrrh of mystic sanctity; for thou wast shown to be a most wise priest of God.

Theotokion: **H**e Who shone forth pre-eternally from the Father, yet deigned to become like unto us in all things, made His abode within thee, O most immaculate Mother of God, and was born of thee, being both man and God omnipotent.

ODE VI

Irmos: **Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy loving-kindness: Lead me up from corruption, O God!**

Arrayed in the salvific garment of divine gladness, O all-praised one, thou didst receive from God the crown of confession as is meet.

Having endured bitter imprisonment, O wise one, thou didst attain unto the broad expanse of paradise, where thou dost join chorus with the martyrs, O divine wise one who art most rich.

As a disciple of Christ God, O blessed and divine inspired one, thou didst emulate His sufferings, valiantly accepting tribulations for the sake of His Church.

Theotokion: **A**ll the prophets, having learned noetically of thine ineffable birthgiving, O all-pure one, disposed themselves spiritually, foretelling unto all the things of the future.

Kontakion of the saint, in Tone VIII: Spec. Mel.: "As first-fruits ...":

As a most honorable hierarch and sacred sufferer for piety, undaunted by the threats of the vile one, thou didst vanquish his heretical opposition, crying aloud with a free voice: "I venerate the icon of Christ and His all-pure Mother!" Wherefore, we honor thee, O Michael.

ODE VII

Irmos: **The God-opposing command of the iniquitous tyrant raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew over the children who worshiped God.**

The abominable beast could not bear the divine sound of thy tongue, O sacred Michael and condemned thee to banishment in a remote country; yet he was put to shame, beholding thy firmness, O sacred preacher.

The most sacred assembly of Christ is guided by thy teachings, O all-wise one; for thou wast an instrument sounded by the Spirit, O Michael, performer of the sacred mysteries, announcing the mighty works of the Almighty.

Wisely didst thou denounce the infamous adherents of the blasphemous impiety of Manes, openly preaching the veneration of the all-pure icon of Christ, the Mother of God and the saints, O venerable father Michael.

Theotokion: Thou wast the beautiful vessel of the incarnation of the Word of God, O most immaculate Virgin; for, as blessed and all-glorious, in His great loving-kindness He took me wholly upon Himself.

ODE VIII

Irmos: God Who descended unto the Hebrew children in the fiery furnace and transformed the flame into dew, do ye hymn, O ye works, and exalt supremely for all ages.

Standing before the judgment-seat, O Michael preacher of God, thou wast not daunted by the threats of the iniquitous, but cried out with a voice unrestrained: "I honor the all-pure icon of Christ the Savior and all the saints!"

With steadfast mighty character, O wise one, thou didst contend with those who fight against God, and wast shown to be the victor, manifest as such in deed and word, for it was fitting to honor the all-pure icon of Christ the Savior and all the saints.

Knowing that the veneration shown to icons passeth to their Prototype, O father who wast manifest as sacred, following the divinely inspired Scriptures thou didst teach all to honor the icon of Christ and all the saints.

Theotokion: O pure one, thou pourest forth a stream of healings unceasingly upon us, the faithful; and, drawing forth the abundant grace thereof, we hymn thine all-pure birthgiving and exalt it supremely for all ages.

ODE IX

Irmos: God the Lord, the Son of the unoriginate Father, hath appeared to us, incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

Shining now with boundless enlightenment, O thou who art most rich, as thou standest before the great Light, thou hast been vouchsafed to receive the end which thou didst desire, and hastening toward which thou didst run, living in piety, O right wondrous one.

Thou hast been counted worthy to behold the radiance which passeth understanding, O father, and which thou didst manifestly acquire on earth. Entreat Christ in mediation, that He deliver thy disciples who now praise and honor thee, O right wondrous one.

Strengthened by divine grace, with the effulgence of thy wisdom and the rays emitted thereby thou didst burn up the audacity of those who fought against God, O wise and wondrous Michael, sacred preacher of Christ, having acquired a well-spring of light within thyself.

Theotokion: Thy womb, like a fleece, having received the sweet dew of heaven, hath given birth for us to Him Who bestoweth immortality upon those who piously hymn Him and proclaim thee to be the most lauded Theotokos.

THE 24th DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR VENERABLE FATHER SYMEON OF THE WONDROUS
MOUNTAIN
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

Through visions and thine activity, * O Symeon who art most rich, * thou didst make of thy soul a pillar inscribed, * engendering the virtues; * and having vanquished the uprisings of the flesh * and arrayed thyself in life-bearing mortality, O venerable one; * thou becamest a luminary ever shining forth, * enlightening with grace * all the ends of the earth. (Twice)

Taking wing with divine desire, * while yet bearing the flesh * and clad in dust, * thou didst manifestly become a dweller with the angels, * having forsaken earthly things * and ascended to the heavenly, O father, * ever mounting to God * on thy lofty pillar, * and shining forth in thine ascents. (Twice)

Having broken down the flesh by abstinence, O Symeon, * thou didst show forth thy soul * as a receptacle of the Spirit, * mounting on high * and drawing nigh unto God; * and by His power thou wast vouchsafed * to work miracles transcending nature. * Wherefore, thy most divine activity * hath surpassed all understanding and thought. (Twice)

Glory ..., in Tone VI:

O right wondrous father, thou hast been shown to be a goodly offspring of the desert and our ally; for therein thou didst find thy desire, the heights of heaven, and wast vouchsafed the grace of healing from the treasures of the Spirit which cannot be stolen. Wherefore, Christ hath enriched thee with both, and shown thee to be a worker of wonders. O venerable Symeon, pray thou that our souls be saved.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Beholding our Life suspended upon the Tree, O most immaculate Mistress, thou didst cry out, lamenting maternally: "O my Son and my God, save those who hymn Thee with love!"

At the Aposticha, the stichera of the day, and Glory ..., the composition of
Germanus, in Tone II:

Having ascended the lofty wondrous mountain and entered into the impenetrable as an honored tabernacle, through excellent activity thou didst show forth the ascent of vision. Wherefore, having illumined thy life, adorned with iron chains as with golden coins, beholding God and being seen by Him, and conversing in solitude with Him alone, entreat Him, O honored Symeon, in behalf of our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "When from the Tree ...":

The Ember which the glorious Isaiah foresaw of old becometh incarnate of the Mother who knew not man, Who sprung forth at the behest of the Father and, having been born, was slain of His own will, taking away the transgressions of the world like an unblemished Lamb. Wherefore, the ewe-lamb and Virgin, beholding Him on the Cross, was pierced with the sword of grief.

Troparion, in Tone I:

A desert-dweller, an angel in the flesh and a wonderworker wast thou shown to be, O our God-bearing father Symeon. For, having acquired heavenly gifts through fasting, vigilance and prayer, thou dost heal the infirm and the souls of those who have recourse to thee with faith. Glory to Him Who gave thee strength! Glory to Him Who hath crowned thee! Glory to Him Who worketh healings for all through thee!

AT MATINS

Canon of the venerable one, with 6 troparia, the acrostic whereof is "I hymn thy grace, O wondrous Symeon", in Tone VIII:

ODE I

Irmos: **The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.**

O most wondrous father Symeon, thy memory is truly the cause of theology and enlightenment for all who have assembled to hymn the majesty thereof and thy right wondrous life with pure hearts.

Announcement was made to thy glorious mother by the voice and Vision of the Baptist, O most blessed father, that she would conceive and give birth to thee, the fragrant and divine habitation of the Trinity in three Hypostases.

The great forerunner, knowing beforehand that from earliest infancy thou wouldst be the bearer of divine gifts of righteousness transcending nature, O father, commanded thee to turn away from thy mother's left breast, and to cleave unto her right one.

Receiving a pure life from the beginning as a gift of the Spirit, through the laver of regeneration, O father who art most rich, from infancy thou didst show forth in divine manner a majesty of soul more radiant than the sun.

Theotokion: **A**ll-glorious things have been spoken of thee among generation of generations, O thou who contained God the Word within thy womb, remaining pure, O Mary Theotokos; wherefore, we all honor thee as our help after God.

ODE III

Irmos: **O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.**

From earliest infancy thou didst grow to be an excellent ascetic and an ardent lover of divine beauty; wherefore, the Master, foreknowing thee from thy mother's womb, sanctified thee, O all-glorious father Symeon.

Growing in wisdom from childhood with true understanding, O venerable father and wonderworker, thou wast thyself vouchsafed to behold the unapproachable Spirit Who is surrounded by the heavenly hosts.

Having illumined the senses of thy soul with awesome vision, O venerable father Symeon, thou didst acquire a wondrous understanding of that which is good, and didst show forth a blameless life to those who did not possess one.

The angel who was sent to thee manifestly stood before thee, O God-bearing father, and imparted to thee an angelic life, and thou didst touch the feet of him who appeared to thee and didst kiss them with joy.

Theotokion: Having made Thine abode within the Virgin, O Lord, Thou didst appear unto men, in that it was fitting that they behold Thee; and Thou didst show her to be the true Theotokos and helper of the faithful, O Thou Who alone lovest mankind.

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

Sanctified before thou wast conceived, O father, thou wast given to thy mother as an all-comely offspring who wouldst become the vessel of the divine Spirit; and growing in His power, thou didst wound a multitude of evil spirits with the staff of faith. Wherefore, having departed with glory, thou hast become an immovable pillar of the faithful and a radiant luminary. O right wondrous Symeon, entreat Christ God, that He grant remission of offenses unto those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:

Fallen into the subtle temptations of the enemy, visible and invisible, and beset by the tempest of my countless offenses, I flee to the haven of thy goodness, as to my fervent assistance and protection, O pure one. Wherefore, O all-pure one, earnestly beseech Him Who was incarnate of thee without seed, in behalf of all thy servants who pray to thee unceasingly, O all-pure Theotokos, ever entreating Him to grant remission of our offenses to those who hymn thy glory as is meet.

Stavrotheotokion: The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou dost endure in the loving-kindness of Thy mercy. O longsuffering Lord, abyss and inexhaustible wellspring of mercy, take pity, and grant remission of offenses unto those who with faith hymn Thy divine sufferings."

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Thou couldst in no wise bear to remain in the world, O father, having the power of the Spirit of God guiding thee, and dwelling in the impassable wastes of the desert while yet a youth, walking fearlessly among the wild beasts, thou didst rejoice in thy bodily pangs.

Leaping among the mountains, O father Symeon, like a deer thou didst desire divinely flowing well-springs; and having found them, thou didst satisfy thy thirst for divine love, drinking thy fill of the theology which floweth therefrom; and thou dost pour it forth, ever gazing upon the face of Christ.

Borne up as upon a chariot, thou didst behold with thy spiritual eyes, Him Who doth clothe thee in light, O venerable father; and guided by the pillar of light of the Divine Child, with John standing at His footstool, thou didst make thine ascent to Him.

Guided to divine power by the grace given thee as by power, O glorious one, thou didst journey to the dwelling of the divinely wise John; and waging battle lovingly with him through ascetic endeavor, thou wast shown to be like an angel.

Theotokion: **T**hou art the boast of the faithful, O Bride of God; thou art the intercessor and refuge of Christians, their bulwark and haven; for thou bearest entreaties to thy Son, O most immaculate one, and savest from misfortunes those the afflicted who honor thee with faith and love.

ODE V

Irmos: **Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.**

The Lord manifestly stood before thee as a magnificent Child full of beauty, O father, at the base of the pillar on which thou didst stand; and shining forth with the glory of patience, He showed Himself forth as crucified, as thou didst ask.

Thy whole life shone forth with the radiance of revelations, and being filled thereby with the myrrh of divine fragrance, O favorite of Christ, thou didst cut down the hordes of the adverse foe as an ascetic.

Thou wast elevated by divine visions and purity of mind, O most blessed one, and having a heart pouring forth torrents like a well-spring of life-bearing wisdom, thou didst enlighten the souls of the sick with doctrines from God.

Theotokion: **P**ossessing maternal boldness toward thy Son, O all-pure one, fail not to take thought for us, thy kinsmen, we pray, that we may set thee alone forth before the Master as our merciful cleansing.

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!**

Great in the virtues like the wondrous Moses, O father, thou didst ascend thy lofty pillar at the behest of God, and wast caught up by the Spirit, receiving the power of enlightenment, as he was glorified.

Savagely aiming, O God-bearer, the enemy emptied his quiver of soul-destroying arrows, yet in nowise was he able to shake the pillar of thy soul; for thou wast founded firmly upon the unbreakable rock of Christ.

While thou wast enduring the exertion of asceticism, O wondrous father, Christ the Master, appearing to thee, entrusted a staff of might unto thee, and He commanded thee to heal the afflictions of the infirm therewith.

