

**THE 1<sup>st</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY MARTYR JUSTIN THE PHILOSOPHER**  
**& THOSE WITH HIM**  
**AT VESPERS**

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

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

**W**hen the ice of ignorance beset all creation with hostile assault and a multitude of idols were worshipped, then, O glorious martyrs, ye abolished this with zealous heart and the fervor of divine faith; and ye manifestly shed your blood with love for Him Who shed His blood on the Cross.

**W**hen, at God's behest, ye set yourselves apart for supernatural struggles, ignoring your corruptible bodies, then, strengthened by the power of the Most High, ye were undaunted by the fire or the cutting sword. Wherefore, bending your necks before God, O blessed ones, ye accepted death with joy.

**T**he valiant athlete Peon, Valerian, Chariton and Charita, the godly Justin, Euelpistus and the glorious Hierax, who dyed your vesture in your divine blood and have arrayed yourselves therein together, with the angels ye stand before Christ the King and Master of all in the heavens.

**But if Alleluia is chanted at Matins instead of "God is the Lord ...", the above stichera are preceded by the following stichera of the Theotokos, in the same tone & melody:**

**R**ejoice, O star of solar radiance! Rejoice, O all-immaculate one, cause of all good things! Rejoice, thou who didst contain the uncontainable God, and who hath budded forth the Grain of immortality! Rejoice, O divine furrow, most splendid portall! Rejoice, O Mistress, mediatress of good things, who hast abolished the curse of our first parents!

**O** all-pure one, joy of all who sorrow, intercessor for the oppressed, feeder of the hungry, comfort of travelers, staff of the blind, visitation of the infirm, protection and aid of those who labor, helper of orphans, thou art the Mother of God Most High. Haste thou, we pray thee, that thy servants be saved.

**T**hou art the protection and help of us Christians and a mighty refuge, O Mother of God Most High. Now, as ever, cease thou never to pray with thy vigilant supplication, that He save thy servants from all evil circumstances; for thee do all of us Christians have, with God, as our help and refuge.

**Glory ..., Now & ever ..., Theotokion:**

**W**e have truly acquired no other mighty refuge, or pillar of strength, or insuperable rampart than thee, O all-pure one. To thee do we flee, and to thee do we cry out: O Mistress, help us, lest we perish! Show forth upon us thy grace, and the glory of thy might, and the magnitude of thy lovingkindness.

**Stavrotheotokion:** She who knew not wedlock, beholding Thee nailed to the tree of the Cross, O Jesus, said, weeping: "O my sweet Child, wherefore hast Thou forsaken me who alone gave Thee birth, O unapproachable Light of the all-unoriginate Father? Haste Thou and glorify Thyself, that they who glorify Thy divine sufferings may receive divine glory!"

*At the Aposticha, the stichera from the Oktoechos.*

*Troparion, in Tone IV:*

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

## AT MATINS

### Canon of the martyrs, in Tone II

#### ODE I

**Irmos:** Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

Adorned with the splendors of martyrdom, O martyrs, ye stand before the pure throne of the Master of all, granting release from our offenses.

The pious champions of the truth, struggling with unity of mind before the tyrant's tribunal, cast down the devil's deception with the power of the Spirit.

With their wounds, stripes and sufferings the renowned great-martyrs purchased the kingdom of Christ, wherein they now live, wearing crowns.

**Theotokion:** Taking pity on the creation of Thy hands, O Thou Who art rich in mercy, Thou didst make Thine abode within the womb of the Virgin who knew not man, and hast shown her to us as an intercessor.

#### ODE III

**Irmos:** Establish us in Thee, O Lord Who hast slain death by the Tree, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

Bearing the steadfastness of Christ in thy heart, O Justin, thou didst manfully oppose the interrogator who iniquitously commanded thee to commit things unlawful.

The holy choir, shining with divine radiance; the army of holy martyrs chosen by God; the holy assembly; having assembled now, have, with their bodies, vanquished the incorporeal foe.

The martyrs of great bravery, giving their bodies over to wounding, rejoiced, looking toward everlasting delight and the radiance and glory which is to come.

**Theotokion:** O light cloud of the Sun of glory, dispel the clouds of my soul and with light guide my mind, which hath been darkened by the blackness of evil.

**Sedalion, in Tone V: Spec. Mel.: "O Word Who art equally unoriginate ...":**

With a loud voice let Justin and Chariton, Peon, Euelpistus and Charita, Hierax and Valerian, the radiant beacons illumining the ends of the earth with the beams of their struggles, be praised with faith, for they entreat Christ, that we be saved.

Glory ..., Now & ever ..., Theotokion:

**O** pure Ever-virgin, thou fervent and invincible intercessor, excellent and unashamed hope, rampart, protection and refuge of those who have recourse unto thee: with the angels entreat thy Son and God, that He grant peace, salvation and great mercy to the world.

**Stavrotheotokion:** **B**eholding Thee hanging of Thine own will upon the Cross between the thieves, O Christ, Thy Mother said maternally, her womb rent with pain: "O my sinless Son, how is it that Thou art unjustly nailed as a malefactor to the Cross, desiring to bring life to the human race, in that Thou art compassionate?"

**ODE IV**

**Irmos: I have heard report of Thy dispensation, O Lord, and have glorified Thee, Who alone lovest mankind.**

**B**y their sufferings Justin, Chariton, Charita and Peon astonished the angelic ranks.

**T**he valiant ones' bodies, broken with wounds, have won divine blessedness for them.

**L**ike noetic embers ye burned up falsehood with divine fire, O martyrs, and were shown to be beacons for the world.

**T**he princes of darkness were terrified of the courage of the unbowed martyrs Euelpistus and Hierax.

**Theotokion: O** Virgin who received the fire of the Godhead within thy womb, deliver me from fire and torment.

**ODE V**

**Irmos: O Lord, Bestower of light and Creator of the ages, direct us in the light of thy commandments; for we know none other God than Thee.**

**F**ull of the divine Spirit, suffering mightily, with the torrents of thy blood thou didst choke the cruel wicked ones, O blessed Justin.

**O** Charita, namesake of grace, thou wast full of the grace of God; and manifestly disregarding thy womanly weakness, thou didst suffer lawfully and hast received glory.

**H**aving graced thy soul with sacred confessions, thou didst blunt the malice of the ancient foe, O athlete Chariton, precious adornment of divine passion-bearers.

**Theotokion: O** pure one who gavest birth to Christ the Savior, Who became like mortals in the excess of His rich lovingkindness, entreat Him as God, that He save thy servants.

## ODE VI

**Irmos:** Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: lead me up from corruption, O God!

Let us all glorify the memory of Justin and Chariton, Peon, Valerian and Charita, Hierax and Euelpistus.

Ye safely traversed the abyss of tortures with divine passage, O martyrs, and have reached the calm haven of the kingdom of Christ.

Illumining the honored firmament of the Church like fixed stars, ye enlighten the whole world with the brightness of your suffering.

**Theotokion:** O Mistress Theotokos, deliver me from endless blindness, who am held fast by many offenses and deserve the fire of Gehenna.

### Kontakion, in Tone II:

Adorned with the wisdom of thy divine wards, O Justin, the whole Church of God illumineth the world with the radiance of thy life. Having received a crown because of the out-pouring of thy blood, standing with the angels before Christ, pray thou unceasingly on behalf of us all.

## ODE VII

**Irmos:** The all-wise children would not worship the golden body: they entered the flame themselves, reviled the gods of the heathen, and cried out in the midst of the flame; and an Angel bedewed them, saying: The prayer of your lips hath been heard!

Ye dried up the abyss of falsehood with the river of your blood and have poured forth torrents of miracles, extinguishing the burning embers of evil passions, O martyrs, far those who ever cry out: Blessed is the God of our fathers!

With the fire of your love far the Godhead, O wise ones, with valiant mind ye burned up the tinder of evil; and, shining forth with the brightness of fire, ye have illumined the hearts of all who piously cry out: Blessed is the God of our fathers!

Adorned with the wisdom of God, through grace the wise Justin showed the wisdom of the Greeks to be foolish, convincing them to worship the Trinity and to cry out in Orthodox manner: Blessed is the God of our fathers!

**Theotokion:** O honored Virgin, pure and blessed one who knewest not wedlock, setting aright of the fallen and forgiveness of sinners: save me, the prodigal, who cry out to thy Son: Blessed is the God of our fathers!

## ODE VIII

**Irmos:** God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord and exalt supremely for all ages.

**S**lowly tried in torments as in a fiery furnace, O passion-bearers of the Lord, ye shone forth truly with a luster greater than gold, crying out: Let us exalt Christ supremely far all ages!

**L**et Charita and Chariton be hymned with the wise Justin and Peon, the great Hierax and Valerian, who drove falsehood away by their suffering and have joined the choirs of the angels.

**L**ed to life everlasting, O wise martyrs, with valiant resolve ye all bowed your necks beneath the sword with unanimous soul, offering yourselves to God as sacrifices.

**Theotokion:** **A**s a well-spring of Life, having given birth to the water of Life, O Virgin Theotokos, give drink to my soul, which hath withered under the flame of sin, that I may glorify thee for all ages.

### **ODE IX**

**Irmos:** **G**od the Word, Who came from God in His ineffable wisdom to restore Adam, who had grievously fallen into corruption through eating, and Who ineffably became incarnate of the holy Virgin for our sake, let us magnify in hymns, O ye faithful, with oneness of mind.

**R**esplendent with divine glory, O valiant athletes, ye destroyed the well of deception and shared in the sacred sufferings of Him Who for our sake assumed the flesh; and ye rejoice with Him eternally in the heavens.

**T**he angels truly marveled at the wisdom of Justin, the courage of Charita, the boldness of Chariton, the valiant struggle of Peon and Hierax, and Valerian's great endurance of tortures.

**G**loriously mounting your blood as a divine chariot, O wise ones, ye joyously soared aloft to the heavens, and there having received crowns from the hand of the Bestower of life, ye pray unceasingly on behalf of us.

**Theotokion:** **O** pure Virgin who knewest not wedlock, who in manner past recounting gavest birth to the Word without knowing man, rescue us from perils, from all misfortunes, from soul-corrupting harm and the passions, from everlasting flame and condemnation.



**THE 2<sup>nd</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF OUR FATHER AMONG THE SAINTS NICEPHORUS THE**  
**CONFESSOR,**  
**PATRIARCH OF CONSTANTINOPLE**  
**AT VESPERS**

On "Lord, I have cried ...", 6 stichera for the holy hierarch: 3 in Tone IV:

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

**O** divinely inspired one, manifest in sanctity, \* we know thee to be the ground of the Truth, \* the confirmation of the Faith, \* the expounder of dogmas, \* the advocate of piety, \* the abode of purity, \* the chosen receptacle, the sweet savor of the Spirit, \* the great treasury of doctrines, \* the foundation of the Church of Christ.

**O** all-wise, blessed and holy hierarch, \* we praise thee, the successor of the apostles, \* who shared in the ways of the martyrs, \* the emulator of the fasters, \* the seal of teachers, \* the divine model, \* the initiate of the mysteries of Christ, \* the divinely flowing river of understanding, \* drowning the thoughts of the iniquitous and blasphemous.

**H**aving increased the talant of wisdom, \* O thou who art most rich, \* thou wast vouchsafed the joy of thy Lord. \* Adorned with the grace \* of divine radiance, \* and shining noetically with the effulgence of the Spirit, \* thou standest now at the right hand of the Bestower of life, \* ever illumined, O glorious one, \* with the rays that emanate therefrom.

And 3 stichera, in Tone VIII: Spec. Mel.: "O all-glorious wonder ...":

**O** venerable father, \* as a priest of the law of God \* thou didst enter within the divine and impassable tabernacle of the truth, \* which the Lord erected, \* not with another's blood, but with thine own, \* and emulating Christ \* in not submitting to the vengeance of the council, \* thou didst thereby please God utterly, O father.

**A**dorned with thy words and deeds, \* with thy priestly vesture \* and the rightness of thy doctrine, \* O most wise Nicephorus, who nurturkest with wisdom, \* wasted away by imprisonment \* thou didst receive them through thy confession, \* and didst zealously endure \* all the evils which beset thee \* with strength of mind, O blessed one.

**T**hou wast shown to be an instrument of the Spirit, \* sounded from on high by divinely inspired voices \* and trumpeting forth the ineffable mystery of the Savior, \* as a divine clarion \* truly renowned, \* proclaiming aloud the incarnation of the Word to us, \* which is beyond comprehension \* and transcendeth all minds and thoughts, \* O thou who art most honorable.

Glory ..., Now & ever ..., Theotokion:

**O** all-pure Mistress who ineffably gavest birth to Christ the Savior, \* save me; \* for thee alone have I acquired as an 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.

**Stavrotheotokion:** **B**eholding Thee nailed to the Cross \* and accepting suffering of Thine own will, O Jesus, \* thy Virgin Mother \* cried aloud, O Master: \* "Woe is me, O my sweet Child! \* How is it that Thou dost unjustly endure wounding, \* O Physician Who hast healed man's affliction \* and delivered all from corruption \* in Thy lovingkindness?"

Troparion, in Tone IV:

**T**he truth of things revealed thee to thy flock as a rule of faith, a model of meekness and a teacher of abstinence. Wherefore, thou hast acquired exalted things through humility and riches through poverty. O father Nicephorus, entreat Christ God, that our souls be saved.



## AT MATINS

Both canons from the Oktoechos; and that of the holy hierarch, with 4 troparia, the acrostic whereof is: "With songs do I hymn the victorious Nicephorus", the composition of Theophanes, in Tone IV:

### ODE I

**Irmos:** Israel of old, having traversed the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms upraised in the form of the Cross.

**T**hou didst manifestly show thine active vision to be an ascent, O Nicephorus most rich; for thou didst actively call thy soul and didst excellently soar aloft to the uttermost vision.

**H**aving mortified earthly thoughts by abstinence and guided thy soul with zeal, O divinely inspired Nicephorus, thou didst reach the havens of undisturbed delight.

**T**he wretched and most mindless Leo, infected with the heresy of Mammon, dashed himself against thee as against a hard stone, O God-pleasing Nicephorus, and hath quickly broken asunder in hell.

**Theotokion:** O all-immaculate Bride of God, heal thou the broken state of mankind, having given birth to the Creator Who hath set aright all of us who have been cast down through the fall of our first parents.

### ODE III

**Irmos:** Not in wisdom, nor in power, nor yet in riches do we boast, but in Thee, the hypostatic Wisdom of the Father, O Christ; for none is holier than Thee, Who lovest mankind.

**H**aving adorned thy life with thy virtues, thou didst manifestly become a beacon of the word of life and a guardian tending the most sacred flock of Christ.

**T**hy divinely eloquent tongue of fire hath burned up the thorns of heresy with the fire of understanding, O divinely wise and glorious father.

**H**aving plumbed the depths with thy love of wisdom, O right wondrous one, with the cords of thy doctrines thou hast manifestly strangled those who reject the image of Christ.

**Theotokion:** C Confessing as equally unoriginate with the pre-eternal Father the Son Who was born of thy womb in latter times, O all-pure one, we truly glorify thee as the Mother of God.

**Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":**

The grace of thy wise discourses and the loftiness of thy mystic teachings have become a ladder of divine ascent for us; for thou didst acquire a spiritual trumpet, O father, with which thou didst announce divine doctrines. Wherefore, thou hast made thine abode in a place of verdure and hast driven the wild beast away with the sling of thy words, O blessed Nicephorus. Entreat Christ God, that He grant remission of sins unto those who honor thy most precious memory.

**Glory ..., Now & ever ..., Theotokion:**

All of us, the generations of men, bless thee as the Virgin who, alone among women, gavest birth without seed to God in the flesh; for the fire of the Godhead made His abode within thee, and thou didst nurture the Creator and Lord with milk as a babe. Wherefore, we, the race of angels and men, cry out to thee together: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-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 lovingkindness of Thy mercy. O long-suffering Lord, abyss and inexhaustible well-spring of mercy, take pity and grant remission of offenses unto those who with faith hymn Thy divine sufferings"

**ODE IV**

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

With divine power, O thou who art manifest in sanctity, thou didst break the jaws of the impious, vanquishing them with thy steadfast discourse; and thou hast taught all to venerate the divine image of the Savior.

Thou didst splendidly adorn the divine priesthood by thy confession, subduing the savagery of Leo, O father Nicephorus, thou God-pleasing initiate of ineffable mysteries.

Fighting like a youth with the pious teachings of the honorable Church, O Nicephorus, with wounds inflicted by thy words thou didst drive away the wolves who betrayed the right Faith.

**Theotokion:** In giving birth to God the Word incarnate, Who before was incorporeal, O most immaculate one, thou didst restore the world. Wherefore, O Bride of God, we honor thee with Orthodox faith.

## 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.

**P**ossessed of a pure mind ascending to heaven, O most blessed one, thou didst lay hold of the never-fading flower of understanding and wisdom.

**T**hou didst let fall the healing of thy words upon the souls of the Orthodox, O divinely revealed one, and by thy teachings didst overturn the ground of the ignorant.

**S**hining like the sun, thy discourse active and thy life inviolate, thou dost illumine the foundation of the honored Church.

**Theotokion:** **O** all-immaculate one, thou wast the annulment of the curse of our first mother, having conceived Him Who hath crowned us with divine blessings.

## ODE VI

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

**S**hining radiantly with spiritual rays, O divinely wise one, thou hast appeared to the Churches as an upright pillar and cloud leading to a heavenly inheritance.

**T**hou didst dedicate thy whole life to God, and, remaining a leader for the whole world, thou wast glorified, O blessed father manifest in sanctity.

**T**hy divinely inspired discourse cut apart the bonds of ungodly heresies with the two-edged sword of the Comforter, and hath shown forth the light of truth unto all.

**Theotokion:** **M**ost gloriously have the laws of nature been set aside; for a Virgin giveth birth and a maiden who knew not wedlock, having conceived the Creator and Lord of all, nourisheth Him.

**Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":**

**A**s thou hast received a crown of victory from God in heaven, O Nicephorus, save those who honor thee with faith as a hierarch of Christ and teacher.

**Ikos:** **T**he great hierarch stood, set like an unassailable city of God upon a mountain, protecting the world with his prayers, and conquering hordes of the ungodly; and he remained unharmed, untouched by the bolts of the enemy, bearing the King and Lord of all in his heart. Wherefore, he illumineth those who venerate Christ in His icons and, from the heights of the virtues and the tower of good works, with his sling he raineth down stones upon the hordes of the enemy, yet mercifully openeth its gates for those who with faith hymn him as a hierarch of Christ and teacher.

## ODE VII

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

**We** know thee to be a living temple of the living God, having the understanding of the Trinity Within thee as a lampstand. Blessed art Thou in the temple of Thy glory, O Lord!

**Thou** didst set at nought the blasphemies of the heretics, O Nicephorus, convincing to venerate the icon of Christ those who cry out: Blessed art Thou in the temple of Thy glory, O Lord!

**Possessing** a wealth of wisdom and a godly life, thou didst noetically transform all thy senses, and dost now converse with Christ, saying: Blessed art Thou in the temple of Thy glory, O Lord!

**Theotokion:** **Without** dividing or confusing that which is united, we glorify the one Christ, the Word Who was incarnate of Thee, crying out: Blessed art Thou in the temple of Thy glory, O Lord!

## 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 unto Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!**

**Delivered** by the blood of Christ, thou didst undergo death in mind for His sake; for thou didst endure torment of conscience, shining with the grace of confession, crying: Hymn the Lord, ye works, and exalt Him supremely for all ages!

**Purified** body and soul, in word thou didst sacrifice to the Word Who seeth all things, showing Him forth as having first been incorporeal and unoriginate, but later becoming man in His mercy; and crying out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

**That** thou mightest receive a heavenly inheritance and immutable glory, O glorious and wise father, thou didst forsake the glory which fadeth away, valiantly enduring exile and affliction, crying aloud: Hymn the Lord, ye works, and exalt Him supremely for all ages!

**Theotokion:** **O** most immaculate one, the noetic Bridegroom found thee alone to be a pure turtle-dove, a most fragrant lily, an all-comely flower and a splendid bridal-chamber; and He led thee forth as His Bride. Wherefore, we hymn and exalt thee supremely as Virgin for all ages.

## ODE IX

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

When shadowy reflections passed away and the truth was made manifest, thou didst find a blessed end through the vision of incorrupt beauty; and delighting now therein, remember us in thy supplications.

Surrounding the divine shrine of the God-bearing Nicephorus, come, O ye Christians, let us earnestly hymn him as victor, and with gladness let us celebrate his festival.

Having laid hold of every virtue, O hieromartyr, at the end of thy struggles thou wast shown to be adorned with the crown of confession, wearing which thou standest now before thy Master.

**Theotokion:** Knowing thee to be the root, well-spring and cause of incorruption, O Virgin, we, the faithful, honor thee with praises; for thou hast poured forth upon us the hypostatic Immortality.

**Exapostilarion: Spec. Mel.: "When the disciples beheld ...":**

As an excellent victor over the passions, O Nicephorus, thou hast received a twofold crown from Christ the Savior; for, casting down the God-opposing heresy of those who reject the divine icons, O all-wise hierarch, thou wast a champion of athletes of piety. O blessed father, pray for us who honor thee.

**Glory ..., Now & ever ..., Theotokion:**

Without leaving the bosom of the Father, Thou wast incarnate of the Virgin, O Lord; for, bowing down the heavens, thou didst descend to save me who am fallen, desiring to rescue from the mouth of the noetic beast me who am stuck fast in his clutches. Wherefore, delivered, I glorify Thy power.

**THE 2<sup>nd</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY GREAT-MARTYR JOHN THE NEW,**  
**SLAIN IN THE CITY OF BELGOROD-DNESTROYSKY, WHOSE RELICS REPOSE IN**  
**THE CITY OF SUCEAYA**  
**AT LITTLE VESPERS**

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

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

**R**ejoicing, O ye faithful, let us praise John of great renown, the all-wise warrior of piety, the true preacher of Christ, who danceth with the ranks of heaven and suffered with the martyrs. **(Twice)**

**W**ith faith let us bless the mighty bulwark of Christians, the tower unshaken by the blandishments of the tyrants, the most excellent merchant, who traded corruptible things for incorruptible, and looketh down on us from on high.

**I**n gladness let us all hymn the foremost athlete, the splendid champion, who hath now shone forth upon us with rays of true suffering, and let us bow down before his relics.

**Glory ..., in Tone VI:**

**C**ome, all ye who love the martyrs! Come ye, and let us form a chorus, fashioning wreaths with praises, and crowning the honored head of John! For this great champion, having armed himself with faith in Christ, manfully entered the contest and confessed Christ to be the Son of God and God, the Creator and Judge of all; and utterly casting down the pride of the Persians and trampling the tyrant underfoot by his patience, he became the model and superscription for martyrs, and now prayeth to Christ in behalf of our souls.

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

**N**o-one who hath recourse to thee, O all-pure Virgin Theotokos, departeth from thee ashamed; for he asketh grace and receiveth a gift for his profitable petition.

**At the Aposticha, these stichera, in Tone II:**

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

**W**ith rays of suffering thou didst shine forth like the sun from the eastern regions even unto the parts of the West, drawing the hearts and thoughts of all to thy wonders, O glorious one.

**Stichos:** The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

**O** all ye tribes of the North, inasmuch as ye are pious, join chorus in spirit, with hymns glorifying John who hath loved you.



**Stichos:** Those who are planted in the house of the Lord, in the courts of our God they shall blossom forth.

In these latter times thou hast been shown to be the beauty which maketh new the sufferings of the martyrs, utterly casting down soul-destroying deception, O blessed one.

**Glory ..., Now & ever ..., Theotokion:**

With the glorious John the martyrs confessed thee to be the true Theotokos, O Mary Bride of God; and we also fall down, asking forgiveness of sins.

**Troparion of the great-martyr, in Tone IV:**

Having sustained well thy life on earth with almsgiving, and frequent prayers and tears, O athlete, thou didst manfully hasten to suffering, and didst denounce the ungodliness of the Persians; wherefore, thou hast become a firm foundation for the Church and the boast of Christians, O ever-memorable John.

**Glory ..., Now & ever ..., the troparion from the Pentecostarion, or the Resurrectional 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.



## AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: If this day fall within the Pentecostarion, 3 stichera from the Pentecostarion, and 5 of the great-martyr, in Tone II: repeating the first sticheron; but if Pentecost hath already passed, then each of the 4 stichera is repeated:

Spec. Mel.: "With what wreaths of praise ...":

**W**ith what good songs of praise shall we hymn John: the true warrior of the great King, the splendid champion, the most excellent athlete of Christ, who made the Faith steadfast and cast deception down, who was patient amid temptations and undaunted amid tortures the awesome denouncer of the ungodly and ardent helper of the pious, through whom Christ granteth us great mercy? (Twice)

**W**ith what wreaths of praise shall we crown John: the restoration of the martyrs, the skilled opponent, the champion of piety, who laid low the enemy, who sanctified the ground with his blood, who terrified the princes of the air and hath been reckoned with the angels of heaven, the pillar all of gold which upholdeth all the lands of the north and by whom Christ, Who hath great mercy, doth vanquish all their enemies? (Twice)

**W**ith what right harmonious voices shall we glorify John: the eagle who soareth aloft on the wisdom of words, the pinions of whose wings are golden; the clarion of piety, who hath thundered forth the mysteries of the Word of God the sword honed sharp by the sayings of the prophets, by whom Christ, Who hath great mercy, hath laid low the uprisings of the Persians? (Twice)

**W**ith what hymn and beauties shall we crown the wondrous John: who gave his flesh over to flogging for the sake of Him Who for our sake gave His shoulders over to wounds who unsparingly shed his blood for Him Who abased Himself even to assuming the form of a servant, who astonished the tyrant by his supernatural endurance, and put him to shame by his mighty opposition, whom Christ God, Who hath great mercy, hath crowned with wreaths of immortality? (Twice)

Glory ..., in Tone VIII:

**T**oday, the denizens of heaven celebrate an honorable festival, calling those on earth to gladness for the memorial of John the valiant struggler, the hard diamond; for the arms of those who flogged him became exhausted, and the judge became weary even considering his tortures; but he remained above them all standing like a lion in the midst of the arena and filling the tyrant with fear by his confession of Christ, for he right boldly cried out to him: "Touch not my flesh, lest retribution overtake thee, O governor! For though thou hast inflicted many wounds, I shall be given crowns of incorruption by Christ; Whom I preach with the Father and the Holy Spirit!"

Now & ever ..., from the Pentecostarion, or the dogmatic Theotokion, in the same tone as the foregoing Doxasticon:

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and came forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech O Mother unwedded, that our souls find mercy!

Entrance. Prokimenon of the day. Three readings:

### A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: "All the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness," saith the Lord God, "and My servant whom I have chosen: that ye may know, and believe, and understand that I am He, before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back?" Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

### 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 armor, and make the creature his weapon for thy revenge of his enemies. He shall put on righteousness as a breastplate, and Judgment instead of an helmet. He shall take holiness 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 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, these stichera, in Tone I:

Rejoice, all ye people of the north, and leap up in gladness, having in your midst the neversetting and greatly radiant star whose rays surpass those of the sun: John of great renown, the martyred branch of the root of piety, laden with choice fruit, who loved Christ greatly and was greatly loved of Him, and asketh great mercy for us!

○ all ye generations of the pious, joining chorus in spirit, praise ye our common good on the designated day of this feast, having among you, like a right fragrant rose, the holy and much suffering body, now glorified with the glory of incorruption, of him who imparteth healings of the sufferings of men's souls and bodies.

○ ye people of the East, join chorus with those of the North, and think not over highly of yourselves, for another sun hath been shown forth here, making not his circuit toward the lands of the West and setting beyond the western horizon, but passing into the heavens from the earth, and making his abode with the immaterial intelligences; and from thence he shineth down, protecteth and sanctifieth us and asketh great mercy from Christ.

### Glory:., in Tone V:

Let us blow loudly upon the flute of the Spirit on the festive memorial of John, the warrior of valiant resolve, and gathering everyone around us with exalted preaching, let us say: Behold, he who suffered on earth reigneth now in the heavens! Come, brethren, and let us emulate him, and in imitation let us follow his zeal, becoming martyrs by volition! Come, ye kings and princes, and emulate him the all-rich treasury of alms, that ye acquire crowns like his! Ye rich and poor, ye healthy and infirm, draw forth healings in abundance from the sacred coffer, as from a wellspring of incorruption, unto the glory of God the Savior Who glorifieth the one who glorified Him.

Now & ever ..., from the Pentecostarion, or this Theotokion, in the tone of the foregoing Doxasticon:

**T**hou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto those who sleep in darkness, desiring to enlighten that which He fashioned by His own hand in His image. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

At the Aposticha, these stichera, in Tone IV:

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

**T**hou didst traverse the deep of the sea like a goodly sheep, and didst offer thyself as a living and animate sacrifice unto the Lamb of God, Who was slain for our sake, O glorious one. Receiving from Him honors for thy labors, pray that those who celebrate thine all-honorable memory with love may be delivered from corruption and misfortunes.

**Stichos:** The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

**N**either the savagery of the tyrant, nor beating with iron rods, nor the maiming of thy flesh, nor the torrents of thy blood, were able to turn thy steadfastness away from Christ; and thou didst cry out to those who tortured thee: "Try me by torments as in a crucible, that I may appear before my Creator like gold purified by fire!"

**Stichos:** Those who are planted in the house of the Lord, in the courts of our God they shall blossom forth.

**N**either the weight of chains, nor the stench of prison, nor the inhumanity of those who flayed thee, were able to shake thy constant loyalty to thy Master, O blessed one; for Christ's sake thou didst consider thy prison cell to be a splendid bridal-chamber, thy chains to be coins of gold, and thy bitter flaying to be a robe of royal purple.

Glory ..., in Tone III:

**H**astening hither, O brethren, let us delight in the rays of the passion-bearer, which have shone forth; for John, the chosen warrior of Christ, having descended invisibly to us from the heavens and set forth a spiritual banquet for us, satisfieth in abundance every want. Let us fall down with faith, embracing his relics and crying out in supplication: O thrice-blessed and much suffering one, who hast been well-pleased to place thy precious relics in the church which thou hast loved, with thy boldness before God preserve and protect our leaders, who love thee.

Now & ever ..., from the Pentecostarion, or this Theotokion, in the tone of the foregoing Doxasticon:

**T**hrough the divine Spirit, by the will of the Father, without seed thou didst conceive the Son of God Who hath existed without mother from before the ages, and for our sake thou gavest birth in the flesh unto Him Who came forth from thee without father; and thou didst nurture Him on milk as a babe. Wherefore, cease not to pray, that our souls be delivered from tribulations.

**Troparion of the great-martyr, in Tone IV:**

**H**aving sustained well thy life on earth with almsgiving, and frequent prayers and tears, O athlete, thou didst manfully hasten to suffering, and didst denounce the ungodliness of the Persians; wherefore, thou hast become a firm foundation for the Church and the boast of Christians, O ever-memorable John.

**And the troparion from the Pentecostarion, once; or, if the fifty-day period after Pascha be passed, "Virgin Theotokos, rejoice ...", once.**



## AT MATINS

On "God is the Lord ... ", the troparion from the Pentecostarion, twice; Glory..., that of the Great-martyr; Now & ever ..., that of the Pentecostarion again.

Or if the fifty-day period after Pascha hath passed, the troparion of the great-martyr, twice; Glory ..., Now & ever ..., the Resurrectional Theotokion in the same tone, which follow below:

**Troparion of the great-martyr, in Tone IV:**

**H**aying sustained well thy life on earth with almsgiving, and frequent prayers and tears, O athlete, thou didst manfully hasten to suffering, and didst denounce the ungodliness of the Persians; wherefore, thou hast become a firm foundation for the Church and the boast of Christians, O ever-memorable John. **(Twice)**

**Glory ..., Now & ever ..., the Resurrectional Theotokion, in tone IV:**

**T**he 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 of the saint, in Tone I:**

**Spec. Mel.: "Thy tomb, O Savior ...":**

**T**hy tomb, O holy one, hath become a new Pool of Siloam for those who approach it with faith, pouring forth healing of bodily infirmities and the passions of men's souls; wherefore, assembling today, we celebrate thy holy memory, glorifying our one God. **(Twice)**

**Glory ..., Now & ever ..., Sessional hymn from the Pentecostarion; or this Theotokion, in the same tone:**

**I**n the midst of the tribunal, O Mother of God, the crowned John splendidly confessed thee to be the true Theotokos, who gavest birth to One of the Trinity yet didst remain a virgin; wherefore, O most hymned one, entreat thy Son and God with him, that He grant us forgiveness of sins.

**After the second chanting of the Psalter, this Sedalion of the saint, in Tone III:**

**Spec. Mel.: "Awed by the beauty of thy virginity ...":**

**T**hou hast been given to us by God as one more beautiful than gold and topaz, O most honorable John, drawing the eyes of the minds and hearts of all to an understanding of the wonders of thy sufferings; wherefore, we cry out to thee with love: Rejoice, O our all-radiant boast! **(Twice)**

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

**A**wed by the beauty of thy virginity and thine all-radiant purity, Gabriel, marveling, cried out to thee, O Theotokos: "What praise can I bring which is worthy of thee? What shall I call thee? I am at a loss and filled with awe! Wherefore, as I have been commanded, I cry unto thee: "Rejoice, O thou who art full of grace!"

**Polyeleos, and this magnification:** We magnify thee, O passion-bearer and great-martyr John, and we reverence thine honored sufferings, which thou didst endure for Christ.

Selected Psalm verses:

**A:** Our God is refuge and strength.

**B:** A helper in afflictions which mightily befall us.

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

After the Polyeleos, this Sedalion, in Tone IV: Spec. Mel.: "Joseph marveled ...":

**T**he tyrant was amazed, beholding the supernatural endurance which thou didst show; the angels received thee, placing crowns upon thy head; and the demons were put to shame by thy valor: for they thought to lay thee low by blandishments, but were vanquished by thee and fell headlong. And the faithful have been made steadfast by thy confession. O Thou Who strengthened the martyr then, enlighten our souls! (Twice)

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

**J**oseph marveled, beholding that which transcendeth nature, and pondering thy seedless conception he dwelt in thought upon the dew which fell upon the fleece, the bush unconsumed by the fire, and the rod of Aaron which put forth branches. And thy guardian and betrothed cried out to the priests: "The Virgin giveth birth, and even after birthgiving remaineth virgin!"

Song of Ascents, the first antiphon of Tone IV:

**Prokimenon, in Tone IV:** The righteous man shall be glad in the Lord, and shall hope in Him.

**Stichos:** Harken, O God, unto my prayer, when I make supplications unto Thee.

**GOSPEL ACCORDING TO LUKE, §106**

**T**he Lord said to His disciples: "Beware of men: they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake. And it shall turn to



you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls."

*After Psalm 50, this sticheron, in Tone VI:*

**T**oday the Church holdeth festival, adorning herself with the struggles of the passion-bearer as with costly vesture; and she crieth out, offering praise: "Such are mine offspring, such are my children, to whom I first gave birth through baptism, and reared in the fear of the Lord, and now behold as martyrs, truly chosen and crowned, that they may pray to the Lord for the whole world!"

*Canon of the all-holy Theotokos, with 6 troparia, including the Irmos; and that of the great-martyr, with 8 troparia.*

### **ODE I**

*Canon to the Theotokos, the acrostic whereof is: "I chant praise unto the Life-bearing Maiden," in Tone II:*

**Irmos: Traversing the impassable, uncommon path of the sea dryshod, Israel the chosen cried aloud: Let us chant unto the Lord, for He hath been glorified!**

**T**he immaterial ladder of old and the path of the sea made strangely firm revealed thy birthgiving, O pure one. Her do we all hymn, for she hath been glorified!

**T**he power of the Most High, the perfect Hypostasis, the Wisdom of God incarnate of thee, O all-pure one, hath conversed with men, for He hath been glorified!

**T**he Sun of thy righteousness hath passed through the impassible door of thy locked womb, O pure one, and hath shone forth upon the world, for He hath been glorified!

*Canon of the Great-martyr, the acrostic whereof is "I offer new praise unto the new martyr Gregory", in Tone IV:*

**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.**

**O** blessed John, newly revealed martyr, thou wast made manifest to the world in latter times; wherefore, by thy grace grant me discourse, that I may worthily hymn thy struggles.

Standing at the tribunal, with noetic eyes thou didst gaze upon the honorable company of the martyrs, who joyfully called to thee, O John, and adorn thee with fitting crowns.

By the right wondrous war-craft of thy soldiery we have obtained victories over the nature of the tyrant; for, put utterly to shame, he no longer dareth to resume his tyrannical deeds.

Arrayed in the breastplate of the confession of the Faith, and wearing the most splendid helmet of grace, O John, with thy divinely eloquent tongue as with a sword thou didst hew down the mindless governor.

**Theotokion:** The most lofty mountain, which Daniel beheld, prefigured thee, from whom the Stone was quarried not by the hands of men, O Theotokos; for without the aid of man thou gavest birth for us to Emmanuel in the flesh.

### ODE III

#### Canon of the Theotokos

**Irmos:** The bow of the mighty hath been broken by Thy might, O Christ, and the strengthless have girded themselves with power.