Theotokion: O Mary, thou dwelling-place of the Master, radiantly resplendent like a lily in the brilliant beams of virginity, I beseech thee, the good one: Grant me forgiveness of mine offenses.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Desiring the highest and putting away things here below, thou didst fashion a pillar like unto heaven. Thereby thou didst shine forth with the radiance of miracles, O venerable one, and prayest unceasingly to Christ, the God of all, in behalf of us all.

Ikos: The most radiant memory of the blessed one hath been shown to us as another day of salvation, driving away the profound night of the passions with the brilliance of asceticism and illumining it with most excellent deeds. Showing ourselves to be like stars, O ye faithful, let us all radiantly offer hymns in gladness to Symeon the luminary thereon; for looking down from on high, he doth enlighten us and granteth us ineffable peace, unceasingly entreating Christ God in behalf of us all.

ODE VII

Irmos: Quenching the most pernicious power of the Chaldean furnace, the youths cried out to the Creator, Who had descended in the guise of an Angel: Blessed and praised art Thou, O God of our fathers!

As a youth, O God-bearer, fleeing the understandings of the false world and falls into vain glory, thou didst love to live in silence, crying out unceasingly in the Spirit: Blessed is the God of our fathers!

Stretching forth thine arms in the form of the Cross, and making supplication, O God-bearer, with thine eyes thou didst manifestly behold Christ in glory with the angels, Who commanded thee to go forth unto the Wondrous Mountain.

Going forth with heaven-traversing intent, O father, thou didst mount unto the pillar that was thereon, and having first submitted to the divine precepts of the Master, thou didst attain unto that mountain which thou thyself didst wondrously call Wondrous.

Finding its lofty summit to be like the heavenly garden of paradise planted with all manner of fragrant blossoms, thou madest thine abode thereon; and thus miraculously thou didst plant thy dwelling-place thereon, following the instructions of God.

Theotokion: O ye who walk in the light of the Lord, come, let us hymn the divine city of the King of kings, the all-pure Mary, the true Theotokos, for she is the hope of our souls.

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Through the godly powers of thy soul, O venerable one, thou didst immerse thyself in the effulgence of the Thrice-holy One; and, taught by Him, the one Godhead, thou didst gloriously erect a thrice-rich temple to Him before thy pillar, and didst teach all to worship the uncreated Trinity therein forever.

The omnipotent activity of the Holy Spirit which dwelt within thee in godly manner, O divinely eloquent one, moved those who were afflicted by evil spirits to hasten to thee from all the ends of the earth, and healing them with thy palm-staff, thou teachest all to hymn the Creator for all ages.

Thou didst subject the carnal understanding of thy youth through fasting and prayer to the Spirit, O father, and having extinguished the burning of thy loins, thou didst destroy it, and didst show thyself as one who superhumanly refrained from eating, deriving sustenance solely from the food of heaven. And thou dost hymn the Creator thereof forever.

Christ the Lord entrusted to thee the divine chorus of thy disciples, O wondrous father; and accepting them with love, thou didst illumine them with teachings, that they might continue to run the race of asceticism. And reposing with them in the kingdom, thou dost glorify the King of all for all ages.

Theotokion: Entreat thy Son and Lord in behalf of us who-truly cry out to thee in purity and confess thee to be the Mother of God, O pure one, asking remission of sins, and that they may receive salvation who chant with faith: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

Emulating Christ, Who fed a vast multitude of men with a few loaves of bread, O thrice-blessed Symeon, by thy supplications and blessings thou didst fill the empty granaries of thy fold and didst deliver thy flock from starvation.

By the words of Martha, thine honored and venerable mother, O most blessed one, beseeching thee with entreaty to supplicate Christ, thou didst not refuse to fulfill her petitions, and didst deliver the city of God from divine wrath.

Seeing the end of thy struggles, all-ineffable deification in the highest, O most blessed Symeon, when thou wast parted from the body, thou didst soar aloft thereto, rejoicing in the Spirit, beholding hence the effulgence of the Tri-hypostatic One.

O father Symeon, by thy care and thought and prayers free thou from the passions of every enemy those who hasten to thee with supplications from this much tumultuous life, and preserve in splendor those who celebrate thy memory.

Theotokion: Save me, O Mother of God who gavest birth to Christ my Savior-God and man in two natures, but not in two hypostases, the only-begotten of the Father, Who through thee became the Firstborn of all creation. Wherefore, we all magnify thee for ever.

Exapostilarion: Spec. Mel.: "O Immutable One ...":

Shining forth from the desert, thou dost illumine the whole world, and the multitudes of monks rejoice in thy memory. O God-bearing Symeon, cease thou never to pray for the world.

Aposticha from the Oktoechos, and Glory ..., in Tone VI:

O venerable father Symeon, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask thou peace for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Standing with the virginal disciple before the Tree during the crucifixion, the Virgin cried out, weeping: "Woe is me! How is it that Thou dost suffer, O Christ, since Thou art the dispassion of all?"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Pentecostarion, and 4 from Ode III of the canon of the venerable one.

From earliest infancy thou didst grow to be an excellent ascetic and an ardent lover of divine beauty; wherefore, the Master, foreknowing thee from thy mother's womb, sanctified thee, O all-glorious father Symeon.

Growing in wisdom from childhood with true understanding, O venerable father and wonderworker, thou wast thyself vouchsafed to behold the unapproachable Spirit Who is surrounded by the heavenly hosts.

Having illumined the senses of thy soul with awesome vision, O venerable father Symeon, thou didst acquire a wondrous understanding of that which is good, and didst show forth a blameless life to those who did not possess one.

Theotokion: **H**aving made Thine abode within the Virgin, O Lord, Thou didst appear unto men, in that it was fitting that they behold Thee; and Thou didst show her to be the true Theotokos and helper of the faithful, O Thou Who alone lovest mankind.

Troparion, in Tone I:

A desert-dweller, an angel in the flesh and a wonderworker wast thou shown to be, O our God-bearing father Symeon. For, having acquired heavenly gifts through fasting, vigilance and prayer, thou dost heal the infirm and the souls of those who have recourse to thee with faith. Glory to Him Who gave thee strength! Glory to Him Who hath crowned thee! Glory to Him Who worketh healings for all through thee!

Kontakion, in Tone II:

Desiring the highest and putting away things here below, thou didst fashion a pillar like unto heaven. Thereby thou didst shine forth with the radiance of miracles, O venerable one, and prayest unceasingly to Christ, the God of all, in behalf of us all.

Prokimenon, in Tone VII: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE TO THE COLOSSIANS, §258 [COL 3:12-16]

Brethren: Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly rejoice.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO MATTHEW, §43 [MT. 11: 27-30]

The Lord said to His disciples: all things are delivered unto Me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

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

**THE 25th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE THIRD FINDING
OF THE PRECIOUS HEAD OF THE HOLY & GLORIOUS PROPHET, FORERUNNER
AND BAPTIST JOHN
AT VESPERS**

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

On "Lord, I have cried ...": If this day fall within the period of the Pentecostarion, we appoint 8 stichera: 3 from the Pentecostarion, and 5 for the forerunner. But if it falls within the Apostles' Fast, we appoint 6 stichera for the forerunner, repeating as necessary, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O blessed forerunner John, * shedding rays brighter than those of the sun * thy head hath shone forth from the ground * and illumined the faithful. * Possessing it as a divine treasure, * we draw forth rich grace therefrom, * hallowing our souls, bodies and thoughts; * and, celebrating, we call thee blessed.

Pouring forth abundant grace, * O blessed forerunner, * thy sacred head * was shown to the divinely wise priest * all unaware; * and he, hastening with faith and grace, * manifestly accomplished its arrival, * sanctified with the emperor and the divinely wise people, * who fervently maintain the Orthodox Faith.

We celebrate the third revelation * of thy precious head, * which, when it was severed, O glorious one, * the Trinity crowned * because of thy godly zeal. * The ranks of the angels, the company of martyrs, the divine apostles and all the prophets * rejoice in its discovery. * With them be thou ever mindful of us, * forerunner of the Lord!

Glory ..., in Tone VI:

The divinely preserved head, a treasury of divine gifts, O forerunner, hath shone forth from the bosom of the earth; and we, faithfully receiving and bowing down before it, O glorious one, are enriched by thee with most glorious miracles and the forgiveness of our offenses, O Baptist of Christ.

Now & ever ..., If this day fall within the period of Pentecost, we chant the Doxasticon from the Pentecostarion; but if it fall within the Apostles' Fast, we chant the Dogmaticon in Tone VI:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three readings:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: Comfort ye, comfort ye My people, saith the Lord. Speak, ye priests, to the heart of Jerusalem; comfort her, for her humiliation is accomplished, her sin is put away: for she hath received of the Lord's hand double the amount of her sins. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. O thou who bringest glad tidings to Sion, go up on the high mountain; lift up thy voice with strength, thou that bringest glad tidings to Jerusalem; lift it up, fear not. I, the Lord God, I will hear the poor of Israel and will not forsake them: but I will open rivers on the mountains, and fountains in the midst of plains: I will make the desert pools of water, and a thirsty land, courses of water. Let the heaven rejoice from above, and let the clouds rain righteousness: let the earth bring forth, and blossom with mercy, and bring forth righteousness likewise. Utter aloud a voice of gladness, and let this be made known, proclaim it to the ends of the earth. Say ye: The Lord hath delivered His servant Jacob. And if they shall thirst, He shall lead them through the desert; He shall bring forth water to them out of the rock. Rejoice, thou barren woman who bearest not; break forth and cry, thou who dost not travail: for more are the children of the desolate than of her who hath a husband.

A READING FROM THE PROPHECY OF MALACHI

Thus saith the Lord Almighty: Behold, I send forth My messenger, and he shall survey the way before Me: and the Lord, Whom ye seek, shall suddenly come into His temple, even the angel of the covenant, whom ye take pleasure in. Who will abide the day of his coming, or who will withstand at his appearing? For he is coming in as the fire of a furnace and as the herb of those who wash. He shall sit to melt and purify as it were silver, and as it were gold. And he will come to you as a Judge, and will be a swift witness against the wicked, and against the adulteresses, and against those who swear falsely by My name, and against those who keep back the hirelings' wages, and those who oppress the widow, and orphans, and wrest the judgment of the stranger, and fear not Me, saith the Lord Almighty. For I am the Lord your God, and I am not changed. But ye, the sons of Jacob, have perverted My statutes, and have not kept them. Wherefore, return to Me, and I will return to you, saith the Lord Almighty. And all nations shall call you blessed. Understand ye that I am the Lord Who discerneth between the righteous man and the iniquitous on the day whereon I shall preserve those who love Me. Be ye therefore aware and remember the law of Moses My servant, accordingly as I charged him with it in Horeb for all Israel, even the commandments and ordinances. And, behold, I will sent to you Elijah the Tishbite, before the great and glorious day of the Lord cometh, who shall turn again the heart of the father to the son, and the heart of a man to his neighbor, lest I come and smite the earth grievously, saith the Lord Almighty, the

holy God of Israel.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. Thus the righteous who is dead shall condemn the ungodly who are living. For they shall see the end of the wise, and shall not understand what God in His counsel hath decreed of him. For the Lord shall cast the ungodly down headlong, that they shall be speechless, and He shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish. And when they cast up the account of their sins, they shall come with fear: and their own iniquities shall convict them to their face. Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation. And they, repenting and groaning for anguish of spirit, shall say within themselves: "This was he whom we held betimes in derision, and as a proverb of reproach. We fools accounted his life madness, and his end to be without honor. How is he numbered among the children of God, and his lot among the saints? Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We have been full of the ways of the iniquitous and destruction, and have trodden trackless paths, but the ways of the Lord have we not known."

At the Aposticha, these stichera, in Tone I:

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

Come ye, and with splendor let us celebrate the divine feast; * for the baptizer of the Lord, * the lampstand of the Light, * the voice of the Word, the friend of the Bridegroom, * the great beacon of the Truth, hath appeared, * showing us his holy head.

Stichos: There will I make to spring forth a horn for David, I have prepared a lamp for My Christ.

Because of Herod's commission of the abomination of incest * and his adulterous impurity, * thou didst denounce the iniquitous one, in that thou art a preacher of purity, O forerunner, * and thy head was cut off, * which, through the grace of thy miraculous deeds * hath now been revealed to the faithful.

Stichos: Remember, O Lord, David and all his meekness.

O ye who love the feasts of the Church, let us joyfully utter praise, * receiving the head of the forerunner * which hath been revealed by God, * as a treasury of gifts pouring forth miracles * like a divinely-flowing well-spring of grace * arising from the bosom of the earth.

Glory ..., in Tone II:

Like a most precious shrine of divine thoughts, thy head, O all-praised John, hath shone forth today from the secret places of the earth, as from thy mother's womb, for it clearly foresaw the mystery of the ineffable Being; and it hath rendered the whole earth fragrant, emitting the myrrh of sanctification, noetically proclaiming the way of repentance and entreating the Savior of all in behalf of our souls.

Now & ever ..., If this day fall within the period of Pentecost, the Doxasticon from the Pentecostarion; but if it fall within the Apostles' Fast;

The Theotokion, in the same tone:

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

Troparion of the saint, in Tone IV:

Like a divine treasure hidden in the earth hath Christ revealed thy head to us, O prophet and forerunner; wherefore, assembling for the feast of its discovery, let us all chant divinely sounding hymns to the Savior Who saveth us from corruption by his supplications.

Glory ..., Now & ever ..., If this day fall within the period of Pentecost, we chant the troparion from the Pentecostarion; but if it falls within the Apostles' Fast, we chant the Theotokion, in the same tone:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

AT MATINS

At "God is the Lord ...": If this day falls within the period of Pentecost, we chant the troparion from the Pentecostarion, twice;

Glory ..., that of the saint, in Tone IV:

Like a divine treasure hidden in the earth hath Christ revealed thy head to us, O prophet and forerunner; wherefore, assembling for the feast of its discovery, let us all chant divinely sounding hymns to the Savior Who saveth us from corruption by his supplications.

Now & ever ..., that from the Pentecostarion.

But if it falls within the Apostles' Fast, we chant the troparion of the saint, twice;

Glory ..., Now & ever ..., the Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

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

Spec. Mel.: "Go thou quickly before ...":

The head of the forerunner, shining forth from the earth, doth shed rays of incorruption and healing upon the faithful. On high it assembleth a multitude of angels, and below it calleth upon the human race with one voice to send up glory to Christ God. (Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion; or this Theotokion, in the same melody:

O most immaculate Virgin who gavest birth to the transcendent God, with the forerunner unceasingly entreat Him, that, before the end, he grant remission of transgressions and correction of life to us who hymn thee, as is meet, with faith and love, O only most lauded one.

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

Spec. Mel.: "Having been lifted up ...":

Most strangely yielded up like gold from veins of ore out of the impenetrable bosom of the earth, thy sacred head hath now enriched the thoughts of all the faithful with divine understanding, crying out "Repent!", as was thy wont. Venerating it, O forerunner, with faith we glorify Christ aloud. (Twice)

Now & ever ..., Sedalion from the Pentecostarion; or this Theotokion, in the same tone:

He Who sitteth upon the throne of the cherubim and abideth in the bosom of the Father doth sit in thy womb, O Mistress, as upon His holy throne. God, truly incarnate, He reigneth over all nations; and we now chant to Him with understanding. Him do thou entreat, that thy servants be saved.

Polyeleos, and this magnification: We magnify thee, O John, thou baptizer of Christ, and we all honor the discovery of thy precious head.

Selected Psalm verses:

A: Blessed is the man that feareth the Lord.

B: In His commandments shall he greatly delight.

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

After the Polyeleos, this Sedalion, in Tone IV:

Committing iniquity, the accursed Herod vilely had thy precious head cut off with the sword, but we, the faithful, kiss it with love.

Glory ..., another Sedalion, in Tone VIII:

Spec. Mel.: "That which was commanded ...":

Like a pearl was the head of the Baptist concealed in the damp earth, and, adorned like a divinely radiant lamp, it illumineth the whole world, working wonders. For like the dawn hath the forerunner shone forth for the sun most splendidly, preaching to us again the unwaning light, crying out: Behold, the Lamb of God!

Now & ever ..., Theotokion:

O good one who gavest birth to God immutable, by thy maternal supplications make steadfast my heart which is ever altered by sin, slothfulness and the attacks of the deceiver; that I also may glorify thee in thanksgiving. O most immaculate Mary Theotokos, have mercy on the flock which thou hast acquired.

Song of ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: There will I make to spring forth a horn for David, I have prepared a lamp for My Christ.

Stichos: Remember, O Lord, David and all his meekness.

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, §31 [LK. 7: 17-30]

At that time, the rumor of Jesus went forth throughout all Judaea, and throughout all the region round about. And the disciples of John showed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see,

the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

After Psalm 50, this sticheron, in Tone VI:

The precious head of the baptizer of Christ, which of old preached repentance to all the faithful, denounced the impurity of the iniquitous Herod, and lay upon a charger, hath appeared out of the hidden places of the earth and lieth before those who have recourse unto it with faith, who touch it with fear and bow down before it with spiritual love. Granting remission of transgressions and forgiveness, it bestoweth that which is needful and great mercy.

If this day falls within the period of Pentecost, we chant first the canon from the Pentecostarion, with 6 troparia, including the Irmos, and that of the forerunner, with 8 troparia. But if this day fall within the Apostles' Fast, we chant first the canon of supplication to the Theotokos [the Paraklisis] with 6 troparia, including the Irmos, followed by that of the forerunner, with 8 troparia.

Canon of the Forerunner, in Tone VIII:

ODE I

Irmos: **Once, the staff of Moses, working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh and saved Israel, who fled across on foot, chanting a hymn unto God.**

As the voice of the Word, O blessed forerunner, thou heavenly man, thou hast loosed my muteness, as of old thou didst loose that of thy father, that with a voice of joy I may praise thee on the present feast of the discovery of thy head.

O forerunner who placed thy hand upon the head of Christ, thou showest forth this third revelation to the Church of God: thy precious head which recognized the Trinity and cloth most manifestly sanctify the assemblies of the Orthodox.

Unable to endure burial any longer, O forerunner of the Lord, thou dost arrange to reveal thyself today, not enclosed in a jar, but resting in a silver vessel in a sacred place known to a priest.

The Imperial City doth now manifestly receive a sacred gift, O forerunner who of old was deprived of thy head; and, adorned now in the entry thereof, it rejoiceth and calleth thee blessed, as is meet.

Theotokion: Thou didst spring forth from the womb of a barren woman, O most lauded one, preparing with thy discourse the ways of thy Master, Who shone forth ineffably from the all-holy Virgin, acknowledging her to be the Theotokos, all of us, the generations of men, call her blessed.

Katavasia: If this day falls within the period of Pentecost, we chant the Katavasia from the Pentecostarion, but if it falls within the Apostles' Fast, we chant the Irmoi: "I will open my mouth ..."

ODE III

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church, establish me in Thy love, O summit of desires, confirmation of the faithful, Who alone lovest mankind.

Given to the wanton woman because of her voluptuous dancing, thy sacred head was carried in her hands; but now it is borne chastely and with reverence into the holy church in the hands of a priest.

The concourse of the faithful, the emperor and the priest, greet thee piously, O glorious forerunner, chanting with joy, and they go before thee with love, sanctified by thy coming.

Thy most sacred head, shining forth like the radiant sun out of the sacred precincts, hath illumined the whole world with divine splendors, O prophet and forerunner of Christ.

Theotokion: From the womb of a barren woman didst thou shine forth radiantly, the star of the Sun of glory, O Baptist, going forth before Him Who shone forth from the cloud of the Virgin and hath dispelled the night of polytheism.

Kontakion & Ikos from the Pentecostarion.

Sedalion of the saint, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Most strangely yielded forth like gold from veins of ore out of the impenetrable bosom of the earth, O baptizer of Christ, thy sacred head hath enriched all who have recourse thereon on the feast of its discovery, magnifying with hymns the Savior and Creator Who granteth us great mercy for thy sake.
(Twice)

Glory ..., Now & ever ..., Sedalion from the Pentecostarion; or this Theotokion, in the same tone:

In that I love sin, I entreat thee, who gavest birth to the sinless God Who taketh away the sins of the world, O pure one, to have pity on my greatly sinful soul and cleanse me of my manifold sins; for thou art the purification of sinners and the salvation and help of the faithful.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

As one more exalted than the prophets, thou wast vouchsafed to behold Him Whom they prophesied, going before Him with the power of Elijah, O blessed Forerunner.

For the third time thou hast revealed thine all-glorious head, which poureth forth the myrrh of healings and dispelleth the fetid passions.

Not interred in a jar of clay as before, but in a vessel of silver, thy head is revealed in a holy place, O right wondrous one.

Assembling, draw ye all forth inexhaustible healings from the precious head of the forerunner of Christ, the well-spring given to us.

Theotokion: O all-pure one who gavest birth to Him Who hath raised up our lowly nature, save me who, having lived in arrogance of mind, have been brought low.

ODE V

Irmos: Wherefore hast Thou turned Thy face away from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

As the sacred mediator between the Old and the New Covenants, O blessed forerunner, by thy mediations and this new revelation of thy head renew us who are grown old and who celebrate its restoration.

Bringing the grace of healings from Comana to the Imperial City, O forerunner, thy head calleth all cities to its arrival today, and multitudes of the faithful gather, filled with light incorruptible.

The emperor rejoiceth at the entry of thy head more than in his robe of royal purple, O forerunner, and the godly priest, the namesake of the God-bearer, blesseth all, holding it in his hands, sending forth a benediction upon the fullness of the faithful.

Theotokion: Having given birth to the Master, thou wast shown to surpass the heavenly hosts, O most immaculate Maiden, and thou hast deified the nature of mortals. Wherefore, with soul and tongue, O Virgin, we glorify thee as the true Theotokos.

ODE VI

Irmos: Cleanse me, O Savior, for many are mine iniquities, and lead me up from the abyss of evils, I pray; for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Truth, the head of him who baptized Thee, O Christ, shining forth from the earth, hath dispelled the bitter winter of heresy and illumined the world. Draw ye forth enlightenment, divine grace and mercy.

And sanctify your heads and souls, touching the head of the forerunner of grace, who touched the head of God in the waters of the Jordan.

Pray thou, O forerunner, that the heads of our enemies be crushed beneath the feet of all Orthodox Christians who lovingly honor thy precious head which denounced Herod.

Theotokion: Thou didst proclaim to those in hell the light of Him Who came forth from the Virgin's womb and clothed Himself in flesh, becoming man for the benefit of men, O blessed forerunner.

Kontakion of the saint, in Tone VI:

Spec. Mel.: "Having fulfilled the dispensation concerning us ...":

The splendid and divine pillar in the world, the luminary of the Sun, the forerunner, showing forth his radiant and divine head to the ends of the earth, doth sanctify therewith those who bow down before it with faith and cry out: O all-wise baptizer of Christ, save us all!

Ikos: The God-loving head of the forerunner, like a well-spring of paradise springing forth from the earth, sendeth forth streams of grace and giveth forth torrents of miracles to all in need. Wherefore, let us all approach it and earnestly draw forth from it divine streams of healings, for with endless gifts it giveth drink to men's souls, drowneth the pains of the body, and in good time taketh away every ailment. Let us therefore hymn it with love and venerate it with faith, kissing it with honor. With hymns, as with wreaths, let us, the faithful, crown it; let us cleanse ourselves beforehand of spiritual defilement, let us adorn our souls with divine virtues, and let us cry out constantly: O all-wise baptizer of Christ, save us all!

ODE VII

Irmos: Once, in Babylon, the children who went down from Judea trampled the flame of the furnace underfoot by their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Thou wast the all-radiant luminary of the Sun of glory, O forerunner, dispelling the darkness of deception and illumining those who cry out with faith: O God of our fathers, blessed art Thou!

The honorable Church doth splendidly celebrate this feast of supplication, O forerunner, honoring thy head and crying out repeatedly: O God of our fathers, blessed art Thou!

Thou didst announce beforehand the awesome advent of the Word by thy divine leaps, O prophet, and with a true voice didst proclaim the discovery of thy head to the priestly pastor who fervently desired thee.

Theotokion: **V**irginity and birthgiving flowed together within thee in a manner past nature and understanding, O Theotokos, for thou didst ineffably give birth to God incarnate, to Whom we chant: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: **M**adly did the Chaldean tyrant heat the furnace sevenfold for the pious ones, but, seeing them saved by a higher Power, he cried out to the Creator and Deliverer: **Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

The baptist and forerunner, the earthly angel, the renowned one who upbraided iniquity, who before beheld the manifestation of the Trinity, revealeth his head for a third time to all who chant with love: Ye priests, bless; ye people, exalt Christ supremely forever!

The most meek emperor and the Christ-loving people greet thee earnestly, O all-praised one; and the archpastor stretcheth forth his hand to thee and, clasping it to his breast, danceth with gladness and crieth out in thanksgiving: Ye people, exalt Christ supremely forever!

Thy head, deposited in silver vessels, shining forth with greater luster than that of gold as a precious treasure, O forerunner, is given to the Imperial City, and it, enriched with its divine gifts, doth chant earnestly: Ye priests, bless; ye people, exalt Christ supremely forever!