Let us hymn the womb which is far more spacious than the heavens, through which Adam hath come to make his abode in the heavens, rejoicing.

#### Canon of the Great-martyr

**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.

Thou wast tried by torments like precious gold, O glorious athlete, and didst offer thyself to the King of hosts as the true fruits of discourse, slaughtered by the sword instead of by the altar's fire.

The lawless Jews who slew the prophets were not content with slaying the Master and Lord so long ago, but running forth they slaughtered the martyr who was pitilessly dragged along by the servants of ungodliness.

The governor spread out his nets, seeking to lure the all-wise athlete into his snares with cunning words; but he cried out to him: "Cease thy many blasphemous sayings, for I will not worship a created thing rather than the Creator!"

The shrine of thy relics hath been shown to be a fruitful olive-tree in the midst of the church of the living God, and therefrom we who have been enriched by thee and adorned by thy miracles pluck the healing of divers infirmities.

**Theotokion:** The divine Ezekiel said: "The gate shall be shut." And this hath been fulfilled in thee, O Mistress; for the Word of the Father ineffably entered into thee and from thee appeared unto the world, O Virgin, clad in flesh, and preserved thee both in maternity and virginity.

## Kontakion & Ikos from the Pentecostarion.

Sedalion of the great-martyr, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

**T**hou wast a lover of wisdom, O treasury of the virtues, from whence thou didst draw forth divine understanding; wherefore, when the time came, thou didst eagerly strip thyself naked for the contest, accepting the wounds of martyrdom, the laceration of thy flesh and the outpouring of thy blood; and thou dwellest now with the martyrs in ineffable light. Wherefore, we cry out to thee: Entreat Christ God, that me grant remission of sins unto those who with faith venerate thy holy relics. (Twice)

Glory ..., Now & ever ..., from the Pentecostarion; or this Theotokion, in the same melody:

**I** consider the judgment, and I am afraid; I tremble before the dread trial, and am terrified of torment, the pain of the fire, the darkness and Tartar. Alas! What shall I do? How can I endure the shame when the scrolls are unwound and my deeds are laid bare? Wherefore, I fall down before thee, O all-pure Theotokos. Stand before me then, rescuing me from such violence, for thee do I have as a refuge, O Mistress!

### ODE IV

#### Canon to the Theotokos

**Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Thou Who lovest mankind.**

**B**ehold! the most manifest Mother of God, the divine mountain of the house of the Lord, is exalted far above the hosts of heaven.

**O** Virgin, who, alone outside the laws of nature, gavest birth unto the Ruler of creation; thou hast been vouchsafed a divine calling.

#### Canon of the Great-martyr

**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!**

**T**he tongue of the tyrant was a hook of deception dangled by the craft of the enemy, whose purpose was to capture the brave-hearted one; but its intention was set at naught and foiled when the athlete cried out in joy: Glory to Thy power, O Lord!

**"W**hat to me are these many words and corrupt promises, that thou makest mindlessly?" John cried out to the tyrant; "All these things are more bitter than gall to me who cry out sweetly: Glory to Thy power, O Lord!"

**"W**hen many wounds blossom forth on my flesh, then shall I hope to be granted a most splendid crown," the athlete said to the Persian; "Touch me not again, O thou of evil mind, for I cry out: Glory to Thy power, O Lord!"

"In nowise shall I obey thee who drawest me into perdition," John exclaimed to the worshipper of fire, "I shall the more readily die for Him Who died for me, and with the martyrs I shall cry out with splendor: Glory to Thy power, O Lord!"

**Theotokion:** Of old, Israel's crossing of the Red Sea prefigured thy birth giving which was without knowing man, O Queen of all; for as it once passed over without getting wet, so did Christ issue forth from thine all-pure blood without seed, O Virgin.

## ODE V

### Canon of the Theotokos

**Irmos:** The Sun - the live Coal which was revealed beforehand to Isaiah - shone forth from the Virgin's womb, granting the enlightenment of divine knowledge to those gone astray in darkness.

Clouds of darkness rain down delight upon those who are on earth, for unto us hath a Child been given, Who hath existed from before the ages: our God, Who is incarnate of the Virgin.

Light hath shone forth upon my life and my flesh, and hath destroyed the gloom of sin: the most Exalted One, Who in the latter days was incarnate without seed of the Virgin.

### Canon of the Great-martyr

**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 gavest birth to the timeless Son, granting peace unto all who hymn thee.

They who beat thy martyric flesh grew exhausted, and the tyrant, seeking vengeance, grew weary; but the martyr endured valiantly, covered with wounds which he endured out of love for his Lord.

How awesome and glorious was thine opposition, which amazed the peoples who attended thy contest, so that they praised thy patience; but the Persians and the Jews, put to shame, were clothed in humiliation.

Multitudes stood round about, looking upon what was taking place, O glorious one, and the tyrant, taking his seat, hoped to win thee over; but the mindless one was cheated of his hope, Sleeking in vain to convert the undaunted one, and beating the adamant one to no effect.

The divine John, reviling the mindless edict of the ungodly governor, denounced the error of Persian arrogance, saying: "I will not worship the sun, for it is a created thing, and to worship it enslaveth men, since it is only one of the great works of the hands of God!"

**Theotokion:** God the Word, Who on high is equally eternal with God the Father, and is God and man with us, having come down to our lowliness, O Theotokos. Wherefore, I am freed of the curse of mine ancestors, for the Patriarch Jacob beheld thee as the ladder of heaven.

## ODE VI

### Canon of the Theotokos

**Irmos:** Harkening to the sound of the cries of entreaty which issue forth from a soul in pain, O Master, deliver me from my grievous sins, for Thou alone art the Cause of our salvation.

Human nature, enslaved to sin, hath obtained freedom through thee, O pure Lady; for thy Son hath been sacrificed like a lamb.

We all cry out to thee, the true Mother of God: Save thou thy servants, the objects of wrath, for thou alone hast boldness before thy Son.

### Canon of the Great-martyr

**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.

In nowise did the savagery of him who issued the command, nor beating with staves, nor wounds, nor a most violent death, shake the pillars of thy piety.

The purity of thy mind was like unto the eyes of a cherub, for thou didst manfully endure tortures below, but on high hast come to stand before the Master, Who sent down upon thee a crown of victory,

The choirs of the martyrs leapt up in splendor when they beheld thy boldness; and, descending with the angels, they invisibly strengthened thee for the contest,

O John, thou excellent athlete, thou didst consider thine iron chains to be golden necklaces, and the stones which the Jews flung at thee to be steps leading up to heaven,

**Theotokion:** Gideon accepted the dewy fleece as an image prefiguring thy wonder, O Theotokos, for One of the Trinity, incarnate, descended into thy womb, like dew upon the fleece.

### Kontakion, in Tone IV: Spec. Mel.: "O Thou who wast lifted up ...":

Plying the deep of the sea for trade, thou didst set out from the East for the North; but when God called thee, as He had Matthew the tax-collector, thou didst forsake thy trade and didst follow Him by the blood of martyrdom, exchanging transitory things for those which are eternal; and thou hast received a crown of victory,



**Ikos:** The all-wise Creator and Master, the Owner of the noetic vineyard, as He saith in the parable of the vineyard with His own mouth, hath rendered the same payment to those who worked from the eleventh hour as He gave to those who worked from the first, And now, by His works, He hath disclosed what was hidden in the parable, showing forth John, the radiant martyr, who finally appeared after more than a thousand years; and He hath glorified him with incorruption and the gift of healings, like unto the passion-bearers of old, For exchanging transitory things for those which are eternal, he hath received a crown of victory

## ODE VII

### Canon of the Theotokos

**Irmos:** The youths of old showed themselves to be rhetors with the greatest love of wisdom; for, theologizing with their lips, they chanted from the depths of their God-pleasing souls: O most divine God of our fathers, blessed art Thou!

At night Jacob beheld God as in a dream, and He that was incarnate of thee hath manifested Himself in splendor unto those who chant: Most divine and supremely glorified is the God of our fathers!

He Who wrestled with Jacob, prefiguring the ineffable union in thee, O pure one, whereby He willingly united Himself to mankind, is the most divine and supremely glorified God of our fathers!

The vile one who had not proclaimed Thee, the Son of the Virgin, to be One of the all-hymned Trinity, cried out with steadfast thought and with his tongue: Most divine and supremely glorified is the God of our fathers!

### Canon of the Great-martyr

**Irmos:** The divinely wise youths worshipped 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 right wondrous John, thou didst consider the sufferings to which thou wast subjected to be like the darts of children, and didst chant in joy: O all-hymned Lord and God of our fathers, blessed art Thou!

Stretching forth his hand often toward the tyrant, John said: "Why dost thou exert thyself in vain, O shameless one? For in torturing me thou adornest my vesture, and makest death a crown of incorruption for me!"

"I am a true martyr of Christ our true God," the athlete cried; "for I consider flaying to be blossoms of sweet fragrance and the streams of my blood to be the laver of baptism."

"My life in the flesh do I hold to be as night," John reasoned wisely; "wherefore, sever this bond quickly, that I may inherit life with Christ!"

**Theotokion:** Even the tongue of a rhetor falleth mute and silent when he seeth thee, O divinely joyous one; for he cannot comprehend the ineffable birthgiving of thine unapproachable conception.

## ODE VIII

### Canon of the Theotokos

**Irmos:** The thrice-blessed youths, disdaining the golden image and beholding the immutable and living image of God, chanted in the midst of the flame: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

He that is incomparable in grace and might through thee became visible on earth and dwelt with men. Chanting unto Him, O all ye faithful, let us cry out: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Truly proclaiming thee the pure one we glorify thee, O Theotokos, for thou didst give birth to the One of the Trinity Who became incarnate. And to Him, with the Father and the Spirit, we sing: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

### Canon of the Great-martyr

**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!

Kings have called thee blessed and hierarchs have blessed thee, on hearing of thy manly endurance, acquiring thee as a mediator before Christ; and approaching thy precious relics, they bow down before them.

Once the nations and lawless people raged imagining vain things against Christ the Lord; and now the Persians have gathered together, flaying John, while the Jews slew him.

The incorporeal serpent was seized and held fast by thee, and utterly cast down by thine endurance in the flesh; and thou didst quench his might and cruel tyranny for Christ Who clothed Himself in the flesh.

Boasting in the wounds of Christ, thou didst hasten to the eternal mansions; and clothed in a robe empurpled in thy blood, O martyr, thou standest in radiance before the King of hosts joining chorus with the martyrs.

**Theotokion:** Of old, a burning coal was sent to Isaiah, borne on tongs by a seraph, and when it touched him it remitted his sins. And thou O Virgin, art the tongs which bear the divine Word unto the remission of the sins of mankind.



## ODE IX

### Canon of the Theotokos

**Irmos:** Thou art all desire, all sweetness, O Word of God, Son of the Virgin, God of gods, all-holy Lord of the saints. Wherefore, we magnify Thee and her who gave Thee birth.

In thy womb, O pure one, the Word of God was given to corruptible nature as a staff of strength. And He restored what had been dragged down to hell. Wherefore, we magnify thee, O all-pure one, as the Theotokos.

O Master, mercifully accept Thy Mother as an intercessor in our behalf, as Thou hast willed, and all things shall be filled with Thy goodness, that we all may magnify Thee as our Benefactor.

### Canon of the Great-martyr

**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 wast a true warrior of the preaching of Christ, O John, and a destroyer of the deception of ungodliness. Wherefore, by thy supplications suppress now the uprisings of the barbarians, casting them down beneath the feet of the pious, O glorious one.

Even though thy flesh was cut away and thy blood shed, O wise one, yet were trophies of victory bestowed on thee; wherefore, by thy power put to shame those who rise up against us, and show forth our civil authorities as victors.

Thou didst break the bow unjustly aimed at thy heritage, which thou didst choose and love, O invincible warrior, and hast made firm the rule of our civil authorities, that we may live our lives in peace and tranquility.

Thy radiant and honorable memorial for which we have longed, have we received and embraced, rejoicing in spirit; and leaping up, O blessed one, we pray: The place and the people where thou wast pleased to be glorified, and our civil authorities, do thou maintain unharmed.

**Theotokion:** Through thee, O Theotokos, have we seen Him Whom all the prophets proclaimed in many ways, incarnate for our sake: the perfect God Who delivereth men from the curse of our ancestors. By thy supplications may we be delivered from everlasting Gehenna.

**Exapostilarion: Spec. Mel.: "Having fallen asleep in the flesh ...":**

Standing before the never-waning Light with the choirs of the martyrs, O blessed one, by thy supplications save from temptations those who hymn thee on thy memorial. Twice

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

**O** Ever-virgin, thou litter bearing the never-waning Light Who enlighteneth those who sit in the darkness of the deception of ignorance:

Shine the light of thy Son also upon us sinners.

On the Praises, if this date fall within the fifty-day period following Pascha: 6 stichera: 3 from the Pentecostarion, and 3 of the great-martyr, in Tone I: Spec.

Mel.: "O most lauded martyrs ...". But if this date falls outside the fifty-day period after Pascha, we chant 4 stichera of the great-martyr, chanting the first sticheron twice:

**O** all-praised John, neither the savagery of the tyrant, nor his words of blandishment, nor the threat of tortures, nor bitter floggings, separated thee from Christ, Whom thou hadst loved from childhood. Unto Him do thou pray, that He grant our souls peace and great mercy. (Twice)

"For me naught is sweeter, nor are fleeting glory or corrupt riches to be preferred to Christ, the King of heaven!" thou didst say to those who tortured thee, O John. Him do thou beseech, that He grant our souls peace and great mercy.

In the latter years the most noble martyr became a model of martyrdom, setting the souls of those who love God afire with zeal through the all-rich glory of his sufferings; and he entreateth Christ, that He grant our souls peace and great mercy.

Glory ..., in Tone II:

**C**ome, ye who love the martyrs, and let us noetically delight today in the banquet of the Spirit which the martyr John hath set forth for us, and in which the angels likewise delight, as the prophet said: "I have eaten the bread of angels!" With them he abideth in spirit, begging Christ the Savior to grant remission of sins unto us who celebrate his honored memorial.

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

**A**ll of my hope do I set on thee, O Mother of God; keep me under thy protection.

Great Doxology. Troparia. Litanies. Dismissal. First Hour.

## AT LITURGY

On the Beatitudes, 8 troparia: If this date fall within the fifty-day period following Pascha: 4 from the Pentecostarion, and 4 from Ode VI of the canon of the saint. But if this date fall after the fifty-day period following Pascha, 4 from Ode III and 4 from Ode VI of the canon of the saint, given below.

**T**hou wast tried by torments like precious gold, O glorious athlete, and didst offer thyself to the King of hosts as the true fruits of discourse, slaughtered by the sword instead of by the altar's fire.

**T**he lawless Jews who slew the prophets were not content with slaying the Master and Lord so long ago, but running forth they slaughtered the martyr who was pitilessly dragged along by the servants of ungodliness.

**T**he governor spread out his nets, seeking to lure the all-wise athlete into his snares with cunning words; but he cried out to him: "Cease thy many blasphemous sayings, for I will not worship a created thing rather than the Creator!"

**T**he shrine of thy relics hath been shown to be a fruitful olive-tree in the midst of the church of the living God, and therefrom we who have been enriched by thee and adorned by thy miracles pluck the healing of divers infirmities.

**I**n nowise did the savagery of him who issued the command, nor beating with staves, nor wounds, nor a most violent death, shake the pillars of thy piety.

**T**he purity of thy mind was like unto the eyes of a cherub, for thou didst manfully endure tortures below, but on high hast come to stand before the Master, Who sent down upon thee a crown of victory,

**T**he choirs of the martyrs leapt up in splendor when they beheld thy boldness; and, descending with the angels, they invisibly strengthened thee for the contest,

**Theotokion:** **G**ideon accepted the dewy fleece as an image prefiguring thy wonder, O Theotokos, for One of the Trinity, incarnate, descended into thy womb, like dew upon the fleece.

### Troparion of the great-martyr, in Tone IV:

**H**aying sustained well thy life on earth with almsgiving, and frequent prayers and tears, O athlete, thou didst manfully hasten to suffering, and didst denounce the ungodliness of the Persians; wherefore, thou hast become a firm foundation for the Church and the boast of Christians, O ever-memorable John.

### The Resurrectional 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 of the great-martyr, in Tone IV:

Plying the deep of the sea for trade, thou didst set out from the East for the North; but when God called thee, as He had Matthew the tax-collector, thou didst forsake thy trade and didst follow Him by the blood of martyrdom, exchanging transitory things for those which are eternal; and thou hast received a crown of victory,

**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 EPHESIANS, §233

**Brethren:** Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

**Alleluia in Tone I:** The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

**Stichos:** Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

### GOSPEL ACCORDING TO MATTHEW, §36

The Lord said to His disciples: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the gentiles. But when they

deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake: but he who endureth to the end shall be saved."

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

**THE 3<sup>rd</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY MARTYR LUCILLIAN & THOSE WITH HIM**  
**AT VESPERS**

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

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

**T**he cruel children of those who put the Lord to death, \* consumed with envy, \* betrayed thee, O glorious one; \* but, invincibly brave, \* thou hast received the delight of paradise, \* O Lucillian. \* Wherefore, pray thou, \* that Christ grant unto our souls \* peace and great mercy.

**T**he most sacred children \* and the glorious and holy Paula, \* the right wondrous martyr, \* who submitted to thee as to their father, \* suffered steadfastly with thee; \* and with them thou now dwellest in the heavens. \* Entreat Christ, \* that He grant unto our souls \* peace and great mercy.

**T**hy shrine ever poureth forth \* the waters of healing upon those who have recourse thereto, \* O much-suffering martyr, \* and washeth away sufferings \* and drowneth hordes of the demons \* through the activity of the Holy Spirit. \* Wherefore, pray thou, \* that He grant unto our souls \* peace and great mercy.

But if Alleluia be chanted at matins instead of "God is the Lord ...", the foregoing stichera are preceded by the following stichera of the Theotokos, in the same tone & melody:

**R**ejoice, O pure one, thou strange report! \* Rejoice, O holy portal, \* garden of paradise planted by God! \* Rejoice, destruction of evils demons! \* Rejoice, two-edged sword \* severing the head of the enemy \* with thy strange birthgiving! \* O most holy and all-immaculate one, \* call us back who have wandered astray!

**O** all-holy one, \* heal thou my soul \* which hath become sick with wicked passions, \* for thou gavest birth unto Christ, \* the Healer and Savior of all, \* Who hath healed every wound \* inflicted by the devil's malice, \* and hath rescued us from death.

**O** all-holy temple of God, \* who art more spacious than the heavens \* and holier than the cherubim, \* O divinely joyous and most holy Maiden, \* fill my mind with grace \* and illumine the eyes of my heart, \* granting me forgiveness of all offenses \* by thy right acceptable mediations.

**Glory ..., Now & ever ..., Theotokion:**

**W**oe is me! What shall I become, \* having defiled mind, soul and body \* with my transgressions? \* What shall I do? \* How shall I abide the unbearable flame \* and the unbreakable and everlasting bonds? \* O most immaculate one, \* before the end entreat thy Son, \* that He grant me remission!



**Stavrotheotokion:** **T**he ewe-lamb and immaculate Mistress, \* as she beheld her Lamb upon the Cross, \* bereft of form and beauty, \* said, lamenting: "Woe is me! \* Whither hath thy beauty gone, \* O Thou Who art most sweet? \* Where is Thy magnificence, where the shining grace of Thy countenance, \* O my most beloved Son?"

## AT MATINS

Canon of the martyrs, the acrostic whereof is: "O hymn the glory of the martyr Lucillian", in Tone VIII:

### ODE I

**Irmos:** Traversing 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!

**O** Lucillian, I hymn thee as the favorite of God the Word and the glory of the martyrs; wherefore, by thy supplications grant me cleansing of evils and healing.

**With** all thy mind and soul thou didst wholly cleave unto the love of Christ, O wise one, and didst spurn the falsehood and weakness of idolatry.

**Preferring** the dishonor of the tyrant to all earthly glory, O divinely blessed one, thou hast inherited the glory of heaven which waxeth not old.

**Theotokion:** Thou art the ladder which Jacob saw, O Theotokos; for through thee the Word united Himself to those on earth and hath drawn human nature up to the heights.

### 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.

**O**f old Judas betrayed Christ the Deliverer to the deicides; and now thou hast been betrayed to the iniquitous Jews.

**The** deceiver, striving to lead thee astray with flattering words, O athlete, hath by thy words been shown to be stoned with rocks.

**Thou** wast an all-luminous beacon for those who suffered with thee, radiantly guiding them to the divine paths of heavenly delight.

**Theotokion:** By thy boldness before Him Who was born of thee, O Mistress, render Him merciful to me on the day of judgment.

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

**D**rawing nigh unto the fire, O valiant-minded athlete Lucillian, thou wast in nowise consumed; for thou didst acquire the cooling dew of God. Wherefore, in manner transcending nature, with thy holy children thou didst finish thy struggles, rejoicing. With them remember thou us.

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

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

**Stavrotheotokion:** Beholding Thee stretched out 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 ineffable dispensation whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

#### ODE IV

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

Thou shinest forth in thy words and illuminest the world with thy sufferings; and thou drivest away the opposition of the tyrants as though it were insubstantial gloom.

By thy faith thou didst show thyself to be a new Abraham, like him who of old was justified in Christ; for in thy recognition of thy Creator thou didst spurn all vanity.

Having acquired thee as a destroyer of falsehood and a physician of painful passions, O glorious martyr, we the faithful ever delight in thy healings.

**Theotokion:** Past all understanding is the mystery of thy birth giving, O Ever-virgin; for, having conceived God in thy womb, thou gavest birth to Him at His ineffable word.

#### ODE V

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

O Christ, Thou only Physician of souls and bodies, through the entreaties of the martyrs heal the pangs of my suffering.

Thou wast revealed as a sacred flower through the activity of the Spirit, O glorious martyr, showing forth thy fruitfulness in thy sufferings.

Having the words of life in thy heart, O wise and glorious one, by thine opposition thou didst mortify the threats of the tyrants.

**Theotokion:** Having thee as an insuperable rampart, a refuge and foundation, our hope and divine weapon, O pure Mother of God, we are saved.

#### 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.

Mystically elevating the divine desire of thy soul, thou didst boldly hasten to the withering fire, and with the dew of the Spirit thou and the children were cooled, O most blessed athlete.

Strengthened by thine exhortations, the wise martyr Paula courageously opposed the deceiver and hath received a crown of righteousness from the hand of Christ, the Judge of the contest.

**B**eholding thee unbowed, like the immovable mountain of Zion, the enemy could not bear it; but, put to shame and cast down to the ground by thee, O divinely wise Paula, is trampled underfoot in the arena.

**Theotokion:** **T**hou didst truly conceive the divine Word in thy womb and supernaturally gavest birth to Him, O all-pure one. By thy supplications render Him merciful, that He deliver all thy servants from misfortunes.

### **ODE VII**

**Irmos:** **T**he children who went down from Judea, once, in Babylon, trampled the flame of the furnace underfoot by their faith in the Trinity, chanting: **O God of our fathers, blessed art Thou!**

**W**ith Paul thou didst cry out, O Martyr: "What can separate me from the love of Christ? Neither tribulation, nor affliction, nor wounds, nor the sword!" Wherefore, thou didst also cry out: O God of our fathers, blessed art Thou!

**T**hou didst set thy feet upon the rock of thy divine confession, showing thyself to be unshaken by the turmoil of tribulations. Wherefore, thou didst cry out: O God of our fathers, blessed art Thou!

**Theotokion:** **W**e have all been delivered from passions and misfortunes, from evil circumstances and multifarious afflictions, by thine entreaties, O all-pure Virgin Mother of God, crying aloud: O God of our fathers, blessed art Thou!

### **ODE VIII**

**Irmos:** **T**he King of heaven, Whom the armies of the angels hymn, praise ye and exalt supremely for all ages.

**T**ruly planted by divine waters by thy faith in the Lord, thou wast shown to be a life-bearing tree, O all-blessed one.

**A**dorned with the beauty of their precious confession of the Lord, the athletes have fittingly received crowns from heaven.

**Theotokion:** **O** Mother of God, raise me up who have been bowed down by pain and have fallen, that I may glorify thee for all ages.

### **ODE IX**

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

**B**eholding the martyrs of Christ to be fragrant flowers of the noetic garden of paradise, we magnify them today with praises.

**T**he martyrs, truly shown to be luminaries of the Church of Christ God, shine forth with the light of their confession.

**O** Thou Who lovest mankind and Who hast healed the pangs of suffering through the prayer of the passion-bearers, heal now also my pangs.

**Theotokion:** **O** most immaculate one, we the faithful have acquired thee as a rampart and protection and a calm haven; and through thee we have been saved.

THE 4<sup>th</sup> DAY OF THE MONTH OF JUNE  
COMMEMORATION OF OUR FATHER AMONG THE SAINTS METROPHANES,  
PATRIARCH OF CONSTANTINOPLE  
AT VESPERS

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

Spec. Mel.: "Having set aside all ...":

**T**hou wast shown to be a God-bearer \* wholly consecrated, \* the holy anointed of God, \* clad in the Holy Spirit, \* ever entering with splendor \* into the holy of holies, \* illumined with godly radiance, \* partaking of the grace of the holy mysteries \* as a true and all-glorious hierarch, \* praying with boldness \* in behalf of our souls.

**T**hy life was illumined \* with the radiance of the virtues, \* and thou hast enlightened the faithful \* and driven away the darkness of falsehood; \* for thou wast shown to be the bright sun of the truth, \* O all-blessed and holy hierarch Metrophanes. \* And now thou hast made thine abode \* where shineth never-waning light, \* become a child of the day through the grace of the Holy Spirit. \* Wherefore, honorably celebrating \* thy divine and luminous memory, \* we honor thee with love, O ever-memorable one.

**T**hy mind made beautiful by faith \* and through yearning for God, O divine wise one, \* thou wast shown to be radiant; \* and having learned incorruption in thy mortal and corruptible body, O all-wise one, \* thou didst acquire the splendors of the incorporeal ones, \* becoming a stranger to pleasures, \* adorned with dispassion, \* O all-wise father and hierarch Metrophanes, \* thou radiant lamp \* and intercessor for those who honor thy memory with love.

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

**R**ejoice, thou fulfillment of the law! \* Rejoice, O temple of the Holy Trinity, \* thou incorrupt Bride! \* Rejoice, divine chariot of the King of all! \* Rejoice, thou who like tongs \* bore the Ember of immaterial fire in thine arms, \* O new paradise, \* garden enclosed, \* divine and all-radiant table, \* undefiled dove, \* throne of the Most High, \* noetic bed of God, \* whom the Holy Spirit covered, O Maiden!

**Stavrotheotokion:** **O**f old, when the unblemished ewe-lamb, \* the immaculate Mistress, \* beheld her Lamb \* uplifted upon the Cross, \* she exclaimed maternally \* and, marveling, cried aloud: \* "O my Child most sweet, \* what is this new and all-glorious sight? \* How is it that the ungrateful assembly hath betrayed Thee to the judgment of Pilate \* and condemneth Thee, the Life of all, to death? \* Yet do I hymn, O Word, \* Thine ineffable condescension."

**Troparion, in Tone IV:**

**T**he 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 and hierarch Metrophanes, entreat Christ God, that our souls be saved.



## AT MATINS

Both canons from the Oktoechos, and this canon of the holy hierarch, the acrostic whereof is: "I sing the glory of the great Metrophanes", in Tone VI:

### ODE I

**Irmos:** **W**hen Israel traversed the deep on foot as though it were dry land, beholding the tyrant Pharaoh drowned they cried aloud: Let us cry out to God a hymn of victory!

**S**tanding with the heavenly choirs as a holy hierarch and servant of God, pray thou earnestly for us, that through thy supplications we may receive eternal good things.

**C**hosen to serve the precious Gospel of the Lord, O blessed father Metrophanes, with thine all-wise teachings thou didst cause men to grow in goodly understanding.

**E**nriched with the understanding of God, thou didst pour forth the word of life from thy heart, watering souls hardened by the passions, O all-wise and divine blessed Metrophanes, hierarch of God.

**Theotokion:** **F**rom afar the sacred choir of the prophets revealed thee as the one who would become the true Mother of God, O pure one who art more exalted 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, O Good One, and established us upon the rock of the confession of Thee.

**L**etting divine sweetness fall from thy lips, O father, thou didst dry up the effluvium of bitter godlessness, giving the pious the understanding of God to drink, O blessed one.

**C**hosen beforehand by the judgment of God, O hierarch father Metrophanes, thou wast shown to be a hierarch, offering un-bloody sacrifices to God Who was sacrificed for our sake.

**T**he tomb where thy precious body lieth poureth forth sweet fragrance as if it were the garden of God, perfuming the faithful, O all-glorious and most honorable Metrophanes.

**Theotokion:** **T**he human mind is at a loss how to understanding the ineffable depths of thy birthgiving, O pure one; for God, abasing Himself in His compassion, hath wholly renewed me within thy womb.

**Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...,"**

**T**hou didst manifestly preach the Faith of Christ, and preserving it, thou didst truly cause thy faithful flock to grow into a multitude. Wherefore, thou dost rejoice with the angels, O Metrophanes, entreating Christ unceasingly for us all.

**Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...,":**

**H**aving gained dominion over carnal passions, thou didst show thyself to be a godly hierarch, O venerable and divinely inspired, and didst most gloriously shepherd the imperial city, driving away the hordes of heretics with the staff of thy divine words. Wherefore, after thine end thou hast worthily inherited endless grace, O blessed and holy hierarch, for which cause we cry out to thee: Entreat Christ God, that He grant remission of sins unto those who honor thy most precious memory.

**Glory ..., Now & ever ..., Theotokion:**

**H**aving fallen into greatly tangled perils from enemies visible and invisible, and beset by the tempest of my countless offenses, O pure one, I flee to the haven of thy goodness as to my fervent help and protection; wherefore, O all-pure one, earnestly entreat Him Who became incarnate of thee without seed, in behalf of all thy servants who unceasingly praise thee, ever beseeching Him, O all-pure Theotokos, to grant remission of offenses unto those who fittingly hymn thy glory.

**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 bum, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O longsuffering Lord, abyss and inexhaustible well-spring of mercy, take pity and grant remission of offenses unto those who hymn Thy divine sufferings with faith.

**ODE IV**

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

**F**ull of the Holy Spirit, O sacred father Metrophanes, thou didst drive evil spirits away from men and by thy spiritual teachings hast rendered them faithful.

**T**hou didst theologize concerning the uncreated Unity indivisible in three Persons, inseparable and unconfused, illumining the pious with thy sacred theology.

**H**aving first mortified carnal thoughts by asceticism and labors, thou didst show thyself to be a godly hierarch and a most sacred intercessor before the Trinity.

**Theotokion:** **T**hrough thee, O all-pure Mother of God, hath the curse of our first mother been annulled, for thou gavest birth for us to the Well-spring of holiness, to Life everlasting.

## ODE V

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

Performing the divine mysteries in godly manner and touching pure things with most pure thoughts, serving God thou wast shown to be immaculate, as a most sacred hierarch of God.

Adherents of idolatry became favorites of God through thine honored teachings; and, removing them from unworthy things, thou didst show thyself to be a worthy favorite of God Almighty.

Called by grace, thou didst destroy the ungodliness of idolatry, O venerable, and with the rain of thy discourses thou didst render stony hearts fruitful through the grace of God.

**Theotokion:** After thy strange birthgiving thou didst remain a virgin as thou wast before; for God was born, transforming all things by His will, O Mary, Bride of God who knewest not man.

## ODE VI

**Irmos:** Beholding the sea of life surging with the storm of temptations, having fled to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One.

Thy tongue wisely sharpened by the Spirit like the pen of a scribe, thou didst inscribe the word of grace upon the hearts of the pious at the behest of God, O most sacred father.

Learning things divine as one who entereth the mystic holy of holies, with the radiance of the Trinity and by the Spirit thou renderest men faithful, O sacred father, most perfect Metrophanes.

Closing off the turgid commands of the impious with the streams of thy precepts, thou wast shown to be like a river of peace, watering the congregations of the faithful with piety, O most honored and holy hierarch.

**Theotokion:** The Word made His abode within thy womb without seed and revealed Himself as perfect man, restoring nature in godly manner, as He alone knew how to do, O God-receiving and most immaculate Maiden.

**Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":**

From childhood thou wast shown to be a precious vessel, becoming a chosen hierarch of God; and to Him thou hast cried out with gladness: O Christ, Thou art equal to the Father and the Spirit!

**Ikos:** Such a high priest, an initiate and minister of the Word befitted us, as the divine Paul, the instrument of Christ, crieth out-ever offering service to God as one blameless and honorable, and though seen to be clad in a corrupt body, thou didst converse in thy service with the incorporeal ones, removing the offenses of the people with a just scale. And now, as a great hierarch, Metrophanes hath appeared unto us, preaching with boldness: O Christ, Thou art equal to the Father and the Spirit.

### ODE VII

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

Illumined with the grace of the Spirit and by participating in the will of God, thou becamest a radiant star, O wise one, enlightening those who chant: Blessed is the God of our fathers!

The most holy Church, illumined by the virtuous deeds, had the uncreated Trinity living within thee, O sacred one, crying out: Blessed is the God of our fathers!

Driving slumber from thine eyes with divine wakefulness, thou didst receive the effulgence of God from an angel of light, which made thee a pillar and support of the faithful, a true holy hierarch.

**Theotokion:** The Uncircumscribable One Who sitteth in the bosom of the Father, O all-pure one, now sitteth, circumscribed, in thy bosom, clad in thy visage, having become circumscribed for the salvation of Adam.

### ODE VIII

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

Thou didst bring low the prideful serpent by thy humility, O blessed one, being elevated to God by thy pure understanding. Wherefore, we honor thee, exalting Christ supremely forever.

Thou didst theologize concerning the incarnate Word, and didst save men from slavery to falsehood, driving away the impiety of idolatry, O hierarch father Metrophanes, allwise God-bearer.

Having a life like unto that of thy Master, and discourse befitting such a life, thou hast passed over to places of rest on high, O father, full of the spiritual days.

**Theotokion:** Delivered from the primal curse by thy birthgiving, O all-blessed and divinely joyous Maiden, we address to thee the cry of Gabriel: Rejoice, thou cause of the salvation of all!

### ODE IX

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

As one meek and innocent thou hast made thine abode in the land of the meek, O holy hierarch, joining the armies of heaven, wholly adorned with the splendors of the virtues and clad in the light of virtue.

Thou beholdest the splendors of God and the angels and the beauties of the patriarchs, martyrs and apostles, with them entreating Him Who loveth mankind, that He grant remission of sins and amendment of life unto us who praise thee, O venerable one.

Thou didst first splendidly adorn the throne of the foremost of all cities, having lived therein like an angel and adorned it with thy hierarchy; and anointing, thou hast sanctified the people, rendering them divinely wise.

**Theotokion:** Like a heavenly rain God descended into thy womb, O Virgin, and dried up the torrents of falsehood and hath rained down incorruption upon all men. And through thee, O divinely joyous one, hath deliverance been granted.

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

We know thee to be a greatly radiant star of the Church, O holy hierarch Metrophanes; for with the council thou didst cast down the blasphemy of Arius, illumining the Church with Orthodox doctrines. Wherefore, we hymn thee with faith.

**Glory ..., Now & ever ..., Theotokion:**

O Virgin who gavest birth to the hypostatic Wisdom, the transcendent Word, the Physician of souls and bodies; heal thou the cruel and long-standing infection and wounds of my soul, and ease the pangs of my heart.



**THE 6<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF OUR VENERABLE FATHER BESSARION THE**  
**WONDERWORKER & THE VENERABLE HILARION THE NEW OF THE**  
**MONASTERY OF SAINT DALMATUS**  
**AT VESPERS**

At "Lord, I have cried ...", 6 stichera: 3 for St. Bessarion, in Tone VIII:  
Spec. Mel.: "O most glorious wonder ...":

**T**hou wast the light of monastics, O wise Bessarion, \* and by the rays of thy virtues \* and the effulgence of grace \* thou wast like a most radiant lamp unto the desert. \* From the gloom of the passions and the darkness of the wicked, \* from all sorrow and temptation, \* deliver those who fervently honor thee \* and hymn with faith \* thy divine repose.

**E**nduring to stand amid thorns \* in thy divine love \* of ineffable struggles, \* thou didst show forth an effort equal to that of the martyrs. \* Thou dost sweeten the bitter waters of the sea \* and givest drink to souls in thirst, O all-wise one. \* Thou didst traverse the rushing torrents of the Nile, \* making thy passage over its waters dryshod, \* O all-lauded one.

**K**nowing thee to be like unto the wise Elijah, \* we all manifestly praise thee, O Bessarion, \* for thou didst cause torrents of water to fall as rain from the sky \* through God's mercy unto thee, \* and by thine honored supplications \* thou bestowest fountains of rain and divine dew from on high \* upon all the faithful \* as well as grace and power \* and invincible protection.

And 3 stichera for St. Hilarion, in Tone IV:  
Spec. Mel.: "Thou hast given as sign ...":

**H**aving attained a life undefiled, \* patience, meekness and love unfeigned, \* boundless abstinence, \* standing all night, \* divine compunction, \* faith, true hope and mercy, \* thou didst live on earth like an angel in the body, \* O blessed father Hilarion, \* intercessor for our souls.