Theotokion: **W**hile borne in thy mother's womb, O blessed John, rejoicing, thou didst worship Him Who beareth all things, O all-praised one who art concealed in a womb not made of flesh. And, preaching the Lamb of God Who was born of the holy Virgin, thou didst piously cry: Ye people, exalt Him supremely for all ages!

ODE IX

Irmos: **E**very ear is stricken with awe to hear of the ineffable condescension of God, how the Most High of His own will lowered Himself even to take upon Himself flesh from the Virgin's womb, becoming man. Wherefore, O ye faithful, let us magnify the all-pure Theotokos.

With sacred hymns let us praise the venerable fruit of the barren woman, the greatest among those born of women, the warrior of Christ the King, the great forerunner who proclaimed the Lamb Who taketh away the transgressions of the world.

Having filled a cup to overflowing, with exalted preaching thou dost call together the Church of Christ for the discovery of thy head, O forerunner, crying out: "Come ye, and take your fill of the beautiful things which I have prepared, and magnify Him Who is given to men!"

Rejoicing, the emperor, the namesake of the archangel, doth piously receive thee in His kingdom, O angel of God, and with him the goodly archpastor and the God-bearing and divinely wise priest, manifestly adorned with grace and his calling.

Thou didst cause divine enlightenment to shine forth at the entry of thy head, O glorious one, and didst illumine the hearts of the faithful who cry out to thee: O never-waning luminary of the Sun, most holy forerunner, deliver us, thy people, and all our city from the darkness of the passions!

Theotokion: O Savior Who wast born and preserved her who gave Thee birth incorrupt even after giving birth, have pity on me when Thou wilt sit to judge me according to my works, and overlook mine iniquities and sins, in that Thou art a sinless and merciful God and lovest mankind.

Exapostilarion:

Spec. Mel.: "Thou hast illumined us ...":

As the voice of one crying aloud, thou couldst not bear that thy head be covered by the earth any longer, O forerunner John, and thou didst announce its discovery in a certain manner, which we honor today.

Glory ..., another Exapostilarion:

Spec. Mel.: "With the disciples ...":

Thy precious and luminous head hath shone forth from the impassable bosom of the earth, O forerunner John, beacon of immaterial light; and, lovingly celebrating the discovery thereof, we entreat thee to obtain the remission of our grievous deeds, that we may complete the period of abstinence well, through thy supplications, O all-praised baptizer of the Savior.

Now & ever ..., Theotokion:

We who are crucified with Christ place our trust in thee and God Who issued forth from thee, O all-pure one. By thine entreaties to Him keep us unharmed until the end.

On the Praises, 4 stichera, in Tone V:

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

Rejoice, O sacred and light-bearing head, venerated by the angels, which of old was severed by a sword and didst cut down the shame of impurity with sharp reproofs, wellspring of miracles which giveth drink unto the faithful, and which proclaimed the saving advent of the Savior and of old perceived the coming of the Spirit which took up His abode in thee who didst stand between the grace of the Old and New Covenants. Entreat Christ God to grant our souls great mercy!
(Twice)

The head of the Forerunner, which once was concealed in an earthen vessel, hath appeared, manifestly given up from the bosom of the earth and pouring forth streams of healing; for in the waters did he wash the head of Him that even now covereth the chambers of the firmament with waters and raineth down divine remission upon men. Wherefore, let us bless it as truly most glorious, and in its discovery let us joyously keep festival, entreating Christ to grant our souls great mercy.

The head which proclaimed the Lamb of God Who hath appeared in the flesh, which with divine commands hath declared to all the ways of saving repentance, which of old denounced the transgression of Herod and was therefore severed from its body and endured concealment for a time, hath shone forth upon us like a radiant sun, crying out: Repent ye, and in compunction of soul now submit to Christ Who granteth the world great mercy!

Glory ..., in Tone VI:

Faithfully receiving with a voice of praise the most precious head of Thy Baptist, O Lord, which today was revealed from the earth, we, Thy sinful servants, led to prayer, pray that on the day of Judgment we may, for his sake, obtain cleansing and great mercy from Thee.

Now & ever ..., Doxasticon from the Pentecostarion, or this Theotokion:

O right loving God and Savior, from all evil circumstances save Thou Thy servants, by the prayers of Thy Forerunner, and of all the saints, and through the entreaties of Thy Mother.

Great Doxology. After the Trisagion, the troparion of the forerunner, in Tone IV:

Like a divine treasure hidden in the earth hath Christ revealed thy head to us, O prophet and forerunner; wherefore, assembling for the feast of its discovery, let us all chant divinely sounding hymns to the Savior Who saveth us from corruption by his supplications.

Glory ..., Now & ever ..., troparion from the Pentecostarion, or the Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Litanies. Dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: from Odes III & VI of the canon of the forerunner.

Given to the wanton woman because of her voluptuous dancing, thy sacred head was carried in her hands; but now it is borne chastely and with reverence into the holy church in the hands of a priest. (Twice)

The concourse of the faithful, the emperor and the priest, greet thee piously, O glorious forerunner, chanting with joy, and they go before thee with love, sanctified by thy coming.

Thy most sacred head, shining forth like the radiant sun out of the sacred precincts, hath illumined the whole world with divine splendors, O prophet and forerunner of Christ.

Truth, the head of him who baptized Thee, O Christ, shining forth from the earth, hath dispelled the bitter winter of heresy and illumined the world. Draw ye forth enlightenment, divine grace and mercy.

And sanctify your heads and souls, touching the head of the forerunner of grace, who touched the head of God in the waters of the Jordan.

Pray thou, O forerunner, that the heads of our enemies be crushed beneath the feet of all Orthodox Christians who lovingly honor thy precious head which denounced Herod.

Theotokion: Thou didst proclaim to those in hell the light of Him Who came forth from the Virgin's womb and clothed Himself in flesh, becoming man for the benefit of men, O blessed forerunner.

Troparion of the saint, in Tone IV:

Like a divine treasure hidden in the earth hath Christ revealed thy head to us, O prophet and forerunner; wherefore, assembling for the feast of its discovery, let us all chant divinely sounding hymns to the Savior Who saveth us from corruption by his supplications.

Theotokion, in the same tone, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion of the saint, in Tone VI:

The splendid and divine pillar in the world, the luminary of the Sun, the forerunner, showing forth his radiant and divine head to the ends of the earth, doth sanctify therewith those who bow down before it with faith and cry out: O all-wise baptizer of Christ, save us all!

Prokimenon, in Tone VII: The righteous man shall rejoice in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE TO THE CORINTHIANS, §176 [II COR. 4: 6-12]

Brethren: God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you.

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree and like a cedar of Lebanon shall he be multiplied.

Stichos: Truth is sprung up out of the earth, and righteousness hath looked down from heaven.

GOSPEL ACCORDING TO ST. MATTHEW, §40 [11: 2-15]

At that time, when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.

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

THE 26th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY APOSTLE CARPUS, ONE OF THE SEVENTY
APOSTLES
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone I:

Spec. Mel.: "O most lauded apostles ...":

Making thy mind divine * with pleasing effulgence, * thou wast enlightened, O thou who art most rich, * didst go forth to preach Christ * and didst teach the people to worship Him * as the One Who loveth mankind. * And now, do thou make supplication, * that He grant unto our souls * peace and great mercy.

Revealed as an all-radiant star, * with divine splendors and doctrines * thou dost ever illumine the ends of the whole world, * O blessed one, * and by grace dost dispel * the gloom of affliction from everyone. * And now, do thou make supplication, * that He grant unto our souls * peace and great mercy.

Making the perfect and un-bloody sacrifice unto God, * thou wast slain for Him, O martyr, * and didst offer thyself upon the noetic altar * as a sacrifice of sweet savor, * O Apostle Carpus who art most rich. * And now, do thou make supplication, * that He grant unto our souls * peace and great mercy.

Glory ..., Now & ever ..., from the Pentecostarion, or this Theotokion, in the same
tone & melody:

O most hymned Mistress, * thou hope and confirmation of the faithful, * refuge and help, * we beseech thee: * from all misfortune preserve thy servants * who worship thine Offspring with faith. * Him do thou entreat, * that He grant unto our souls * peace and great mercy.

Stavrotheotokion: **W**hen the unblemished ewe-lamb and Mistress * beheld her Lamb upon the Cross, * having neither form nor beauty, * she said, lamenting: "Woe is me! * Wither hath Thy beauty gone, O Thou Who art most sweet? * Where is thy majesty? * Where the shining grace of Thine image, * O my Son most beloved?"

Troparion, in Tone III:

O holy Apostle Carpus, entreat the merciful God, that He grant unto our souls remission of transgressions.

AT MATINS

Canon of the apostle, the acrostic whereof is: "With divine love I praise the glorious Carpus", the composition of Joseph, in Tone IV:

ODE I

Irmos: I shall sing to Thee, O Lord my God; for Thou didst lead Thy people forth from the bondage of Egypt, and didst overwhelm the chariots of Pharaoh and his might.

By thy supplications, O apostle, fill with divine light those who celebrate thy luminous and sacred, glorious and most honored memory with love.

Relying wholly upon the Master, thou didst keep His precious laws intact, and didst teach good laws to the iniquitous, O apostle.

Having loved the transcendent Mind in mystic vision and been illumined in mind, O most blessed and sacred one, thou wast shown to be a secondary luminary.

Theotokion: O Virgin who gavest birth ineffably, thou hast restored the laws of nature; wherefore, we call thee blessed, O Mary Bride of God.

ODE III

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Thou wast a harp struck by the Spirit, O most blessed one, and thy tongue was divinely moved, proclaiming the mighty acts of our Savior and God.

Having the all-unoriginate Word guiding thee and manifestly strengthening thee, O Carpus, thou didst show forth to the ungodly the ways of salvation.

O glorious Carpus, proclaiming the preaching of salvation to creation as a God-pleasing holy hierarch, thou didst endure much persecution and tribulation.

Theotokion: O Theotokos, thou didst ineffably give birth to Him Who shone forth from the Father before time began, as a little Babe. Wherefore, we glorify thee.

Sedalion, in Tone III: Spec. Mel.: "Of the divine Faith ...":

Receiving the divine effulgence of the Comforter, O all-wise Carpus, thou didst illumine those benighted by ignorance; and having passed over to the kingdom on high, thou standest before the King of all, ever entreating Christ God, that He grant us great mercy.

Glory ..., Now & ever ..., from the Pentecostarion, or this Theotokion:

Though He became flesh in thy womb, He was not separated from the divine Essence: He remained God, though He became man, the one Lord Who, even after thou gavest birth, preserved thee an immaculate Virgin, as thou wast before giving birth. Him do thou earnestly entreat, that He grant us great mercy.

Stavrotheotokion: The unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him Who sprang forth from her without pain suspended upon the Cross, cried out, maternally lamenting: "Woe is me, O my Child! How is it that Thou sufferest of Thine own will, desiring to deliver man from the indignity of the passions?"

ODE IV

Irmos: Out of love for Thine image Thou didst stand affixed to the Cross, O Compassionate One, and the nations melted away; for Thou art my strength and boast, O Thou Who lovest mankind.

Setting the multitude of the faithful like stones, thou didst make them temples of the Holy Spirit on the rock of piety, O divinely wise apostle.

Making them new through baptism, thou didst save men who had grown old through corrupt morals, O divinely blessed one, and they glorify Christ our God.

Revealing the mystery of Him Who hath covered the heavens with virtue, O divinely wise one, thou didst draw the nations to understand Him, driving away the darkness.

Theotokion: O Theotokos and Maiden, the God-bearer noetically beheld thee as the great and overshadowed mountain from whence our God hath come in the flesh.

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.

As an excellent orchard-keeper, thou hast shown man the Tree of life, eating of which he shall live forever, O apostle, preacher of Christ.

As an apostle and preacher to the nations, an honored teacher and initiate of the mysteries, sacred in discourse, O Carpus, thou standest before the Master in gladness.

Like a never-waning star thou hast come from the East, shedding light upon the whole world with the rays of thy words and illumining it with sacred images, O hierarch and apostle.

Theotokion: Wash away now the defilement of my soul and body, O blessed one, with thy merciful gaze, that I may hymn and magnify thee as is meet, O most hymned one.

ODE VI

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

Through divine grace the shrine of thy relics poureth forth torrents of healings upon those in need, O holy hierarch; it taketh away sufferings and drowneth unclean spirits.

Thy discourse and the great revelation of thy miracles, delivering men from irrationality, O glorious Carpus, have guided the lost to piety.

Enlivened by divine power, O apostle, destroying the serpent who uttered blasphemy against the Highest, thou hast saved those devoured by him.

Theotokion: O most immaculate one, without pain thou gavest birth to the Creator Who taketh away our pain and toil and granteth mankind the food which entaileth no toil.