**T**hou wast an earthly angel and a heavenly man, O venerable one, \* a well-spring of compunction, \* a torrent of mercy, \* an abyss of miracles, \* a surety for sinners, \* a truly fruitful olive-tree of God, \* anointing with the oil of thy works \* the faces of those who praise thee with faith, \* O wondrous Hilarion.

**T**hy mind shining \* with divine understanding, \* thou didst transcend the passions of the flesh, \* unconfused by things below, \* bearing the lineaments \* and depicting the beauty of God within thyself, \* and known as wholly luminous \* through the activity of the Spirit, O Hilarion our father, \* thou adornment of monastics.



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

**R**ejoice, beam of sun-like radiance, \* throne of the never-setting Sun, \* who shone forth the veritable Sun! \* Rejoice, mind which sheddest light upon all by divine effulgence, flash of lightning illumining the ends of the earth, \* true luster of gold, \* O all-good and most immaculate one, \* who hast shone upon the faithful \* the never-waning Light!

**Troparion, in Tone IV:**

**O** God of our fathers, deal with us ever according to thy meekness, and take not thy mercy away from us, but through their supplications direct our life in peace.

## AT MATINS

### ODE I

Canon of the Venerable Bessarion, the composition of Joseph, in Tone II:

**Irmos:** Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people, whom He brought out of the slavery of Egypt, for He is glorious.

The Church chanteth unto God, joining chorus today in thy memory, O divinely inspired father Bessarion, and with faith it glorifieth thy great struggles.

Shown to be a slave of God, thou didst enslave the passions of the body by the powers of thy soul, and didst show thyself to be free of all evil, O most wondrous father.

Adorned with the beauties of thy struggles, thou wast shown to be a right suitable vessel of the divine Spirit, containing His activity, O blessed Bessarion.

**Theotokion:** The deceiver of souls hath dragged me down into the pit of destruction; but extend unto me thy mighty hand, O Theotokos, and quickly bring me up into the light.

Canon of the Venerable Hilarion, in Tone VIII:

**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!

Having fled to the immaterial and noetic Light out of the darkness of material things, O venerable Hilarion, illumine me by thy supplications unto God.

Having drunk in virtue from thine infancy, thou didst attain unto manhood by the pangs of abstinence and the sweat of fasting, and didst reach the spiritual measure of the stature of Christ.

Having traversed the abyss of the passions and escaped; the threefold waves of the demons, thou didst make haste to the dry haven of dispassion, O venerable father.

**Theotokion:** As thou art higher than all creation, O only Mother of God, in the latter times, without knowing man, thou gavest birth without father to the Word, Who was begotten of the Father without mother.

### ODE III

Canon of the Venerable Bessarion

**Irmos:** Having established me upon the rock of the Faith, thou hast enlarged my mouth against mine enemies; for my spirit hath rejoiced to sing: There is none holy as our God, and none more righteous than Thee, O Lord!

**T**hou didst mount to the heights of dispassion, didst enter into the darkness of the vision of God, and didst receive the divine law within thy heart; and, strengthened thereby, thou becamest an all-radiant beacon for monastics, O venerable one.

**T**hou wast shown to be a fruitful olive-tree manifestly planted in the house of God, O father, and with the oil of thy struggles thou hast anointed the faces of us who praise thy miracles, O venerable Bessarion.

**H**aving lived a life of non-acquisition, like that of the birds, O blessed one, soaring on wings of dispassion thou didst attain unto the mansions of heaven, rejoicing; wherefore, with faith we call thee blessed.

**Theotokion:** **H**aving lived my life in slothfulness and defiled my heart with passions, I approach thee with compunction of soul, O Mistress, and entreat thee to have compassion and save me, making me steadfast through models of repentance.

### Canon of the Venerable Hilarion

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

**W**ith the burning ember of abstinence thou didst utterly consume the thorns of the passions, O venerable one, and dost cool the thoughts of the faithful.

**H**aving acquired through the Spirit the sharp arrows of virtue, as one mighty thou didst wound the heart of the cruel adversary.

**A**rmed with the sword of abstinence, and with prayer as thy breastplate, O venerable one, thou didst vanquish legions of the invisible foe.

**Theotokion:** **O**n the day of judgment be merciful unto me, I pray thee, O Mistress, in thy boldness before Him Who was born of thee.

### Kontakion of St. Hilarion, in Tone II: Spec. Mel.: "The steadfast ...":

**L**ike a shepherd didst thou preserve within thy fold the flock of thy life-bearing pasture, and wast shown to be great by the loftiness of thy works, O Hilarion the New, having undergone much suffering and sorrow in thy piety. Wherefore, thou hast made thine abode in the most joyful life in heavenly Sion. Pray for us, O venerable one!

### Sedalion of St. Bessarion, in Tone I:

### Spec. Mel.: "Thy tomb, O Savior ...":

**H**aving burned up the passions with the fire of abstinence, thou wast shown to be a radiant lamp of dispassion, dispelling the darkness of our souls by grace. Wherefore, with gladness of heart we celebrate thy light-bearing memory today, O Bessarion our father.

Glory ..., Sedalion of St. Hilarion, in Tone IV:

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

**T**o God didst thou dedicate thy life, O most blessed one, as a truly exemplary cleric, O priest of Christ. Wherefore, after much toil and pain, thou didst pass over to the immaterial habitations, rejoicing. And now thou pourest forth upon us streams of healings.

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

**O** most immaculate virgin who gavest birth to the transcendent God: with the incorporeal ones unceasingly entreat Him, that before the end He grant remission of transgressions and correction of life unto us who hymn thee with faith and love as is meet, O thou who alone art all-hymned.

**Stavrotheotokion:** **O** all-immaculate Virgin, Mother of Christ God, a sword pierced thine all-holy soul, when thou didst see thy Son and God crucified of His own will. Cease not to entreat Him, O blessed one, that He grant us forgiveness of transgressions.

#### ODE IV

Canon of the Venerable Bessarion

**Irmos:** **I** hymn Thee, O Lord, for I have heard report of Thee and was afraid; for Thou comest to me, seeking me who am lost. Wherefore, I glorify Thy great condescension unto me, O Thou Who art greatly merciful.

**D**rops of healing didst thou receive from the depths of grace, from whence thou didst, by thy supplication, transform the water of the sea into sweetness, O wise and right wondrous one, healing the thirst of thy disciple.

**N**ever didst thou fail in thy life, even unto old age, O divinely wise father, wandering in the desert places and the mountains, seeking God by thy will, Who illumined thee with splendors surpassing noetic miracles.

**T**hou wast lowly and small, yet elevated by dispassion; wherefore, thou didst put down the uprisings of the demons, as a beacon for monastics who piously praise thee with faith, O father.

**Theotokion:** **H**eal thou the passions of my soul which grow up within me, wretch that I am; illumine my thought, O pure one, driving far away the darkness of the demons which afflict me and ever set their snares for me.

Canon of the Venerable Hilarion

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

**P**lanted by the waters of abstinence, O blessed father, thou wast shown to be a flourishing vine producing the grapes of piety.

Being wholly godly and Spirit-bearing, thou didst depart wholly unto God, O most blessed Hilarion; wherefore, thou dost ever dance with the angels.

Thou didst set the feet of thy heart upon the rock of faith, and didst remain unshaken, undaunted by the assaults of the demons.

**Theotokion:** We hymn thee, O all-pure one, who art more exalted than the cherubim and seraphim; for thou didst bear on thine arm our God before Whom they tremble.

## ODE V

### Canon of the Venerable Bessarion

**Irmos:** O Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of the despairing: I rise at dawn unto Thee, the King of peace. Illumine me with Thy radiance, for I know none other God than Thee.

The effulgence of the Comforter which abode within thy soul, O all-blessed one, showed forth the path which leadeth to the kingdom; and treading it, thou didst elude the snares of the demons and spiritual darkness.

Shown forth as a new Joshua, O blessed God-bearer, adorned with divine words, enlightened with the splendor of miracles and made comely by the many wonders of God, thou didst halt the passage of the sun by thy luminous entreaty.

Thou wast recorded in the book of life as is meet, having fulfilled all that is written in the divine books. Wherefore, I cry out to thee: By thine entreaties unto the all-seeing God rend asunder the record of mine evil deeds, O father.

**Theotokion:** Following the steps of Him Who shone forth from thy womb in an ineffable birthgiving, O Virgin Mother, the assembly of the venerable joined the choirs of heaven. Pray thou with them, and beg cleansing for us who honor thee.

### Canon of the Venerable Hilarion

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

The unsleeping eye of thy heart didst thou keep unwaveringly upon the divine commandments, O glorious one.

O God-bearer, by thine activity and through abstinence thou didst ascend the mount of the virtues to the vision of God.

In pouring forth oil for the poor, O venerable Hilarion, thou didst draw forth heavenly richness from thy heart.

**Theotokion:** The Lord of the law showed thee to be the ark of the Word, O Theotokos, wherein He ineffably madeth His abode.

## ODE VI

### Canon of the Venerable Bessarion

**Irmos:** **Out of the whale Jonah cried unto the Lord: Lead me up from the depths of Hades, I pray, that I may sacrifice unto Thee, the Deliverer, with a voice of praise and in the spirit of truth.**

**T**hou didst not fail when thou didst approach thy many struggles, O venerable one; for thou didst remain standing for forty days and nights, unmoved by the demands of nature.

**H**aving mortified thy members which are on earth, O wondrous one, thou wast enriched with the vital activity of healing, and thou livest in the heavens, ever healing the passions of our dying souls.

**E**ver lamenting thy life, thou didst repose; for divine desire kindled a fire within thee, O father. And now thou hast found consolation in the heavens, joining the choirs of the venerable.

**Theotokion:** **T**he Lord is born of thee in the flesh, making thee the Mistress of all creatures. O pure one, entreat Him to deliver our souls from the enemy who hath dominion over them.

### Canon of the Venerable Hilarion

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

**W**ith faith thou didst slay with dust the noetic Goliath, who rose up in malice against thine unarmed conflict; and, uprooting his trophies of victory, thou didst fell him who boasted greatly.

**T**hou didst emulate Hilarion in the virtues and, spiritually following in his steps, in abstinence wast shown to be supreme and a model for thy flock, O venerable one.

**W**ith the sweat of abstinence thou didst utterly quench the burning darts of the enemy, and having kindled the fire of faith, thou didst consume the insolence of the heretics' unbelief.

**Theotokion:** **T**hou didst truly conceive God the Word in thy womb, and gavest birth unto Him supernaturally, O most immaculate one. By thy supplications entreat Him in behalf of those who hymn thee as the true Theotokos.

**Kontakion of the Venerable Bessarion, in Tone II: Spec. Mel.: The steadfast ...":**

**E**mulating the powers on high, by example thou didst live the life of the birds, O venerable one; and putting transitory things from thy mind, led to the heavenly beauties of Christ the King by thy constant desire, thou didst come even unto Him. O Bessarion, entreat Him unceasingly in behalf of us all!



## ODE VII

### Canon of the Venerable Bessarion

**Irmos:** The all-wise children did not worship the golden figure, but themselves walked into the flame and mocked the gods of the pagans. In the midst of the flame they cried aloud, and the Angel bedewed them. The prayer of your lips was heard.

**H**aving renewed thy soul with the pious plough of abstinence, O father, thou didst cultivate a most fruitful grain; and stored up in the granaries of heaven, thou dost nourish therewith those who chant with faith: O Lord God of our fathers, blessed art Thou!

**H**aving been united to the immaterial Light, thou becamest a pure light; and thou didst traverse the rushing torrent of the river without thy feet becoming wet. Thou didst tread the straight paths, O divinely wise Bessarion, having dried up the turgid waters of sin.

**W**hat an awesome wonder it is that, by the invocation of God, thou didst render potable waters which once could not be drunk, didst traverse the rushing torrent of the river, and didst stay the passage of the sun, O divinely wise Bessarion, who art magnified by sacred and divine signs!

**Theotokion:** The hypostatic Wisdom of God was born of thee, O pure one, Who destroyed the evil philosophers and gaveth to the multitude of monastics and the venerable the wisdom to chant with grace: Blessed art thou who gavest birth to God in the flesh!

### Canon of the Venerable Hilarion

**Irmos:** The children who came down from Judea, once, in Babylon, trod down the flame of the furnace by their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

**I**n the pasture of the kingdom on high thou didst nurture thy flock, O father; and, driving away the wild beasts of heresy with the staff of thy teachings, thou didst chant: O God of our fathers, blessed art Thou!

**P**utting forth the radiance of miracles, thou dost dispel the gloom of infirmities and dost emit beams of health and healing today upon those who cry: O God of our fathers, blessed art Thou!

**T**hou didst enter in to the wedding feast of Christ the King in the highest, clad in vesture befitting an invited guest. Wherefore, having reclined, thou hast cried out: O God of our fathers, blessed art Thou!

**Theotokion:** In manner transcending nature and speech thou didst give birth unto the Master of all, and thou hast nourished at thy breast Him Who will prepare a table for all in good time. Him do thou earnestly beseech in our behalf, O all-pure one.

## ODE VIII

### Canon of the Venerable Bessarion

**Irmos: God Who descended unto the Hebrew children in the fiery furnace and transformed the flame into dew, hymn ye as Lord and exalt supremely forever!**

The light manifestly shone upon thee as a righteous man; joy and gladness were given thee, O father, as one who wept earnestly on earth and wast a stranger to it in thy lack of acquisition and thine endurance of all manner of evils.

Without attaining thine ultimate desire, O venerable father, thou didst pass through many cities and areas of wilderness until thou didst attain the city on high, splendidly adorned.

With the bright radiance of virtue thou hast shone forth the dawn upon us, ever illumining our thoughts. Wherefore, we celebrate this day in thy light-bearing memory, O father Bessarion.

**Theotokion: O** pure one, thou hast given birth unto a new Son, equally unoriginate with the unoriginate Father, and thou alone hast renewed our nature which hath grown old through grievous transgression. Wherefore, together we hymn thee, O Theotokos.

### Canon of the Venerable Hilarion

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

With streams of thy tears thou didst drown the stirrings of the passions and constant thoughts, and wast an abyss of longsuffering, O venerable one, leading to the tranquility of quietude those who cry: Ye children, bless; ye priests, hymn; ye people, exalt God supremely for all ages!

Possessing thine admonitions for abstinence like a hard diamond, O venerable Hilarion, we make firm our hearts and vanquish legions of the passions, crying out in faith with our tongue: Ye children, bless; ye priests, hymn; ye people, exalt God supremely for all ages!

Having caused the passionate nature of the flesh to wither up through abstinence and temperance, O venerable one, thou didst fill thyself with the spiritual activity of the Spirit and didst attain unto the paths of dispassion, O all-wise one, crying out: Ye children, bless; ye priests, hymn; ye people, exalt God supremely for all ages!

**Theotokion:** Beneath the shelter of thy holy wings, O Mistress, do we all flee who are afflicted by cruel offenses, temptations and tribulations. For, having thee as our intercessor, we cry out: Ye children, bless; ye priests, hymn; ye people, exalt God supremely for all ages!

## ODE IX

### Canon of the Venerable Bessarion

**Irmos:** O ye faithful, let us with hymns magnify in oneness of mind the Word of God, Who came from God in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who was ineffably incarnate for our sake of the holy Virgin.

Girded about with might, thou didst cast down the might of the deceiver, and wast shown to be powerful against the passions, O all-blessed one; wherefore, receiving the grace of miracles from God, thou healest the incurable ailments of the faithful.

The greatness of thy glory hath, through God, been manifest unto all creation, illuminating the faithful with the sacred scenes of thy blameless life, O divinely wise Bessarion, who art truly the adornment of monks and paragon of the fathers.

Groaning, lamenting and grieving, thou didst ever sprinkle the ground with tears of compunction, O divinely wise father, until thou didst acquire divine consolation, making thine abode in the city of God with all the saints.

Thou didst flourish like a lily with the fragrance of the virtues, perfuming our souls, O father. Wherefore, we keep thy memory, O Bessarion, entreating that, for thy sake, we may be delivered from the stench of offenses and from all demonic afflictions.

**Theotokion:** Sinning insanely, I remain uncorrected, having become foolish in my great senselessness. Wherefore, I cry out to thee, O Mistress: Visit me now, who find myself in such need, and cure the passions of my lowly heart.

### Canon of the Venerable Hilarion

**Irmos:** Heaven is stricken with awe, and the ends of the earth are amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

Christ hath truly shown thee to be a wellspring of miracles, O blessed one, washing away the painful defilements of the passions and easily drowning the pangs of infirmity. Wherefore, we all call thee a river of spiritual cleansing, O all-blessed one.

**S**piritually flourishing like a palm-tree in the house of God, O all-glorious one, thou didst bring forth the fruit of abstinence like sweetness, whereby thou hast sweetened thy noetic flock, O all-wise one. Wherefore, thou hast received heavenly crowns of glory, O ever-memorable father.

**T**hou wast shown to be a rule of abstinence, O father Hilarion, a model of meekness and a serene instructor for all. By thine entreaties to the Lord still thou also the tempest of my passions, and grant profound peace unto me who ask, that I may call thee blessed.

**Theotokion:** **T**hee do we have as a weapon amid tribulations and dangers, a haven and rampart amid sorrows, a noetic shield amid battles, and a great mercy-seat amid grievous offenses and temptations. Wherefore, we honor thee, the Theotokos, as is meet, and magnify thy birthgiving.

**THE 7<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY MARTYRS KYRIAKA, VALERIA and MARIA**  
**AT GREAT VESPERS:**

At "Lord, I have cried ...," eight stichera in Tone VIII:

**W**ed to the pre-eternal Word, and having utterly forsaken the folly of idolatry, in the silence of your lips did ye abide, that ye might hear the word of God in your hearts; and like rational ewe lambs were ye sacrificed unto God in your innocence. Wherefore, we cry out to you: Rejoice, ye partakers of the ineffable glory of Paradise! (Thrice)

**L**ike the wise virgins did ye go forth to meet Christ, the Bridegroom that cometh at midnight, O martyrs; and having woven wedding garments for yourselves from the blood of your suffering, as a dowry to Him did ye offer your lives. Wherefore, we cry unto you: Rejoice, ye that have been crowned in the heavenly mansions! (Thrice)

**O** martyr Valeria, as thy name signifieth strength, stronger than adamant didst thou remain in the endurance of martyrdom. Wounding the proud prince of darkness with the power of the Cross, and entering the heavenly mansions with honor, thou dost look down from the heavens upon them that struggle for the faith, granting them strength. Wherefore, we cry to thee: Rejoice, thou mighty champion of the faithful! (Twice)

Glory ..., in Tone VI:

**T**he most pure and precious lips of Christ have said: Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom Of Heaven; fear not them that kill the body, but are not able to kill the soul. Keeping these words of the Lord in your hearts, O all-praised martyrs Kyriaka, Valeria and Maria, ye did bow your necks beneath the sword in expectation of a crown from God and of life eternal. Wherefore, your hope did not put you to shame; and now, delighting in the mansions of paradise, forget us not that with love hymn your sufferings, that by your bold mediation and fervent supplications we may find great mercy with Christ.

At the Aposticha: stichera from the Oktoechos;

Glory ...of the Martyrs, in Tone III:

**C**ome, ye that love the martyrs, let us hymn them that are crowned with the diadem of suffering! Come, ye lovers of silence, let us glorify them that set a watch before their mouths! Come, ye virgins, with gladness let us praise them that preserved their virginity undefiled! Come, all ye faithful, let us honor the holy memory of them that endured suffering, crying out to them with heartfelt love: Rejoice, O Kyriaka, Valeria and Maria, ye brides of Christ!

**Troparion, Tone I:**

**A**s rational sheep of Christ, the Lamb and the Shepherd, \* you undertook the struggle of Martyrdom, \* and finishing your course you preserved the faith, \* wherefore, O wonder-worthy Martyrs, \* with gladsome hearts we celebrate today \* your holy memory, magnifying Christ.



## AT MATINS:

The Canon, the acrostic whereof is:

"I hymn the three glorious vessels of the Triune God":

### ODE I

Canon I, in Tone VIII:

**Irmos:** Let us sing unto the Lord Who led His people through the Red Sea, for He alone hath gloriously been glorified!

**O** Trinity, Thou unoriginate Unity, grant me pure lips, sending down Spirit-bearing grace upon me, that I may hymn Thy three sanctified vessels.

**O** ye three brilliant rays of the noetic Sun, shining forth in the struggles of your martyrdom ye illumine the whole world, glorifying the Triune God.

**N**ow is the ancient prophecy of Joel fulfilled, for, lo! the Spirit hath been abundantly poured out upon the servants and handmaids of God, showing forth the weak as mighty and virgins as stronger than men and unconquered by torments.

**Theotokion:** Him that the prophets foretold and the apostles and martyrs confessed did thou show forth to the world, O Theotokos. Wherefore, do thou beseech Him that thy Christian flock be saved.

Canon II, in Tone III

**Irmos:** He that of old gathered the waters together into one with a divine gesture and parted the sea for the people of Israel, He is our God and is most glorious. To Him let us sing, for He hath been glorified.

**H**e that spake of old unto the Samaritan woman, O divinely-wise sufferer, called thee forth from the water of foul impiety to the living water, whereof drinking one thirsteth not again. Him do we hymn, for in thee hath He been wondrously glorified.

**W**ashed in the water of baptism, O thou that didst endure suffering, thou didst put off the old man and as is fitting didst put on the new man, which is Christ the Lord. Him do we hymn, for in thee hath He been wondrously glorified.

**W**ater, Spirit and blood: these three bear witness in earth, as the Apostle doth say. Wherefore, O bride of Christ, thou didst make their witness thine own, being first cleansed by the water of baptism and then receiving the baptism of the blood of thy martyrdom.

**T**he grace of the Holy Spirit unceasingly burning within thine heart, which Christ God, the Judge of the contest, poured forth upon thee abundantly. Him do we hymn, for in thee hath He been wondrously glorified.

**Theotokion:** He that of old changed water into wine and showed forth His first miracle in Cana of Galilee wrought that feat at thy merciful mediation, O all-pure one. May He accept thy maternal entreaty even now, which do thou offer up for us unceasingly, O all-hymned Theotokos, our hope and intercession.

## ODE III

### Canon I

**Irmos:** **Thou art the confirmation of them that have recourse unto Thee, O Lord, Thou art the Light of the darkened, and my spirit doth hymn Thee.**

**P**urified vessels of virginity, adorned with the purple robe of torments, standing firmly upon the rock of the confession of Christ, the glorious Kyriaka, together with Valeria and Maria, preach the Trinity.

**"We know none other God than Thee; the beauty of the corrupt world we count but dung; wherefore, accept us into Thine eternal mansions!"** did ye cry, O blessed sufferers.

**B**rides of the incorrupt and pre-eternal Word, daughters of the unoriginate Father, chosen vessels of the Holy Spirit: make ye steadfast our faith, O virgin martyrs.

**Theotokion:** **The ewe-lamb that gaveth birth to the Lamb that taketh away the sin of the world, doth grant strength unto all that for His sake are led away to the slaughter, conducting them in triumph to the heavenly habitations where the abode is of all that are glad.**

### Canon II

**Irmos:** **O Most High, Ruler of all, Who out of non-existence hast brought all things which are fashioned by Thy Word and perfected by the Spirit: confirm me in Thy love.**

**F**rom the non-existent and inanimate idols of the pagans unto the only truly existent God, worshipped and glorified in Trinity, didst thou flee, O divinely-wise one, unceasingly crying out unto Him: O Lord, make me steadfast in Thy love!

**O** unapproachable Light and God of gods, Who hast called the non-existent into existence, Who holdest the seasons and years in the palm of Thy hand, Thou continual amazement of the angels: how could we dare to call upon Thee, O Savior, if Thou hadst not given us mediators and intercessors, Thy martyrs and passion-bearers, O Lord, that by their blood have acquired boldness and, standing before Thee, make the world steadfast with their ever-vigilant mediations.

**T**hings which are not, things despised, and the base things of this world hath God chosen, to bring to naught things that are. Wherefore, He hath chosen thee for Himself as an unblemished bride, rejected, hated and persecuted unto death by the world, and He confirmed thee in His love.

**Theotokion:** **Not helped, nor saved, we have drawn nigh unto the pit of perdition; but do thou help us, O all-blessed one; deliver us from misfortunes, and drive away our enemies with thy mighty aid.**

## Sedalion, in Tone VII:

Today the angels rejoice over men, and the assemblies of martyrs hold festival, for, lo! new passion-bearers enter into the heavenly bridal chamber with glory to be crowned by the hand of God. Today, O ye faithful, having recourse to the temple of the Lord, with one mouth and one heart let us hymn the memory of the suffering of the all-praised and holy virgins Kyriaka, Valeria and Maria, beseeching through their prayers remission of sins and great mercy from Christ God.

### ODE IV

#### Canon I

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

Pure doves, proclaiming the peace of God, finding in this sinful world no fit place to which to turn, and returning not to Noah's ark, but to the splendid bridal chamber and the heavenly Father, they hymn the unoriginate Trinity, the cause of all.

The unoriginate Father did ye glorify; the co-unoriginate Son did ye preach; the Spirit, the Comforter, did ye serve, O virgins and passion-bearers, three in number.

"O immortal King, accept our life as a coin of tribute, and our souls offered as a sacred shekel unto Thee, our God and Master," did ye cry, O passion-bearers, manfully enduring divers torments.

**Theotokion: O** Maiden Theotokos, having ineffably served the mystery of God's economy and given flesh most gloriously to One of the Trinity, thou dost ever abide at His right hand.

#### Canon II

**Irmos: Thou hast shown us steadfast love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, thankfully we cry to Thee: Glory to Thy power, O Lord!**

Thou wast set for the rising and the fall of many, O Christ. Wherefore some, not recognizing Thee as true God and Light, were benighted and worked iniquity, showing themselves to be like unto beasts; but others, enlightened by Thy grace, emulating the unblemished Lamb, were slaughtered like lambs, and of their blood gave the Church to drink and made her steadfast. Glory to Thy power, O Lord!

Thou hast placed the seal of Thy divine name upon the brows of Thy servants, O Jesus, and hast entered them in the Book of Life, for they have glorified Thee upon the earth, have sealed their blessed confession with their blood, and laid down their life for Thee. Glory to Thy most wise counsel! Glory to Thy power, O Lord!

Thou didst lay down thy life for the love of Christ, O blessed passion-bearer, disdaining all the beautiful things of this world and showing forth steadfast endurance in thy youthful body, crying out to God Who strengthened thee for the struggle: Glory to Thy power, O Lord!

**Theotokion:** **T**hou hast shown us steadfast love, O Theotokos, for thou dost unceasingly entreat thine only-begotten Son for us sinners, and dost save the world by thy mighty intercession.

## ODE V

### Canon I

**Irmos:** **Rising at dawn I cry to Thee, O lord: Save me! For thou art our God, and we know none other than Thee.**

**B**urning in spirit, ye did seal your lips, O blessed ones, gathering your treasure within your hearts, whence ye drew up strength during torture.

**"If our outer man perish amid torments, yet our inner man is renewed,"** ye did cry, O virgin martyrs, awaiting liberation from this mortal body.

**B**earing the image of the thrice-radiant God and illumining your souls with the brightness whereof, like three spiritual stars in the firmament of Heaven ye shone forth, O thrice-blessed passion-bearers.

**Theotokion:** **R**ejoice, thou light and abode of the Light! Rejoice, O Mother of Life, Rejoice thou glory of all the saints, O all-immaculate Theotokos!

### Canon II

**Irmos:** **I rise at dawn to Thee, the Creator of all, Who surpassest every mind of the world, for the light is that of Thy commandments, wherein do Thou direct me.**

**U**nto thee do we run, O holy martyr that didst shine forth in thy suffering and hast acquired great boldness before the Lord. Standing now before Him with the most radiant choirs, do thou pray, O passion-bearer, that He save us and instruct us in His commandments.

**We** fall down before thee that in the Kingdom of Heaven didst shine more brightly than the sun, O unblemished bride of Christ. Wherefore, do thou fall down before the throne of the Almighty and, employing thy martyr's boldness, beseech Him, that He sign the light of His countenance upon us and guide us in the paths of righteousness.

**We** cry to thee, O Valeria, our undoubted helper: cease thou never to beseech the Lover of mankind for US that have recourse unto thee and do faithfully honor thy struggles; but delivering us from divers misfortunes and sorrows, direct us in the keeping of the Lord's commandments in divine tranquility.

**Theotokion:** **T**o thee do we flee, O Mistress, as the only all-powerful intercessor and mediator for us sinners, and refraining from a great flow of words do we cry out: Most holy Theotokos, save us!

## ODE VI

### Canon I

**Irmos:** Grant me a robe of light, O Thou that coverest Thyself in light as with a garment, O most merciful Christ our God.

"Whosoever shall confess me on earth, them will I confess also before My heavenly Father," didst thou say, O Jesus, to Thy witnesses.

"O Savior, Who hast granted us to suffer with Thee, receive us now in Thy Kingdom, as Thou didst the wise thief," did ye cry, led to your death, O pure virgins.

Divested of all things corruptible and vain, ye did inherit eternal riches, O glorious Kyriaka, and divinely-wise Maria and Valeria.

**Theotokion:** Disdain not the humble entreaties of thy servants, for from the abyss of temptation do we cry unto thee: Haste thou to help us, O Theotokos!

### Canon II

**Irmos:** The uttermost abyss of sins hath surrounded me, and my spirit doth perish, but stretching forth Thy lofty arm, O Master, save me like Peter, O Helmsman.

The path that leadeth to the abyss of hell is wide and spacious, but the ways and entrances of the Kingdom are painful and toilsome, for the Kingdom of God is won through many struggles and tribulations. But that we may not weaken in battle, God hath given us aides and helpers, the holy martyrs and passion-bearers that, boldly stretching forth their hands, do save us by their intercessions.

O, the abyss of the riches and knowledge of God! For they that were persecuted by men and condemned by the world are seated on heavenly thrones and shall judge the angels, and by their bold intercession do they mediate forgiveness for the world, and save us.

Thou dost behold the depth of my falls and the multitude of my sins, O blessed passion-bearer; yet call thou forth upon me the depth of God's compassion and lovingkindness, that, stretching forth His almighty right hand, He may save me.

**Theotokion:** Of Him, before Whom the abysses do tremble and upon Whom the stars attend, hast thou been called the immaculate Mother, and Him didst thou bear as an infant in thine arms. Wherefore, thy prayer hath the greatest boldness and fervor, O Theotokos Mary; for which cause we cry out to thee: O Mistress, save us!

### Kontakion, in Tone II:

Cleaving to the faith of Christ and loving the unfeigned promises of God, looking for eternal life and the blessedness of paradise, ye did steadfastly endure torture and did fervently bow your necks beneath the sword; wherefore, ye have been crowned by the hand of the Lord, O Kyriaka, Valeria and Maria, and your memory is glorious. O passion-bearers, entreat ye Christ God, the Judge of the contest, for them that faithfully honor your struggles.



**Ikos:** Come, ye faithful, and bearing flowers let us make haste to the temple of the Lord; and with hymns of divine beauty let us laud the memory of the martyrs, the holy virgins Kyriaka, Valeria and Maria; for flourishing like lilies amongst the thorns of paganism and adorned with flowers of the virtues, they received wreathes of suffering not woven by human hands; and now are they led with glory into the heavenly garden. Wherefore, do we fervently cry out: Rejoice, ye that did choose the good part! Rejoice, ye that by transient suffering did purchase eternal bliss! Rejoice, ye that acquired boldness before the Holy Trinity! Pray ye without ceasing, O passion-bearers, for them that faithfully honor your struggles!

## ODE VII

### Canon I

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

Your members did ye surrender to mutilation and your youthful bodies to the slaughter, that ye might tame your souls and inherit life eternal, O all-praised martyrs.

O thrice-blessed virgins, how have ye disdained all the beauteous things of this world; how have ye been bold unto death, singing in the furnace of temptations as did the three youths: Blessed art Thou, O God of our fathers!

"Verily, verily, I say unto you, today ye shall be with me in paradise," didst Thou say unto them that were slain for Thee, O Master. Wherefore, with gladness did they cry out: Blessed art Thou, O God of our fathers!

**Theotokion:** The seraphim magnify thee, the cherubim minister unto thee in fear, all of the angelic army doth unceasingly marvel and, calling upon thee for thine aid, assemblies of men cry out: Blessed art thou of all generations, O most holy Virgin Mistress!

### Canon II

**Irmos:** As of old in the Chaldean furnace Thou didst bedew the three pious children, illumine with the radiant fire of Thy divinity us that cry: Blessed is the God of our fathers!

As of old the bestial Cain, consumed by dark envy and rivalry, slew the innocent Abel, so also the raging heathens, bitterly envying the servants of Christ that shone like a beacon in the world, committed them to the hands of the tormentors; and they, burning with divine love, surrendered their souls into the hands of God, crying out: Blessed art Thou, O God of our fathers!

As of old the pious were ever persecuted, tormented and tried like gold in the crucible of temptations, so also in recent times hath battle been waged against the servants of Christ. Wherefore, tortured, they have bedewed the Church with their blood, and it hath flourished richly; and we, tasting of the fruits of salvation, cry out: Blessed art Thou, O God of our fathers!



**O** Valeria, rejecting the folly of idolatry as did the all-praised Kyriaka and Maria, the virgins that struggled with thee, thou wast wounded with love for the pre-eternal Word, and for His sake wast of old enamored of silence, fleeing prating vanity and crying out unceasingly in spirit: Blessed art Thou, O God of our fathers!

**Theotokion:** Like the unburnt bush of old, thou didst remain unburnt by the fire of thy birthgiving, O Mother and all-immaculate Virgin; so now deliver us from the flaming darts of the passions; and when the fullness of time shall have come and the throne of judgment be set, and the river of fire roar forth, do thou help us by thine all-powerful intercession that, bedewed by thy prayer, the flaming sword of the cherubim may depart from the gates of Eden which are again shut because of our sins, and that we may enter into the unwaning Light without hindrance, where, with the fiery choirs of the bodiless hosts and all that have obtained salvation, we may cry out to the unoriginate Trinity: Blessed art Thou, O God of our fathers!

## ODE VIII

### Canon I

**Irmos:** O ye children, equal in number to the Trinity, bless ye God the Father and Creator; hymn ye the Word Who came down and transformed the fire into dew; and supremely exalt forever the All-holy Spirit Who bestoweth life upon all.

Aflame with the fire of divine love, enduring bodily torment as though they had no bodies, the three maidens joyously cried out to the Trinity, exclaiming: "Let us bless the Father Who is without cause, and the co-unoriginate Son; and let us glorify the Spirit, the Comforter, equally enthroned with them, hymning and supremely exalting them unto all ages!"

"O hell, where is thy victory? O death, where is thy sting? Lo! against you do we make bold, Christ God helping us," did ye cry out, O blessed martyrs, joining chorus amid your sufferings, chanting a hymn unto the Trinity.

"We can do all things, through Christ, that strengtheneth us," did ye cry with the Apostle, O manly-wise virgins. Wherefore, did ye endure all torments utterly undaunted, and did drain the cup which your heavenly Bridegroom gaveth you, with one mouth making threefold psalmody, hymning and supremely exalting the Father, the Son and the Holy Spirit unto all ages.

**Theotokion:** Prefiguring thee, O Virgin, the unburnt bush was not consumed, and the youths, showing forth the incorruption of thy birthgiving, were not burned by the flame, for truly receiving the fire of the Godhead within thy womb, thou didst remain unconsumed thereby, but like gold, which partaketh of the fire, thou hast shone forth; and all creation, marveling at the dread mystery, doth supremely exalt thee unto all ages.

## Canon II

**Irmos:** Thrust into the unbearable fire, the youths of reverence for God, standing forth unharmed by the flame, sang a hymn divine: Bless the Lord, all ye works of the Lord, and supremely exalt Him for all ages!

Bearing intolerable torments, O passion-bearer, thou didst show supernatural endurance and didst offer up thy life as a sacrifice well-pleasing unto God, the Life of all, Whom all creation doth hymn, crying: All ye works of the Lord, bless the Lord and supremely exalt Him for all ages!

Unbearable is the wrath of Thy threatening, which-is upon sinners, O Lord, and boundless and inscrutable is the mercy of Thy promise unto the righteous; and knowing this, O Christ, Thy martyr Valeria, desiring heavenly glory and honor, and looking to receive a crown from Thy hands, poured forth her blood for Thee like water upon the ground, offering her life as a dowry to Thee, the incorruptible Bridegroom. Wherefore, joining chorus now with the angels, doth she sing: O all ye works of the Lord, bless the Lord and supremely exalt Him for all ages!

"Shall I not endure these transient sufferings? Shall I not suffer for Thee, O my God, Who for me, Thy servant, willingly endured crucifixion, wast despised and smitten upon the cheeks? Shall I not lay down my life for Thee, the Master and Bestower of the life of all creation? Wilt Thou not raise me up again, as Thou hast promised, on the last day?" Pondering such things, O martyr Valeria, thou didst fervently bow thy neck beneath the sword, crying out in joy: Bless ye the Lord, all ye works of the Lord, and supremely exalt Him for all ages!