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

Illumined by the great outpouring of thy miracles, the Church hath ever acquired thee as an all-radiant star, O Apostle Carpus. Save those who honor thy memory with faith.

ODE VII

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

Dispelling sickness by thy proclamation, healing sufferings by the sign of the Cross alone, thou didst announce the preaching of salvation, O Carpus, initiate of the mysteries, illumining those in darkness.

In nowise afraid of the princes of wrath, thou didst courageously dedicate thyself to the suffering of painful labors, crying: O God of our fathers, blessed art Thou!

Berea hath set thee forth as a divine enlightener illumined by the Lord, O Carpus, excellently illumining it with divine visitations.

Theotokion: As one more spacious than the heavens, O Virgin, thou didst receive in thy womb the infinite Word Who delivereth the human race from all confinement.

ODE VIII

Irmos: Christ our God, Who was nailed to the Cross in the flesh and revealed it to us as a sword of salvation, O ye children, exalt supremely forever!

Ministering unto the wise Paul, thy guide in divine journeys, O holy hierarch, thou didst impart the doctrines of salvation unto all the saved.

Thou wast shown to be a radiant dawn illumining the whole world with light, O right wondrous one, and as a herald thou hast driven away the profound darkness of ignorance.

Working miracles through the invocation of the Father, the Spirit and the incarnate Word, O wise one, thou didst convince the wise Greeks to worship the Essence in three Hypostases.

Theotokion: O Theotokos, thou hast been shown to be a heaven who hath shone forth upon us the Sun of righteousness, illumining us all to understand divine knowledge.

ODE IX

Irmos: Thy birthgiving was shown to be incorrupt: God came forth from thy womb, appeared on earth as a mortal, and dwelt with men. Wherefore, we all magnify thee as the Theotokos.

Seeing God ascending into the highest in the flesh with glory, O Carpus, thou wast numbered among the seven disciples and didst depart with them, showing thyself to be a divine preacher.

Thou wast sent like a lamb among wolves, O Carpus, turning them to an understanding of salvation by the word of truth, and transforming their character to piety, O divinely eloquent one.

Thou wast shown to be a converser with the angels, the apostles and the martyrs, who reposed wondrously in piety, O divinely eloquent Apostle Carpus. And joining chorus in gladness with them, be thou mindful of us.

Treading the earth, O Carpus, thou didst sanctify it, didst proclaim the Holy Gospel with faith, and didst lead souls to the life-bestowing Word. Wherefore, He giveth thee a heavenly inheritance.

Theotokion: We offer unto thee the cry of Gabriel, O Virgin, crying out: Rejoice, O light cloud! Rejoice, O unploughed earth who produceth the beautiful Grain, the Nurturer of all creation!

THE 27th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY HIEROMARTYR THERAPON
AT VESPERS

On "Lord, I have cried ...", these stichera of the hieromartyr, in Tone VIII:
Spec. Mel.: "Thy martyrs, O Lord ...":

The most glorious Therapon, illumined by divine acts, was vouchsafed to behold the beauty of Christ with the eyes of his heart, having pleased Him by his suffering. Wherefore, by grace he ever healeth sufferings of soul and body for those who have recourse unto him with faith.

As a well-spring of living water the all-rich Therapon poureth forth streams of healings and utterly washeth away the defilement of grievous ailments from all who have recourse to him with faith. By his entreaties, O Lord, grant unto all great mercy.

The wondrous Therapon, soaked in the dye of his blood, fashioned a truly most splendid garment of sanctity; and arraying himself magnificently therein, he hath entered the Holy of holies. Through his supplications, O Lord, grant great mercy unto all.

But if Alleluia is to be chanted at Matins instead of "God is the Lord ...", we sing first
the following stichera of the Theotokos, in the same tone & melody:

O Mistress, rescue me from the hands of the serpent, the slayer of men, who warreth against me with deception, to slaughter me utterly. Crush his jaws, I pray, and set his machinations at nought, that, delivered from his talons, I may magnify thy power.

O most immaculate one, I am the barren tree which produceth not the fruit of salvation; wherefore, I tremble at the thought of being felled, that, wretch that I am, I shall be cast into the unquenchable fire. Wherefore, I fall down before thee: Deliver me therefrom, and by thy mediation before thy Son show me forth as fruitful.

The deadly dart of desire hath wounded my heart: I have been wounded by ignorance and am incurably ill. O Mother of God, disdain not me, accursed as I am, but grant me healing, in that thou gavest birth to the only merciful Lord and Savior.

Glory ..., Now & ever ..., Theotokion:

My thoughts are impure, my lips deceitful, and all my deeds defiled. What then shall I do? How shall I meet the Judge? O Virgin Mistress, entreat thy Son, Creator and Lord, that He accept my soul in repentance, for He alone is compassionate.

Stavrotheotokion: "**I** cannot bear to behold Thee asleep upon the Tree Who gavest vigilance unto all, that Thou mightest give divine and saving vigilance unto all who of old fell into the sleep of perdition through tasting the fruit of disobedience!" the Virgin said, weeping, whom we magnify.

AT MATINS

Canon, the composition of Joseph, in Tone VI:

ODE I

Irmos: **T**raversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Joining chorus with the sacred choirs in the heavens, O Therapon, do thou ever deliver from sufferings and cruel misfortunes those who on earth honor thy holy memory.

Thy sacred and honored suffering which took place in the world moveth the faithful to glorify thee splendidly who wast made bold by grace, O wise Therapon.

The noetic Sun, showing thee forth as a star divinely radiant in the light of thy struggles, illumineth with the radiance of miracles the faithful who praise thee in sacred manner.

Theotokion: The sacred choir of the prophets foretold from afar that thou wouldst become the Theotokos, O pure one, who art higher than the cherubim and all creation.

ODE III

Irmos: **T**here is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Thou wast a favorite of Christ, truly bearing thine appropriate name, O martyr, and thou ever healest infirmities of soul and body.

Thy blood, mingled with chrism, rendereth thy priesthood yet more splendid, O holy hierarch and pastor, thou martyr and physician of the sick; wherefore, we praise thee.

Thou dost heal the grievous sufferings of those who approach with faith, cause sicknesses to cease, and wash away the harm caused by evil spirits, by the divine invocation of Christ, O most blessed one.

Theotokion: The mind of man is unable to understand the ineffable depths of thy birthgiving, O pure one; for, pouring Himself forth into thy womb in His loving-kindness, God hath restored me wholly.

Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

O favorite of Christ, having suffered lawfully, thou wast shown to be a true hierarch and martyr. Wherefore, we beseech thee: Cure now the persistent sufferings of our souls, O holy one, and entreat Christ, Who willeth mercy and loveth mankind.

Glory ..., Now & ever ..., Theotokion:

To the path of repentance do thou ever guide us who have ever strayed into the trackless wastes of evils and have angered the all-good Lord, O blessed Mary who knewest not wedlock, thou refuge of despairing men and dwelling-place of God.

Stavrotheotokion: Beholding Thee stretched forth, dead, upon the Cross, O Christ, Thy most immaculate Mother cried out: "O my Son, Who art equally unoriginate with the Father and the Spirit, what is this, Thine ineffable condescension, whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Having first rid thy soul of the tumult of the passions, O sacred minister, thou didst receive the holy and divine anointing, and at thine end wast adorned with an athlete's wreath.

Thou art seen ever shining with divine signs and wonders, and dost illumine the whole world, receiving grace from God, O right wondrous holy hierarch.

Thou didst first tend the people with grace and un-bloody sacrifices, sacredly hallowed as a holy hierarch; and being slaughtered like a lamb, thou wast brought to the Lord.

Theotokion: We bless the Virgin as the portal leading to divine entry, as the divine garden of paradise, as the noetic place of sanctity, as the beauty of Jacob.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Illumined with divine radiance, thou wast shown to be an all-radiant star, enlightening the world with divine signs through the Spirit of God, O holy hierarch Therapon, blessed of God.

As a sacred wholeburnt offering, as a pleasing oblation, as a perfect sacrifice, thou didst offer thyself to the Word Who suffered in the flesh, O holy hierarch father Therapon, becoming a martyr.

Having truly filled the cup of confession most beautifully, O venerable Therapon, thou dost give all to drink of thy mighty suffering, calling them with exalted proclamation.

Theotokion: After thine awesome birthgiving thou didst remain a Virgin as thou wast before; for God was born, accomplishing all by His will, O Mary who knewest not wedlock, who art full of the grace of God.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Thy manner of living was divine, thy life godly, and thy death glorious, resplendent with the beauties of martyrdom, illumining with the splendors of miracles the hearts of those who hymn thee.

We have recognized thee as a fruitful branch of the true noetic Vine, O divinely wise one, bearing the true grapes of confession which exude the excellent wine of patience.

Thy temple hath been shown to be a place of sacred healing, easing all the pangs of the infirm by grace and releasing them from ailments, O divinely wise and right wondrous hierarch.

Theotokion: The Word took on flesh in thy womb without seed and revealed Himself as perfect man, restoring nature in godly manner as He alone knew how, O most immaculate one, thou portal which held God.

Kontakion, Tone IV:

Spec. Mel.: "Thou who of Thine own will wast lifted ...":

As one who lived piously among Hierarchs and who underwent Martyrdom, * thou, O Divinely-wise one, hast extinguished the sacrifices of idolatry * and shown thyself to be a protector of thy flock. * Wherefore, in honor we cry out heartily unto thee: * Do thou, through thine intercessions, * ever deliver us from all dangers that can be, * O Therapon our Father.

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldeans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Having subdued the threefold billows of the passions, O venerable one, suffering, thou didst extinguish the conflagration of falsehood with the flood of thy blood, O venerable Therapon, hieromartyr of Christ.

Thou wast consecrated by anointing with chrism, O venerable initiate of the mysteries, and, having perfected priests and the people, as a pastor thou didst finish the good race, being slain for Christ, O wise martyr Therapon.

With the torrents of thy blood thou didst drown the hordes of the enemy, and with the radiance of miracles thou dost destroy the gloom of the passions, O Therapon, showing thyself truly to be a wonderworker and physician of the sick.

Theotokion: He Who sitteth un-circumscribed in the bosom of the Father, O pure one, now sitteth, circumscribed, in thy womb, encompassed by thy body, that He might save Adam, becoming a new Adam.

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou desirest. Thee do we exalt supremely for all ages!

Thou didst offer un-bloody sacrifices unto God and wast slaughtered like a pure and innocent lamb; and thou didst abolish demonic sacrifices, O holy hierarch Therapon, thou adornment of athletes.

Having become a resident of paradise, thou wast shown to be a companion of the holy angels, O martyred passion-bearer and minister of Christ, resplendent with the radiance of martyrdom.

Thou didst bring low the prideful serpent with humility of heart, having opposed him manfully, O holy hierarch, dying thy priestly vesture in the blood of martyrdom.

Theotokion: Delivered from the primal curse by thy birthgiving, O most blessed and divinely joyous Maiden, we send up to thee the cry of Gabriel: Rejoice, O cause of the salvation of all!

ODE IX

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Desiring to behold the glory of the Almighty, thou didst endure an unjust death and didst ascend on thy blood as upon a chariot, O glorious hierarch, and soar aloft to the heavens, where, rejoicing, thou hast found rest.

Like light, like the dawn hast thou shone forth upon us, illumining the ends of the earth with radiant beams, O holy hierarch and divinely inspired pastor, and thou freest us from the gloom of the passions. Wherefore, we honor and piously bless thee.

As thou art with the choirs of the patriarchs and martyrs, the apostles, the righteous and the venerable, O divinely blessed one, pray with them, that Christ grant remission of offenses unto all who piously observe thy divine memorial.

The magnificence of thy temple, ever illumined with the effulgence of miracles, freeth from the gloom of the passions those who approach with faith in the Spirit and causeth sicknesses to cease, O martyred hierarch, right wondrous pastor.

Theotokion: With thy light illumine me, I pray, O Virgin divinely blessed among women, and deliver me from everlasting fire, that I may magnify and glorify thee, and hymn thy mighty acts as is meet.

THE 28th DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, NICETAS, BISHOP OF
CHALCEDON
AT VESPERS

On "God is the Lord ...", these stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Emulating the hospitality of Abraham, * Isaac's love for God * and the guilelessness of Jacob, * thou didst emulate also the suffering of Job of Uz, * the meekness of David * and the innocence of Moses, * and having been anointed with holy chrism * as Aaron was of old, O God-bearing hierarch, * thou wast manifest as a sacred wonder-worker.

Thy great innocence * dispelled the malice of the demons * with the grace of the divine Spirit, * gladdening with thy suffering * God, Whom thou didst desire, * and thy spirit was illumined by the indwelling of prayer. * Wherefore, thou hast received the grace of miracles, * to heal the infirmities, O Nicetas, * of those who piously have recourse unto thee.

Bound by kinship, * ye kept the laws of the Holy Spirit, * O ye priests, * and, following the steps * of the divinely wise Shepherd * Who emitted rays of all-glorious healings, * ye were adorned with similar aspects of healing, * O all-glorious Nicetas and divinely wise Ignatius.

But if Alleluia is to be chanted at Matins instead of God is the Lord ...", we sing first
the following stichera of the Theotokos, in the same tone & melody:

Deliver my lowly soul * from condemnation and grievous transgressions, * O all-holy Bride of God, * and free me from death by thy supplications; * grant that on the day of trial * I may receive that justification * which the assemblies of the saints have received, * and before the end show me forth as purified * by repentance and the outpouring of tears.

With the showers of the all-holy Spirit * bedew thou my mind, O all-pure one * who gavest birth inconceivably to Christ, * the Dewdrop Who by His compassions * hath washed away the countless iniquities of men. * Dry up the well-spring of my passions, * and by thy supplications * do thou ever vouchsafe unto me * a torrent of living sustenance.

O Virgin who gavest birth to God my Savior, * by thy supplications grant unto me * the excellent and saving remedy of repentance, * torrents of tears, * and thought of the dread and awesome hour of judgment * and the impartial trial, * that I may escape fearsome torment * and may receive grace divine.

Glory ..., Now & ever ..., Theotokion:

Then thousands of time have I promised * to repent for mine offenses, * yet I do not leave the cherished habit of mine evils; * wherefore, I cry unto thee * and fall down, praying: * O Mistress, rescue me * from the tyranny thereof, * guiding me to that which is higher, * and to those things which are nigh unto salvation.

Stavrotheotokion: **W**hen she beheld Thee * nailed to the Cross, O Lord, * the ewelamb, Thy Mother, marveled and cried: * "What is this that I see, * O my beloved Son? * How hath the unbelieving and iniquitous assembly rewarded Thee, * Who delighted them with Thy manifold miracles? * Yet glory, O Master, * to Thine ineffable condescension!"

Troparion, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and teacher of abstinence. Wherefore, thou didst attain the heights through humility and riches through poverty. O father Nicetas, entreat Christ God, that our souls be saved.

AT MATINS

Canon of the holy hierarch, in Tone IV:

ODE I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Illumined by divine effulgence, O venerable one, thou becamest radiant. Enlighten those who with faith celebrate thy splendid repose, driving away the gloom of the passions.

Thou wast shown to be full of light through thy radiant deeds, illumining those who are in the night of evils, and guiding them to the light of heaven by the Spirit, O sacred father Nicetas.

Thou shinest forth gifts of miracles upon those who ever approach thy sacred shrine, O all-blessed one, receiving them from God as a reward for thy labors and pangs.

Theotokion: Thou didst conceive the Son of God without seed, through the divine Spirit, at the will of the Father, and thou gavest birth in the flesh to Him Who was begotten of the Father without mother, and was born of thee without father for our sake.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

Thou wast uplifted, O venerable one, having humbled thyself for Christ's sake, and thou didst bring low the pride of the noetic serpent by the Spirit.

Having been vouchsafed great gifts by God, O God-pleasing hierarch and father, thou didst become a worthily-great priest.

Perfecting thy life in innocence like a babe, O venerable one, thou didst destroy all the malice of the enemy by grace.

Theotokion: With joy let us all glorify the Theotokos, who, alone among women, is blessed, in that she is the most magnificent habitation of God.

Sedalion, in Tone IV: Spec. Mel.: "Go Thou quickly before ...":

Having taken up thy cross from childhood, thou didst piously follow after Christ, causing the wisdom of the flesh to wither away through abstinence; wherefore, on thy hierarchal cathedra, O divinely blessed Nicetas, thou didst exalt the Master Who hath adorned thy shrine with divers signs.

Glory ..., Now & ever ..., Theotokion:

O pure, most immaculate one who knewest not man, who alone gavest birth within time to the timeless Son and Word of God, with the holy and honored patriarchs, the martyrs, prophets and the venerable, entreat Him, that He grant us purification and great mercy.

Stavrotheotokion: **W**hen Thine all-pure Mother beheld Thee uplifted upon the Cross, O Word of God, she exclaimed, lamenting maternally: "What is this new and awesome wonder, O my Son? How is it that Thou, the Life of all, dost taste of death, desiring to bring life to the dead, in that Thou art full of loving-kindness?"

ODE IV

Irmos: **B**eholdng Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: **Glory to Thy power, O Lord!**

By all-night vigils and standing for whole days, O divinely wise father, thou didst cause all the movements of the flesh to subside, and, rejoicing, thou didst cry aloud: **Glory to Thy power, O Lord!**

With the powers of thy soul thou didst make subject the perversity of thy flesh, O divinely wise one; and thou didst receive the grace to drive away evil spirits and to wash away infirmities, O most blessed one.

Strengthened by divine power, O holy hierarch, thou didst vanquish all the hordes of the demons in that thou art the namesake of victory, and thou hast inherited a wreath of miracles from the Bestower of crowns.

Theotokion: **T**hou wast adorned with spiritual beauties, having conceived the Word Who is equally unoriginate with the Father and given birth to Him in the flesh, O most immaculate Virgin. Him do thou entreat in behalf of the world.

ODE V

Irmos: **T**hou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Manifestly adorned with meekness of soul, O holy hierarch, thou hast made thine abode in the land of the meek, in that thou art blessed.

Watered by the streams of the gifts of the Spirit, O divinely wise and sacred Nicetas, thou pourest forth healings upon those who desire them.

Making thy life resplendent with the light of the virtues, as with priceless ornaments, O most blessed one, thou wast adorned with the grace of miracles.

Theotokion: **O** Bride of God, we wield thee as an invincible weapon against the enemy, for we have acquired thee as the confirmation and hope of our salvation.

ODE VI

Irmos: **I** will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

With Ignatius, O Nicetas, thou didst shine forth as a lamp of three lights, a sacred brotherhood, shining forth radiantly and imparting healings to the faithful.

Akin one to another in the flesh, O wise ones, ye have now been vouchsafed true kinship in the Spirit, having in a manner right pleasing unto God shared a single character.

Eluding the destructive mire of heresies by rendering honorable veneration to the icons of Christ, O God-pleasing and holy hierarch Nicetas, thou didst save that which had been created in His image.

Theotokion: O most immaculate one, thou portal through which the Most High alone passed, open unto me the gates of repentance and the doors of salvation, preserving me from all harm.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

Thou didst shine forth in the splendor of thy deeds, and becamest an heir to the throne of the apostles, O venerable Nicetas; and, wholly filled with divine doctrines, O father, thou didst shine forth like the sun upon the flock. Wherefore, we cry to thee: Rejoice, O adornment of Chalcedon!

ODE VII

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Thou dost truly dwell with the holy hierarchs, O wise father, full of noetic radiance. Illumine us who cry: Blessed art Thou in the temple of Thy glory, O Lord!

As a chief shepherd, as a blameless advocate of God, thou didst offer pure sacrifices unto Him, chanting in splendor: Blessed art Thou in the temple of Thy glory, O Lord!

Thou wast shown to be a shepherd, summoning the reason-endowed flock to the pasture of true doctrines with thy noetic pipes, O Nicetas, crying out: Blessed art Thou in the temple of Thy glory, O Lord!

Having adorned thy life with confession, O father, thou didst receive from the Spirit the true grace of healings, crying out: Blessed art Thou in the temple of Thy glory, O Lord my God!

Theotokion: That He might deify mankind, O Mistress, the Deliverer appeared as a man, receiving flesh from thy womb according to His desire. Blessed art thou among women, O all-immaculate Mistress!

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Manifestly receiving as the reward for thy great labors ineffable light, immortal life and a bridal-chamber which cannot be taken away, O venerable one, thou criest out, rejoicing, to Christ, the Bestower of crowns: Bless the Lord, all ye works of the Lord!

Seeking mercy through almsgiving, thou didst provide for the poor, didst feed the indigent, and didst clothe the naked, winning for thyself vesture of glory, O Nicetas, and thou wast a model for monastics, who cry: Bless the Lord, all ye works of the Lord!

Having become an all-beauteous temple of the divine Spirit through purity of mind, thou drivest away the spirits of wickedness and washest away the infirmities of those who approach thee and cry: Bless the Lord, all ye works of the Lord!

Theotokion: Christ, the Lord of all, making His abode within thy womb as was His good pleasure, showed thee forth as holier than the angels, O Virgin Mother; and He hath given sanctification and enlightenment unto us who cry: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Following the divine import of thy name in sacred manner, thou wast vouchsafed to show it forth in deed, O divinely blessed father Nicetas; and thou wast enriched with the gracious radiance of the Spirit, O divinely inspired one.

Ye were shown to be enriched by the grace of the Trinity, O God-bearers, equally receiving therefrom the divine activity of healing, having lived pure and God-pleasing lives, O right wondrous ones.

Today thy memory shineth forth with the radiance of the virtues more brightly than the sun, O father, illumining the whole world with miracles and enlightening the faithful, O most honored initiate of the sacred mysteries.

Like bright day-stars were thou and the sacred Ignatius shown to be, O father Nicetas. Wherefore, O pious and blessed ones, ever illumine those who praise you.

Theotokion: Thou wast shown to be an abode of the light of the Word Who shone forth from the Father before the morning-star, illumining the faithful and crowning the venerable, O only divinely joyous Virgin Maiden.

THE 29th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY MARTYRED VIRGIN THEODOSIA
AT VESPERS

On "Lord, I have cried ..." these stichera of the saint, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

Shining with the radiance of virginity, * O honored Theodosia, * and splendidly adorned * with a royal robe * dyed in the blood of martyrdom, * O most wise one, * thou madest thine abode in the heavenly bridal-chamber of Christ, * and dost dance with the angelic ranks in perpetual chorus, * O glorious and most immaculate maiden.

O virgin martyr, * most lauded Theodosia, * desiring Christ with all thy soul, * thou didst endure the wounds of martyrdom, * courageously enduring lacerations * for Him Whom thou didst love, * thy sides raked with iron claws. * O the steadfast opposition of thy struggles, * whereby thou didst truly cast the prideful one down to the ground!

Splendidly adorned * with beauty of body and soul, * thou didst bring thyself to Christ, * desiring to be crowned by Him with a wreath of glory, * O most glorious martyr Theodosia, * and manifestly to receive upon thy brow, as is meet, * the truly priceless diadem of the kingdom, * having been shown to be an incorrupt bride, * O thou who art most wise.

But if Alleluia is to be chanted at Matins instead of "God is the Lord ...", we sing first the following stichera of the Theotokos, in the same tone & melody:

Rejoice, O enlightenment of men's souls, * forgiveness of offenders, * correction of the indifferent! * Rejoice, O consolation and joy, helper of the sorrowful! * Rejoice, O good one, * thou healing of the souls of the infirm! * Rejoice, O reconciler and mediator for us before God, * O pure one who art more holy than all the seraphim!

Receiving flesh from thy blood, * the pre-eternal God * showed thee forth unto men, * O pure one. * Wherefore, deliver thy servants * from all misfortunes and evil circumstances, * and from the snares of the wicked foe, * and vouchsafe that all who glorify and do thee homage * may partake of the effulgence of the elect.

Save me, O all-pure Mistress, * who gavest birth ineffably unto Christ the Savior, * for thee alone have I acquired * as an intercessor and an unassailable rampart, * my protection and joy, * the divine consolation of my soul. * Wherefore, deliver me from the worm which sleepeth not * and from everlasting fire, * O Mother of Christ God.

Glory ..., Now & ever ..., Theotokion:

Let me magnify thee * with joyful cries, O pure one, * and glorify the abyss of thy love for mankind. * Save me from misfortunes, * and rescue me from the soul-destroying darts * of the invisible and most evil foe; * for I wield thee against him * as a firm and invincible weapon, * O divine Bride, Mother of Christ God.

Stavrotheotokion: "What is this sight which I see, * which mine eyes behold, O Master? * Thou Who upholdest all creation * hast been lifted up upon a Tree, * and Thou diest, imparting life unto all!" * weeping, the Theotokos said * when she beheld the God and man, * Who had shone forth from her ineffably, * suspended upon the Cross.

Troparion, in Tone IV:

Thou didst right pleasingly attain unto virtue, O martyr, and becamest a pure habitation of Christ, the beloved abode of the Holy Spirit. Wherefore, suffering well, thou didst put to shame the enemy who waged war upon the human race, and didst cut down Copronymus with the sword of the Faith, O Theodosia; and, rejoicing, thou hast passed over to the heavenly bridal-chamber. Ask thou great mercy for those who ever honor thee with faith.