**Theotokion:** O all-immaculate one, calm thou the unbearable tempest of passions and the raging sea of sorrows, stretching forth thine hands which received God, and leading us forth from the depths of our falls, that guided by thee and directed by the sail of the Spirit of God, we may attain unto that blessed strand and the calm harbor, and may thankfully sing there: Bless ye the Lord, all ye works of the Lord, and supremely exalt Him unto all the ages!

## ODE IX

### Canon I

**Irmos:** Saved by thee, O pure Virgin, we confess thee to be the true Theotokos, magnifying thee with the bodiless choirs.

Although today we commemorate your martyrdom, yet knowing that even after death ye are alive, we commend ourselves to your intercession, O passion-bearers, magnifying your firm confession.

Lovingly we keep your memory, O martyrs; we kiss your wounds; and we hymn your struggles, magnifying Christ God Who crowned you with glory.

**O** virgins, three in number, the Trinity that wrought all things, Whom ye did glorify on earth and before Whom ye now do stand, boldly do ye entreat in behalf of the world.

**Theotokion:** Thee, whom the heavenly armies unceasingly glorify and on whose account all creation joineth in chorus, the true Theotokos and helper of men, do we ever magnify with love.

### Canon II

**Irmos:** A new wonder worthy of God: the Lord clearly passeth through the closed door of the Virgin, naked at His entry; and God doth manifest Himself as corporeal as He passeth out; and yet the gate remaineth shut. Ineffably let us magnify her as the Mother of God.

**L**ooking for a new heaven and a new earth, wherein righteousness doth dwell, and disdaining all the lovely things of this world, thou didst sow in tears and sorrows, O Christian martyr, but now dost reap the ears of the grain of everlasting life and unending joy. Wherefore, do we magnify thee as is truly meet.

**C**hrist God hath shown thee forth as a new intercessor and helper for men, O Valeria, glorious passion-bearer, especially for them that celebrate thine honored memory and offer thee hymns from their hearts; wherefore, O thou that art rightfully praised, with all our soul we magnify thee as the elect mediator of our salvation.

**O** Valeria, thou holy lamb, that dost sing a new song unto the Lamb of God in Heaven, forget not us that hymn thy sufferings, that our unworthy entreaties and praises remain not unheard by thee that dost heed the most sweet singing of the angels; and emulating Christ, thy Bridegroom, showing lovingkindness unto sinners, do thou fervently pray for all of us that hymn thee, magnifying thee unceasingly.

**Theotokion:** Do thou save from divers misfortunes and evils the new people adopted by thee at the Cross of thy Son, O all-pure Theotokos, for thee have we all acquired as a rampart and aid. Wherefore, fleeing to thy joyous protection, we magnify thy lovingkindness towards us sinners.

### After the Exapostilarion: Glory ...,

**F**leeing the night of impiety, ye did go forth to meet the radiant dawn of the Sun of righteousness, O all-praised martyrs Kyriaka, Valeria and Maria, with Whose rays ye did illumine your minds, bedewing your souls with the dew of tears, rising early in spirit for the Savior of the world, and crying out to Him in compunction: Seek us out, as Thou didst the lost sheep, O Lamb of God, and unite us to Thy chosen flock, O good Shepherd, that we also, emulating Thy voluntary sacrifice, may offer ourselves as an oblation pleasing unto Thee, and at Thy dread judgment may be delivered from the lot of the goats.

THE 7<sup>th</sup> DAY OF THE MONTH OF JUNE  
COMMEMORATION OF THE HOLY HIEROMARTYR THEODOTUS, BISHOP OF  
ANCYRA  
AT VESPERS

On "Lord, I have cried ...", these stichera of the hieromartyr, in Tone I:  
Spec. Mel.: "Joy of the ranks of heaven ...":

**W**ith joyful heart and steadfast resolve, O martyr, thou didst truly brave the torments, undaunted by the pangs of the torturers or a violent death; wherefore, having contended lawfully, thou hast been crowned with splendor, O Theodotus.

**B**y the testing of thy flesh thou didst wound the adversary, O blessed one, and didst pierce their hearts with thy rebukes; and with the drops of thy blood which thou didst shed thou didst utterly dry up torrents of ungodliness, O all-blessed one.

**B**urned steadily with torches and thy back lacerated with stripes, thou didst endure, O martyr, crying aloud: "Naught shall ever separate me from the love of Christ, neither death, nor life, nor any other torment!"

If Alleluia be chanted at Matins instead of "God is the Lord ...", we chant these stichera of the Theotokos before the foregoing stichera of the hieromartyr, in the same tone & melody:

**B**eset by hopeless falls, yet having thee alone as an intercessor, O pure Virgin, we cry out in thanksgiving: Cleanse us, O all-holy Bride of God, for thou art the refuge of the world and the help of our race!

**W**ith the rod of thine intercession, O pure Theotokos, quickly drive the bestial passions away from my wretched soul, governing my life in peace, and reckon me among the holy flock of thy chosen sheep.

**S**inking in the deep of offenses, yet fleeing to the calm harbor of thine all-pure supplication, O Theotokos, I cry unto thee: Save me, O all-immaculate one, extending thy mighty right hand to thy servant!

Glory ..., Now & ever ..., Theotokion:

**H**aving stumbled headlong through my corrupt character, I lay prostrate, O Virgin, yet I flee to thy serenity. Deliver me from the storm of the adversary and from multifarious temptations, that I may unceasingly hymn thy grace, O ever-virgin Mother and Theotokos.

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

**Troparion, in Tone IV:**

**A**s thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a passage to divine vision, O divinely inspired one. Wherefore, speaking aright the word of truth, thou didst suffer for the Faith even to the shedding of thy blood. O hieromartyr Theodotus, entreat Christ God, that our souls be saved.

## AT MATINS

Canon of the hieromartyr, the acrostic whereof is "Thou wast truly the gift of God, O blessed one," the composition of Joseph, in Tone IV:

### 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!

**T**he noetic Sun, showing thee to be a divinely shining star in the heights of His Church, O blessed one, illumined all the earth with the splendors of thy sufferings.

**I**nclined toward God from the years of thy youth, O Theodotus, thou didst manifestly illumine thy soul with divinely bestowed virtues, and hast adorned the world with thine honored sufferings.

**S**eeing the nets of the deceiver spread out upon the earth, the glorious martyr passed through them all, making the souls of the pious steadfast through his teachings and grace.

**Theotokion:** **B**owing down the heavens in His surpassing loving-kindness, the Son of God descended and became incarnate of thee, O pure one, saving man from the beguilement of the serpent.

### 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.

**E**ver gazing upon God with noetic eyes, O ever-memorable martyr, thou didst not feel the wound inflicted upon thy body when thou wast wounded in every part.

**T**hou wast in nowise shaken by the onset of pangs, O martyr, nor by the blandishments of the iniquitous, but stood immovably on the hard rock of the Faith of Christ, O glorious Theodotus.

**T**hough he inflicted many wounds upon thy body, the persecutor was in nowise able to weaken the strength of thy soul, O blessed one, who was made steadfast by the divine love of the Savior.

**Theotokion:** **T**he divinely eloquent choir of the prophets, perceiving from afar the profound mystery of thee, O all-pure Bride of God, with many and varied cries proclaimed thee to be the pure Mother of God.

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

**O** blessed Theodotus, thou wast truly a star of great radiance, illumining creation with gifts of miracles and sacred sufferings; wherefore, celebrating thy splendid memorial today, we magnify Christ in gladness of heart.



### Glory ..., Now & ever ..., Theotokion:

**O** pure Virgin Theotokos, Bride of God, only intercessor and protection of the faithful: From misfortunes, tribulations and grievous circumstances deliver all who set their hope on thee, O Maiden, and save our souls by thy divine supplications.

**Stavrotheotokion:** **T**he unblemished Ewe-lamb, seeing her Lamb and Shepherd hanging dead upon the Tree, exclaimed, weeping and crying out maternally: "How can I bear Thine ineffable condescension and voluntary suffering, O my Son, mine all-good God?"

### 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.**

**W**ith the wisdom of thy words and the grace of thy deeds thou didst manifestly put to shame the prince of darkness, O Theodotus, and didst win victory over him, having struggled gloriously.

**W**ith the fire of thy sufferings thou didst manifestly consume the falsehood of polytheism, O martyr, and having mystically lighted thyself with the Holy Spirit like a lamp, thou didst enlighten the whole world.

**T**hy sides mightily lacerated and truly covered all over with cruel wounds, thou wast known to be unshaken in mind because of thy faith, O glorious and ever-memorable one.

**Theotokion:** **P**reserving thee as incorrupt after giving birth as thou wast before birthgiving, O Virgin, the Creator made His abode within thy womb, and restored those who had become corrupt through many offenses.

### 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.**

**P**rotected by a force divine, O wise martyr, with thy patience thou didst manifestly endure the onslaughts of the iniquitous, the affliction of tortures and burning.

**P**reaching the word of piety, O divinely wise martyr, thou didst journey far on paths of travel, and didst turn to the Light those led astray by the darkness of vanity.

**L**ike a lamb thou wast suspended upon a tree, O martyr, and thou didst endure maiming with iron blades as though thou wast without a body, stripping away the coarseness of mortality, O blessed one.

**Theotokion:** **O** pure Virgin, of thy pure blood thou truly gavest birth to the incarnate Word of the Father in two perfect natures but a single hypostasis, **O** divinely joyous one.

### **ODE VI**

**Irmos:** **B**eholding 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!

**W**ith thy sacred discourses thou didst oil the pure women for the contest, **O** martyr, and bringing down the enemy with manly exertions, they have woven crowns of incorruption.

**P**rotecting thy soul with the might of the Spirit, by thine endurance of wounds thou didst cast down the spirits of evil, **O** right wondrous one, and hast received from God a crown of victory.

**W**ith the drops of thy blood, **O** martyr of Christ, thou didst quench the flame of the idols; and with the dew of thy pangs thou didst moisten the souls of the pious, delivering them from the flame of deception.

**Theotokion:** **H**e Who is God of every and all creation, noetic and visible, truly made His abode within thy womb, and became flesh, edifying men, **O** Ever-virgin.

### **ODE VII**

**Irmos:** **T**he 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!

**W**ith the fire of thy pangs, **O** divinely blessed one, thou didst quench the burning of the idols; and in the torrents of thy blood thou didst drown the incorporeal foe, **O** Theodotus, crying out: Blessed art Thou, **O** God of our fathers!

**T**hou didst offer thyself to the Judge of thy contest like incense of sweet savor, **O** wise one, setting fetid deception at naught by grace divine; wherefore, thou chantest with joy: Blessed art Thou, **O** God of our fathers!

**P**reserving thy words, the holy Fortus gave thee over to the God-bearing Fortunus for the construction of an honorable temple for the cleansing of all the pious and the preservation of men's souls, **O** martyr Theodotus.

**Theotokion:** **O** Virgin Mother, thou gavest birth unto Him Who beareth a single hypostasis, yet manifestly hath two wills and essential characteristics; for He Who became incarnate for our sake is both God and man.

## 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!

An unshakable tower, an unbreakable rampart, an invincible bulwark, a foundation of the Faith, a divine gift, a champion of piety, and a destroyer of deception wast thou shown to be, O passion-bearer.

Steered by divine grace, O all-wise one, thou didst traverse the great deep of torments and, rejoicing, didst attain unto the calm harbors of the heavenly kingdom, O glorious one.

Thou didst direct thy steps and feet to Christ, the God and Lord of all, and into His hands thou didst give thy spirit, O thrice-blessed martyr and passion-bearer Theodotus.

**Theotokion:** The language of the rhetors cannot describe the unfathomable depth of thy mystery, for, in manner past recounting, thou gavest birth to the Word of God for the salvation of all, O all-pure Virgin.

## 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.

That thou mightest receive heavenly glory, O passion-bearer, rejoicing thou didst spurn visible glory; and committing thyself to tortures with divine resolve, thou wast undaunted by the prospect of tortures and bitter death; wherefore, thou, having struggled, hast been crowned with the martyrs.

Thou didst show thyself to be the pure temple of the Trinity, erected by godly deeds and adorned with the brilliance of splendid sufferings, O Theodotus who art most rich; wherefore, with the divine power of the Comforter thou didst manifestly demolish the demonic temples of the graven images.

Thou wast shown to be a mountain which letteth fall divine sweetness, a wellspring of miracles, an abyss of divine gifts, and a radiant stream of the Holy Spirit giving drink to men's souls, drowning the passions, and winning joy for all who hymn thee with piety, O glorious martyr.

**Theotokion:** At the cry of the angel thou gavest birth to the Word Who is without beginning, Who took noetic and animate flesh of thy pure blood, O most pure Virgin, cast down the incorporeal foe, and hath saved all of us who confess thee to be the true Theotokos.

**THE 8<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY GREAT MARTYR**  
**THEODORE THE GENERAL**

**AT VESPERS:**

At "Lord, I have cried ...," six stichera, three in Tone II:

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

**W**holly didst thou bring thyself to Him Who gaveth thee perfect life, O most blessed one, as a living and animate whole-burnt offering, a sacrifice most pure and well-pleasing. Wherefore, thou hast become a right acceptable intercessor, rescuing from the tempest all that hymn thee with faith and call upon thee, O martyr Theodore.

**D**iligently didst thou cultivate the seed of the Word which was sown in thy soul, and thou didst increase it through the pangs of thy suffering; and wisely laid up in the granaries of heaven, thou didst find incorruptible delight, wherein now reveling, O blessed one, by thy mediations before Christ save them that hymn thee with faith.

**O** martyr and passion-bearer of Christ, by thine entreaties save them that are in divers needs, repelling every evil circumstance, driving away soul-destroying grief, and beseeching mercy and grace for us, that, saved by thy supplications, we may hymn thine honored struggles rejoicing, O Theodore.

**And three in Tone IV:**

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

**A** courageous athlete, \* an invincible warrior \* wast thou shown to be by the Holy Spirit, \* having cast down the aggressor \* by the wisdom of thy words \* and wisely by patient manifestations of thy deeds. \* Wherefore, thou hast received crowns of victory \* and hast been joined to the choirs on high, \* O great martyr Theodore.

**A** pillar of godly piety wast thou, \* O thou that art most rich, \* detesting the temples of the impious, \* brought as a most perfect lamb \* and all-acceptable immolation \* unto Him that was blamelessly sacrificed for thy sake, \* Who glorified thy holy memory, \* and bestowed thee as a treasury of miracles \* upon them that are in the world, O Theodore.

**L**ifted up upon a cross, \* thy flesh lacerated, \* wounded with sharp arrows, \* beset with pain through all manner of the tormentors' skills, \* thou wast shown to be unbowed and invincible \* through the power of Him that was nailed to the Cross, \* O Theodore, glory of the martyrs.

**Glory ..., in Tone V:**

**T**oday hath the honored memory of Christ's passion-bearer shone forth more brightly than the morning star, invisibly illumining the hearts of the faithful and dispelling the clouds from their souls through the activity of the grace of the Spirit. To Him let us cry aloud, O ye that love the martyrs: thou divinely bestowed grace which hath been revealed to the faithful, which spreadest forth multitudes of miracles upon them that flee unto thee, O blessed Theodore! Unceasingly entreating Christ, fail not to obtain eternal blessings for them that honor thy memory with faith.

**Now and ever ..., of the feast, or Theotokion; or this Stavrotheotokion:**

**Spec. Mel: "Rejoice ...":**

**O**nce the Ewe-lamb, beholding her Lamb hastening to the slaughter, followed earnestly, crying out these words to Him: Whither goest Thou, O Christ my Child most sweet? Wherefore runnest Thou this swift course so diligently, O Thou Who art long-suffering? O Jesus most desired, sinless, most merciful Lord: grant a word unto me, Thine handmaid, O my most beloved Son. Spurn not in silence her that gaveth Thee birth in manner most strange, O compassionate, most compassionate God, Who grantest the world great mercy.

**At the Aposticha, the stichera from the Oktoechos, and;**

**Glory ..., in Tone VIII: Idiomelon:**

**O** all ye faithful, let us bless the great and noble martyr Theodore as is meet, as the namesake of God's gifts and the heir of His blessedness, the champion of the world, for he entreateth Christ God in behalf of our souls.

**Now and ever ..., Theotokion; or this Stavrotheotokion:**

**Spec. Mel: "O most glorious wonder ...":**

**I** cannot bear, O my Child, \* to behold Thee \* dying upon the Tree, \* Thou that givest courage unto all, \* that Thou mightest give divine and saving courage \* unto them that of old fell into the sleep of perdition \* through the fruit of disobedience, \* weeping, said the Virgin, whom we magnify.

**Troparion, in Tone IV:**

**T**hrough true recruitment didst thou become a most comely general of the heavenly King, O passion-bearer Theodore; for with the weaponry of faith thou didst wisely array thyself, didst vanquish legions of demons and didst show thyself forth as a victorious athlete. Wherefore, with faith do we ever bless thee.



## AT MATINS:

Both canons from the Oktoechos, without the martyria; and the canon of the great martyr, with six troparia, the acrostic whereof is: "With divine praises I hymn thee, the namesake of divine gifts," The composition of the Theophanes, in Tone IV:

### ODE I

**Irmos:** Israel of old, having traversed the depths of the Red Sea with dryshod feet, conquered the might of Amalek in the wilderness through Moses' hands stretched forth in the form of a cross.

**A** martyr manifestly adorned with splendors, thou dost stand before Christ the Benefactor, arrayed by Him, for thou art the namesake of divine gifts, O martyr Theodore.

**A**rmed with the divine weaponry of faith, thou didst steadfastly cut down the soul-destroying legions of the enemy, O Theodore; and as victor thou hast been crowned with the martyrs.

**S**howing forth the splendid courage of thy soul before the impious emperor, O divinely wise one, thou didst put him to shame by the wisdom of thy words and the grace of thy deeds, O Theodore.

**Theotokion:** **B**y the will of the Father and through the divine Spirit thou didst conceive the Son of God without seed, and didst give birth in the flesh unto Him Who was begotten of the Father without mother, and Who for our sake was born of thee without father.

### ODE III

**Irmos:** The Church doth rejoice in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

**L**ike a mighty commander thou didst vanquish the legion of the impious, and didst trample down all the wiles of the perverse serpent.

**I**n that thou wast earnest of soul, O glorious one, with pious intent thou didst destroy the adulterous temples of the impious.

**W**ith strength of mind didst thou endure the assaults of the cruel foe, emulating the life-creating death of the Judge of the contest.

**Theotokion:** **O** Mother of God, in manner transcending nature thou alone hast become the mediator of blessings for those on earth. Wherefore, we cry to thee: Rejoice!

*Sedalion, in Tone VIII: Spec. Mel: "Of the wisdom ...":*

**H**aving taken up the armor of God and destroyed the falsehood of idolatry, thou didst move the angels to praise thy struggles; for, having set thy mind afire with divine love, thou didst manfully endure a fiery death. Wherefore, true to thy name, thou bestowest divine gifts upon them that ask, O passion-bearer Theodore; for which cause we cry out to thee: Beseech Christ God, that He grant remission of sins to them that lovingly honor thy memory.



Glory ..., Now and ever ..., of the feast, or this Theotokion:

**H**aving fallen into the subtle temptations of enemies, visible and invisible, trapped in the tempest of my countless offenses, I flee to the haven of thy goodness, O pure one, as to my fervent assistance and protection. Wherefore, O all-pure one, do thou earnestly entreat Him that was incarnate of thee without seed in behalf of all thy servants who unceasingly pray to thee, O all-pure Theotokos, ever beseeching Him to grant remission of our offenses unto us that hymn thy glory as is meet.

**Stavrotheotokion:** **T**he Virgin and Mother of Jesus, beholding the Creator upon the Tree, groaned, weeping, and was smitten with grief, her soul and body rent asunder, smiting herself, crying out to Him bitterly, and lifting up her voice: Woe is me, O my Son! How can I endure Thy passion, the nails and the spear, I who without pain gaveth Thee birth? But haste Thou to arise, that I may see Thee, my Son and God, that my lamentation and pain may cease, and that they who hymn Thy passion may receive remission of their offenses.

#### ODE IV

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

**T**hou didst wound the serpent that wished to wound thee, and by thy steadfast opposition thou didst show thyself to be a martyr, earnestly chanting unto Him that gaveth thee strength: Glory to Thy power, O Lord!

**H**aving laid waste to thy flesh with many wounds, thou didst set thy mind immovable, O thrice-blessed one, chanting earnestly unto Him that gaveth thee strength: Glory to Thy power, O Lord!

**T**hou didst adorn thyself, joining thine honored sufferings to the sufferings of the Master, O all-wise one, and thou wast vouchsafed His radiance and longed-for comeliness.

**Theotokion:** **W**ithout tasting of wedlock thou gavest birth, O Virgin, and after thy birthgiving thou wast again shown to be virginal. Wherefore, unceasingly and with steadfast faith we cry out to thee, O Mistress: Rejoice!

#### ODE V

**Irmos:** **T**hou hast come into the world as a light, O my Lord, a holy light which turneth from the gloom of ignorance them that hymn Thee with faith.

**W**ith the shedding of the blood of thy flesh thou didst put an end to the blood offered to the demons unto destruction, O invincible Theodore.

O, the pious demeanor! O, the noble mind! O, the most fervent faith of the honored passion-bearer, whereby he acquired God!

Possessed of a mind illumined by the light of God, thou didst cast into darkness the serpent, the champion of evil, O God-bearing Theodore.

**Theotokion:** Thee do we set as an invincible weapon against the enemy; thee have we acquired as the confirmation and hope of our salvation, O Bride of God.

## ODE VI

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

Stretched upon a cross and transfixed with nails, presenting an image of the saving Passion of the Creator, O blessed one, thou didst with bold ardor vanquish them that are cast down.

When thou wast imprisoned in the dungeon, lawfully contesting, Christ appeared unto thee, raising thee up to feats of battle against the enemy, in that He is the Judge of the contest, O all-glorious one.

To Him that willingly offered Himself as a sacrifice for thy sake didst thou bring thyself as a sacrifice pure, holy and unblemished, O passion-bearer Theodore.

**Theotokion:** O wonder greatest of all wonders! As Virgin thou didst without knowing man conceive in thy womb Him that sustaineth all things, yet didst not confine Him therein.

**Kontakion, in Tone II: Spec. Mel: "Seeking the highest ...":**

Arrayed in faith with manliness of soul, and taking in hand the word of God as a spear, thou didst conquer the enemy, O Theodore, great among the martyrs. With them cease thou never to entreat Christ God in behalf of us all.

**Ikos:** Come, all ye faithful, and with wreaths of hymnody let us crown Theodore, the most radiant adornment of athletes; for in the splendor of his miracles he is shown to be God's great gift to the world. Having vanquished Belial the enemy by his honored sufferings, he sendeth down as dew streams of healings with the drops of his blood. In all these things doth Christ rejoice, and He granteth everlasting peace. Wherefore, we cry out to the martyr: Pray thou unceasingly for us all!

## 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!

In the furnace of thy struggles didst thou utterly consume the fuel of impiety, O glorious martyr, and thou wast a beacon of piety, chanting: Blessed art Thou in the temple of Thy glory, O Lord!

As a commander wise and sober in deed, thou didst prevail over the senseless and impious emperor; and, strengthened by the power of the Spirit, thou didst show him to be powerless.

By the praises of thy greatness is the law overcome; for with the most radiant effulgence of torment didst thou shine forth, O Theodore, crying out to thy Master: Blessed is the might of Thy dominion!

**Theotokion:** Rejoice, O divine and sanctified habitation of the Most High, for through thee, O Theotokos, hath joy been imparted to them that cry: 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, O ye works of the Lord!

"Trusting in Thee, Who for my sake didst endure the Cross and death, I have been lifted up upon a cross, O Master, and am pierced by arrows and am touched by grievous wounds, O Lord," thou didst cry in thy suffering, O noble-minded martyr Theodore.

Rejoicing, thou didst offer thyself as a pure sacrifice to thy Creator, O Theodore, and translated to the kingdom of heaven, O glorious one, with the martyrs thou dost ever cry out in sacred manner: Bless the Lord, all ye works of the Lord!

Like a lily, like a noetic rose, dost thou perfume us with the fragrance of thy sufferings, ever driving away the stench of our passions with grace, and constraining us to sing with sweet-smelling souls: Bless the Lord, all ye works of the Lord!

**Theotokion:** Thou alone among all generations wast shown to be the Mother of God, O most pure Virgin. Thou was not consumed by the fire of the unapproachable Light. Wherefore, we all bless thee, O Mary, thou Bride of God.

### ODE IX

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

**A**dorned by thy sufferings, abiding and rejoicing with the assemblies of the blessed and the choirs of martyrs, wearing thy crown thou dost stand now before Him Whom thou didst desire, O Theodore.

**C**aught up to the heights of heaven, disdainng earthly things, thou wast accounted worthy of the end for which thou didst long, receiving the very perfection of desires, rejoicing, O Theodore.

**H**aving boldness before God, as a noble and wise athlete, ask thou remission of offenses for us that praise thee with love, delivering us all from sufferings and sorrows.

**T**he divinely wise martyr, desiring Thee alone, the immortal Word, Who suffered and died in the flesh, having received Thine immortality, hath made his abode in the heavens, in the presence of Thee, the almighty Creator of all.

**Theotokion:** **C**ome ye all, and with faith and love let us unceasingly praise the blessed Mary, the Virgin Mother of God, having on her account received joy everlasting.

**Exapostilarion: Spec. Mel: "Heaven with stars ...":**

**A**dorned with comeliness, a right mighty commander, a warrior glorious among athletes, thou didst offer thyself to Christ, and wast shown to be a divine gift to the world, O Theodore.

**Glory ..., Now and ever ..., Theotokion:**

**B**y thy mighty protection keep all of us, thy servants, unharmed by the assaults of the enemy, O pure one, for thee alone have we acquired as a refuge amid our needs.

**At the Aposticha, the stichera from the Oktoechos, and Glory ..., in Tone VIII:**

**H**aving set for thyself a feat of prowess, thou didst manfully contend against deception, O Theodore; and with the fiery eloquence of thy tongue didst put to shame the inhumanity of Lucinius. Wherefore, rejoicing with the angels, O blessed one, beseech Christ God, that He be merciful to us on the day of judgment.

**Now and ever ..., of the feast, or the Theotokion; or this Stavrotheotokion:**

**Spec. Mel: "O most glorious wonder ...":**

**I** cannot bear, O my Child, \* to behold Thee \* dying upon the Tree, \* Thou that givest courage unto all, \* that Thou mightest give divine and saving courage \* unto them that of old fell into the sleep of perdition \* through the fruit of disobedience, \* weeping, said the Virgin, whom we magnify.

## AT LITURGY:

On the Beatitudes, eight troparia: four of the feast, or of the Oktoechos; and four from Ode III of the canon to the great martyr:

Like a mighty commander thou didst vanquish the legion of the impious, and didst trample down all the wiles of the perverse serpent.

In that thou wast earnest of soul, O glorious one, with pious intent thou didst destroy the adulterous temples of the impious.

With strength of mind didst thou endure the assaults of the cruel foe, emulating the life-creating death of the Judge of the contest.

**Theotokion:** O Mother of God, in manner transcending nature thou alone hast become the mediator of blessings for those on earth. Wherefore, we cry to thee: Rejoice!

### Troparion of the great martyr, in Tone IV:

Through true recruitment didst thou become a most comely general of the heavenly King, O passion-bearer Theodore; for with the weaponry of faith thou didst wisely array thyself, didst vanquish legions of demons and didst show thyself forth as a victorious athlete. Wherefore, with faith do we ever bless thee.

### Kontakion of the great martyr, in Tone II:

Arrayed in faith with manliness of soul, and taking in hand the word of God as a spear, thou didst conquer the enemy, O Theodore, great among the martyrs. With them cease thou never to entreat Christ God 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 OF PAUL TO TIMOTHY [2:1-10]

Thou therefore, my son, 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 shall they blossom forth.

**THE HOLY GOSPEL ACCORDING TO ST. MATTHEW [10:16-22]**

**B**ehold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given to you in that same hour what ye shall speak, for it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

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



THE 9<sup>th</sup> DAY OF THE MONTH OF JUNE  
COMMEMORATION OF OUR FATHER AMONG THE SAINTS CYRIL, ARCHBISHOP  
OF ALEXANDRIA  
AT VESPERS

On "Lord, I have cried ...", 6 stichera of the holy hierarch, in Tone IV:

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

**H**aving illumined thy mind \* with the effulgence of the Spirit, \* thou becomest a radiant sun, \* for, extending the beams of thy teachings \* to all the ends of the earth, \* thou dost enlighten the fullness of the faithful, \* O all-blessed God-bearer, \* driving away the darkness of heresies \* with the power of Him Who shone forth from the Virgin. (Twice)

**W**ith the goodly utterance of thy discourses, \* O sacred Cyril, \* the whole Church is adorned \* and piously ornamented with comely beauties, \* and honoreth in sacred manner \* thy holy and right excellent memory, \* O boast of the Orthodox, \* summit of the fathers, \* champion of the most holy Virgin at the council. (Twice)

**W**ith thy fiery teachings \* all the tinder of heresies is consumed, \* O all-wise one, \* the army of the impious \* who would not submit to the Truth \* is drowned in the depths of thine understanding, \* O sacred Cyril, \* and the Church of the faithful is ever adorned with thy doctrines, \* honoring thee with mighty voices. (Twice)

Glory ..., in Tone VI:

**O** good and faithful servant, laborer in the vineyard of Christ, thou didst bear the burden of the day, and increase the talant entrusted to thee; and thou didst not envy those who came after thee. Wherefore, the portals of heaven have been opened unto thee: enter thou into the joy of thy Lord, and pray for us, O Cyril our father.

Now & ever ..., Doxasticon from the Pentecostarion, or this Stavrotheotokion:

Spec. Mel.: "Having set aside all ...":

**O**f old, when the unblemished ewe-lamb, \* the immaculate Mistress, \* beheld her Lamb \* uplifted upon the Cross, \* she exclaimed maternally \* and, marveling, cried aloud: \* "O my Child most sweet, \* what is this new and all-glorious sight? \* How is it that the ungrateful assembly hath betrayed Thee to the judgment of Pilate \* and condemneth Thee, the Life of all, to death? \* Yet do I hymn, O Word, \* Thine ineffable condescension."

At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone VI:

**O** man of God, faithful servant, minister of the Lord, man of divine desires, chosen vessel, pillar and ground of the Church, heir to the kingdom: cease thou never to cry out to the Lord for us.

Now & ever ..., Doxasticon from the Pentecostarion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Seeing Thee crucified, O Christ, she who gave Thee birth cried out: "What is this strange mystery which I behold, O my Son? How is it that Thou diest, suspended in the flesh upon the Tree, O Bestower of life?"

Troparion, in Tone VIII:

**O** instructor of Orthodoxy, teacher of piety and purity, beacon of all the world, divinely inspired adornment of hierarchs: O all-wise Cyril; by thy doctrines thou hast enlightened all. O harp of the Spirit, entreat Christ God, that our souls be saved.

## AT MATINS

Both canons from the Oktoechos, without the martyria; and that of the saint, with 6 troparia, the acrostic whereof is: "Cyril is the harp of divine visions", the composition of Theophanes, in Tone IV:

### ODE I

**Irmos:** Israel of old, having traversed the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms outstretched in the form of the Cross.

Receiving light-giving grace from God, O Cyril, and revealed as a radiant beacon, thou hast shone forth upon the rays of the Word by thy commemoration, that we may hymn thee as is meet.

As a keeper of the commandments of Christ thou wast full of the effulgence of the Spirit, O all-wise Cyril, having been cleansed of the passions; and thou truly becamest a dwelling-place of the all-divine Trinity.

As one full of zeal and boldness, O glorious Cyril, contending for the right Faith thou hast truly denounced the God-opposing blasphemies of impious heresies.

**Theotokion:** In giving birth to the Creator of all Who hath lifted us up who have been laid low by the fall of our first father, O most immaculate Bride of God, thou hast healed the broken state of mankind.

### ODE III

**Irmos:** Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord my refuge and confirmation.

Strengthened in Christ, O Cyril, with steadfast mind thou didst destroy the wiles of the evil serpent like a spider's web.

Thou didst shake off the mire of the passions from thy soul, O Cyril, and cast down the uprising of every thought which exalteth itself against Christ.

As a successful athlete, O father, thou didst steadily turn away from every carnal pleasure as harmful and detrimental.

**Theotokion:** With joy we all splendidly glorify thee as the only blessed one among women who became the habitation of God.

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

As a pillar and sacrifice of the Church of Christ, O father, thou didst preserve it unshaken by the temptations of the evil one, and all-wise; for thou didst destroy all the evil works of Nestorius and didst proclaim the Mother of God to be the Theotokos. Wherefore, assembling, we honor thee, O divinely blessed Cyril.

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

**A**s an uncultivated vine, O Virgin, thou didst put forth the most comely Cluster Who poureth forth upon us the wine of salvation which maketh glad men's souls and bodies. Wherefore, ever blessing thee as the cause of good things, we cry out to thee with the angels: Rejoice, O thou who art full of grace!

**Stavrotheotokion:** Thy pure Mother who knew not wedlock, beholding Thee, O Christ, hanging dead upon the Cross, said, lamenting maternally: "How hath the iniquitous and ungrateful assembly of the Jews rewarded Thee, which enjoyed Thy many and great gifts, O my Son? I hymn Thy divine condescension."

#### ODE IV

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

Seeing thee, O God-bearing father Cyril, who vanquished the soul-corrupting passions and restrained carnal thoughts, Christ set thee as a primate of His divine Church.

Inheriting the paternal virtue of Mark as a beloved son, thou wast a successor of his divine throne, following in the footsteps of the evangelist.

Tended by Christ like a lamb, O father, like a shepherd thou didst pasture thy flock on thy spiritually nourishing discourses, feeding them grace as though it were grass and flowers.

**Theotokion:** Giving birth to the incarnate Word of God Who before was incorporeal, O most hymned and joyous one, thou hast restored the world. Wherefore, O Bride of God, with Orthodox faith we proclaim thee.

#### 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 discourse, O Cyril, was like unto a mighty torrent which floodeth rivers, scouring away the craftiness of the heretics.

The vile division of Arius and the abominable confusion of Sabellius didst thou equally consign to the abyss, O Cyril.

O Cyril, thou hast left to the Church of Christ thine enriching discourses like gold and thy treasures like precious stones.

**Theotokion:** Let heaven drop down gladness and grace upon the earth, for it now sendeth up gladness on high, the only Mother of God.

## ODE VI

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

With tongs the seraph gave the prophet an ember, and by thy hands, O initiate of sacred mysteries, thou givest to the Church of Christ a purifying ember from the divine Fire.

Thou didst not destroy aliens like Samson, but didst cast down all the foreign doctrines of the heterodox and hast given might to the Orthodox, O Cyril.

Manifestly heading the divinely elect council, O father, thou didst cast down the impiety of Nestorius and his Christ-opposing audacity, O father, breathing forth with zeal for the true Mother of God.

**Theotokion:** Thou didst bud forth the Fruit of incorrupt understanding, O Theotokos, being shown forth to the world as an ever-living mediator of incorruption for those who hymn thee with faith and love.

**Kontakion, in Tone VI: Spec. Mel.: "Fulfilling the dispensation concerning us ...":**

Thou hast manifestly poured forth upon us an abyss of doctrines of theology from the wellsprings of the Savior, drowning heresies and saving thy flock unharmed by threefold waves, O blessed Cyril, for thou art shown to be a guide for all lands, O venerable one, revealing things divine.

**Ikos:** When the great, beauteous and radiant sun showeth itself at dawn, darkness is driven away and the moon retreateth, for night cannot abide it: it shineth forth with the light of day, illumineth the air, showeth forth the sky as beautiful for us, adorning the earth and causing plants to grow, it maketh bright the sea and also adorneth the whole world. Alike in all is the most radiant Cyril, whose wise teachings save the world. For he illumineth the souls of the faithful therewith and ever vanquisheth heresies with piety; for he is the guide for all lands, revealing things divine.

## ODE VII

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

Moses of old, entering the darkness on Mount Sinai, received the law which slayeth by the letter; but thou, O blessed Cyril, hast disclosed the hidden beauty of the Spirit.

As revelation was made to the children of old in the indistinct images of the law, O father, thou didst lift the lid from the cup given thee, opening it like a rose of understanding, most manifestly speaking in images.

Theologizing the three Hypostases in unconfused divine unity and manifestly indivisible distinction, O father Cyril, thou didst utter immutable truths concerning the one Essence and Godhead.

**Theotokion:** The angels beheld strange things in thy birthgiving, O Mother of God: the corrupt nature of the earthly race hastening toward the life of incorruption and the glory of heaven.

### ODE VIII

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

Like a wave of the sea did the well-spring of wisdom truly flow forth in thee; for ever-flowing rivers of the doctrines of piety issued forth from within thee, as Christ foretold, O father; for thy divinely chosen words surpass the sands.

Thou wast a wise pastor and teacher of the Church, O venerable Cyril, manifestly interpreting both covenants; for, possessing thy discourses as an anchor and a paternal inheritance, it crieth out: Bless the Lord, all ye works of the Lord!

Thou teachest the ineffable union of the Word, the Fashioner of all, Who became incarnate for our sake, which is indivisible and unconfused, O Cyril, and didst incline towards an individual will for each nature, crying: Bless the Lord, all ye works of the Lord!

**Theotokion:** The Son and Word of God Who is wholly unapproachable in His essence, made His abode within thee, O pure, all-pure one, and, clothing Himself in our essence, in that He is merciful, He appeared accessible in the flesh and dwelt with us who cry aloud: Bless the Lord, all ye works of the Lord!

### ODE IX

**Irmos:** Eve came to dwell under the curse through the affliction of disobedience; but thou, a Virgin Theotokos, hast caused blessing to blossom forth for us through the offspring of thy pregnancy. Wherefore, we all call thee blessed.

O Cyril, thou didst cast down the disdain directed against the understanding of Christ and His divine Mother, and all the might of the ungodly Nestorius, the dual son-ship, and the mingling of essences of the Acephalites.

With the power of understanding and the enlightenment of grace, O blessed one, thou didst theologize concerning the consubstantial Trinity and the incarnate Word of God; and showing thyself to be champion of the Theotokos, thou art now glorified in the highest.



**O** ever-memorable father, thou dost mercifully look down from on high upon us who hymn thee, granting victory over all heresies to our right-believing hierarchs, by thy supplications lifting up the horn of the Orthodox, and illuminating those who magnify thy memory.

**Theotokion:** Beset by many falls and the cruelty of misfortunes, O all-hymned one, I now offer thee a sacrifice of praise and earnestly cry out to thee: O holy Theotokos, help me, for I finish my hymnody glorifying thee.

**Exapostilarion: Spec. Mel.: "To the disciples ...":**

**T**he divine recorder of the mysteries of the all-divine Trinity, who transcended sense and understanding and learned the depths of the Spirit, let us hymn as a holy hierarch of the Lord and a champion of piety. **(Twice)**

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

**H**e who will not kiss thine image with love, O immaculate Theotokos, will be cast into the fire of Gehenna like the mindless Nestorius; but we venerate thee with love, O all-holy one.

**At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone VI:**

**O** Cyril our father, thou heir of God, companion of Christ, servant of the Lord: thy life was in accordance with thy name; for understanding shone forth in thy gray hairs, the splendor of thy countenance bore witness to the innocence of thy soul and thine untroubled discourse proclaimed thy meekness. Thy life was glorious, and thy repose is with the saints. Pray thou in behalf of our souls.

**Now & ever ..., Theotokion, or this Stavrotheotokion:**

**Spec. Mel.: "On the third day ...":**

**T**he Virgin, once standing before the Tree at the time of the crucifixion with the virginal disciple, cried out, weeping: "Woe is me! How is it that Thou undergoest this Passion, O Christ, since Thou art the dispassion of all?"

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from the designated ode from the canon of the Pentecostarion, or from the Oktoechos; and 4 from Ode III of the canon of the holy hierarch:

**S**trengthened in Christ, O Cyril, with steadfast mind thou didst destroy the wiles of the evil serpent like a spider's web.

**T**hou didst shake off the mire of the passions from thy soul, O Cyril, and cast down the uprising of every thought which exalteth itself against Christ.

**A**s a successful athlete, O father, thou didst steadily turn away from every carnal pleasure as harmful and detrimental.

**Theotokion:** **W**ith joy we all splendidly glorify thee as the only blessed one among women who became the habitation of God.

### Troparion of the holy hierarch, in Tone VIII:

**O** instructor of Orthodoxy, teacher of piety and purity, beacon of all the world, divinely inspired adornment of hierarchs: O all-wise Cyril; by thy doctrines thou hast enlightened all. O harp of the Spirit, entreat Christ God, that our souls be saved.

### Kontakion of the holy hierarch, in Tone VI:

**T**hou hast manifestly poured forth upon us an abyss of doctrines of theology from the wellsprings of the Savior, drowning heresies and saving thy flock unharmed by threefold waves, O blessed Cyril, for thou art shown to be a guide for all lands, O venerable one, revealing things divine.

**Prokimenon, in Tone I:** My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

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

### EPISTLE TO THE HEBREWS, § 334 [HEB. 13: 7-16]

**B**rethren: Remember them which 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 without the gate. Let us go forth therefore unto him without 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:** 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.

### **GOSPEL ACCORDING TO MATHEW, § 11 [MT. 5: 14-19]**

**T**he 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 10<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY HIEROMARTYR TIMOTHY, BISHOP OF**  
**PRUSSIA**  
**AT VESPERS**

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

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

**E**levated above earthly things \* by thine active purifications \* like an animate cloud, O most blessed one, \* thou didst cast down the perverse serpent \* with the thunder-claps of thy miracles \* and the awesome lightning flashes of thy words, \* and thou didst receive the grace \* to burn up the bowels \* of the adverse carnal serpents \* with the divine covering of the sacred Gifts.

**O** holy hierarch Timothy, \* boast of the people of Prussia, \* universal champion \* and beacon of the world, \* adornment of the Church, \* sacred sacrifice of faith, \* and precious and lustrous ornament of the martyrs: \* pray thou that those who celebrate thy most honored memory with faith \* may be delivered from corruption and misfortunes.

**W**ith thy pangs, O Timothy, \* thou didst weave an all-comely garment dyed in thy blood, \* and hast ineffably received from on high \* heavenly vesture \* of incorrupt purity \* and immutable life. \* Wearing this immaterial robe in the highest, \* pray thou in behalf of all \* who praise thee with piety, O athlete.

But if Alleluia is to be chanted at matins instead of "God is the Lord ...", the following stichera of the Theotokos are chanted before the above stichera of the saint, in the same tone & melody:

**D**eliver my lowly soul \* from condemnation and grievous transgressions, \* O all-holy Bride of God, \* and by thy supplications rescue it from death; \* grant that, on the day of trial, \* it may obtain the justification which the assemblies of the saints have received, \* and, before the end, show it forth to be purified \* by the outpouring of tears.

**W**ith the showers of the all-holy Spirit \* bedew thou my mind, \* O all-pure one who gavest birth unto Christ, the Drop of rain, \* Who with His compassions hath washed away \* the immeasurably boundless iniquities of men; \* dry up the source of my passions, \* and ever vouchsafe unto me \* a torrent of living sustenance \* by thy supplications.

**O** Virgin who gavest birth to my Savior, \* by thy supplications \* grant me thorough repentance, \* the healing of salvation, \* torrents of tears, \* remembrance of the dread and awesome hour \* and the impartial Judge, \* that I may escape terrifying torment \* and receive grace divine.

Glory ..., Now & ever ...,

**T**en thousand time have I promised \* repentance for mine offenses, O all-pure one, \* yet I do not forsake the way of evil which I have come to love; \* wherefore, I cry out to thee \* and fall down in supplication: \* Rescue me, O Mistress, \* from such tyranny, \* guiding me to better things \* which lead to salvation.

**Stavrotheotokion:** **W**hen she beheld Thee, \* the Lamb and Shepherd, upon the Tree, \* the ewe-lamb who gave Thee birth lamented \* and cried out to Thee maternally: \* "O my Son most desired, \* how is it that Thou art suspended upon the Tree, O Long-suffering One? \* How is it that Thy feet and hands \* have been pierced with nails by the iniquitous, O Word, \* and Thou hast shed Thy blood, O Master?"

## AT MATINS

Canon of the hieromartyr, in Tone IV:

### ODE I

**Irmos:** O Thou Who wast born of the Virgin, drown Thou, I pray, the three parts of my soul in the depths of dispassion, as Thou didst the mighty captains of Pharaoh; that in the mortality of my body, as upon a timbrel, I may chant to Thee a hymn of victory.

Possessed of invincible strength and immutable and unchangeable might, O Good One, with thine ineffable power make firm the weakness of my tongue, that it might hymn Thee, and through the supplications of Timothy take pity on me.

With godly might thou didst grow a sacred garden from a sacred root, O Timothy, and didst show thyself to be a divine adornment of the virtues; for thou didst put forth abundant fruits of suffering and didst offer them to the Master of all.

Showing thyself to be adorned in the dye of thy blood with purity of mind and splendor of soul, O God-bearing Timothy, thou now reignest with the Master of creation and hast interceded for thy flock with faith.

**Theotokion:** O good Theotokos, thou animate and all-radiant house of God, joy of the world: put me not far away from thee, but take pity and deliver me from all temptations, that I may dance within thy protection.

### ODE III

**Irmos:** Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and confirmation.

Showing thyself to be a splendid martyr with the martyrs of Christ, O glorious one, thou hast shown thyself to be an adornment of priests among wise priests.

Come, ye faithful, O flock of the primate of Prussia, and let us hymn today the temple of the Lord, the treasury of wisdom.

Mingling thy blood with the sweat of the virtues O all-wise Timothy, thou didst offer it to the Lord as a pure, divine and beautiful drink.

**Theotokion:** O Mary Mother of God, pure one who art more exalted than the cherubim, Mistress of all the earth: save me by thy divine entreaties.

**Sedalion, in Tone V: Spec. Mel.: "The Word Who is equally unoriginate ...":**

Irrigated with the showers of thy blood, O hieromartyr of the Lord, in the good soil of thy heart thou didst produce fruit, the inexhaustible sustenance which thou didst receive from God. Wherefore, we entreat thee to deliver from misfortunes those who honor thy memory.



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

**F**inding thee to be a haven, a bulwark, a refuge, our hope, protection and fervent help, we, the faithful, hasten to thee and cry out earnestly, exclaiming with faith: Have mercy upon those who place their trust in thee, O Theotokos, and deliver us from transgressions.

**Stavrotheotokion:** **B**y the Cross of thy Son hath all the falsehood of idolatry been abolished and the might of the demons hath been trampled underfoot, O thou who art full of the grace of God. Wherefore, we, the faithful, ever hymn and bless thee as is meet, and, truly confessing thee to be the Theotokos, we magnify thee.

#### ODE IV

**Irmos:** **B**eholding Thee, the Sun of righteousness, uplifted upon the Cross, the Church stood rooted in place, crying out as is meet: **G**lory to Thy power, O Lord!

**H**aving acquired a life of heavenly Wisdom, and wholly resplendent with the thundering of the Spirit, thou didst utterly consume the most pernicious serpent, O glorious one, strengthened by divine grace.

**A**dorned with vision and activity, O Timothy; like a Levite thou didst disembowel the serpent, using as a two-edged knife the covering of the consecrated Bread.

**H**aving acknowledged Christ, the great High Priest, not with another's blood, but with thine own, O martyr, brought before the Father as His companion, thou didst make sacrifice, offering up thyself.

**Theotokion:** **T**he many-eyed ones who keep unceasing watch are overcome, beholding thy purity, O pure Theotokos; for as Mistress thou dost ever anticipate them and dost always watch over thy servants.

#### 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.

**W**aging war against the hordes of the iniquitous like a swift scythe and a mighty sword, thou hast been crowned with victory.

**S**hown forth as a radiant beacon of the day, thou didst enlighten the queen whose face was enveloped in the darkness of evil, O glorious one.

**B**eholding the confusion of the abominations of the idols, thou didst give thyself over to the shedders of blood like a lamb, O blessed one, and didst offer thyself as a sacrifice to God.

**Theotokion:** **O** Virgin, thou pure turtle-dove who extendest the protection of the wings of thy supplication over thy servants in the world, disdain me not.

## ODE VI

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

The whole world is glad today, rejoicing in thy memory, O blessed one; for with rays of miracles thou sheddest light from on high upon the souls of those who hymn thee.

Thou hast been shown now to be a minister not of an altar on earth, but, entering into the chambers of heaven, thou dost eat at the ineffable table, whereat grant us all thy food and refreshment.

Accomplishing thy sacred struggle lawfully and with boldness, O divinely wise Timothy, thou didst denounce the mindlessness of the emperor and didst demolish the temples of the idols.

**Theotokion:** Thy Son, the Creator of all, Who hath been God since before time began, is hymned with angelic voices, O Bride of God. O Mistress, as thou reignest with Him, save me.

## ODE VII

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

The grace of God rightly crowned thee before thy sufferings as a treasury rich in the virtues, and, resplendent with gifts of miracles, it hath made thee radiant in the world. (Twice)

Beholding the threat of the sword and the flame of the fire, O martyr, thou didst arm thy mind and soul with faith and with fearless understanding didst preach Christ, thy Creator and Fashioner and Lord.

**Theotokion:** Having within thy womb Him Who as God holdeth all things in the palm of His hands, O Mother of God, thou preservest those who cry aloud: Blessed art Thou among women, O all-immaculate one.

## ODE VIII

**Irmos:** Stretching forth his hands, Daniel shut the mouths of the lions 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!

Strengthened with the power of divine faith, O wise Timothy, thou hast been shown forth to us as a new Daniel, destroying the pernicious serpent; and translated to the heights, thou criest out, ever chanting: bless the Lord, all ye works of the Lord!

**A**s a sacred servant thou hast entered into the joy of thy Lord; for thou didst vastly increase the talant of faith with thy pangs, sufferings and miracles, O glorious one, crying aloud: Bless the Lord, all ye works of the Lord!

**D**riving away the infirmities of men, O allwise one, thou dost perfume their souls with thine anointing, doest away with their painful wounds by thy mighty gifts, and deliverest from evil spirits those who ever cry out: Bless the Lord, all ye works of the Lord!

**Theotokion:** **T**hrough thy divine birthgiving our nature hath received a glorious crown. Wherefore, grant that I may become a victor in battle against the enemy, and may be crowned with the splendid crown of thy gifts, and may cry out: Bless the Lord, all ye works of the Lord!

### **ODE IX**

**Irmos:** **E**ve came to dwell under the curse through the weakness of disobedience; but thou, O Virgin Theotokos, hast caused blessing to spring forth for the world through the offspring of thy pregnancy. Wherefore, we all magnify thee.

**A**ll-glorious miracles have we truly seen in thee, O God-bearing Timothy; for the shrine of thy relics poureth forth streams of healing upon us and doth banish the pangs of infirmities. Wherefore, we glorify thee with honor.

**J**oining chorus with the angelic armies, O Timothy, rejoicing with the assemblies of the martyrs and chanting with the ranks of the priests, unceasingly entreat the Lord, that He save those who praise thee with faith.

**T**hou dost hearken to the sounds of hymnody and entreaty, O most honored martyr of Christ. Attend thou to desire and love, and lift up thine eyes to Him Who is invincible in wrath; and from on high grant thy protection to all who praise thee with faith.

**Theotokion:** **L**ift up thy grace, O Pure one, magnify thy supplication, and lead to the Lord the ranks of angels, the choirs of apostles and prophets, and all the righteous and the martyrs, that we who honor thee may be saved.

**THE 10<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY HIERARCH JOHN MAXIMOVICH,**  
**METROPOLITAN OF TOBOLSK**  
**AT GREAT VESPERS**

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

On "Lord, I have cried ...", 8 stichera, in Tone IV:

**L**et the land of Siberia rejoice today, for the all-radiant day of the commemoration of the great hierarch and wonderworker John hath arrived! And let all the inhabitants of that land be glad, possessing the holy and much-healing relics of the glorious favorite of God! Let the mountains and hills, the deserts and valleys of Siberia rejoice, praising the Lord Who hath given us a good pastor who prayeth unceasingly for the salvation of our souls. **(Twice)**

**O** great hierarch and wonderworker John, on the day of thy festival look down with mercy upon thy spiritual children who have gathered together to pray. By thy supplications grant us healing of body and salvation of soul, that, strengthened by thine intercession before God, we may with boldness glorify the Lord Who hath given us such a holy hierarch and worker of miracles, who prayeth continually for the salvation of our souls. **(Twice)**

**T**o thee, O honored father, do we flee on the day of thy solemnity; and, falling down before thee, we pray to thee: Help us to bear the cross of our earthly life with courage, to render praise unto the Lord for His divine visitations, to live virtuously in peace and repentance, and to praise thee, O favorite of God, as a tireless advocate for the salvation of our souls. **(Twice)**

**S**tanding today before the shrine of the relics of John, the holy hierarch of Tobolsk, O ye Orthodox people, let us all cry out unto him with compunction: O great ascetic of Siberia, forget not thy children, who have recourse unto thee amid their infirmities and tribulations, and who with faith ask thy help, in that thou prayest unceasingly for the salvation of our souls.

**T**he prayer of a righteous man is of great effect. Gazing at the precious shrine of the relics of the holy hierarch John, let us with boldness and hope begin to call upon the Lord, that He may accept the supplication which the great hierarch maketh for us sinners, and that He grant salvation to our souls.

**Glory ..., in Tone VII:**

**L**et us all praise the holy hierarch of Tobolsk, the adornment of hierarchs and ornament of monastics, the true lover of the word of God, the wise guide and ascetic, the good archpastor who loved the poor, who finished his hierarchal course in the land of Siberia, and by his blessed end revealed his holiness. And praising him today, let us say: O great advocate, cease thou never to cry out to the Lord for us, that in His great mercy He may set us firmly upon the path which leadeth to eternal salvation.

Now & ever ..., Dogmatic Theotokion, in the same tone:

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and came forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

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; those who 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.

### READING FROM THE WISDOM OF SOLOMON

**W**hen the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found preeminent. She hath delivered from pain those who please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the



mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

**At Litia, these stichera, in Tone I:**

**R**ejoice, ye peoples of Siberia! Join in festival, ye who love the great bishop of Tobolsk! For, lo! having first taken up the struggle of monasticism and the hierarchal ministry in Little Russia, at the end of his life he hastened to cold Siberia, bringing thither the great wisdom of his eldership, and received there his blessed end. Wherefore, the Lord hath glorified him, enriched him with the gift of miracles, and preserved his body incorrupt.

**T**hou art the glory of Chernigov and Tobolsk, O most honorable hierarch; thou wast the successor of the holy hierarch Theodosius of Chernigov, who loved thee and gave thee healing when thou wast ill; thou wast an emulator of Innocent, the great apostle of Siberia, and of the humble-minded Sophronius; thou art a lamp set upon the mountain of Tobolsk, that we all might strive to emulate thy holy life, that the name of our heavenly Father may be glorified by us all.

**T**he Lord, Who is wondrous in His saints, hath in thee provided us with a model of humility and meekness, the forgiveness of all and the love of the poor. O brethren, let us love these great virtues, that the Lord may grant us a painless Christian end and an everlasting inheritance with all the saints.

**Glory ..., in Tone III:**

**T**he southern parts of Holy Russia and its northern reaches boast of thy holy life; thy great love for God and the people is shown forth; thy wisdom in the pastoral leadership of thy flock is impressed upon their hearts and souls like a seal; and thy struggle of unceasing prayer moveth all of us to emulation. O great favorite of Christ, make those who love thee to be zealous observers of the law of Christ, that we may all receive mercy and find grace as our timely aid.

**Now & ever ..., Theotokion:**

**T**hrough the divine Spirit, by the will of the Father, without seed thou didst conceive the Son of God Who hath existed without mother from before the ages, and for our sake thou gavest birth in the flesh unto Him Who came forth from thee without father; and thou didst nurture Him on milk as a babe. Wherefore, cease not to pray, that our souls be delivered from tribulations.

**At the Aposticha, these stichera, in Tone V:**

**R**ejoice, O holy hierarch, father John, guardian of the land of Siberia, mighty hope of those who pray to thee, O thou who healest the sick without fee, feeder of the poor, wise guide of all Christians! Be thou for us all an invincible helper and an advocate for all the world.

**Stichos:** The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

**R**ejoice, O thou who wast reared in the Caves, good and spiritual teacher of youths, ascetic of the land of Chernigov, like unto the holy hierarch Theodosius, superior of the Monastery of Yelets, and good archpastor of Chernigov! Cease thou never to pray for all who flee to thine aid.

**Stichos:** The Lord keepeth all their bones; not one of them shall be broken.

**R**ejoice, splendid model of the monastic life, rule of prayer, eye which sleepeth not, converser with angels, instructive pastor, who lookest down upon the flock from heaven! Pray thou to the Lord, that our souls may find mercy.

**Glory ..., in Tone VIII:**

**O** John, holy hierarch of Christ, advocate for ice-bound Siberia, insuperable bulwark of the city of Tobolsk, gracious guardian of the land of Russia, who sharest the lot of the venerable and the righteous, O boast of hierarchs: Forget not thy children, and pray thou to the Lord, that He grant us great mercy.

**Now & ever ..., Theotokion:**

**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.

**After the blessing of the loaves, we chant the troparion of the holy hierarch, in Tone VIII:**

**O** holy hierarch father John, instructor in piety, feeder of the orphaned, consoler of the sorrowful, physician of the infirm who demandest no fee, speedy helper of those who suffer spiritually, fervent advocate for all before the Lord: Entreat Christ God, that our souls be saved.

**Glory ..., Now & ever ..., Theotokion:**

**O** Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: Disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One. Accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

## AT MATINS

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

○ holy hierarch father John, instructor in piety, feeder of the orphaned, consoler of the sorrowful, physician of the infirm who demandest no fee, speedy helper of those who suffer spiritually, fervent advocate for all before the Lord: Entreat Christ God, that our souls be saved. (Twice)

Glory ..., Now & ever ..., Theotokion:

○ Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: Disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One. Accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

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

When thou wast ill and lay upon thy deathbed, O holy hierarch John, the holy hierarch Theodosius appeared unto thee and commanded: "Serve the liturgy, and thy health shall return!" And giving thy promise without hesitation, thou didst order that everything be prepared for thee to serve in church; and having served the liturgy in full health by the mercy of God, thou didst compose hymns of praise for thy heavenly healer, and didst announce to all the people the miraculous aid of the holy hierarch Theodosius.

Glory ..., Now & ever ..., Theotokion:

○ Virgin Theotokos, we acknowledge God Who was incarnate of thee. Entreat Him with the holy hierarch John, that the city of Tobolsk and the whole land of Siberia may be saved.

After the second chanting of the Psalter, this Sessional hymn, in Tone II:

At the end of thy life, O holy hierarch John, the Lord, the Chief Shepherd, commanded thee to leave the warm and balmy land of Chernigov and to take up instead the calling of Metropolitan of Tobolsk and all Siberia. And submitting to the will of God, O holy hierarch, thou didst humbly assume the burden of serving in Siberia, showing each of us how to perceive the allwise hand of the Lord in the ways of our life. Glory to thee, O humble and meek hierarch!

Glory ..., Now & ever ..., Theotokion:

○ pure one, by thy birthgiving thou didst renew the mortal essence of men, which had become subject to corruption through the passions; and thou didst raise up all from death unto the life of incorruption. Wherefore, we all bless thee, as is meet, O all-glorious Virgin, as thou didst foretell.

Polyeleos, and this magnification: We magnify thee, O holy hierarch John, and we honor thy holy memory; for thou dost entreat Christ God in our behalf.

Selected Psalm verses:

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)

After the Polyeleos, this Sessional hymn, in Tone VIII:

Having acquired pastoral wisdom through humility of mind, O great hierarch, in thy brief sojourn in Siberia thou didst not closely confine to thy heart thy care for the enlightenment of the many peoples of the region of Tobolsk - the Voguls, Ostyaks and Tatars - with the light of Christian doctrine. Wherefore, the Lord, the Bestower of rewards, hath glorified thee in the incorruption of thy relics. Him do thou unceasingly entreat, that He grant remission of transgressions unto those who honor thy holy memory with love.

Glory ..., Now & ever ..., Theotokion:

Let us hymn the gate of heaven, the most holy mountain, the radiant cloud, the bush which burned without being consumed, the restoration of Eve, the great treasure of the whole world: for in her hath salvation and the remission of the ancient offenses been accomplished for the world. Wherefore, let us cry out to her: Pray thou to thy Son, that He grant remission of transgressions unto those who piously worship thy most holy birthgiving.

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 JOHN, § 35 [JN. 9: 39-10: 9]

The Lord said to the Jews that came to Him: "For judgment I am come into this world, that those who see not might see; and that those who see might be made blind." And some of the Pharisees who were with Him heard these words, and said unto Him: "Are we blind also?" Jesus said unto them: "If ye were blind, ye should have no sin: but now ye say, 'We see'; therefore your sin remaineth. Verily, verily, I say unto you: He who entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he who 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, this sticheron, in Tone VI:*

**O** venerable father, wonderworker of all Siberia, holy hierarch John! Beseech the Lord to grant us unwavering faith, holy hope and love unfeigned, in that thou thyself, O father, didst glorify our heavenly Father by these virtues. In thy supplications forget not thy children, who venerate thy precious relics and honor thy memory as that of our advocate and one who loveth the poor.

*Canon of Supplication [the Paraclysis] to the Theotokos, with 6 troparia, including the Irmos; and that of the holy hierarch, with 8 troparia, in Tone I:*

### **ODE I**

**Irmos:** Let us all chant a hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

**O** Word of God, help me worthily to hymn the holy hierarch John, the wonderworker of Siberia, overlooking my transgressions and granting wisdom to my heart and mouth.

**O** holy hierarch John, thou wast a pious youth, the consolation of thy parents, adept at book-learning, rendering thine intellect wise with exalted understandings, and cleaving unto the Lord with all thy heart.

**T**hou didst have a share of deep faith, O venerable one, when, teaching young men, thou didst wisely plant a yearning for the Lord in their hearts, guiding them all to turn to the glory of the Lord.

**Theotokion:** **O** all-holy Virgin, with John, the holy hierarch of Tobolsk, entreat thy Son, our Lord Jesus Christ, that He grant us remission of our transgressions and save us from all misfortunes.

*Katavasia as prescribed by the Typicon.*

### **ODE III**

**Irmos:** The same stone which the builders rejected, is become the headstone in the corner; this is the stone whereon Christ hath established the Church which He redeemed from among the nations.



**T**he Lavra of the Caves of Kiev wholly enthralled thee, O holy hierarch John, and kindled a fire within thy heart; and thou didst forsake the world and all that is in it, and didst serve God in the monastic calling.

**T**hou didst make thy mind wise with the knowledge of the word of God, O holy hierarch of God, and in the calling of hieromonk didst show forth great talent in preaching the Word of God; and thou didst win the love of the people.

**T**hou didst move the brethren of the Lavra to compunction, O holy hierarch, when with all thy soul thou gavest thyself over to the intense struggle of prayer and to fervent and constant attendance at the services of the Church throughout thy monastic life; and thou didst render glory unto God Whose pleasure it was to deal with thee thus.

**Theotokion:** **O** Mother of God, by thine omnipotent entreaties make us emulators of the life of the holy hierarch John, that God, Who resteth in the Holy Trinity, may be glorified in our lives.

**Sessional hymn, in Tone VI:**

**T**oday the glorious city of Tobolsk is adorned, and all the children of the Church of the land of Siberia rejoice, glorifying the day of the blessed repose of the holy hierarch John; and they are enlightened with zeal for salvation, beholding his relics, which are glorified with incorruption. And they cry aloud unto the Lord: By the supplications of Thy favored one, save Thou our souls!

**Glory ..., Now & ever ..., Theotokion:**

**O** God and Master, look down from heaven, and, through the supplications of Thine all-pure Mother, regard our lowliness and take pity upon us, O All-good One Who lovest mankind; for nowhere else do we hope to receive forgiveness for the evils we have wrought. Wherefore, be Thou with us, and no one will be against us.

**ODE IV**

**Irmos:** **F**oreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst announce, crying out: **When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!**

**T**hou didst struggle well in the Holy Lavra, O holy hierarch, and thy solitary prayer made thee a chosen vessel of divine grace. And, recognizing the purity of thy monastic life, the holy hierarch Theodosius of Chernigov summoned thee to that city, and, elevating thee to the rank of archimandrite, entrusted to thy care the governance of the Monastery of Yelets.



**T**hou didst toil for the holy hierarch Theodosius with love and goodly obedience, O holy hierarch John, and after his blessed repose thou wast chosen by the Orthodox people to be his successor in the hierarchal ministry, and wast ordained as Archbishop of Chernigov by the most holy Patriarch Adrian.

**L**ike a radiant lamp set upon the height of thine Episcopal cathedra, O holy hierarch, by thy great virtues thou didst win the great love of thy flock. By thy prayers grant also unto us sinners that we may reveal the light of Christ in our lives and be an example for all who seek salvation.

**Theotokion:** **O** all-pure one, entreat God Who was born of thee without seed, that He set our lives aright, that we may be pleasing unto the Lord in love for our brethren.

### **ODE V**

**Irmos:** **Grant us Thy peace, O Son of God, for we know none other than Thee. We call upon Thy name, for Thou art the God of the living and the dead.**

**W**ith great grief did thy spiritual children of Chernigov accompany thee to the city of Tobolsk; but the monasteries of Tobolsk joyously greeted thee as a herald of peace and teacher of piety. And now all Siberia reverently celebrateth thy memory and prayeth to thee, that thou fence that whole country round about with peace and lead to the kingdom of God those who pray unto thee.

**O** holy hierarch of Christ, all thy leisure didst thou dedicate to the writing of spiritually profitable books; and thy spiritual children, nurtured on them, have set aside care for what is worldly and striven to obtain everlasting blessedness.

**O** good and holy hierarch, who can describe thy love for the poor, thy secret visitation of the houses of the destitute, thy conversations with prisoners? Teach us also not to live for ourselves, but to take thought for the poor and to visit the suffering, that we may obtain blessing from the Lord.

**Theotokion:** **T**he holy hierarch John gave to the city of Tobolsk a holy icon of the Mother of God which shineth forth in miracles, that the faithful people might glorify the wondrous aid of the Mother of God and the supplications of its holy hierarch.

### **ODE VI**

**Irmos:** **Emulating the Prophet Jonah, I cry out: O Good One, free me from corruption! O Savior of the world, save me who cry out: Glory to Thee!**

**T**hy proclamation of the truths of the Gospel, thy reverent celebration of the divine services, thy meekness and humility, won for thee the tender and holy love of the people. Remember us sinners also at the throne of the King of glory, and grant that we may concern ourselves not with transitory things, but with the acquisition of the good things of the Kingdom of heaven.

**T**he widows and orphans, and all the paupers who resided in Tobolsk, saw thee as their father; and, receiving assistance from thee, they glorified the Lord, the only Teacher of loving-kindness.

**B**y thy works, and thy whole life most of all, thou didst teach all to live according to the Gospel of Christ, O holy hierarch. By thy supplications make us also true fulfillers of the commandments of the Gospel, that with thee we may be accounted worthy to glorify our Savior forever in the mansions of paradise.

**Theotokion: O** our fervent advocate, regard our groans, heal our infirmities, loose thou the burden of our sins, plant love for God and our brethren in our hearts, that, delivered from evils, we may glorify thee, the cause of our salvation.

#### **Kontakion, in Tone II:**

**U**nto those who abide in the darkness of ignorance thou hast appeared as an enlightener, a consoler of widows and orphans, a wondrous physician of the infirm, an instructor of children and youths and the all-radiant joy of parents. O holy hierarch John our father, entreat Christ God, that He grant unto our land confirmation in the Faith, to our army victory and triumph over our enemies, and to thy people great mercy.

**Ikos: B**lessed was thy repose, O holy hierarch! For after the divine liturgy thou didst feed thy friends with whom thou didst labor, as well as the poor; yet thou thyself didst eat naught at table, but, following the example of the Savior, didst act as servant. Thou didst converse meekly with thy spiritual children, and in the evening, having withdrawn to thy cell for prayer, didst pour forth thy soul in prayer before the Lord and the all-pure Theotokos, and while prostrate didst surrender thy soul to the Lord. Wherefore, with compunction we all cry out to thee: O great and holy hierarch, beseech the Lord, that He grant also unto all of us who live in the world an end unashamed, strengthening in the Faith, and confirmation in good works, that we may receive great mercy from Christ God.

#### **ODE VII**

**Irmos: T**he fire neither touched nor vexed Thy children in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!

**O** holy hierarch thou didst love spiritual enlightenment, and in both Chernigov and the city of Tobolsk didst diligently teach future pastors, thyself visiting their school; and thou didst teach the instructor and pupils of the school to cry out to the Lord: Blessed is the God of our fathers!

**Who** will not praise thy pastoral labors, O intercessor for Siberia? Who will not praise thy care for the heathen people of the region of Tobolsk? Who will not marvel at thy guidance of the pastors of the Church in the preaching of the word of God and in their unceasing exclamation unto the Lord: "Blessed is the God of our fathers!"?

**Even** during thy lifetime, the suffering and sick received consolation and healing through thee; and after thy blessed repose they have hastened to thy grave, O holy hierarch, and thou hast poured forth gracious help upon them in abundance, that they all may chant in thanksgiving, saying: Blessed is the God of our fathers!

**Theotokion:** Incline thyself unto our entreaties, O pure Theotokos, mercifully approach God in thy supplication, O good one, and render Him merciful unto us who ever trust in thee and cry out: Blessed is the God of our fathers!

## **ODE VIII**

**Irmos:** Christ God, Who saved the chanting children in the furnace and transformed the raging flames into dew, hymn ye and exalt supremely for all ages!

**The** voice of the people, which is the voice of God, called thee a merciful wonderworker after thy repose, O blessed one; and unto the Lord, Who gave thee the grace of healings, they cried out: Hymn Christ God, and exalt Him supremely for all ages!

**Thou** didst repose amid the heat of summer, O holy hierarch of God, and thy body remained unburied for many days, until the blessed Philotheus returned from his missionary journey. Then, perceiving thy body to be incorrupt, he cried: Hymn Christ God, and exalt Him supremely for all ages!

**All** who suffered in soul and were burdened with sins had recourse to thy tomb, O holy hierarch John, and, receiving gracious help from the Lord through thy prayerful assistance, they cried: Hymn Christ God, and exalt Him supremely for all ages!

**The** faithful bore witness to thy great boldness before God, and, recounting thy mighty intercession, they taught all to cry: Hymn Christ God, and exalt Him supremely for all ages!

**Theotokion:** **T**he uttermost abyss of my countless transgressions hath engulfed me, bringing me down into the depths of grievous despair. O thou who gavest birth to the Abyss of loving-kindness, haste thou and save me, that I may cry out from the depths of my heart: Hymn Christ God, and exalt Him supremely for all ages!

### **ODE IX**

**Irmos:** **T**he radiant cloud upon which the unoriginate Master of all descended from heaven, like rain upon the fleece, and of whom He was incarnate, becoming man for our sake, let us all magnify as the pure Mother of God.

**O** holy hierarch John, entreat the Lord and His all-pure Mother, that He grant us all the strength to love the Lord with all our soul and all our heart, and to glorify and hymn His all-pure name. Glory to the Lord Who hath given His hierarch strength! Glory to the Lord Who through the holy hierarch doth graciously help us!

**O** how great is the power of thy miracles! O how edifying is the splendor of thy life! Having forsaken all earthly things, thou enjoyest ineffable blessedness in heaven. Forget us not in thy holy prayers, O wondrous hierarch!

**O** great hierarch John of Siberia, Metropolitan of Tobolsk, accept the supplication of us sinners, preserve thy homeland in peace, deprive us not of the good things of this earth, and direct our path to the kingdom of heaven.

**Theotokion:** **O** all-holy Virgin, during his life the holy hierarch John earnestly poured forth his prayers before thy miraculous image, and now he gazeth upon thy glory in heaven, and hearkeneth to thy supplications for the whole world. With the holy hierarch of Tobolsk, O all-immaculate one, pray thou for the land of Siberia, and direct our path to the kingdom of heaven.

### **Exapostilarion:**

**T**he holy hierarch of Tobolsk and advocate for the whole land of Siberia is glorified by the Church today as a wise governor of the Church, a model of loving-kindness and the adornment of hierarchs.

### **Glory ..., Now & ever ..., Theotokion:**

**T**he Prophet of old foresaw thee as a lamp of seven lights, bearing the fire of divine knowledge, shining light upon those who languish in the darkness of ignorance. Wherefore, we cry out to thee, O most immaculate one: With the holy hierarch John pray that we be given the light of understanding, the spirit of wisdom and the enlightenment of the eyes of our hearts, that we may see our one God.

On the Praises, 4 stichera, in Tone VIII:

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

○ all-glorious wonder! In the city of Tobolsk the holy hierarch John is glorified by the Lord in the incorruption of his relics, the Holy Church entereth his name in the roster of the choir of the saints, the faithful venerate his precious relics with reverence, the sorrowful and sick receive consolation, and all cry out to the holy hierarch in unity of soul: O protector of the land of Siberia, preserve this land and thy city from all want and grief.

○ all-glorious wonder! The two holy hierarchs of Siberia - the great Innocent and the divinely wise Sophronius - stand with the new wonderworker and holy hierarch John before the glory of the holy, consubstantial, indivisible and life-creating Trinity. O how great is Thy mercy toward us, O God Who art glorified in Trinity! Accept the supplications of the three holy hierarchs of Siberia, and grant unto their spiritual children confirmation in good works, unto the glory of Thine all-holy name.

○ all-glorious wonder! The three holy hierarchs of Siberia brought into the land of Siberia the heritage of the venerable Anthony and Theodosius, and, causing the seed of their evangelism to burgeon forth, they produced fruit an hundredfold. Let us strive, O brethren, to keep the rules of our Siberian instructors. Let these fathers be called our guiding stars; let these Siberian stars point the way to the heavens, that their names may be blessed forever!