AT MATINS

Canon of the martyred virgin, the acrostic whereof is: "I sing the glory of the martyr Theodosia", in Tone IV:

ODE I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

God Who of His own will ascended the Cross, became for thee the path of suffering, and, casting down the tyrant, He made him like unto a bird for the martyrs to play with.

On earth, O most honored Theodosia, thou didst right mightily smite the prince of falsehood, suffering mightily, O most lauded martyr, and thou didst receive a crown of glory as one victorious.

He who of old was overweening in his pride hath now been cast down, struck a blow by thy patience, O martyr; for, having received the powers of the Cross, thou didst put to shame him who was boundlessly arrogant.

Theotokion: Wickedly didst the serpent deceive me, making me captive, instilling in me the desire to become a god; but called by thee, O all-pure one, I have truly been immutably deified.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

Divine desire showed thee to be an honored bride, O Theodosia, a martyr of Christ, who loved His Cross.

Having forsaken the corrupting thought of the flesh, O honored and all-glorious Theodosia, thou dwellest with the life-creating Spirit.

By thy divine gift of grace, O honored one, heal thou my mind and cure my soul, which hath been made impotent by the passions.

Theotokion: Thou hast restored my fallen countenance, O pure Mistress who gavest birth to the Prince, the Resurrection of us all.

Sedation, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Truly drowning all the might of the wicked devil in the streams of thy blood, O glorious one, thou didst pass unharmed over the great abyss of torments, and hast manifestly made thine abode in the holy land, receiving the reward of thy labors as is meet; and thou hast been vouchsafed entry into the bridal-chamber of heaven, O all-lauded Theodosia. Entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

Glory ..., Now & ever ..., Theotokion:

Let us hymn the portal and ark of heaven, the all-holy mountain, the radiant cloud, the bush unburned, the noetic paradise, the restoration of Eve, the great treasure of the whole world, for within her was the salvation of the world and the remission of the ancient transgressions wrought. Wherefore, let us cry out to her: Entreat thy Son, that He grant remission of transgressions unto those who piously worship thy most holy birthgiving.

Stavrotheotokion: The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the loving-kindness of Thy mercy. O long-suffering Lord, Thou abyss and inexhaustible wellspring of mercy, have pity and grant remission of offenses unto those who with faith hymn Thy divine sufferings!"

ODE IV

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

The accursed tyrant desired in his arrogance to frighten the might of thine endurance with wounds, but thou, O all-lauded one, didst cry aloud: "Glory to my God!"

Thou wast providentially enriched with a divinely bestowed and godly name, O martyr and passion-bearer; for thou becamest a gift of God which gladdeneth us who honor thee with faith and love.

Arrayed in vesture adorned with the blood of thy martyrdom as with dye, O divinely wise Theodosia, thou didst cry out to thy Bridegroom with love: "I hasten after Thee!"

Theotokion: Thou didst divinely give birth to the incarnate Word, O pure Virgin, and remainest a virgin. Wherefore, with steadfast faith and unceasing voices we cry out to thee: "Rejoice, O Mistress!"

ODE V

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Loving Christ, the Myrrh Who was poured forth, O maiden, with divine wisdom thou didst follow after Him, glorifying Him with hymns.

The martyr traded this transitory life for life everlasting, and inherited the kingdom of heaven in exchange for a little blood.

Like fountains and springs the healing relics of the martyr pour forth cures upon the infirm and through faith heal afflictions of soul.

Theotokion: Who can describe thy mystery, O most immaculate one? For thou didst contain within thy womb the Creator Who cannot be contained by anything.

ODE VI

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Following Thee, O Christ, the martyr Theodosia eagerly accepted death, undaunted by the threats of the tyrants, and she emulated Thy voluntary suffering.

Readily strengthened by Thy Cross, O Savior, women trample upon the heads of serpents, as Thou didst foretell, for they are wounded by the love and divine desire of Thee.

Theotokion: Finding thee to be a wholly perfect and all-comely turtle-dove, a blossom and lily of the valley, O Mother of God, the noetic Bridegroom made His abode within thee.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Through labors thou didst attain unto the life abounding in ease, O martyr, and with thy blood thou didst choke Copronymus, the enemy of the Church of Christ, O most blessed Theodosia; and thou dost rejoice with the armies on high, protecting those who honor thy memory.

ODE VII

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Gazing with faith upon thee who art adorned with divinely given beauties, O martyr, in hymnody we splendidly cry out to thy Bridegroom: Blessed art Thou in the temple of Thy glory, O Lord!

Rejoicing now with the virgins bearing lamps, O martyr, thou hast now entered into the heavenly bridal-chamber with Christ, crying: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: He Who sitteth upon an all-exalted throne hath rested upon thee, finding thee to be a throne fit for God on earth, O Virgin. Blessed art Thou among women, O all-immaculate Mistress!

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Released from the bonds of the flesh, O honored Theodosia, thou didst soar aloft, rejoicing, to the splendid bridal-chamber, joining chorus with the bridal choirs, resplendent in the scarlet blood of martyrdom, and crying aloud: Bless the Lord, all ye works of the Lord!

Thou hast been vouchsafed to live in splendor in the heavenly bridal-chamber, O honorable and ever all-memorable Theodosia, having acquired everlasting glory, truly enriched with the fruit of thy courage, and crying aloud: Bless the Lord, all ye works of the Lord!

Thou wast manifestly adorned, in accordance with thy name, O honored Theodosia; for in thee hath an excellent divine gift been given to us, O most wise one, giving forth rivers of gifts which pass understanding to those who chant with faith: Bless the Lord, all ye works of the Lord!

Theotokion: Having truly given birth unto God, thou hast been truly called the all-pure Mother of God, truly bearing a divine name according to thy birthgiving. Wherefore, with divine wisdom we, the faithful, glorify thee as the Theotokos, O most immaculate Mistress.

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

By thine entreaties loose thou the bonds of the offenses from those who piously hymn thee, O divinely wise, most honored and all-lauded martyr Theodosia, standing before God Almighty.

Deified through gazing upon God, thou hast attained the artful desire of Eve, our first mother, becoming a god through divine communion. Wherefore, we magnify thee, O most blessed Theodosia.

Christ, thy Bridegroom, is all sweetness, all spiritual consolation, O martyr and passion-bearer Theodosia. As thou delightest in Him now, be thou mindful of us in thy supplications.

Theotokion: He Who hath adorned all things by His word, desiring to come in the flesh, made His abode in thee alone, having found thee to be more holy than all others; and He hath shown thee to be the true Theotokos, O Virgin Mother.

THE 30th DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR VENERABLE FATHER ISAACIUS OF THE
MONASTERY OF DALMATUS
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone I:

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

Beholding the beauties of paradise, * and richly delighting in the flowers of incorruption, * thou didst pour forth for the world the knowledge of God, * partaking whereof with spiritual love, * O venerable Isaacius, * we cause our souls to grow.

Protecting thy body with abstinence, O father, * with thy prayers and vigils * thou didst mortify * the uprisings of the passions. * Wherefore, the power of the Spirit within thee, covering thee, * showed thee to be a noetic and universal luminary.

Shining forth upon the city from the desert * like unto the sun, O father, * thou didst adorn the monastic life; * wherefore, with thy teachings thou hast enlightened the faithful * to bless the Father and the Son, * and the consubstantial Spirit.

If Alleluia is chanted instead of "God is the Lord ...", we chant the following stichera to the Theotokos first, in the same tone & melody:

Though we are beset by hopeless falls, * O pure Virgin, * yet do we have thee alone as our intercessor, * and we cry aloud in thanksgiving: * Cleanse us, O all-holy Bride of God, * for thou art the refuge of the world * and the help of our race.

With the rod of thine intercession, * O pure Theotokos, * quickly drive the bestial passions * away from my wretched soul, * guiding my life in peace; * and reckon me among the holy flock of thy chosen sheep.

Drowning in the abyss of offenses, * yet fleeing to the calm haven * of thine all-pure prayer, O Theotokos, * I cry out to thee: Save me, * giving unto thy servant * thy mighty right hand, O all-immaculate one!

Glory ..., Now & ever ..., Theotokion:

Having stumbled in my corrupt morals, * I lie prostrate on the ground, * yet do I hasten to thy serenity, O Virgin. * Deliver me from the storm of the adversary * and from multifarious temptations, * that I may unceasingly hymn thy goodness, * O Ever-virgin Mother and Theotokos.

Stavrotheotokion: Standing at the foot of the Cross of Thy Son and God, * and gazing upon His long-suffering, * thou didst say, weeping, O pure Mother: * "Woe is me, O my Child most sweet! * How is it that thou sufferest these things undeservedly, O Word of God, * that Thou mayest save mankind?"

AT MATINS

Canon of the venerable one, in Tone VIII:

ODE I

Irmos: With Thy mighty right hand thou didst deliver Israel from bondage, O Lord; and as Thou didst save them, so now save us.

Having arrived from the confines of the wilderness, O venerable and holy one, thou didst make firm the Faith of Christ, scattering the assembly of heretics.

Thou wast in nowise ashamed to address the emperor as Nathan did David, O glorious one, desiring to make steadfast the Church of Christ.

Cast into the mire by the deceived, O all-praised and glorious one, thou didst shine forth like a pearl lustrous with the splendor of the Spirit.

Theotokion: Having conceived the Timeless Son Who was begotten of the Father, O all-pure and immaculate Virgin, thou gavest birth to Him as a babe.

ODE III

Irmos: O Thou Who established the heavens by Thy word, establish our mind and heart, that we may hymn and glorify Thee unto the salvation of our souls.

Thou wast shown to be a noetic clarion, O father, summoning all as to battle, to stand against the hordes of the enemy with the help of Christ the Savior.

Thou wast shown to be a noetic ladder, O God-bearer, leading to the kingdom on high those who enter upon it with faith and are made steadfast in the Spirit by thy teachings.

Thou wast revealed as a mountain of doctrine by the love of the Master, O God-bearer, gathering into the Church of Christ all who have cleaved unto Him through the virtues.

Theotokion: Thou wast truly shown to be a Mother, O Virgin, giving birth to Emmanuel, God the Word. Him do thou beseech unceasingly, O Bride who knewest not man, O blessed and pure Theotokos.

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

Thou wast shown to be a shower-laden cloud of the Spirit for those on earth, O all-blessed one, watering the hearts of the faithful as though they were furrows; and, going about the ends of the earth in thy divine discourses, thou didst pour forth a rain of doctrines, O allwise one. Wherefore, with divine wisdom thou didst give rise to the sweet savor of the Spirit in torrents for the hearts of all. O God-bearing Isaacius, entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Glory ..., Now & ever ..., Theotokion:

As the most immaculate Bride of the Creator, as the Mother of the Deliverer who knewest not wedlock, as the receptacle of the Comforter, O all-hymned one, haste thou to deliver me, who am the vile habitation of iniquity and am become in mind the plaything of the demons, from their malice, and make of me a splendid abode of the virtues. O radiant and incorrupt one, drive from me the cloud of the passions and vouchsafe unto me a share in the kingdom on high and the never-waning light, through thy supplications.

Stavrotheotokion: **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, cried out, weeping, and, bitterly lamenting, exclaimed: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding the crucifixion, which Thou endurest in the loving-kindness of Thy mercy. O Long-suffering Lord, abyss and unfathomable well-spring of mercy, take pity and grant remission of offenses unto those who with faith hymn Thy divine sufferings."

ODE IV

Irmos: **I have heard report of Thy power, and my heart hath been gladdened in the Lord.**

As thou didst show forth thy life on earth as angelic, thou dost dance with the heavenly hosts.

Having first been a leader of monks from the desert, O divinely wise and glorious one, thou didst provide a model for those in the city.

Thy memory now doth truly gladden the hearts of those who hymn thee, O father Isaacius.

Theotokion: **O** Theotokos, now as ever free thy servants from the iniquitous foe by thy supplications.

ODE V

Irmos: **O Lord Who with divine knowledge hast brought the ends of the earth out of the night of ignorance into the light, enlighten me with the dawning of thy love for mankind.**

Thou didst truly shine forth from the desert like a radiant star, and with thy doctrines didst drive away the night of heresy.

Holding the horse of Valens by the bridle, O all-praised one, thou didst denounce his bestial understanding, openly putting him to shame.

Thou didst expose thy head to the blows of a staff, O father, noetically holding Christ God to be the head of thy faith.

Theotokion: **O** most hymned Virgin who hast been shown to be higher in honor than the cherubim, entreat thy Son, that He save the souls of those who hymn thee.

ODE VI

Irmos: Grant me a robe of light, O greatly merciful Christ our God, Who clothest Thyself in light as in a garment.