○ all-glorious wonder! The holy hierarch John, the lover of the poor, surrendered his pure soul into the hands of the Lord before the miraculous icon of the Mother of God; and the Lord hath rewarded him with the gift of .miracles and the incorruption of body. In heaven the hierarch is shown to be a tireless advocate for us. Beneath the shelter of his prayer, O ye who love the feasts of the Church, let us not forget the radiant image of our Siberian hierarch, that our journey to the heavens may succeed, that we may glorify our Lord eternally.

Glory ..., in Tone VI:

Today the holy hierarch John of Tobolsk is glorified! Today the Holy Church offereth praises to him! Today the faithful children of the Orthodox Church bow down before his much-healing relics! Today all the sorrowful receive gracious consolation, and all the sick cry out for his gracious aid! Today, we sinners cry out with a pure heart: O great and holy hierarch and wonderworker, pray thou to the Lord for the salvation of our souls!

Now & ever ..., Theotokion:

○ Theotokos, thou art the true vine which hath budded forth for us the Fruit of life. Beseech Him with the holy apostles, we pray thee, O Mistress, that He have mercy upon our souls.



## AT LITURGY

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

**T**he Lavra of the Caves of Kiev wholly enthralled thee, O holy hierarch John, and kindled a fire within thy heart; and thou didst forsake the world and all that is in it, and didst serve God in the monastic calling. *(Twice)*

**T**hou didst make thy mind wise with the knowledge of the word of God, O holy hierarch of God, and in the calling of hieromonk didst show forth great talent in preaching the Word of God; and thou didst win the love of the people.

**T**hou didst move the brethren of the Lavra to compunction, O holy hierarch, when with all thy soul thou gavest thyself over to the intense struggle of prayer and to fervent and constant attendance at the services of the Church throughout thy monastic life; and thou didst render glory unto God Whose pleasure it was to deal with thee thus.

**T**hy proclamation of the truths of the Gospel, thy reverent celebration of the divine services, thy meekness and humility, won for thee the tender and holy love of the people. Remember us sinners also at the throne of the King of glory, and grant that we may concern ourselves not with transitory things, but with the acquisition of the good things of the Kingdom of heaven.

**T**he widows and orphans, and all the paupers who resided in Tobolsk, saw thee as their father; and, receiving assistance from thee, they glorified the Lord, the only Teacher of loving-kindness.

**B**y thy works, and thy whole life most of all, thou didst teach all to live according to the Gospel of Christ, O holy hierarch. By thy supplications make us also true fulfillers of the commandments of the Gospel, that with thee we may be accounted worthy to glorify our Savior forever in the mansions of paradise.

**Theotokion: O** our fervent advocate, regard our groans, heal our infirmities, loose thou the burden of our sins, plant love for God and our brethren in our hearts, that, delivered from evils, we may glorify thee, the cause of our salvation.

### Troparion of the holy hierarch, in Tone VIII:

**O** holy hierarch father John, instructor in piety, feeder of the orphaned, consoler of the sorrowful, physician of the infirm who demandest no fee, speedy helper of those who suffer spiritually, fervent advocate for all before the Lord: Entreat Christ God, that our souls be saved.



### Theotokion, in Tone VIII:

**O** Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: Disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One. Accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

### Kontakion of the holy hierarch, in Tone II:

**U**nto those who abide in the darkness of ignorance thou hast appeared as an enlightener, a consoler of widows and orphans, a wondrous physician of the infirm, an instructor of children and youths and the all-radiant joy of parents. O holy hierarch John our father, entreat Christ God, that He grant unto our land confirmation in the Faith, to our army victory and triumph over our enemies, and to thy people great mercy.

**Prokimenon, in Tone I: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.**

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

### EPISTLE TO THE HEBREWS, § 335

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

**Alleluia, 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.**

### GOSPEL ACCORDING TO JOHN, § 36

**T**he Lord said to the Jews who came to Him: "I am the door: by Me it any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the

good shepherd: the good shepherd giveth his life for the sheep. But he who is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd."

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

**THE 11<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE WONDER-WORKING ICON OF THE ALL-HOLY**  
**THEOTOKOS, KNOWN AS "IT IS TRULY MEET", & THE MIRACLE WROUGHT BY**  
**THE ARCHANGEL GABRIEL**  
**AT LITTLE VESPERS**

On "Lord, I have cried ...", 4 stichera, in Tone IV:  
Spec. Mel.: "Thou hast given a sign ...":

**C**ome now, O ye who love the feasts of the Church! Ye monastics, come, let us chant the hymn which the archangel hath taught us to sing to the pure Virgin! Come, and with fervor let us hymn her divine majesty, and with love let us bless the truly ever-blessed one, rejoicing today in her temple of the Protaton. *(Twice)*

**W**eaving the hymnody which the Archangel Gabriel chanted to amplify the hymn of Cosmas, O ye divinely wise, with goodly voices today let us together, with love and reverence hymn this, her great miracle, which she wrought this day in the kellion of the hymn; for he taught the novice monk a song unknown to him.

**W**e now bless thee, O ever-blessed Mistress, and with faith we bow down before thy most precious icon, the preserver of the mountain, before which, in the guise of a stranger, Gabriel suddenly came down from heaven and chanted: "It is truly meet to hymn and bless thee, the Mother of the Creator!"

*Glory ..., Now & ever ..., in Tone I:*

**B**e glad today, O ye multitude of desert-dwellers and cenobites of the Holy Mountain, and leap up in gladness, chanting hymns of thanksgiving to the Virgin. For, lo! by her forethought, through the coming of the archangel, she hath composed a new angelic hymn for us. It is truly meet to bless and honor her as the Mother of Christ our God, the Creator of all. She is more exalted than the cherubim and beyond compare more holy than the seraphim; and she saveth our souls from misfortunes.

*At the Aposticha, these stichera, in Tone II:*

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

**I**t is truly meet ever to bless thee, the Mother of God, who savest those who honor thee, O Theotokos.

**Stichos:** I shall commemorate thy name in every generation and generation.

**O** most glorious icon of the Mother of God the Word, protectress of the Protaton, protect us, preserving us from all misfortunes.

**Stichos:** The rich among the people shall entreat thy countenance.

Coming down from heaven, the Archangel Gabriel sang an angelic hymn before thy precious icon, O pure one.

Glory ..., Now & ever, in the same tone & melody:

O all-holy Virgin, hope of Christians, through the grace of thine icon keep thy servants from all harm.

Troparion, in Tone IV:

O ye faithful, with boldness let us hasten to the Theotokos, our merciful Queen, and with compunction let us cry out to her: Send down upon us thy rich mercies; preserve our Church; maintain the people in prosperity; deliver our land from every evil circumstance; and grant peace to the world and salvation to our souls.

## AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera, in Tone I:

Spec. Mel.: "O wondrous miracle ...":

**O** wondrous miracle! God Who became incarnate of thee hath now been well-pleased that thy hymn now be amplified, O pure one. Wherefore, He sent His archangel in fitting guise to the monk, to teach him thy hymn; for Gabriel before cried out to thee: "Rejoice, O thou who art full of grace! The Lord is with thee, through thee granting the world great mercy!" (Twice)

**O** thy miracles, O pure one! Thou hast been shown to be the Mother of the Most High, O Mistress! And now, by thy forethought, O most immaculate one, the Archangel Gabriel hath been sent from heaven in the guise of a stranger, to teach thy hymnody in a most perfect manner; for he before cried out to thee: "Rejoice, O thou who art full of grace! The Lord is with thee, through thee granting the world great mercy!" (Twice)

**We** glorify thy forethought, O Virgin Mother of God, for by the strange arrival of the divine Gabriel, O most immaculate one, thou hast now taught us the truly wondrous beginning to thy hymn. Wherefore, falling down with faith, we call out to thee, crying aloud with him: "Rejoice, O thou who art full of grace! The Lord is with thee, through thee granting the world great mercy!" (Twice)

**O** wondrous miracle! The radiant Gabriel, in the guise of a monk, appeared to the monk who remained behind in his cell and miraculously received the amplification of thy hymnody, O most immaculate one. And straightway with his finger he engraved what he had chanted upon a tablet of stone, and then vanished, leaving the astonished monk to glorify thee, O most hymned one. (Twice)

Glory ..., Now & ever ..., in Tone IV:

**F**itting was it that on Mount Athos, which hath thee as its intercessor, O Mother of God, this, the hymn of the archangel to thee, was first chanted unto thee, O most hymned Virgin, and that from hence it passed to all the ends of the world, to crown the hymns of the Mother of God. Wherefore, we cry out to thee: O all-glorious Theotokos, beseech thy Son, that our souls be saved!

Entrance. Prokimenon of the day. Three readings:

### A READING FROM GENESIS

**J**acob went forth from the well of the oath, and departed unto Harran, and came to a certain place and slept there, for the sun had gone down; and he

took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed, and beheld a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said, "I am the God of thy father, the God of Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the sand of the earth; and it shall spread abroad to the sea, and to the south, and to the north, and to the east; and in thee and in thy seed shall all the tribes of the earth be blessed. And behold, I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said, "The Lord is in this place, and I knew it not!" And he was afraid, and said, "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

### A READING FROM THE PROPHECY OF EZEKIEL

**T**hus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt offerings on the altar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me back by way of the outer gate of the sanctuary that looketh eastward; and it was shut. And the Lord said to me, "This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by the way of the gate that looketh northward, in front of the house; and I looked, and, behold! the house was full of the glory of the Lord.

### A READING FROM PROVERBS

**W**isdom hath built a house for herself and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: "Whoso is foolish, let him turn aside to me." And to those who want understanding, she saith: "Come, eat of my bread, and drink wine which I have mingled for you. Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge." He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.



**At Litia, these stichera:**

**In Tone I:** Today is the triumph of the Virgin! Let Athos leap up, and let the Church join chorus! For the holy Theotokos hath summoned us to the annual feast of her strange hymnody, which the Archangel Gabriel hath taught us, the strange beginning of her divine hymn. For having thus appeared to the monk in like raiment, he magnified the Theotokos as the one who in the flesh bore Him Who is seated upon the cherubim. Through her supplications, O Christ God, save Thou our souls.

**In Tone II:** She who is more exalted than the heavens, who is more glorious than the cherubim and more honorable than all creation, who because of her great purity became the receptacle of the eternal Essence, is today magnified in her kellion by the angel with hymns. Thus all things are filled with joy, and great mercy is bestowed upon us.

The most immaculate Bride and Mother of the good pleasure of the Father, foreordained by God as a dwelling-place for Him, whom the incorporeal hosts unceasingly glorify, and whom we bless as the Theotokos, the truly ever-blessed and most immaculate Mother of our God, today, through the archangel, giveth us hymnody strange to the ear.

**Glory ..., Now & ever ..., in Tone V:**

Ye people, hymn, O hymn the Mother of our God! For today the archangel sang to the solitary monk the new hymn of the all-immaculate Virgin, who is our helper, and whom we all must needs honor unceasingly.

**At the Aposticha, these stichera, in Tone I:**

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

Of old, God sent to thee the divine Gabriel, the prince of the ranks of heaven, O Virgin Maiden, to bear thee tidings of thine ineffable conception; and now he is first to teach us thy new hymnody.

**Stichos:** I shall commemorate thy name in every generation and generation.

O Virgin Maiden, who can worthily recount this strange miracle, which took place to thy glory? For the angel now appeared in the guise of a monk, providing a new beginning for thy hymn with wondrous praises unto thee, and telling all to chant thus.

**Stichos:** The rich among the people shall entreat thy countenance.

Meet it is, O Virgin, as the divine Gabriel truly chanted, to bless thee, the pure Theotokos, blessed and all-immaculate, who art in truth the Mother of God, and whom we magnify in hymns.

*Glory ..., Now & ever ..., in Tone IV:*

The monk now heard a hymn which he had never known; for the archangel taught him the beginning of thy hymn, O Virgin. Wherefore, marveling, the monk asked him to set it down in writing. He therefore engraved it with his finger upon a tablet of stone, and then vanished, having ensured that in joy thou wouldst ever be hymned as the Theotokos.

*After the blessing of the loaves, the troparion of the icon, in Tone IV:*

O ye faithful, with boldness let us hasten to the Theotokos, our merciful Queen, and with compunction let us cry out to her: Send down upon us thy rich mercies; preserve our Church; maintain the people in prosperity; deliver our land from every evil circumstance; and grant peace to the world and salvation to our souls. (Twice)

*And "Virgin Theotokos, rejoice! ... ", once.*

## AT MATINS

On "God is the Lord ...", the troparion of the icon, in Tone IV:

**O** ye faithful, with boldness let us hasten to the Theotokos, our merciful Queen, and with compunction let us cry out to her: Send down upon us thy rich mercies; preserve our Church; maintain the people in prosperity; deliver our land from every evil circumstance; and grant peace to the world and salvation to our souls. (Thrice)

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

Spec. Mel.: "Thy tomb, O Savior ...":

**All** the multitude of the fathers of Athos hath now assembled to hymn thy glorious festival with splendor, O Maiden. For today the prince of the angels hath all-gloriously proclaimed to us the beginning of thy hymn.

Glory ..., Now & ever ..., The foregoing is repeated.

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

Spec. Mel.: "Joseph marveled ...":

**Before**, Gabriel was sent to thee from heaven, O pure one, to announce thine awesome seedless conception. And now, in the guise of a monk, he openly appeared to teach thy hymnody, and hath miraculously engraved it. Wherefore, with the desert-dwellers and cenobites of Athos, we all cry aloud: Rejoice, O thou whom the ranks of angels hymn!

Glory ..., Now & ever ..., The foregoing is repeated.

**Polyeleos, and this magnification:** It is truly meet to magnify thee, O Theotokos, who art more honorable than the cherubim and beyond compare more glorious than the seraphim.

Selected Psalm verses:

**A:** O God, give Thy judgment to the king.

**B:** And Thy righteousness to the son of the king.

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

After the Polyeleos, this Sedalion, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

**All** the multitudes of Athos are now glad, celebrating a splendid festival, having truly learned how to bless thee, the Theotokos, ever-blessed and pure", most immaculate and undefiled, who art the Mother of our God. Wherefore, with Gabriel we cry out to thee: Rejoice, O thou who art full of grace!

Glory ..., Now & ever ..., in the same tone & melody:

**A**wed by the beauty of thy virginity and thine all-radiant purity, Gabriel, crying aloud, hath now shown us how to chant the wondrous and most excellent beginning to thy hymn, and, having miraculously engraved it upon a tablet of stone, he straightway vanished. Wherefore, we honor thee.

Song of ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: I shall commemorate thy name in every generation and generation.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. LUKE, §4 [LK. 1: 39-49, 56]

In those days, Mary arose, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elizabeth. And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she who believed: for there shall be a performance of those things which were told her from the Lord." And Mary said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He Who is mighty hath done to me great things; and holy is His name." And Mary abode with her about three months and returned to her own house.

After Psalm 50, this sticheron, in Tone VI:

Of old, Gabriel announced to her who is full of grace: Rejoice, O unwedded Maiden who knewest not wedlock! And now, appearing in a strange guise to a monk, he hath chanted a new hymn. Then, he related his tidings to thee, O pure one, and now he hath wondrously hymned thee, O Virgin, as the all-immaculate one who gave birth to the Lord.

Canon of the Mother of God, 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.**

Athos, which is called the Holy Mountain, doth now celebrate with splendor thee who art truly the holy mountain, as thou didst foretell O most immaculate and pure one.

Gabriel doth ever wondrously minister unto thy divine and excellent mysteries O most immaculate one; wherefore, rejoicing now, O Virgin, he chanteth the beginning of thy hymn.

**O** most immaculate and pure Mother, thou wilt never cease to work all-glorious miracles for thy servants, and in all times to pour forth thy benefactions, O all-holy one, in that thou art our benefactress.

**H**ow can I recount that greatest of miracles wrought by thee near the Skete of Karyes, O archangel, when by thine appearance thou didst teach us fitting hymnody for the Mother of God?

### **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.**

**W**hen the time came for all the fathers to assemble in the Church of the Protaton, to celebrate praise throughout the night, then did the archangel chant thy divine hymn, O pure one.

**T**he elder of that novice went with the others; and to the one left behind the Archangel Gabriel appeared in similar guise, providing a beginning for thy hymn.

**A**dding a phrase to the beginning of that hymn which Cosmas sang to thee of old, thy divine servant said that it was his habit to begin thy hymn thus.

**O** thine awesome wonders, O divine Archangel Gabriel: how in the guise of a monk didst thou chant to the Mother of God on this day and didst magnify her as is fitting!

#### **Kontakion, in Tone VIII:**

**O** Queen of all, we cry out to thee the words of the archangel: It is truly meet to bless thee, the Theotokos, ever-blessed and all-immaculate, and the Mother of our God!

#### **Sessional hymn, in Tone IV: Spec. Mel.: "Joseph marveled ..." :**

**T**he monk marveled at the hymnody of the angel, who chanted a strange hymn before thee, O pure one, appearing to him in monastic guise. And when the monk wished him to set it down in writing, he miraculously engraved it on a tablet of stone, and then vanished. Wherefore, this hymn hath proclaimed to all that thou, the Theotokos, be glorified, O most immaculate one.

**Glory ..., Now & ever ..., The foregoing is repeated.**

### **ODE IV**

**Irmos: Perceiving the inscrutable counsel of God, - the Incarnation of Thee, the Most High, from the Virgin - the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!**

**T**he Angel began: It is truly meet to bless thee, O all-pure one, the Theotokos, ever-blessed and truly all-immaculate, and the all-undefiled Mother of God.

**W**hen the divine Gabriel strangely chanted this introduction to the hymn, the monk who listened was amazed, and when he then asked, the angel said it was his custom thus to sing.

**T**he divine Archangel Gabriel commanded that this introduction be added to the beginning of the divine hymn of Cosmas, and that it be taught unto all.

**B**ecause the monk asked thee to set down in writing the hymn he had heard, O divine Gabriel, thou didst straightway inscribe it on a tablet of stone. Glory to thine ineffable power, O archangel!

### **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 gavest birth to the timeless Son, granting peace unto all who hymn thee.**

**T**he man was filled with awe by the marvelous wonder as he beheld a miracle when the tablet of stone was graven and Gabriel, the glorious and honorable supreme commander who was conversing with him, vanished.

**W**hen the elder returned to his kellion in the morning, and heard these strange tidings and beheld the stone tablet which had been engraved by the archangel's hand, with his disciple he straightway bore it to the superiors of the Mountain.

**T**hese miracles are well known to all, O Virgin, for the superiors of the Mountain solemnly dispatched the stone tablet immediately to the Imperial City, that all may glorify thee.

**A**ll hastened to the lowly habitation wherein the strange wonder took place, and to thine icon before which the hymn was chanted, O most pure one; and, reverently bowing down, they unanimously decreed that it be kept in the Protaton.

### **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.**

**W**ith ineffable joy and gladness the priests and monastics, all the multitudes of the Mountain, hastened to take up thine icon, O all-pure one.

**H**olding this thy divine icon with all reverence, all the fathers, weaving hymnody, bore it into thy divine temple with hymns and songs, O all-pure one.

**O** Virgin, they celebrated an all-night vigil, lovingly honoring thee and the archangel who proclaimed thy hymn; and we now likewise honor you together.



After the celebration of the Mysteries, the godly fathers, chanting, took up thy divine icon, and with great reverence placed it within the sanctuary of thy temple.

**Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":**

All of Athos doth celebrate today, for it hath miraculously received from the angel the hymn to thee, the pure Mother of God, whom all creation doth honor, rendering thee glory.

**Ikos:** Let the multitude of the fathers of Athos now be glad, for, lo! to the former hymn to the Virgin which Cosmas, the divine hymnographer, wondrously sang to her, Gabriel hath now added a beginning: "It is truly meet," he said to the monk, "To bless thee, the Theotokos, ever-blessed and all-immaculate, and the Mother of our God." And he commanded him to tell all to begin thy hymn thus. And having engraved it on a tablet of stone with his hand, he suddenly vanished. Marveling, the monk hymned, as he had been taught, the pure Mother of God, whom all creation doth honor, rendering her glory.

## **ODE VII**

**Irmos:** The divinely wise youths worshipped 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!

All the fathers, past and present, have most rightly rendered most excellent honor to this thy divine icon, O all-immaculate one; for great honor is all-gloriously due thee.

Thy divine icon is worthy of great grace, O all-immaculate one; for at thy good pleasure the beginning of thy hymn was first intoned before it. Wherefore, with love we now bow down before it as is fitting.

We do not make of thine icon a deity, O all-pure one, as slanderers say of us; rather, rejoicing, we render it relative honor, and we, thy servants, venerate it with respect, now and forever, O all-immaculate one.

With thee, O all-holy one, we will never cease to honor the glorious Gabriel, who hath now taught us thy hymn, and who of old, making salutation unto thee, cried: Rejoice, O thou who art full of grace!

## **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!

**E**mulating the pious youths, O all-pure Theotokos, hymning thy wonders, which the Lord hath wrought to thy glory, we chant: Hymn the Lord, O ye works, and exalt Him for all ages!

**T**ruly blessed was he who was vouchsafed to hear thy divine praises from the angel, O all-holy and all-immaculate Virgin, as was Thy Son's good pleasure; for thereby he hath taught all to hymn thee worthily and to exalt thee supremely for all ages.

**I**t was resolved as is meet, to call the place where this miracle took place "Hymnody", for this name doth forever fix the miracle in our memory, O all-pure one, that we may hymn and exalt thee supremely for all ages.

**T**o this day the kellion wherein thy divine icon, before which the beginning of thy hymn was first chanted, O pure Virgin, is manifestly called "It Is Truly Meet", that all may hymn thee as is meet 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!**

**A**ll of us, thy servants, hasten to thy divine temple, and we now hold festival, with splendor celebrating a feast at the annual commemoration of the miracle of the amplification of thy hymn today, O pure Ever-virgin Theotokos.

**R**ejoicing, let us never cease to say "It is truly meet to bless thee, the ever-blessed and all-immaculate Mother of our God", as we learned on this day from the angel, O pure Ever-virgin Theotokos.

**R**ejoicing together and offering up hymns of thanksgiving, we glorify today the glorious and divine Archangel Gabriel, who by a wondrous miracle hath taught unto all the divine hymn of the pure Mother of God; and let us cry aloud: Rejoice, O initiate of ineffable mysteries!

**R**ejoice, O all-glorious temple of the Protaton, which boasteth in the treasure of the most precious and divine icon of the only Mother of God, the protectress of Athos, which poureth forth grace! For the Mountain became her chosen portion.

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

**G**ather together, leap up and celebrate with splendor! For in monastic guise the divine Gabriel hath now appeared to a monk, announcing for the first time the hymn of the Mother of God on Mount Athos, which hath acquired her as its intercessor.

Glory ..., Now & ever ..., The foregoing is repeated.

On the Praises, 4 stichera, in Tone I:

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

**H**aving descended from the vaults of heaven, the Archangel Gabriel hath now appeared to the novice monk in strange guise, chanting for him thine awesome hymn, therewith amplifying that which Cosmas once sang for thee, O Virgin. (Twice)

**O**f old, Gabriel brought from heaven tidings for the Virgin, and cried aloud: Rejoice! And now he hath miraculously announced her awesome hymn to the Holy Mountain, chanting: It is truly meet to bless the most pure one!

**W**ith love we venerate thy divine icon, O pure one, before which the angel first chanted the beginning of thy hymn. Wherefore, we kiss it now with faith, and together we celebrate the divine Gabriel, the author thereof.

Glory ..., Now & ever ..., in Tone VI:

**W**ho can recount thy power, O pure one? Who can reckon the multitudes of thy miracles? For in manner transcending nature thou workest many wonders. O the mighty things thou hast done even now! For thou, O most pure Virgin, hast through the angel given us a beginning for thy hymn, and in thy forethought thou hast been well pleased that it be strangely graven upon a tablet of stone, that thou mayest be magnified in hymns, O all-immaculate one.

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the Theotokos.

When the time came for all the fathers to assemble in the Church of the Protaton, to celebrate praise throughout the night, then did the archangel chant thy divine hymn, O pure one.

The elder of that novice went with the others; and to the one left behind the Archangel Gabriel appeared in similar guise, providing a beginning for thy hymn.

Adding a phrase to the beginning of that hymn which Cosmas sang to thee of old, thy divine servant said that it was his habit to begin thy hymn thus.

O thine awesome wonders, O divine Archangel Gabriel: how in the guise of a monk didst thou chant to the Mother of God on this day and didst magnify her as is fitting!

With ineffable joy and gladness the priests and monastics, all the multitudes of the Mountain, hastened to take up thine icon, O all-pure one.

Holding this thy divine icon with all reverence, all the fathers, weaving hymnody, bore it into thy divine temple with hymns and songs, O all-pure one.

O Virgin, they celebrated an all-night vigil, lovingly honoring thee and the archangel who proclaimed thy hymn; and we now likewise honor you together.

After the celebration of the Mysteries, the godly fathers, chanting, took up thy divine icon, and with great reverence placed it within the sanctuary of thy temple.

### Troparion, in Tone IV:

O ye faithful, with boldness let us hasten to the Theotokos, our merciful Queen, and with compunction let us cry out to her: Send down upon us thy rich mercies; preserve our Church; maintain the people in prosperity; deliver our land from every evil circumstance; and grant peace to the world and salvation to our souls.

### Kontakion, in Tone VIII:

O Queen of all, we cry out to thee the words of the archangel: It is truly meet to bless thee, the Theotokos, ever-blessed and all-immaculate, and the Mother of our God!

### Another Kontakion, in Tone IV:

All of Athos doth celebrate today, for it hath miraculously received from the angel the hymn to thee, the pure Mother of God, whom all creation doth honor, rendering thee glory.

**Prokimenon, in Tone III:** The Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

**Stichos:** For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

**EPISTLE TO THE PHILIPPIANS, § 240**

**Brethren:** Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

**Alleluia, in Tone VIII:** Hearken, O daughter, and see, and incline thine ear.

**Stichos:** The rich among the people shall entreat thy countenance.

**GOSPEL ACCORDING TO LUKE, § 54**

**At** that time, Jesus entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His word. But Martha was cumbered about much serving, and came to Him, and said: "Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." And Jesus answered and said unto, her: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him: "Blessed is the womb that bare Thee, and the paps which Thou hast sucked." But He said: "Yea, rather, blessed are those who hear the word of God, and keep it."

**Communion Verse:** I will take the cup of salvation, and I will call upon the name of the Lord.

**THE 11<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY PROTO-MARTYRS OF CHINA, SLAIN DURING**  
**THE BOXER REBELLION**  
**AT LITTLE VESPERS**

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

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

**F**rom Christ, the Judge of the contest, have ye received wreaths woven in the heavens; O all-glorious new-martyrs of the land of China, who in love for God are emulators of the angels. Pray ye in our behalf, that we may navigate the sea of this deceptive life and reach the harbor of heaven. (Twice)

**O** choir worthy of heaven, ye sacrificed yourselves for the risen Christ, that ye might obtain higher things; and by your pangs and sufferings ye have gladdened multitudes of angels and men. Wherefore, heal the many pangs and sufferings of those who celebrate your memory.

**L**ike stars shining on high in the firmament of the Church of God, ye shed your light upon the Orthodox faithful, gladdening them during their earthly struggle, and filling their souls with the joy which awaiteth those who endure to the end.

Glory ..., in the same tone & melody:

**Y**e were shown to be luminaries of the Far East, full of heavenly light, and ye destroyed the hellish gloom of the dark madness which is from of old. Disdain not the meagerness of our praises, but ever enlighten with rays of heavenly wisdom the souls of those who honor your struggle.

Now & ever ..., Theotokion:

**T**hrough thee are abundant healings bestowed upon all who have recourse unto thee with faith, O all-pure one, in that for us thou gavest birth unto Christ, the Healer of infirmities. Wherefore, by thy supplications heal thou my soul, that with a pure heart I may hymn thy loving-kindness.

At the Aposticha, these stichera, in Tone II:

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

**H**ymning the beautiful corrections of the martyrs of China, we find the faithful intercessors for the faithful to be curative springs of heavenly dew.

**Stichos:** The righteous cried, and the Lord heard them.

**H**aving received enlightenment through the laver of regeneration, ye were later more perfectly baptized in your own blood, O passion-bearers.

**Stichos:** Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.



**M**ounting the chariot of your blood, O glorious new-martyrs, ye traveled the path to heaven, and thereby have come to dwell in the new Jerusalem.

**Glory ..., Now & ever ..., Theotokion, in Tone V:**

**W**ho can worthily hymn the abyss of thy loving-kindness, O all-immaculate Bride of God? Even the wise fall silent and the eloquent are at a loss. But as thy children we cry out to thee: Rejoice, joy of the sorrowful, wealth of the poor, mother of orphans and glory of the downtrodden!

**Troparion, in Tone V:**

**I**n a pagan land ye were enlightened by the Orthodox Faith, and having lived in the Faith but a little while, ye have inherited the eternal kingdom. By the purity of your Christian ways ye put to shame false Confucian piety and as refuse trampled demon-inspired Buddhism underfoot, sanctifying the Chinese land with your blood. Wherefore, we pray: Entreat the Master of all, that He enlighten your land with Orthodoxy in these latter times, and strengthen us therein.

**Glory ..., Now & ever ..., Theotokion:**

**R**ejoice, impassable gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou who knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

## AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 4 in Tone V:

Spec. Mel.: "Rejoice ...":

**B**ehold, now bless the Lord, O ye faithful! Lo! rejoice now, O Orthodox Church, wondrously hymning the joy of the martyrs; for heaven is adorned with new luminaries; and the angels join chorus, giving them crowns; men rejoice, offering up praises; the land of China, adorned, is triumphant; and we celebrate the radiant glorification of the holy martyrs. **(Twice)**

**R**ejoice now, O father John, luminary of Tobolsk, who sent the first preachers of Orthodoxy into China! And do thou rejoice also, O all-wondrous Innocent, lamp of Irkutsk, protector and fellow-laborer of the Orthodox evangelizers in China! Behold, your children are glorified as the valiant proto-martyrs of their land! Lo! that which was barren giveth birth; a waterless desert poureth forth rivers of life! O wondrous miracle! O great joy! Entreat Christ in our behalf, O martyrs!

**R**ejoice, O holy hierarch John, bright beacon of Shanghai and the land of China, lighted by God as a guide for those who amid pagan darkness are caught in the raging sea of polytheism! With the new martyrs of China send forth the light of the true Faith of Christ, for which they laid down their lives, that those who are sinking may take heart and steer for the calm harbor of Jesus our Helmsman, Who safely bringeth all to salvation.

And 4 stichera, in Tone VIII:

**"O** Lord, it was Thy good pleasure that light be revealed to Thy land and its pagan people, and Thou didst extend the wings of the preaching of the Truth over our land!" Thus did the martyrs cry out when they were slaughtered for Thy sake; O Jesus most sweet; and thus do we also glorify Thee. O Lord, our light and resurrection, glory be to Thee! **(Twice)**

**"O** the wondrous mystery of the Faith! O the depths of Thy wisdom, O Christ! Thy salvation is among all the nations, for Thou wast pleased freely to bestow repentance upon our fallen race. What, therefore, shall we render unto Thee?" Thus saith the assembly of the holy new-martyrs, through whom we now pray with tears: From all misfortunes free us who honor you with love.

**L**ike lambs to the slaughter were ye led by the heathen, who, in their great malice and hatred for the true Faith of Christ, slew you without pity, employing all manner of cruel tortures. Yet like the Chief Shepherd, our Lord and, savior, ye uttered not a word, but meekly accepted bodily death, that your souls might be fed by Him in the meadows of paradise, by the waters of everlasting life.

### Glory ..., in Tone V:

Come, ye who love the feasts of the Church, and clapping our hands in gladness, let us chant hymns to the new martyrs of China, for like the spiritual athletes of ancient times they entered the arena of martyrdom and engaged the wicked foe in combat, shedding their blood for the sake of Christ; and having trampled the enemy underfoot and triumphed gloriously, they received the wreath of victory from the right hand of the Judge of the contest.

### Now & ever ..., Theotokion, in the same tone:

Who can worthily hymn the abyss of thy loving-kindness, O all-immaculate Bride of God? Even the wise fall silent and the eloquent are at a loss. But as thy children we cry out to thee: Rejoice, joy of the sorrowful, wealth of the poor, mother of orphans and glory of the downtrodden!

### Entrance. O gladsome Light. Prokimenon of the day. 3 Readings:

#### A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

#### 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. Those who 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.

## 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 armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness 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 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.

*At Litia, these stichera:*

**In Tone I:** O most lauded martyrs, divinely crowned assembly of China, forget not your race, but as ones called from on high fervently entreat God Most High, that He be not utterly angered by our sins, that He consume the blasphemies of the heretics with the word of wisdom, that He increase the True Faith in your land, melt our hardened hearts, and illumine with salvation and divine light those who honor you.

**In Tone II:** With what hymns of praise shall we glorify your radiant end, O unblemished lambs of Christ who now glorify the Trinity with sacred mouths, O champions of piety, lovers of heavenly glory, inexhaustible wellsprings of gracious healings, ardent allies of the faithful, who entreat Christ to grant us great mercy?

**In Tone III:** O council of holy new-martyrs, divine regiment of the land of China, confirmation of the faithful, joy of all the saints! O wondrous ones! Ye endured all the pangs of cruel maiming, the shedding of torrents of blood, beheading, dismemberment, the laceration of your flesh. And established firmly upon the rock of the True Faith, ye sent up hymnody to God amid your tortments; and having been made as lustrous as gold in a crucible, ye strengthen amid sorrows those who magnify you.

**In Tone IV:** Once the divinely eloquent David chanted: The nations shalt Thou guide upon the earth, unto Thy path. Wherefore, the time also came, in accordance with the prophecy of the Psalmist, for the land of China to bear sweet and goodly fruit for the Husbandman: the all-radiant multitude of the new-martyrs, who entreat Christ for the salvation of our souls.

**Glory ..., in Tone VI:**

Celebrating the splendid solemnity of your memorial, we are filled with gladness. As ye are bold intercessors for us, pour forth for us fervent entreaty: heal the infirm; grant health to the sick and consolation to those who suffer and are afflicted, humility to those who rejoice, chastity to those smitten by the storm of the passions, enlightenment to unbelievers, and the forgiveness of all sins to the faithful.

**Now & ever ..., Theotokion, in the same tone:**

Now hath the counsel of the devil been set at naught; now hath the might of Satan been crushed! For by thine Offspring, O Virgin Mother, have the new-martyrs been delivered like birds from a snare, and have been illumined with the light of the Truth. And lo! standing with thee before the throne of God, they pray for the salvation of all who honor thee as the true Theotokos.

**At the Aposticha, these stichera, in Tone VIII:**

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

Your radiant memorial hath dawned today, O divinely wise council, heirs to the kingdom of Christ, strugglers to the death for obedience and love divine. The whole Church hymneth you with love; the sun and the stars join chorus together. Grant peace, joy and hope of salvation unto those who assemble in your church.

**Stichos:** From the rising of the sun unto its going down, let the name of the Lord be praised.

O all-glorious wonder! O Christ our God, Thou hast shown the passion-bearers of the land of China to be destruction for the demons and helpers of men; for, arrayed in the armor of light, they endured cruel tortures. And soaring aloft like eagles, they confounded the aerial spirits, and have made their abode in the bridal-chamber of heaven.

**Stichos:** From the lands hath He gathered them, from the east, from the west, from the north, and from the sea.

Rejoice, O council of martyrs called by God! Rejoice, divinely planted garden of radiant fruit, godly company two hundred strong! The land of China hath produced its own fruit for the Fashioner of all! The streams of your blood are rivers of healing for the faithful, the mortification of your flesh gladdeneth the angels, and your supplications are salvation for men.

Glory ..., in Tone V:

Rejoice, divine assembly of passion-bearers, who broke the fangs of the invisible beasts, O emulators of the angels, fervent intercessors for men, weepers over the land of China, protectors of the Russians who sojourn there, O ye who fervently pray for our souls!

Now & ever ..., Theotokion, in the same tone:

Thou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto those who sleep in darkness, desiring to enlighten that which He fashioned by His own hand in His image. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

After the Blessing of the Loaves, the troparion of the new-martyrs, in Tone V:

In a pagan land ye were enlightened by the Orthodox Faith, and having lived in the Faith but a little while, ye have inherited the eternal kingdom. By the purity of your Christian ways ye put to shame false Confucian piety and as refuse trampled demon-inspired Buddhism underfoot, sanctifying the Chinese land with your blood. Wherefore, we pray: Entreat the Master of all, that He enlighten your land with Orthodoxy in these latter times, and strengthen us therein. (Twice)

And "Virgin Theotokos, rejoice! ...", once.