Through the knowledge of the Spirit thou didst foretell an abominable death for Valens, O wise one, and wast truly shown to be a glorious prophet.

With the winnowing-fan of the Faith thou didst gather the faithful in like wheat, O wise one, and by thy supplications thou didst burn up Valens like weeds in a bonfire.

Thou hast smoothed the tablets of the hearts of those who heed thee with faith, O divinely wise Isaacius, engraving the image of Orthodoxy upon them.

Theotokion: O thou who alone gavest birth to the Word in the flesh at the archangel's word, deliver our souls from the snares of the enemy, we pray.

Kontakion, in Tone VIII: Spec. Mel.: "As first-fruits ...":

Burning with zeal in the Church of Christ as a faithful favorite of God, thou didst hold the reins of Valens, O venerable one, and didst speak to him in prophecy concerning the captivity of the Church and his abominable death. Wherefore, ever pray for us who honor thee, O venerable Isaacius.

ODE VII

Irmos: O Lord God of our fathers, Who founded the earth in the beginning and established the heavens by Thy word, blessed art Thou forever!

O Lord God of our fathers, Who granted thy venerable one the words to upbraid the tyrant for his wickedness, blessed art Thou forever!

Dwelling gloriously in the splendid mansion of the righteous, O father, thou criest out to the Creator: Blessed art Thou forever, O Lord God of our fathers!

O honored father, cease thou never to entreat the Savior constantly in our behalf, that thy flock may be delivered from every misfortune and may receive life which cannot be taken away.

Theotokion: O Lord God of our fathers, Who dwelt within the Virgin's womb and in her restored Adam, blessed art Thou forever!

ODE VIII

Irmos: The unoriginate King of glory, before Whom the hosts of heaven tremble, do ye hymn, O priests; ye people, exalt Him supremely for all ages!

Him Who showed forth Isaacius as a champion of the Orthodox Faith do ye hymn, O priests; ye people, exalt Him supremely forever.

Thou didst come forth from the wilderness as a noetic lamb, driving the wild beasts from the flock of Christ, and expelling them to dwell in empty places.

In thy meekness of spirit thou wast not daunted by the cruel and wicked wrath of Valens, O father, for the Spirit of truth was working within thee.

Theotokion: The Stone of life was cut from thee without the aid of man's hands, as is written, O all-holy and pure one: God Whose good pleasure it was to dwell within thee.

ODE IX

Irmos: In hymns do we magnify thee, the Theotokos, and Mother of the Light.

Thou didst mightily crush the powers of the ungodly with the strength of the divine Spirit.

With the bond of faith thou didst bind with bonds the heretical hordes.

O divinely wise Isaacius, cease thou never to cause God to be mindful of our salvation.

Theotokion: O Virgin, thy birth giving hath transformed the birthgiving of Eden, which was in grief.

THE 31st DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY MARTYR HERMIAS
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone I:

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

Having extinguished the fire of ungodliness * with the drops of thy blood, * O great martyr, * thou hast richly given drink to the Church of Christ * and illumined the hearts of the faithful * who piously honor * thy sacred and precious memory.

Like an impregnable tower * thou wast in nowise shaken by the assaults of the enemy, * whose hearts thou didst pierce as with arrows, O Hermias, * casting down all their wiles * like an insuperable rampart * with the pain of thy valiant struggles.

Raising up with the word of God * those who had stumbled into the abyss of unbelief, * thou didst endure the great threefold billows of torments, * O all-praised passion-bearer Hermias, * until thou didst joyously enter with them * into the harbor of heaven.

But if Alleluia is to be chanted at Matins instead of "God is the Lord ...", we sing first the following stichera of the Theotokos, in the same tone & melody:

Plaged by falls into helplessness, O pure one, * yet having thee alone as our intercessor, O Virgin, * we cry aloud in thanksgiving: * Cleanse us, O all-holy Bride of God, * for thou art the refuge of the world * and the help of our race!

With the staff of thine intercession, * O pure Theotokos, * do thou quickly drive away the bestial passions * from my wretched soul, * strengthening my life with peace; * and number me among the holy flock of thy chosen sheep.

Drowning in the abyss of offenses, O Theotokos, * I have fled to the calm haven * of thine all-pure supplication, * and I cry unto thee: Save me, * extending thy mighty right hand * unto thy servant, O all-immaculate one!

Glory ..., Now & ever ...,

Having fallen headlong because of my corrupt character, I lie prostrate, * yet I flee from the adverse storm * to thy tranquility, O Virgin: * deliver me from multifarious temptations, * that I may unceasingly hymn thy grace, * O Ever-virgin Mother of God.

Stavrotheotokion: **W**hen the immaculate Virgin beheld the Lamb uplifted upon the Cross, * she cried aloud, weeping: * "O my sweet Child, what is this new and all-glorious sight? * How is it that Thou Who holdest all things in the palm of Thy hand * art nailed in the flesh to the Tree?"

Troparion, in Tone IV:

In his suffering, O Lord, Thy martyr Hermias received an imperishable crown from Thee, our God; for, possessed of Thy might, He set at nought the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

AT MATINS

Canon of the martyr, the composition of Joseph, 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!

Thou hast been known as a star shining with divine light, radiantly illumining with the splendor of martyrdom all who honor thee with pure faith, O Hermias.

With thy gaze fixed constantly upon God, disdain all things in this life, O wise martyr, thou didst enter upon the struggles of martyrdom and didst mightily vanquish the enemy.

Comely of vision and soul, O martyr Hermias, thou didst enlist in the army of the King of heaven, and didst utterly cast down the enemy.

Thou didst not offer sacrifice to idols, O blessed one and when thy teeth were pulled from their sockets, thou didst break the jaws of the noetic lions, arrayed in the never-fading wreath of victory.

Theotokion: O holy Virgin Mother of Christ, thou glory of the martyrs and joy of the angels, with them entreat thy Son, that He have pity and save thy servants.

ODE III

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

Through divinely radiant grace thou becamest the adornment of athletes, O martyr; wherefore, we who are in the world piously honor thee.

When thy jaw was broken, O wise martyr, thou didst chant praise in thanksgiving unto our God Who strengthened thee.

Strengthened by the power of the divine Spirit, O all-wise one, rejoicing, thou didst cast down the serpent who is mighty in evil.

Theotokion: With mouth and tongue do I confess thee to be the all-holy temple of God, O all-pure one; wherefore, deliver me from all affliction.

Sedalion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

Having cast down the uprisings of the enemy, as a mighty warrior of the Master, thou hast received the crown of victory. Wherefore, we praise thee as a valiant athlete, celebrating thy most festive memory with faith, do thou pray, O much-suffering Hermias, that we be saved from all need.

Glory ..., Now & ever ..., Theotokion:

After God, it is to thy divine protection that I the lowly one flee, O Theotokos, and falling down, I pray: Have mercy, O all-pure one, for my sins have passed over my head, and I fear torments and tremble. O pure Mistress, make supplication to thy Son, that He deliver me therefrom.

Stavrotheotokion: She who in latter days gave birth to Thee, O Christ Who wast begotten of the unoriginate Father, beholding Thee hanging upon the Cross, cried out: "Woe is me, O most beloved Jesus! How is it that Thou Who art glorified as God by the angels art now crucified by iniquitous men? I hymn Thee, O my long-suffering Son!"

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

The torrents of thy blood have extinguished the fire of polytheism and have been shown to be dew for the faithful, O right wondrous martyr and passion-bearer.

Bedewed by the grace of the Trinity, O most glorious martyr, thou didst remain unconsumed, standing in the midst of the fire for three days.

The choir of the heavenly hosts witnessed thy valor from on high and marveled at the might of thy struggles, O athlete Hermias.

Theotokion: O all-hymned Mistress, in manner past recounting thou gavest birth to Him Who resteth in His saints; wherefore, we honor thee with hymns.

ODE V

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Broken in body, O all-glorious martyr, by thy many tortures thou didst wreak destruction upon the graven images through grace. Wherefore, by divine grace thou healest the afflictions of soul of all the pious.

When thou wast given bitter potions to drink, O martyr, thou didst remain unharmed, calling him who administered them to thee unto the excellent Faith; and he was all-radiantly converted to the beauty of martyrdom by thy splendid wonder-working.

O blessed one, thou wast in nowise turned from the goodly stand of Him Who strengthened and made thee steadfast, and directed all thy struggles, that thou mightest be with Him, gazing upon Him in simplicity of character.

Theotokion: Of old, the prophet beheld thee in the Spirit, O Maiden, as a noetic lamp-stand holding Christ God like a lamp, illumining with ineffable light all of us who faithfully honor thee, O all-immaculate one.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Having thy desire wholly with God, O most blessed one, rejoicing, thou didst endure the pangs and lacerations of thy divine body as though it were someone else who was suffering, looking forward to thy crown.

Thou didst mightily endure the stripping away of thy sinews, O Hermias, martyr of Christ, ripping away the sinews of the greatly crafty enemy through grace, and showing thyself to be a model of all manliness.

Tempered in the fire of the love of Christ, thou truly becamest like unto a two-edged sword, manifestly cutting down the ungodly armies like a mighty warrior.

Theotokion: **T**hou feedest Him Who as God feedeth all with His hand, O most immaculate Mistress, and holdest in thine arms Him Who sustaineth all things; wherefore, we, the faithful, glorify thee as is meet.

Kontakion, in Tone VI: Spec. Mel.: "Fulfilling Thy dispensation for us ...":

Having struggled eagerly for Christ, thou didst acquire courage at an advanced age, O martyr Hermias; and having trampled the machinations of the iniquitous underfoot by the power of Christ, thou didst remain unharmed by sorcerous potions, crying: "God is with me! Who then can stand against me?"

ODE VII

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Looking toward God Who is able to save, with uprightness of mind thou didst endure the pangs of thy valiant body, O Hermias, chanting: O God of our fathers, blessed art Thou!

With the sprinkling of thy blood thou didst extinguish the fire of ungodliness, and, entering the flame, thou wast in nowise consumed, O thou who art most rich, chanting: O God of our fathers, blessed art Thou!

The whole Church calleth thee blessed, beholding thy valiant deeds and the grace of thy miracles, O wise martyr Hermias, and trophies of victory which the Lord gave thee when thou didst struggle splendidly.

Theotokion: **T**hou wast adorned with beauty, O Virgin, having given birth to the comely Christ Who assumed our form and hath led unto life all those who have been broken down. Wherefore, with faith we ever glorify thee in hymns.

ODE VIII

Irmos: Becoming vanquishers of the tyrant and the flame by Thy grace, taking exceeding care to keep Thy commandments, the children cried out: Bless the Lord, all ye works of the Lord!

Strengthened by the true law, O athlete Hermias, rejoicing, thou didst hold the edict of the iniquitous in contempt; and, enduring great struggles, O blessed one, thou didst receive the habitations in the highest forever.

"I am not daunted by the pangs decreed by any temporal statute, neither will I offer worship unto those things which are not gods!" thou didst cry aloud, O most blessed one; "I will only worship the Lord Jesus Who was crucified under Pontius Pilate!"

Like an innocent lamb thou didst go forth to be slaughtered for Him Who like a lamb was slain for our sake and hath removed from the earth all abominable sacrifices, O martyr Hermias; wherefore, in laudation we hymn thee as is meet.

Theotokion: Thou hast been shown to be more spacious than the heavens, O thou who contained God within thy womb. Him do thou earnestly entreat, O Virgin, that He deliver me from the sin which besetteth me, that, having accomplished deeds of piety, I may bless thee with faith.

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Having departed from thy flesh, O all-lauded athlete, thou hast been vouchsafed to behold the good things which God prepared for thee, and for those who suffered with thee and cast down the evil one. With them do thou now beseech the Lord, that we be saved, O right laudable martyr Hermias.

Thy comely visage was shown to be yet more comely before thy suffering, O wise and glorious one, and after thy wondrous struggles was shown to be adorned with angelic splendor. Wherefore, thou hast hastened to the beautiful bridal-chambers, adorned with wreaths of victory.

Thou didst spurn an earthly army and didst enlist in the army of the King of heaven, O wise martyr. By His mighty power thou hast mightily destroyed all the hordes of the demons, and hast been lawfully crowned with wreaths of victory. Pray thou ever in our behalf.

The radiant day of thy memorial hath dawned, illumining our thoughts with the beams of thy steadfast struggles. And thereon do we beseech thee: As thou hast boldness before Christ, entreat Him unceasingly, that we may obtain mercy on the day of judgment.

Theotokion: God Who clothed Himself in me issued forth from thee and hath arrayed in the vesture of incorruption me who stripped myself naked of divine raiment, O Mistress Theotokos, thou refuge of all men, confirmation and rampart of the crowned martyrs, and joy of the angels.