## AT MATINS

At "God is the Lord ..." the troparion of the new-martyrs, in Tone V:

**I**n a pagan land ye were enlightened by the Orthodox Faith, and having lived in the Faith but a little time, ye have inherited the eternal kingdom. By the purity of your Christian ways ye put to shame false Confucian piety and trampled demon-inspired Buddhism underfoot as refuse, sanctifying the Chinese land with your blood. Wherefore, we pray: Entreat the Master of all, that He enlighten your land with Orthodoxy in these latter times, and strengthen us therein. (Twice)

Glory ..., Now & ever ..., Theotokion, in the same tone:

**R**ejoice, impassable gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou who knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

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

**W**hen the Emperor Huan-tsu reigned in the land of China, Christ made His abode within you, O mighty martyrs, and invisibly bestowed upon you His own kingdom; for, bearing upon yourselves the image of Him Who wrought salvation upon the Cross, ye were vouchsafed paradise in a single hour. Wherefore, remember us before the throne of the Master.

Glory ..., Another Sedalion:

**O** martyrs of Christ, ye lamps made luminous by God, enlighten your race amid the darkness of life, that having passed through the night of unbelief, they may come to love the nobility of Christ, and that, strengthened by your following after Him, they may chant to you a hymn of thanksgiving.

Now & ever ..., Theotokion:

**P**refiguring thee of old, O all-pure one, Israel traversed the Red Sea dryshod; and now the New Israel hymneth thine unwedded state, and crieth out with the martyrs: O thou who hast illumined the human race with never-waning rays, enlighten all who seek the Lord, thy Son.

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

**C**hrist acquired you as the first-called martyrs of the Chinese race, wherefore ye cast down the pride of the serpent and, hastening boldly to the contest, ye glorified Christ in your bodies. Him do ye now earnestly entreat, O holy ones, that He grant us great mercy.

**Glory ..., Another Sedalion:**

**Y**e who were born in the darkness of unbelief were shown to be full of divine radiance after death. O your love for God! Even though ye lived in the Faith for a short time, amid tortures ye remained strong for Christ. Wherefore, we chant unto you together: Rejoice! beacons of the Chinese race, leading them to God!

**Now & ever ..., Theotokion:**

**O** thou who gavest birth to Christ, the Author of light: with the holy hierarchs of the Far-East - Innocent, John, Nicholas, and John and Jonah the newly glorified - fervently pray to Him, that with the brilliance of the divine word He may proclaim His glory also among the Chinese people, O Virgin Theotokos.

**Polyeleos, and this magnification:** We magnify you, O holy new-martyrs of China, and we reverence your honored sufferings, which ye endured for Christ.

**Selected Psalm verses:**

**A:** Our God is refuge and strength.

**B:** A helper in afflictions which mightily befall us.

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

**After the Polyeleos, this Sedalion, in Tone VIII:**

**E**nlightened with exalted mind through the tree of the Cross, O company sanctified in tortures, led by Metrophanes ye initiated a splendid undertaking for your race. May your tearful entreaties never cease, that all who honor you with love may safely pass through this life which is full of tears.

**Glory ..., Now & ever ...Theotokion:**

**O** most pure Mother of God, unblemished ewe-lamb, who can describe thy love for all men? By thee is all creation gladdened; in thee doth the newly-glorified council of the proto-martyrs of the land of China rejoice. Accepting their supplications in our behalf, bring them to thy Son, that He may save our souls.

**Song of Ascents, the first antiphon of Tone IV.**

**Prokimenon, in Tone IV:** The righteous cried, and the Lord heard them.

**Stichos:** Many are the tribulations of the righteous; and the Lord shall deliver them out of them all.

**Let every breath praise the Lord.**

**GOSPEL ACCORDING TO MATTHEW, § 36 [MT. 10: 16-22]**

**T**he Lord said to His disciples: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But

beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye who speak, but the Spirit of your Father Who speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake: but he who endureth to the end shall be saved."

After Psalm 50: *Glory ...*, Through the prayers of the new-martyrs of China ...; Now & ever ..., Through the prayers of the Theotokos ...; Have mercy on me, O God, ...;

And this sticheron, in Tone VI:

The land of China is sanctified today with radiant blood; the passage of time is made luminous by the splendors of the martyrs; and the Church of Christ is adorned with right brilliant stars! For enlightened by the light of Christ's sufferings, the new-martyrs gloriously finished their contest, received crowns of eternal life, and were shown forth as radiant guides for all who thirst for righteousness.

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the new-martyrs of the land of China, in Tone VI:

### ODE I

**Irmos:** The children of those who were saved have concealed beneath the earth Him Who of old covered the pursuing tyrant with the waves of the sea; but let us chant unto the Lord like the maidens: Gloriously hath He been glorified. [Refrain: O holy new-martyrs of China, pray unto God for us!]

**Refrain:** O holy new-martyrs of China, pray to God for us!

I hide not Thy truth in my heart, O Christ God, and hymn Thy salvation among all the nations. Wherefore, touch Thou my mouth, cleansing my defilement with the burning coal of the Spirit, O Word, that with goodly words I may hymn the beautiful struggle of the proto martyrs of China.

**Refrain:** O holy new-martyrs of China, pray to God for us!

O holy Apostle Thomas, first to preach the Gospel in the land of the Yellow Emperor, rejoice now, beholding a worthy branch of Christ, the choir of the new-martyrs for the Orthodox Faith preached by thee of old, a new boast and joy for the faithful.

**Refrain:** O holy new-martyrs of China, pray to God for us!

When ye sat in darkness and the shadow of death, ye were illumined by the light of Orthodoxy, and with your whole heart hastened to the one God, the Trinity alone. Wherefore, the faithful are now enlightened by your radiance.

**Refrain:** Glory to the Father, and to the Son, and to the Holy Spirit.

The most sacred name of Christ hath now been magnified by you in China, O all-praised passion-bearers; for remaining unshaken in your confession to the end, ye emulated the angels and astonished men.

**Refrain:** Both now and ever, and unto the ages of ages, amen.

**Theotokion:** Truly, all generations magnify thee, O all-blessed Virgin! For, lo! even the land of China speaketh gratefully to thee by the mouths of the new-martyrs, saying: Rejoice, thou who without corruption gavest birth to our Savior!

### ODE III

**Irmos:** Creation, beholding Thee, Who suspended the whole earth without support upon the waters, Thyself suspended upon Golgotha, was seized with great awe, crying out: None is holy save Thee, O Lord!

**Refrain:** O holy new-martyrs of China, pray to God for us!

Even though ye were born in a godless land, with love for God ye searched for the Truth; and in the Orthodox Church ye found the living Water which floweth unto life everlasting.

**Refrain:** O holy new-martyrs of China, pray to God for us!

An unexpected outpouring of trials fell upon you, rivers of wrath arose, and the heathen assailed you like storms, O valiant martyrs of Christ. Yet, faithful to Christ unto death, ye calmly endured to the end.

**Refrain:** O holy new-martyrs of China, pray to God for us!

We hymn your journey to the Jerusalem on high, and are amazed by your manly valor, O right wondrous ones; and our souls are delighted by your love for God. Wherefore, travel with us amid both joys and sorrows.

**Refrain:** Glory to the Father, and to the Son, and to the Holy Spirit.

If we are amazed at the lily which sprung forth amid thorns, how much more are we astonished by these brilliant stars which have shone forth clearly amid the depths of pagan darkness? We hymn you, O divinely radiant luminaries of the Far East!

**Refrain:** Both now and ever, and unto the ages of ages, amen.

**Theotokion:** Having made His abode within thee, God in nowise disturbed the key of thy virginity, O pure one. Earnestly beseech Him, that He make steadfast all who hymn thee.

### Sedalion, in Tone VIII:

**T**oday doth this temple shine forth with heavenly light! The assembly of the new-martyrs, an inexhaustible wellspring healing infirmities, giveth the life-bearing sweetness of its waters unto those who honor them with love, and drieth up the bitter outpouring of pleasures.

### Glory ..., Now & ever ..., Theotokion:

**H**aving torn themselves away from their sojourn in this deceptive life, and cut themselves off by the torments of their crucified flesh, unto death they remained faithful to our crucified God, Who was born of thee in the flesh, O Virgin Mother. By their supplications and the divine Cross cleanse us of every sin, in that thou art good.

### ODE IV

**Irmos: Foreseeing Thy divine condescension upon the Cross, Habbakuk cried out in awe: Thou hast cut down the dominion of the mighty, O Good One, entering into fellowship with those who are in Hades, in that Thou art Almighty.**

**Refrain: O holy new-martyrs of China, pray to God for us!**

**O** all-blessed martyrs, ye gave yourselves over to voluntary slaughter, and sanctified the land of China with your blood; and now, entreat Christ God in behalf of all who celebrate your memory with love.

**Refrain: O holy martyr Paul, pray to God for us!**

**O** martyr Paul, namesake of Paul the great apostle of the nations! Full of joy, thou didst serve the preaching of the Gospel, and with prayer on thy lips didst surrender thy soul unto God Who was beloved of thee.

**Refrain: O holy martyr Ya Un, pray to God for us!**

**Ya Un**, the blessed instructor in the Faith, was not afraid to suffer for Christ; and, twice tortured, finished the beautiful race in the pure Faith, as an unblemished ewe-lamb of Christ.

**Refrain: O holy martyr John, pray to God for us!**

**O** child John, who lived in the world for eight years from thy birth, thou didst attain the measure of the stature of Christ, for thou wast slain for Christ, and like a lamb wast wholly consumed by fire. Rejoice now, O new Isaac! Rejoice, O most wondrous martyr!

**Refrain: Glory ..., Now & ever ...,**

**Theotokion: O** all-wondrous Theotokos, who gavest birth to the enlightenment of the world! With the new-martyrs now glorified cease thou never to entreat thy Son and God, that He grant enlightenment also to the Chinese people, steeped in idolatry, even at the end.



## ODE V

**Irmos:** Isaiah, rising at dawn out of the night, and beholding the never-waning light of Thy Theophany, O Christ, which hath mercifully come to pass for us, cried out: The dead shall rise up and those who are in the tombs shall arise, and all born on earth shall rejoice.

**Refrain:** O holy new-martyrs of China, pray to God for us!

Your memorial shineth forth, O faithful servants of Christ, and illumineth with fervor the hearts of the faithful who bow down with love before your honored image and chant unto you: Rejoice, for ye are the great boast of the Orthodox Faith!

**Refrain:** O holy new-martyrs of China, pray to God for us!

O blessed favorites of Christ, forget not your earthly homeland. Dispel the darkness of opposition to God; enlighten those who slumber in ignorance; and unflinchingly beseech Christ, that He grant unto all a time for repentance.

**Refrain:** O holy new-martyrs of China, pray to God for us!

Let us hymn the radiant children of China, slaughtered for Christ by the demonic pagans. And let us celebrate their memory now, looking mystically upon their struggle as like unto that of the innocents in Bethlehem, for of such is the kingdom of heaven.

**Refrain:** O holy martyr John, pray to God for us!

O child John, who didst smile in the face of death, thou didst say unto the torturers: "It is not hard to suffer for Christ!" O wondrous scion of the land of China, fill thou our hearts with the sweet fragrance of thy meekness.

**Refrain:** Glory ..., Now & ever ...,

**Theotokion:** Through the divine Spirit thou didst conceive in thy womb the Creator, God and Fashioner of all, O pure and most immaculate one. Glorifying Him, we hymn thee, O Virgin, as the palace of the King of all and the help of the world.

## ODE VI

**Irmos:** Jonah was swallowed, but was not held fast in the belly of the monster; for, serving as an image of Thee, Who didst suffer and wast given over for burial, he issued forth from the whale as from a bridal chamber. And he said to the watchmen, the vain and false guardians: Ye have forsaken His mercy!

**Refrain:** O holy hieromartyr Metrophanes, pray to God for us!

It is especially worthy to sing thy praise, O first hieromartyr for the Orthodox Faith in China. Bless us from on high, O right laudable father, and offer up prayer unto God for us.



**Refrain:** O holy hieromartyr Metrophanes, pray to God for us!

**B**orn to a family of Orthodox Christians, thou wast raised well in piety, and from thy youth didst love the True Faith, O right blessed Metrophanes.

**Refrain:** O holy hieromartyr Metrophanes, pray to God for us!

**R**emaining unshaken in the Faith of Christ, thou wast counted worthy to suffer for Christ unto death. Wherefore, rejoice, O rule of faith, model of meekness, boast of piety!

**Refrain:** O holy hieromartyr Metrophanes, pray to God for us!

**E**ven though thou didst consider thyself unworthy of the priestly calling, Nicholas, the great apostle of Japan, raised thee up upon the mountain of pastoral service to thy people; and now, standing before the Trinity with thine all-sacred instructor, do thou earnestly pray, that our souls be saved.

**Refrain:** O holy hieromartyr Metrophanes, pray to God for us!

**H**aving first watered the field of souls with the sweat of thy ministry, and later strengthened the weak plants with the outpouring of thy blood, even after death thou carest for thy people, O glorious one.

**Refrain:** Glory ..., Now & ever ...,

**Theotokion:** **H**e Who was born of thee in the flesh made thee holier than the angels and higher than all creation; wherefore, as thou art our Mistress, with the new-martyrs of the land of China entreat thy Son and God in our behalf.

#### **Kontakion, in Tone I:**

**O** martyrs of these latter times, ye whitened your garments in the blood of the Lamb, and shed your own blood for Christ; for which cause ye now minister unto Him day and night in the Church of heaven. Wherefore, entreat Christ for us, O glorious martyrs, that He hide His little flock from the beguilement of Antichrist, and that He lead all of us out of great tribulation into a land of never-waning light.

**Ikos:** **T**he armies of the angels rejoiced when ye fled from the darkness of paganism to the light of Orthodoxy, cleansing your souls and bodies of sins through holy baptism. And having accepted the heavy lot of serving Christ in this age of new paganism, we offer up before your icon such hymns as these: Rejoice, confessors of Christ amid this blasphemous age; rejoice, radiant stars of the East! Rejoice, faithful worshippers of the true God; rejoice, mighty contenders against the demons! Rejoice, beacons dispelling pagan darkness; rejoice, ye who trampled the vile idols underfoot! Rejoice, all-wondrous lilies of China; rejoice, ye who pray fervently for the enlightenment of your race! Rejoice, much-suffering sheep of the Shepherd Who was slain for us; rejoice,

towers of God-loving patience! Rejoice, fiery suns of divine love; rejoice, ye who from the night of ignorance attained unto the dawn of the knowledge of God! Rejoice, O glorious martyrs of China, who strengthen us to endure unto the end!

### ODE VII

**Irmos:** O ineffable wonder! He, Who in the furnace delivered the venerable children from the flame, is laid in the grave, dead and devoid of breath, for the salvation of us who chant: O God our Deliverer, blessed art Thou!

**Refrain:** O holy martyr Tatiana, pray to God for us!

Let us praise the martyr Tatiana, who was beheaded for Christ; for she intercedeth for us before the throne of the divine Trinity, that all who hymn her may be saved.

**Refrain:** O holy martyr Isaiah, pray to God for us!

Possessed of prophetic zeal for Christ, O blessed Isaiah, thou didst not spare thy material flesh, considering temporal sufferings unworthy of the heavenly glory which would be manifest through them.

**Refrain:** O holy martyr Maria, pray to God for us!

Betrothed of the all-glorious Isaiah, O wondrous martyr Maria, as the namesake of the all-pure Mother of God thou didst desire to die near her church, where thou wast born.

**Refrain:** Glory to the Father, and to the Son, and to the Holy Spirit.

Rejoice, ye hard diamonds, confessors of Christ! Rejoice, sure guardians of the faithful, partakers of the cup of Christ, who were baptized with His baptism! The whole Church now hymneth your great love for God.

**Refrain:** Both now and ever, and unto the ages of ages, amen.

**Theotokion:** Through the Virgin, in place of our first mother, Thou becamest a new Adam in place of the first: true and immortal Life in place of death. Wherefore, acknowledging the Theotokos who gave Thee birth, all of us, the faithful, bless Thee as is meet.

### ODE VIII

**Irmos:** Fall back in awe and fear, O heaven; and let the foundations of the earth be shaken! For, lo! He Who dwelleth in the highest is numbered among the dead and sojourneth as a stranger in a small tomb. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

**Refrain:** O holy new-martyrs of China, pray to God for us!

O new-martyrs elect of God, ye surrendered yourselves into the hands of the torturers with unwavering faith - children and mothers, boys and girls, youths and maidens, the old and the young, those known and those unknown - O ye faithful worshippers of the true God, hymning and supremely exalting the Lord for all ages.

**Refrain:** O holy new-martyrs of China, pray to God for us!

O glorious regiment of fearless warriors, ye tore apart the nets of the devil by the severing of your members, and like stars of golden radiance illumined the land of China. With your effulgence enlighten us also, who glorify and supremely exalt the Lord in your temple.

**Refrain:** O holy new-martyrs of China, pray to God for us!

We glorify you, O most lauded new-martyrs, chosen beforehand by the Lord, Who loveth mankind; and we pray: O assembly of silvery radiance, with your fervent supplications to God luminously shine forth rays of Orthodoxy in your land.

**Refrain:** Glory to the Father, and to the Son, and to the Holy Spirit.

O divinely eloquent David, prophesy now that the Lord hath brought together the nations whom He hath delivered from the hand of the enemy - from the east, and the west, from the north and the sea. For having found the word of God to be living water, they give drink to the souls of those who hymn them with love.

**Refrain:** Both now and ever, and unto the ages of ages, amen.

**Theotokion:** Rejoice, thou who didst shine forth the Sun of righteousness upon the world, star of golden radiance, now illumining with rays of joy the first-crowned martyrs of the land of China! With them entreat thy Son, that He grant unto the world peace and great mercy.

## **ODE IX**

**Irmos:** Lament Me not, O Mother, beholding in the tomb the Son Whom thou didst conceive in thy womb without seed; for I shall arise and be glorified, and as God everlasting shall I exalt with glory those who magnify thee with faith and love.

**Refrain:** O holy new-martyrs of China, pray to God for us!

O our joy, assembly of wondrous saints, honoring your great torments and tears, we beseech you with all our soul: Fail not to entreat Christ the King, that He grant salvation unto all who hasten to your church.

**Refrain:** O holy new-martyrs of China, pray to God for us!

We hymn you, the pillars of the Orthodox Church established firmly in the Far East, O all-praised ones. Wherefore, make us also firm in the Faith, and impart rivers of healings to the faithful.

**Refrain:** Glory to the Father, and to the Son, and to the Holy Spirit.

Though sharing a body with men, ye transcended the infirmity of human nature and became an astonishment for the angels. Wherefore, ye strengthen the weak, heal the pangs of those who have recourse unto you with faith, and do away with the passions of those who pray to you, in that ye are all-wondrous passion-bearers.

**Refrain:** Both now and ever, and unto the ages of ages, amen.

**Theotokion:** As the intercessor for all Christians, O most immaculate Mother of God and Mistress, in that thou art merciful deliver thy suffering servants from misfortunes and temptations, and heal those afflicted with cruel transgressions and held fast by grievous wounds and ills.

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

Today the firmament of heaven is adorned with new stars, with whose radiance the earthly sea emitteth rays of joy, and the faithful, illumined, join chorus, singing a hymn of victory to the Bestower of light.

**Glory ..., Now & ever ..., Theotokion:**

Entreated by the supplications of the honored new-martyrs of China, O Virgin, Queen of all, remove from us darkness of the soul, in that thou gavest birth for all to the only Bestower of light.

**On the Praises, 4 stichera, in Tone IV:**

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

The land of China now produceth for Christ the choir of blessed passion-bearers, the ten-score fruit of the two-century sowing of Russian preachers. Behold, they have enriched the beautiful wilderness with the outpouring of the blood of the sacred martyrs, whose healing memorial the Church of Christ doth now celebrate, whereby we also offer up the heartfelt praise: Rejoice, sure intercessors for those who hymn you!

Today is glorified the choir of the holy new-martyrs who pleased the God of all in the land of China; and as we who honor them stand with compunction in their temple, they invisibly pray for us to Christ, heal the infirm, comfort the sorrowful, and grant peace and spiritual light to the tempest-tossed, by their splendid entreaties to God in behalf of us sinners.

**T**oday the East imparteth its rays to the whole world. Today the gloomy vales of deception are destroyed, and heathen superstition is confounded by worshippers of the Bestower of light who shone forth from among the nations. O glorious martyrs, stars illumining the setting of the corrupt world, today the divine Church is filled with your effulgence, and the assembly of the faithful doth splendidly join chorus for your sake.

**T**oday the heavenly granaries are filled with a multitude of wheat; today the land of China offereth Thee the first-fruits of its crop, O God, Creator of all. And receiving it upon Thine altar which is above the heavens, confirm that which Thou hast done for us. Increase the time we have for repentance, pour forth Thy mercy upon the whole world, and before the end enlighten the land of China with rays of Orthodoxy, having as fervent intercessors the choir of most excellent new-martyrs who glorified Thee there.

**Glory ..., in Tone VIII:**

**O** vineyard planted by God, ye Cross-bearing multitude of wondrous passion-bearers, on your memorial which hath arrived do we flee to you, O kind-hearted ones. Accept from us these unworthy praises, and be ye helpers and sure mediators for those who with all their hearts cry out to you: Rejoice, O greatly merciful martyrs, never leaving those who honor you.

**Now & ever ..., Theotokion, in the same tone:**

**O** Mistress, accept the prayers of Thy servants, and deliver us from all want 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 martyrs.

**E**ven though ye were born in a godless land, with love for God ye searched for the Truth; and in the Orthodox Church ye found the living Water which floweth unto life everlasting.

**A**n unexpected outpouring of trials fell upon you; rivers of wrath arose; and the heathen assailed you like storms, O valiant martyrs of Christ. Yet, faithful to Christ unto death, ye calmly endured to the end.

**W**e hymn your journey to the Jerusalem on high, and are amazed by your manly valor, O right wondrous ones; and our souls are delighted by your love for God. Wherefore, travel with us amid both joys

**I**f we are amazed at the lily which sprung forth amid thorns, how much more are we astonished by these brilliant stars which have shone forth clearly amid the depths of pagan darkness? We hymn you, O divinely radiant luminaries of the Far East!

**I**t is especially worthy to sing thy praise, O first hieromartyr for the Orthodox Faith in China. Bless us from on high, O right laudable father, and offer up prayer unto God for us.

**B**orn to a family of Orthodox Christians, thou wast raised well in piety, and from thy youth didst love the True Faith, O right blessed Metrophanes.

**R**emaining unshaken in the Faith of Christ, thou wast counted worthy to suffer for Christ unto death. Wherefore, rejoice, O rule of faith, model of meekness, boast of piety!

**Theotokion: H**e Who was born of thee in the flesh made thee holier than the angels and higher than all creation; wherefore, as thou art our Mistress, with the new-martyrs of the land of China entreat thy Son and God in our behalf.

### Troparion of the new-martyrs, in Tone V:

**I**n a pagan land ye were enlightened by the Orthodox Faith, and having lived in the Faith but a little while, ye have inherited the eternal kingdom. By the purity of your Christian ways ye put to shame false Confucian piety and as refuse trampled demon-inspired Buddhism underfoot, sanctifying the Chinese land with your blood. Wherefore, we pray: Entreat the Master of all, that He enlighten your land with Orthodoxy in these latter times, and strengthen us therein.



## Kontakion of the new-martyrs, in Tone I:

**O** martyrs of these latter times, ye whitened your garments in the blood of the Lamb, and shed your own blood for Christ; for which cause ye now minister unto Him day and night in the Church of heaven. Wherefore, entreat Christ for us, O glorious martyrs, that He hide His little flock from the beguilement of Antichrist, and that He lead all of us out of great tribulation into a land of never-waning light.

**Prokimenon, in Tone IV:** From the rising of the sun unto the going down of the same, the name of the Lord is to be praised.

**Stichos:** From the lands hath He gathered them, from the east, from the west, from the north, and from the sea.

## EPISTLE TO THE ROMANS, §99 [ROM. 8: 28-39]

**B**rethren: We know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, those He also called: and whom He called, those He also justified: and whom He justified, those He also glorified. What shall we then say to these things? If God be for us, who can be against us? He Who spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? Shall God Who justifieth? Who is he who condemneth? It is Christ Who died, yea rather, Who is risen again, Who is even at the right hand of God, Who also maketh intercession for us, Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him Who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

**Alleluia, in Tone VI:** The God of gods, the Lord, hath spoken, and He hath called the earth from the rising of the sun and unto the setting thereof.

**Stichos:** Gather together unto Him His holy ones who have established His covenant upon sacrifices.

## GOSPEL ACCORDING TO JOHN, § 52 [IN. 15: 17-16: 2]

The Lord said to His disciples: "These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you: The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him Who sent Me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He who hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled that is written in their law: They hated Me without a cause. But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Who proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

**Communion Verse:** Rejoice in the Lord, O ye righteous; praise is meet for the upright.

**THE 12<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF OUR VENERABLE FATHERS, ONUPHRIUS THE GREAT,**  
**AND PETER OF ATHOS**  
**AT VESPERS**

On "Lord, I have cried ...", 6 stichera: 3 for the Venerable Onuphrius, in Tone VIII:  
Spec. Mel.: "O all-glorious wonder ...":

**O** divinely wise father Onuphrius, \* thou didst cut thyself off from the tumult of the world \* and didst ascend to celestial perfection, \* having desired Him Who is the Well-spring of good things; \* and there thou didst attain true love, O blessed one \* Illumined with the effulgence thereof, \* by thy supplications rescue us \* from the darkness of sin.

**O** divinely wise father Onuphrius, \* the cold of night and the burning heat of day \* thou didst endure, O venerable one, \* in hope of things to come, \* and having mortified thy members on earth, \* thou hast received the life of heaven \* and entered joyously into the bridal-chamber, O holy one, \* to behold the infinite beauty \* of thy Creator.

**O** divinely wise father Onuphrius, \* the glorious Paphnutius found thee in the desert \* hidden like a treasure, \* and he clearly proclaimed to those in the world \* the corrections of thy struggles, \* enriching the faithful with his account \* of thy God-pleasing life, O all-lauded one. \* By thy supplications, O glorious one, \* show us to be emulators thereof.

And 3 stichera of the Venerable Peter, in the same tone & melody:

**We** have recognized thee, O venerable one, \* as the namesake of the divine Peter, \* who truly followed him \* and hath piously shared \* in his zeal for the Faith; \* for thou didst love the good law, \* didst desire the divine precepts thereof, O father, \* and didst adorn thy soul with the virtues. \* Wherefore, we honor and bless thee.

**O** venerable father most rich, \* having in compunction of soul \* acquired true patience, \* love unfeigned, \* steadfast hope \* and perfect humility, \* thou becomest a temple of the divine Spirit, \* and having received His effulgence in purity, \* thou wast seen by mortals to be a secondary luminary \* through the purity of thy life.

**O** venerable and divinely inspired father, \* though thou didst hide unseen \* for many years on earth, \* yet didst thou become known through the Spirit \* in signs and wonders, \* and by the sweet savor of myrrh; \* for thou didst pour forth a living radiance and holiness, \* truly showing the grace of the divine Spirit \* to those who love thee.

Glory ..., in Tone VI:

**O** venerable fathers, the sound of your corrections hath gone forth into all the earth; wherefore, ye have found the reward of your labors in the heavens, have destroyed hordes of the demons, and attained unto the ranks of the angels, whose live ye blamelessly emulated. As ye have boldness before the Lord, ask ye peace for our souls.

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

Or this Stavrotheotokion: Spec. Mel.: "On the third day ...":

**B**eholding Thee nailed to the Cross, O Bestower of light, the sun dimmed its rays and the earth quaked in fear. Yet iniquitous ones among the Jews in nowise took pity.

At the Aposticha, the stichera from the Oktoechos, and Glory ..., in Tone VI:

**H**aving preserved unharmed that which was created according to the image of God and through fasting established your mind as master over the pernicious passions, ye arrived at that which is according to His likeness, in as far as ye were able; for having manfully done violence to your nature, ye strove to make that which is worse subject to that which is better, and to enslave the flesh to the spirit. Wherefore, ye have been shown to be the summit of monastics, citizens of the desert, teachers of those who run the good race, the manifest rule of the virtues. And now, in the heavens, reflections having been abolished, ye behold the Holy Trinity in purity, praying together for those who honor you with faith and love.

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

Or this Stavrotheotokion: Spec. Mel.: "On the third day ...":

**"P**ondering Thy seedless conception and ineffable birthgiving, I marvel greatly: How is it that it is Thy good pleasure to die thus as a malefactor, O my Son?", weeping, the all-pure one exclaimed.

Troparion of Sts. Onuphrius and Peter, in Tone I:

**I**n the flesh ye lived the life of Angels, \* manifest as citizens of the desert and treasuries of grace, \* O, Onuphrius adornment of Egypt, and Peter the light of Athos. \* Wherefore we honor your struggles as we sing unto you: \* Glory to Him Who hath strengthened you; \* glory to Him Who hath made you wonderful; \* glory to Him Who through you worketh healings for all.

## AT MATINS

One canon from the Oktoechos, and two canons of the saints, with 8 troparia.

### ODE I

Canon of the Venerable Onuphrius, in Tone IV:

**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!**

Illumined with the light of thrice-radiant splendor, O father Onuphrius, by thy supplications rescue me from the deadly darkness of offenses, that I may hymn thy memory.

Having rejected the world and cleaved unto Christ, thou didst make thy flesh subject to thy mind, and wast shown to be a receptacle of the Holy Spirit, O divinely wise father Onuphrius.

Guided by a pillar of divine light, thou didst abandon the Egypt of the passions and didst attain unto the heights of dispassion, where thou didst converse with God.

**Theotokion: Thou gavest birth unto Him Who before thee was begotten of the Father, and didst remain an incorrupt virgin even after giving birth; wherefore, we all confess thee to be the true Theotokos, O all-hymned one.**

Canon of the venerable Peter, the composition of Joseph, in Tone II:

**Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.**

Today the Church setteth thee before us as another Peter, illumining our minds with thy divine memory, O father most rich.

Having washed the mire of the passions from thy noetic eyes, O venerable one, thou didst clearly see the infinite beauty of Christ the King Who hath glorified thee.

He Who shone forth upon thee the never-waning light of the three-Sunned Godhead, O all-blessed and divinely wise father, made thee the pure receptacle of divine gifts.

**Theotokion: He Who for our sake clad Himself in man through thee, O Virgin, in His surpassing goodness, is supremely glorified by the assemblies of the venerable who love Him.**

### ODE III

Canon of the Venerable Onuphrius

**Irmos: O Lord Who dost establish the thunder and formest the wind: make me steadfast, that I may hymn Thee in truth and do Thy will; for none is as holy as Thee, O our God.**

Following the vision of the angel, thou didst attain unto the desert; and having caused carnal pleasures to wither away through abstinence, thou didst live angelically therein, O blessed one.

**S**hown forth as a tree planted by springs of the waters of abstinence, O father Onuphrius, thou didst truly produce the fruit of the virtues in due season through husbandry.

**H**aving shone forth from the desert like a most radiant star upon the world, thou didst enlighten the assemblies of the pious and faithful with the beams of thy struggles, O Onuphrius our venerable father.

**Theotokion:** **T**hou hast abolished the grief of our first parents, having given birth unto Joy for us: the Bestower of life and Deliverer, O all-holy Theotokos. Him do thou earnestly entreat, that He save thy flock.

### **Canon of the Venerable Peter**

**Irmos:** **E**stablish us within Thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

**H**aving mortified thy members on the earth, O venerable one, with divine precepts thou didst impart life to thy soul; and thou hast received everlasting life and splendor.

**H**aving lived in goodness, thou hast joined the choirs on high, O all-blessed one, abiding in stillness and gazing upon the beauty of God.

**M**anifestly hiding in the mountains, thou didst withdraw from the society of men, and in gladness didst furnish thy mind with wings to soar aloft to the beauty of heaven.

**Theotokion:** **K**nowing thee to be a beautiful palace of indescribable richness, O Virgin, we glorify thee as is meet, having been saved by thy birthgiving, O most immaculate one.

### **Kontakion of the venerable Peter, in Tone II:**

**Spec. Mel.: "Seeking the highest ..."**

**H**aving withdrawn thyself from human companionship, out of divine desire and love for thy Lord, O Peter, thou didst dwell in caves of stone and deep ravines; and thou didst receive from Him a crown. Pray thou unceasingly, that we be saved.

**Ikos:** **H**aving fled the tumults of the world and the tempest of lire as frightful and evil, thou didst attain unto the impassable places; and like a bird thou didst live alone for many years, hiding thyself in caves, and ravines, looking unto the Lord and fulfilling His precepts. And having received grace from Him, O venerable father, thou didst shine forth like the sun, praying unceasingly for us all.

### **Sedalion of Saint Onuphrius, in Tone IV:**

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

**T**hou didst withdraw, O venerable one, and didst manifestly make thine abode in desert places, ever awaiting the Lord, Who delivered thee from evils. Wherefore, having pleased the Master well, O most blessed one, thou didst receive the kingdom of heaven which waxeth not old; and, dwelling therein, be thou now mindful of those who honor thee.



Glory ..., Sedalion of Saint Peter, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

**T**hou didst bury all the uprisings of the passions by the mortification of the flesh, O sacred father, and after death hast received life without end. Wherefore, the Church of Christ today doth celebrate thy right wondrous memory, O adornment of the venerable.

Now & ever ..., from the Pentecostarion,  
Or this Theotokion, in the same tone & melody:

**T**o the path of repentance 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:** Seeing Thee stretched out, dead, upon the Cross, O Christ, Thy most immaculate Mother cried aloud: "O my Son, Who art equally unoriginate with the Father and the Spirit, what is this Thine ineffable dispensation, whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

#### ODE IV

Canon of the Venerable Onuphrius

**Irmos:** I heard report of Thee, O God, and I was afraid; I understood Thy works, O Lord, and I was filled with awe, for the earth is full of Thy praise.

**H**aving shed the corrupt vesture of sin, O father Onuphrius, thou didst clothe thyself in the raiment of righteousness and hast passed within the bridal-chamber.

**B**y constant supplications thou didst gather the light of divine understanding in thy heart, O Onuphrius our father, and hast escaped the dark deception of ignorance.

**H**aving trodden the narrow path of sorrows on earth, O divinely wise and venerable one, thou didst reach the wide road full of the joy of heavenly delights.

**Theotokion:** At every hour, in every place, I call upon thee, my salvation: Disdain me not, O most immaculate one who gavest birth to God, my Deliverer and Savior!

Canon of the Venerable Peter

**Irmos:** Thou 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: Glory to Thy power, O Lord!

**A**ppointing divine ascent in thy heart while among the mountains and caves, O wise one, thou didst cause all the torrents of the passions to dry up through grace divine.

**P**rotected by the shield of the Faith, thou didst utterly escape the arrows, darts and pursuit of the demons, O venerable one.

**B**eholding the lying serpent cast down beneath thy feet and mocked, though he rageth savagely, O most glorious Peter, we praise thy greatness before the Lord.

**Theotokion:** The Lord Who was born of thee, O most immaculate Lady, hath delivered all from the enemy who hath dominion over the world, and hath magnified the venerable as ones who love Him.

## ODE V

### Canon of the Venerable Onuphrius

**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.

Paphnutius found thee in the desert to be a companion of angels, a great luminary equal to the angels, O wise one, and he piously revealed to all the corrections of thy life.

The Lord, Whom thou didst desire with all thy heart, shone forth upon thee the never-waning light of dispassion, O wise Onuphrius, and thou hast illumined the whole world in the account of thy blameless life.

While preaching well that men ought to cleave unto our God, O blessed Onuphrius, thou didst set the hope of thy soul upon Him, and didst ever have His praise in thy mouth.

**Theotokion:** O Virgin Mistress, shine forth the radiance of thy mercy upon me who am in the darkness of transgressions, and guide me to the light of repentance and salvation of life, I pray.

### Canon of the Venerable Peter

**Irmos:** O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

Going about the mountains of the precious commandments like Moses, O venerable one, thou didst manifestly behold God as thou didst receive them, and, illumined in all the senses of thy soul, thou wast greatly glorified.

Ever adorned with divine benefactions, O wise Peter, thou didst remain untouched by any passion, and didst clothe thyself in dispassion as it were a garment, O venerable one.

Thy body, hidden for many years, was revealed for our enlightenment, pouring forth upon us rivers of healings and the myrrh of grace.

**Theotokion:** With sacred voices we hymn thee, the beauty of Jacob, who for the world gavest birth in the flesh to the Light begotten of Light, Who illumineth the assembly of the venerable.

## ODE VI

### Canon of the Venerable Onuphrius

**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.

**W**hile thy flesh was being frozen with cold, thy spirit was warmed by the fervor of the Spirit; and while thou wast burned by the intense heat of the day, O wise one, a heavenly dew cooled thee through grace.

**W**hilst thou wast in the desert, God made an effulgent light go before thee, there prefiguring thee who wouldst receive light and everlasting glory.

**H**e Who was born in a cave and deigned to be held in the elder's arms as a babe taught thee higher things, for though thou wast an elder, thou wast but a babe in good works.

**Theotokion: O** most immaculate Theotokos, who gavest birth to the Abyss of mercy, having engulfed the abyss of my passions in the depths of thy compassions, grant me an outpouring of tears from the depths of my soul.

### Canon of the Venerable Peter

**Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!**

**M**ade steadfast by the might of the Spirit, thou didst bring low all the might of the enemy; and as a victor thou didst hasten, crowned, unto Christ.

**F**ollowing in the footsteps of the preeminent Peter, the rock of faith, O venerable one, thou didst take his name, and wast richly enriched with faith.

**T**hou didst struggle in divine feats, O father, and didst keep the faith; and the crown of good works was added unto thee.

**Theotokion: T**he Lord dwelt within thy womb and deified all human nature, O pure one; and He hath drawn to Him a multitude of the venerable by sanctity.

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

**I**llumined by the radiance of the all-holy Spirit, O divinely wise one, thou didst forsake all the tumults of life; and on reaching the desert, O venerable father, thou didst gladden God the Creator, Who is over all things. Wherefore, Christ, the great Bestower of gifts, doth glorify thee, O blessed one.

**Ikos: W**ho can recount thy struggles, O most blessed one? Who among mortals can fittingly praise thy life, O father Onuphrius? For like one of the incorporeal ones thou didst subsist on herbs, and didst have as thy food Christ God, upon Whom thou didst set thy hope, going naked about the desert places, enduring burning heat and cold like one without a body. Wherefore, the great Bestower of gifts hath shown thee to be a luminary, O blessed one.

## ODE VII

### Canon of the Venerable Onuphrius

**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.**

**H**e Who through a raven fed Elijah on the mountain sendeth thee food by an angel, O venerable one, magnifying thee who didst magnify Him.

**L**ike a palm-tree flourishing by streams of the waters of abstinence, thou didst produce dates for thy food, feeding thyself by the sweat of thy brow.

**E**xpanding thy perception by visions, O father, thou wast nourished by the pangs of asceticism; and now thou hast received heavenly sustenance, O Onuphrius.

**Theotokion: O** Lord God of our fathers, Who dwelt within the Virgin's womb and showed it to be more spacious than the heavens: Blessed art Thou!

### Canon of the Venerable Peter

**Irmos: T**he all-wise children did not worship the golden body, but entered into the flame themselves and mocked the gods of the heathen. They cried aloud in the midst of the flame, and the Angel bedewed them, saying: The prayer of your mouths hath already been heard.

**T**aking thy cross upon thy shoulders with steadfast resolve, as a consecrated monk thou didst follow after Him Who was crucified, O all-blessed one, burning up all the passions like tinder, and crying aloud: Blessed art Thou, O Lord God of our fathers!

**T**he divine Word revealeth thee as a treasure hidden in secret for many years, an heirloom revealed, O venerable Peter, and a manifest advocate for all who have in secret acquired sinful defilement and openly repent.

**B**y the vow thou madest unto Christ thou wast shown to be incense of sweet savor, pouring forth fragrant myrrh from thy precious relics unto the astonishment of all who see it; for thou didst live an angelic life in the flesh.

**Theotokion: H**aving found thee to be good and beautiful among women, O all-holy one, the all-comely Word made His abode within thine all-holy womb, illumining all the choirs of the venerable, who cry aloud: Blessed art Thou, O Lord God of our fathers!

### ODE VIII

#### Canon of the Venerable Onuphrius

**Irmos: O** earth and all that is therein, O ye seas and every shower and dew, ye heavens of heavens, light and darkness, frost and burning heat, ye children of men and priests: bless ye the Lord, praise and exalt Him supremely forever!

**F**orsaking the world below, thou didst acquire a heavenly life and wast enrolled among the choirs of the incorporeal even though thou didst yet bear the flesh, O blessed Onuphrius; and thou hast inherited the land of the meek, which Christ hath given thee forever.

**T**hou didst truly acquire tear-drops as a means of extinguishing the burning of the passions, and to the dew of dispassion thou wast united by the love of the divine Fire, Christ our God; wherefore, we honor thee, O divinely wise Onuphrius.

**O** father, Christ, Who is truly the Angel of great Counsel, showed thee to be an emulator of the life of the angels through unceasing supplications, and by the hand of His angel revealed thee to be a partaker of His mysteries. Him do we exalt supremely forever.

**Theotokion: O** most immaculate Mother of God, thou holy ground from whence Christ, the Grain of life, sprang forth: thou hast built up human nature, which of old was ruined by the famine of the ancient evil. Wherefore, we hymn thee forever.

### Canon of the Venerable Peter

**Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!**

**T**hou hast truly been vouchsafed divine blessedness, O divinely wise Peter, having beggared thyself of thine own will; and ever weeping and embracing meekness, O wise one, thou hast inherited the land of the meek.

**P**ossessed of a vigilant mind, thou didst lull to sleep the uprisings of the passions; and having fallen now into the sleep which befitteth all the righteous, O thou who art most rich, thou hast been shown to be a tireless advocate for all who honor thee.

**H**aving vanquished the demons' winter by winter's cold and summer's heat, O wise one, with the fervor of the Spirit thou dost manifestly destroy it, and dost mortify the passions of the body, irradiating them with the effulgence of dispassion.

**D**iligently seeking God in stillness, thou madest thine abode on Mount Athos, as Elijah the Tishbite did on Carmel of old, O divinely wise and right wondrous Peter; and as one venerable thou wast vouchsafed the vision of Him.

**Theotokion: P**ossessed of a downcast mind and a soul weighed down by the passions, O pure Theotokos, fleeing to thee I cry: Raise me up and save me who am despairing and condemned!

### ODE IX

#### Canon of the Venerable Onuphrius

**Irmos: For He Who is mighty hath magnified me; and holy is His name. And His mercy is on those who fear Him, throughout all generations.**

**T**hy gaze ever directed toward God, O divinely wise father, and deified by communion with Him, thou becamest a god; and offering up worship with the angels, thou dost ever glorify Him.

**H**aving mortified the flesh, thou didst vanquish the enemy, and thou hast passed over to the never-waning Light, becoming an heir to the good things of heaven, O father Onuphrius.

**B**y thine entreaties thou dost ever deliver from all the threefold billows of the passions those who with love celebrate thy holy feast, O Onuphrius, for thou hast found boldness before the Savior.



**Theotokion:** We who have acquired thee as a hope and rampart, O all-pure one, trust that through thy supplications we may obtain the good things which Christ, Who for our sake became incarnate of thee, hath promised.

### Canon of the Venerable Peter

**Irmos:** O ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who became ineffably incarnate of the holy Virgin for our sake.

Girding thee about with might and strength, Christ God made thee strong, that thou mightest overcome the machinations of the demons, O thou who art most rich, as one who loved Him with all thy heart and soul. Wherefore, we bless thee with faith and love.

O divinely wise one, thou wast shown to be like unto an olive-tree planted in the house of the Lord, anointing with the oil of thy sweat the faces of us who celebrate this, thy glorious and divine festival, O adornment of monks, preeminent among the venerable.

Thine all-glorious body, which hath poured forth fragrant and beautiful myrrh, O most glorious Peter, hath filled the faithful with sweet savor; for while alive and even after thy demise thou hast manifestly shown thyself to be sweet fragrance for God. Wherefore, we bless thee as is meet.

O vessel consecrated to the Lord God, converser with the martyrs, apostles and angels, pray thou in behalf of us who honor thee on earth with faith, that we may all find the remission of offenses.

**Theotokion:** Spare me! Spare me, O Lord, when thou shalt come to render judgment, and condemn me not to the fire, neither denounce me with wrath, for the Virgin who gave Thee birth, O Christ, entreateth thee, as do the assemblies of angels and the companies of the venerable.

### Exapostilarion of the venerable Onuphrius:

The ranks of the angels marveled at the struggles which thou didst undertake in the desert, O God-bearing Onuphrius; for thou didst fast for sixty-three years, O father. And now, O blessed and venerable one, thou reignest with Christ for ages without end.

### Glory ..., Exapostilarion of the venerable Peter:

With hymns, as is meet, let us all honor aloud the namesake of the preeminent Peter, the boast of fasters, the glory of the venerable, the pillar of heaven, the flower of Athos, for He is an intercessor for us all.



**Now & ever ..., Theotokion:**

**S**aved for thy sake, O Mistress, we truly confess thee to be the Theotokos; for thou didst ineffably give birth to God Who by the Cross hath destroyed death, and hath drawn to Himself the councils of the venerable. With them we praise thee, O Virgin.

**At the Aposticha, the stichera from the Oktoechos, and Glory ..., in Tone VIII:**

**O** most honored fathers, we honor thee, the instructors of a multitude of monks, by whom we have truly learned to walk the right path. Blessed are ye who have labored for Christ and cast down the power of the enemy, O favorites of the Lord and companions of the holy angels. With them pray ye to the Lord, that our souls find mercy.

**Now & ever ..., Theotokion, or this Stavrotheotokion:**

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

**T**he unblemished heifer, \* beholding the Bullock \* nailed of His own will to the tree, \* lamenting piteously \* cried out: "Woe is me, \* O most beloved Child! \* How hath the thankless assembly of the Jews rewarded Thee, \* desiring to leave me bereft of Thee, \* my most beloved Child?"

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the canon of the venerable Peter, and 4 from Ode VI of the canon of the venerable Onuphrius.

Following the vision of the angel, thou didst attain unto the desert; and having caused carnal pleasures to wither away through abstinence, thou didst live angelically therein, O blessed one. (Twice)

Shown forth as a tree planted by springs of the waters of abstinence, O father Onuphrius, thou didst truly produce the fruit of the virtues in due season through husbandry.

Having shone forth from the desert like a most radiant star upon the world, thou didst enlighten the assemblies of the pious and faithful with the beams of thy struggles, O Onuphrius our venerable father.

Made steadfast by the might of the Spirit, thou didst bring low all the might of the enemy; and as a victor thou didst hasten, crowned, unto Christ.

Following in the footsteps of the preeminent Peter, the rock of faith, O venerable one, thou didst take his name, and wast richly enriched with faith.

Thou didst struggle in divine feats, O father, and didst keep the faith; and the crown of good works was added unto thee.

**Theotokion:** The Lord dwelt within thy womb and deified all human nature, O pure one; and He hath drawn to Him a multitude of the venerable by sanctity.

### Troparion of Sts. Onuphrius and Peter, in Tone I:

In the flesh ye lived the life of Angels, \* manifest as citizens of the desert and treasuries of grace, \* O, Onuphrius adornment of Egypt, and Peter the light of Athos. \* Wherefore we honor your struggles as we sing unto you: \* Glory to Him Who hath strengthened you; \* glory to Him Who hath made you wonderful; \* glory to Him Who through you worketh healings for all.

### Kontakion of the venerable Peter, in Tone II:

Having withdrawn thyself from human companionship, out of divine desire and love for thy Lord, O Peter, thou didst dwell in caves of stone and deep ravines; and thou didst receive from Him a crown. Pray thou unceasingly, that we be saved.

### Kontakion of the venerable Onuphrius, in Tone III:

Illumined by the radiance of the all-holy Spirit, O divinely wise one, thou didst forsake all the tumults of life; and on reaching the desert, O venerable father, thou didst gladden God the Creator, Who is over all things. Wherefore, Christ, the great Bestower of gifts, doth glorify thee, O blessed one.

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 OF ST. PAUL TO THE GALATIANS §213 [5:22-6:2]

**B**rethren: 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 [MAT. 11:27-30]

**T**he 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: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

**THE 12<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**(AND THE 2<sup>nd</sup> DAY OF THE MONTH OF DECEMBER)**  
**COMMEMORATION OF THE VENERABLE**  
**JOHN, HERACLEMON, ANDREW AND THEOPHILUS OF EGYPT**  
**AT VESPERS**

At "Lord, I have cried ...," these stichera, in Tone VIII,  
Spec. Mel: "O most glorious wonder ...":

**O**h, wondrous life! \* Oh, great endurance! \* Right fruitful trees of paradise \* which flourished in the desert, \* sprung from a single root \* and grafted onto the one true Vine, \* O John, Heraclemon, Andrew and Theophilus, \* fill ye with the sweetness of spiritual fruit \* us that honor and hymn thee.

**E**nduring the noonday sun in the desert, \* ye freed yourselves from the burning heat of the passions, \* and by your thirst for salvation \* overcoming natural thirst, \* ye discovered a fountain overflowing unto eternal life \* and gave drink to your souls with the streams thereof. Wherefore, by your supplications \* bedew our desiccated souls, \* vouchsafing us to bring forth the fruitfulness of the virtues.

**E**mulators of the Forerunner \* and imitators of the feats of Elijah, \* offspring of the desert, \* glory and adornment of fasters, \* by your life did ye amaze the bodiless ones. \* Wherefore, ye have become fellow citizens with the bodiless; \* and now, therefore, from heaven watch over them that struggle spiritually \* and show them speedy aid, \* guiding them to the eternal mansions.

**Glory ..., in Tone VII:**

**L**aying aside today all the cares of life, come ye, let us make haste to the temple of the Lord, celebrating the radiant memory of the venerable ones; and well instructed in their life, let us purify our senses and sanctify our lips with prayer; and sighing over our offenses from the depths of our hearts, let us cry out to our Savior, Jesus most sweet: By their prayers, O Christ God, have mercy upon us!

**At the Aposticha, Glory ..., in Tone V:**

**W**ith what praises shall we honor you, O venerable ones? What hymns shall we sing to you, who from your youth gave your life over to Christ, and emulated the feats of him that is the greatest of them that have been born of woman? The mind is not able, and every tongue that speaketh boastful words falleth silent, yet our hearts are inflamed all the more with eagerness; wherefore, we entreat you, instead of hymns accept our faith and love.

**Troparion, in Tone IV:**

**O** God of our fathers, deal ever with us according to Thy gentleness; take not Thy mercy from us, but by their supplications direct our life in peace.

## AT MATINS

The Canon of the Venerable Ones, the acrostic whereof is: "We glorify your holy memory, O Venerable Ones," in Tone VIII:

### ODE I

**Irmos:** **O**nce, the wonderworking staff of Moses drowned Pharaoh, the chariot-mounted tyrant, having struck the sea in the form of a cross and parted it; and it saved Israel that fled on foot chanting a hymn unto God.

**B**ehold now, what is so good or so joyous as for brethren to dwell together in unity? Attentive to this divinely inspired word, and working out your salvation together, ye did persist in prayers and labors in singleness of mind, chanting with one mouth and one heart unto the Trinity, consubstantial and undivided.

**P**urchasing that which is eternal with that which is transient and corruptible, ye did bring about a blessed exchange in your earthly life; for, lo! ye took up labors and struggle, that ye might obtain heavenly rest; ye loved the desert, that ye might delight in the garden of paradise; ye bare the burning heat of noonday, that ye might abide eternally in a place of refreshing; and hunger and thirst did ye endure, that ye might give drink to your souls with streams of immortality and nourish yourselves with the most sweet sight of the countenance of God, chanting with the angels a new hymn unto Him.

**D**eparting from this sin-loving world as did the chosen people from Egypt, and delivered from the demonic hordes as from the warriors of Pharaoh, ye did attain unto the Thebaid, strengthened by the right hand of God; and laboring there ascetically, ye made your abode in the wilderness. Wherefore, delighting now, not in an earthly promised land, but in heaven, ye chant to Christ God a hymn of victory.

**Theotokion:** **T**hou art an aid to them that travel the narrow way, O Theotokos, for by thee are the afflicted strengthened and in thee do the weak become strong; in thee do the saints boast and by thee are sinners saved. We hymn thine ineffable lovingkindness.

### ODE III

**Irmos:** **O** Christ, Who in the beginning confirmed the heavens in wisdom and founded the earth upon the seas, establish me upon the rock of Thy commandments, for none is holy save Thee, Who alone lovest mankind.

**O** venerable ones, establish us in the love of Christ, wherein ye were established by God, that having loved our neighbor as ourselves and forgiving the trespasses of them that trespass against us, we may obtain forgiveness of our sins.

Young in years, but elders in understanding were ye shown to be, O venerable ones, when, forsaking all the beauties of this world and looking toward the end of all things, ye made your abode in the desert; that there following after Christ with diligence, ye might, by the narrow and exceeding sorrowful gate, rather than by the most opportune path, enter in unto the Kingdom of heaven. Wherefore, ye now abide in the mansions of paradise.

Taught by faith and the fear of God, protected by the grace of the Holy Spirit, having Christ alone as Instructor after the repose of your abba, ye acquired sure salvation, and amazed the angels with your great patience. Wherefore, be ye now our instructors, and teach us to fulfill the commandments of the Lord.

**Theotokion:** The unceasing amazement of the angels, and the never-ending routing of demons, the salvation of men art thou, O all-immaculate Virgin. In thee do we confidently boast. With thee do we lay low our adversaries, and through thee do we hope to obtain eternal life.

#### Sedalion, in Tone VII:

Traveling in the desert of the virtues, and tormented by spiritual thirst, we have found you to be like the four rivers of paradise, O venerable ones; for to all that follow your life ye pour forth streams of grace abundantly and bedew withered hearts with your prayers, and with joy ye give drink to the souls of the faithful. Now celebrating your most glorious memory, humbly, we entreat you, O blessed ones, that through your fervent supplications ye rain down upon us the mercy of God.

#### ODE IV

**Irmos:** Thou art my Strength, O Lord, Thou art my Power. Thou art my God; Thou art my Joy; Who, leaving not the bosom of the Father, hath visited our lowliness. Wherefore, with the prophet Habbakuk I cry to Thee: Glory to Thy power, O Lover of mankind!

Wishing to flee the wide path that leadeth to destruction, O venerable ones, ye chose the desert as a habitation for yourselves and adopted voluntary poverty, laying up spiritual treasure in heaven. Wherefore, ye discovered Christ, the priceless Pearl, and ye glorified His most wondrous economy for you.

The ranks of angels were amazed, beholding mortal men that took upon themselves the ministry of the angels, and were nourished most wondrously with the most pure Body and Blood of Christ; and with awe they cried out to God: Glory to Thy lovingkindness, O Lover of mankind! Glory to Thy condescension, O Christ! Glory to Thy power, O Lord!



**O** Christ, Thou didst glorify Thy servants, bestowing strength upon them to confront the demons, ever strengthening them for their struggles, and especially, sending them an angel and vouchsafing them mystically the divine communion of Thy Body and Blood. Glory to Thy power, O Lord!

**Theotokion:** Daughter of mortal Adam, and Mother of God art thou truly, O Theotokos, who gavest birth ineffably to thy Creator and Lord, Who redeemeth the generation of Adam from corruption. Glory to the ineffable counsel of God!

### ODE V

**Irmos:** Wherefore hast Thou thrust me from Thy countenance, O Light unapproachable? A strange darkness hath covered me, wretch that I am; but lead me back to the light of Thy commandments, I pray.

Contemplating the ineffable light of Tabor with noetic eyes, dwelling on earth in the flesh, but in spirit with the angels, ye truly became citizens of heaven, O venerable ones. Wherefore, from an angel ye received the holy Mysteries of Christ. Honored, therefore, on earth by God with such a concern for you, what glories are ye now vouchsafed in heaven? But having boldness before the Holy Trinity, do ye pray unceasingly for us sinners, that He enlighten and save our souls.

In the firmament of heaven four noetic stars have been revealed unto us, shining brightly with rays of the virtues and driving away the oppressive gloom of sin: our venerable and God-bearing fathers John, Heraclemon, Andrew and Theophilus. Wherefore, by their supplications, O Christ God, grant us cleansing from our sins, for Thou art compassionate.

Driving away the dark forms of the evil spirits with the Name of Christ, and striking them with the precious Cross as with a sword of fire, ye were shown to be conquerors of temptations and deception. Wherefore, having shone forth like the sun with the righteous in the Kingdom of heaven, ye delight in the vision of the most radiant countenance of God. Beseech Christ God, O venerable ones, that He grant us might against all the power of the enemy and save us, for He is the Lover of mankind.

**Theotokion:** Enlighten our hearts which have been darkened by evil passions, O all-hymned one, for thou art the Mother of the Sun of righteousness and Mother of the never-waning Light, that, illumined by His rays and shining with the radiance of glory undimmed, we may don the bright garment of salvation.

### ODE VI

**Irmos:** Cleanse me, O Savior, for many are my transgressions; and lead me up from the depths of evil, I pray, for to Thee did I cry, and Thou hearkened unto me, O God of my salvation.

**P**ondering your life, which equaled that of the angels, O venerable ones, we are beset by fear and trembling. How did ye survive in the impassable desert? How did ye endure burning heat and cold, hunger and thirst? How did ye put to shame demonic assaults? We hymn your struggles, we honor your repose, and we beseech you to ask of Christ the forgiveness of our sins.

**B**ound by bonds of natural love, ye were united by the most mighty bonds of love divine; brethren in the flesh, ye became brethren in Christ, and with one mouth did ye offer up prayer to the Triune God; wherefore, inseparable, ye dwell in the heavens. Pray ye now for us sinners, O venerable ones, that having put aside all evil everlastingly, we may learn unfeigned brotherly love, and thus fulfill the foremost commandment of the Lord.

**I**n Christ-like fashion ye crucified your flesh with its passions and lusts, O venerable ones; wherefore, having ascended to the heights of dispassion, ye have become citizens of heaven. And now, dwelling with the bodiless ones, pray ye boldly, O holy ones, that having lifted up our mind which hath drooped down, and raised up our earthly eyes from this earthly vale, we may cry out to God from the depths of our degradation.

**Theotokion:** **F**rom the foul pit of vile passions and vain imaginings lead us up, O all-immaculate Virgin, for thou art an inexhaustible treasury of purity and an abyss of lovingkindness. Through thee is strength against the demons bestowed; through thee is victory over the passions given; through thee do we that call upon thine all-pure name hope to be saved.

#### **Kontakion, in Tone VIII-**

**C**ome ye, let us hymn them that were brethren in the flesh, yet more so in spirit: the glorious John with the faithful Heraclemon, wondrous Andrew, and Theophilus, beloved of God. For, lo! loving the cruel life of the desert, they attained unto the longed-for heavenly homeland; where, abiding now in blessedness, they pray with boldness for our souls.

**Ikos:** **T**ell us, O venerable ones, what is the sweetness of the desert? What is the joy of a life of silence? What is the consolation of labors day and night? For we behold you as having a radiant countenance, resplendent with exceeding great joy. Wherefore, ye teach us to walk the narrow path, and lead us to the mansions of eternal repose, where with you all they that have been pleasing to Christ now pray with boldness for our souls.

#### **ODE VII**

**Irmos:** **O**nce, in Babylon, the fire stood in fear of the condescension of God, for which cause the children in the furnace danced with joyful feet, as in a meadow, and chanted: **Blessed art Thou, O God of our fathers!**

**T**ruly ye were virgins, desert-dwellers, fasters, ascetics, earthly angels and heavenly men, O venerable ones, instructed by the grace of the Holy Spirit, to Whom we now cry out, honoring your memory: Blessed art Thou, O God of our fathers!

**C**onsuming the passions, like a dry branch, with the fire of prayer, and moistening your hearts with the dew of tears, tried like gold in the furnace of patience, ye shone forth with rays of the virtues, O venerable ones. Amazed thereby, we cry out to the Maker of all, Whom ye glorified by your life: Blessed art Thou, O God of our fathers!

**A** brother helped by a brother is like a strong city, thus, O venerable ones, bearing one another's burdens, and struggling in unity of mind, offering prayer to God with one mouth, delivered from the gaping maw of hell as from the lions' jaws, like the children saved of old in the furnace, ye cried out: Blessed art Thou, O God of our fathers!

**Theotokion:** **O** Theotokos, who remained unconsumed by the fire of the Divinity and quenched the furnace of deception in the world, who bore in thy womb Him that is borne upon high by the cherubim: With the dew of thy prayers quench thou the flame of the passions, that saved by thee we may unceasingly cry out to thy Son: 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, seeing them saved by a Higher Power, he cried out to the Creator and Redeemer: Ye children, bless; ye priests, hymn; ye people praise and exalt Him above all for ever!**

**E**mulating John, the Forerunner of the Lord, ye took up your abode in the desert, learning true repentance in silence, and cutting the tares of the passions down to the root with the sickle of the fear of God, that ye be not cast into everlasting fire like a dry branch. Hence, like fruitful olive trees ye flourished, and full of good works, transplanted from this earthly and burdensome life, ye praise God for ever in the paradise of sweetness.

**F**ollowing Elijah of the fiery chariot in your life, abiding in the desert, more than he were ye nourished most gloriously. For a raven brought him tangible food, but an angel of the Lord placed before you the true Body and Blood of Christ. Oh, strange mystery! Oh, the good will of God! May His Name be blessed for ever!

**Y**our prayer was like unto a pillar of fire, reaching from the earth to the heavens, O venerable ones. For, lo! it was offered from hearts consumed by divine fire, and with oneness of soul and unity of mind was it proffered. Wherefore, instruct us in prayer, O holy ones, that having acquired boldness before God, we may glorify the Father, and the Son, and the Holy Ghost for ever!

**Theotokion:** Our hearts inflamed with the fire of divine love for thee, O Virgin, we know not the fullness of thy praise, O all-hymned one; for every tongue that speaketh boastful words doth fail, desiring to make known thy greatness, O Queen. Yet, O most good one, with silent mouths and yet more silent hearts may we be acceptable unto thee.

### ODE IX

**Irmos:** Heaven was awestruck, and the ends of the earth were amazed, that God appeared as man in the flesh, and that your womb was more spacious than the heavens. Wherefore, O Theotokos, the chief among angels and men doth magnify thee.

Having acquired the-guilelessness of Abel and the chastity of Joseph, the faith of Abraham, and the meekness of David, O venerable ones, fittingly have ye been numbered among the choir of the righteous. But knowing that you live even after death and yet more, are concerned for our salvation, we magnify you with heartfelt love.

Glorifying your most festive memory, and faithfully hymning your ascetic struggles, may we not be forgotten by you, O holy ones. Be ye mindful of us sinners when ye raise your venerable hands on high to God, praying for the whole world; that, vouchsafed divine gifts through your mediation, we may unceasingly magnify God Who is wondrous in His saints.

With love we honor your memory, O venerable ones, and with faith we venerate your ascetic feats; with fear we praise your great patience. Wherefore, we earnestly pray:

Remember us, O blessed ones, who stand at the throne of the King of glory, fulfilling our humble requests which are of benefit, that we may magnify your aid and God's love for mankind.

**Theotokion:** Thou didst name for Thyself a Mother, O Savior, to whom Thou didst give the human race by adoption. Be Thou well pleased to obey her, O Christ, when, praying for us sinners, she boldly stretcheth forth her all-pure hands to Thee, our God; and save us, for the sake of the Theotokos, that with joy and love we may magnify her intercession.

### After the Exapostilarion, Glory:

Desert-loving doves, swallows of heaven, announcing the spring of the Spirit in the world, taking flight from the winter of sin to the summer of dispassion, ever borne up on the wings of divine desire, taking shelter from the burning noonday heat of the passions beneath the shadow of the Tree of the Cross, ye did thereby avoid the talons of the cruel hawk; wherefore, abiding now in the heavenly garden, ye praise God, the Creator of all, for ever.



**THE 13<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY MARTYR AQUILINA & THE HOLY HIERARCH**  
**TRIPHYLLIUS, BISHOP OF LEUCOSIA IN CYPRUS**  
**AT VESPERS**

At "Lord, I have cried ...", 6 stichera of the saints: 3 for the holy martyr, in Tone IV:  
Spec. Mel.: "Thou hast granted a sign ...":

**K**nowing thee to be an incorrupt bride \* adorned by the Holy Spirit, \* we celebrate thy holy memory, \* O passion-bearing martyr. \* We piously bow down \* before thy relics and holy shrine, \* and ever draw forth healing for our passions, \* honoring thee with faith, \* O most lauded Aquilina.

**T**o thy Bridegroom, O most honored one, \* thou didst offer as a gift \* the dismemberment of thy limbs. Wherefore, having counted thee worthy of the all-radiant bridal chambers, \* the Transcendent One doth illumine thee with the light of divine glory. \* Before Him dost thou stand, rejoicing, \* O Aquilina, do thou earnestly entreat Him \* in behalf of us who with faith glorify; thy suffering.

**H**eld fast, O all-praised one, \* by the desire of thy Creator, \* thou didst depict His sufferings with thine own flesh, \* enduring each threefold wave of pain. \* And now thou livest in the heavens, \* wearing an imperishable crown \* and glory immune to pain, \* and beholding what the ranks of angels see, \* O divinely inspired Aquilina.

And three stichera of the holy hierarch, in Tone VIII:  
Spec. Mel.: "O all-glorious wonder ...":

**O** glorious father Triphyllius, \* excellently enlightened with many tears, \* thou didst take wing to the first Cause of the good, \* and wast shown to be a pillar of light, \* illumining with thy words and miracles \* all who with divinely dutiful thought \* ever approach thee. \* Wherefore, we honor thee and call thee blessed.

**O** sacred father Triphyllius, \* honorably adorned like a second Aaron \* with the plumage of vestments, \* thou now beholdest the Holy of holies \* being within the second veil. \* O thine honored radiance which surpasseth the mind! \* O divine adornment of holy hierarchs! \* Thou hast partaken thereof.

**P**ossessed of a merciful soul, \* of pure thought, \* of a straightforward heart, \* an undefiled faith, \* an unfeigned love \* and the dignity of hierarchal rank, O father, \* thou art enrolled with honor in the choirs of the fathers. \* Wherefore, we all honor thee with sacred hymns \* and piously praise and call thee blessed.

**Glory ..., Now & ever ..., Theotokion:**

**R**ejoice, enlightenment of souls, \* forgiveness of the sinful, \* correction of the negligent! \* Rejoice, consolation and joy, \* helper of the sorrowful. \* Rejoice, O good one, \* healing of our ailing souls! \* Rejoice, mediatrix, our reconciliation with God, \* O pure one, who art more holy than all the seraphim!

**Stavrotheotokion:** **B**eholding Thee, O Jesus, nailed to the Cross \* and accepting suffering of Thine own will, \* the Virgin, Thy Mother, O Master, \* cried aloud: "Woe is me, \* O my sweet Child! \* How is it that Thou dost endure wounding unjustly, \* O Physician Who healeth the infirmity of man \* and by Thy loving-kindness \* dost deliver all from corruption?"

**Troparion of the martyr, in Tone IV:**

**T**hy ewe-lamb Aquilina 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 may 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 prayers save Thou our souls, in that Thou art merciful.

**Troparion of the holy hierarch, in the same tone:**

**T**he very truth of things revealed thee to thy flock as a rule of faith, a model of meekness and a teacher of abstinence. Wherefore thou didst attain the heights through humility and riches through poverty. O father Triphyllius, entreat Christ God, that our souls be saved.



## AT MATINS

One canon from the Oktoechos, with 6 troparia; and two for the saints, with a total of 8 troparia.

### ODE I

Canon of the holy martyr, the composition of Joseph, the acrostic whereof is:

"Accept this hymnody, O Aquilina who doest good", in Tone VIII:

**Irmos:** That which had been hewn down cut through what was undivided, and the sun saw land which it had not seen before; the water engulfed the cruel enemy, and Israel traversed the impassable and chanted the hymn: Let us sing unto the Lord, for gloriously is He glorified!

Thou, O all-glorious one, dost truly stand in the heavens before Christ, thy Bridegroom. Wherefore, by thy supplications, O honored one, do thou glorify those on earth who piously glorify thee, and with thee make them partakers of glory who chant: For gloriously is He glorified!

The grace of the Spirit, which dwelt within thee, made thy soul pure, O glorious one, and thou wast all the more comely in the wounding of thy body. Wherefore, O all-praised one, the Bridegroom betrothed to Himself thee who art utterly pure and incorrupt.

When of old the winter of deception cruelly lay upon the ends of the earth, thou, O divinely wise, right wondrous and glorious Aquilina, didst attain unto the spring-time of life and didst lay hold of the trophy of victory, as a true martyr of the Lord Almighty, filled with the Spirit.

**Theotokion:** He Who is equal in being with the unoriginate Father entered into thy womb, becoming man; and He hath saved us who are weighed down by evil and enslaved to the deception of the enemy, O Mary, Bride of God. Wherefore, with faith and love we call thee blessed.

### Canon of the holy hierarch, in Tone II

**Irmos:** Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

With faith let us all offer praise unto God, Who adorned His favored one with all manner of virtues and raised him up as a second Moses.

Having ascended the mountain of the virtues, O father Triphyllius, thou didst receive the divine law, and with the tablets of thy thought didst make clear the beauty of thy soul.

Thou wast shown to be noetic ally emitting a sweet fragrance, O venerable one; for thou didst put forth healing for all mortals, O father, manifesting thyself as a divinely inspired poultice for the faithful.

**Theotokion:** Thou wast the well-spring of life, O pure Virgin Mary, who gavest birth unto the Lord and Author of creation, the Life of all, bedewing those who glorify thee with faith.

### ODE III

#### Canon of the Martyr

**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.

By grace thou didst weave a robe of light, O glorious martyr Aquilina, dying it with thy blood in sacred manner.

Thou wast manifestly wounded with divine love, O most honored one; wherefore, thou didst steadfastly endure cruel wounding and pangs.

The Lord and Deliverer wholly sanctified thee, O honored Aquilina, Who loved Him with all thy might and soul.

**Theotokion:** O pure one, we know thee to be the unwedded Bride and pure habitation of Jesus, who art more holy than the cherubim.

*Canon of the Holy Hierarch*

**Irmos:** Establish us in Thee, O Lord, Who hath slain sin by the Tree, and plant the fear of Thee within the hearts of us who hymn Thee.

Thy memory hath shone forth radiantly, like the sun upon the world, O holy hierarch, and it sheddeth light upon the hearts of us who observe it faithfully with grace.

A garden of the divine Spirit, which put forth divine grapes, thou hast noetically pressed out the wine of faith for us, the faithful.

Taking up the sword of divine grace, thou didst cut down the rage of Belial, and hast shown thyself to us as a victor in Christ, O sacred one.

**Theotokion:** Neither the tongue of mortal men, nor the mind of the incorporeal, can speak of thy birthgiving; for thou gavest birth to the Creator in manner past nature and understanding, O Theotokos.

*Kontakion of the holy hierarch, in Tone VIII:*

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

Receiving the purity of virginity through the excellency of thy life, O Triphyllius, thou wast the first hierarch of Leucosia and wast shown to be its evangelizer and instructor in the knowledge of God. Wherefore, with joy we cry out to thee: Rejoice, O adornment of hierarchs!

*Sedalion of the martyr, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":*

Illumined with the divine light of the virtues, thou wast adorned with an athlete's wreath, O all-glorious and honored one; and, comely in beauty, thou wast truly betrothed to the Master of all by thy faith, O thou who art undefiled and incorrupt. Wherefore, thou hast been counted worthy of the heavenly bridal chambers, having contended well and vanquished the evil one, O divinely wise Aquilina. Entreat Christ God, that He grant remission of offenses unto those who with love honor thy holy memory.

*Glory ..., Sedalion of the holy hierarch, in Tone III:*

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

Possessed of the zeal of faith, O all-blessed one, thou didst put forth ripe fruit thereof, for thou didst put to shame the legions of the enemy and slay the devil, O Triphyllius. Entreat Christ God, O venerable father, that He grant us great mercy.

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

Thou wast the divine tabernacle of the Word, O all-pure Virgin Mother who alone dost surpass the angels in purity. With the divine waters of thy supplications cleanse me who, more than all others, am become dust, defiled by carnal transgressions, O pure one, and grant me great mercy.

**Stavrotheotokion:** The unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him Who had sprung forth from her without pain suspended upon the Cross, cried out, 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

### Canon of the Martyr

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

In the weakness of thy body thou didst cast down the prideful serpent, doing battle splendidly and setting at nought the rage of the tyrants.

In the splendor of thy martyrdom and the divine beauty of thy virginity, O Aquilina, thou wast an excellent bride for the Master.

The torrents of thy blood quenched the fire of polytheism, and the streams of thy miracles wash away the infirmities of men.

**Theotokion: B**y the slumber of despondency, O Maiden, hath the sleep of sin stolen over me; but rouse me to repentance by thy vigilant supplication.

### Canon of the Holy Hierarch

**Irmos: I have heard report of Thy dispensation, O Lord, and have glorified Thee Who alone lovest mankind.**

Thou wast truly shown to be an all-pure fruit, O all-blessed hierarch, and the divine Spirit made His abode within thee.

Illumined by the divine Spirit, thou didst direct thy mind to things above, and didst struggle mightily against deception, O father.

Thou didst shepherd thy reason-endowed lambs like sheep, O all-blessed one, and didst lead them to Christ by thy words.

**Theotokion: O** Theotokos, we, the faithful, have ever acquired thee as an insuperable rampart and mighty hope amid dangers.

## ODE V

### Canon of the Martyr

**Irmos: O Lord Who hast illumined the ends of the earth with the knowledge of God, out of the night of ignorance enlighten me with the dawning of Thy love for mankind.**

When thou wast assailed by falsehood as by a raging sea, O martyr Aquilina, thou wast then shown to be guided by the grace of Christ.

Looking to the victor's wreaths, O martyr, thou didst steadfastly endure the dismemberment of thy limbs and a violent death.

Astonishing thy very adversaries, thou wast radiantly adorned with thy comely beauty and majesty of soul.

**Theotokion: A**ll who have been delivered from the ancestral condemnation by thy birthgiving cry out to thee: Rejoice, O joyous and all-hymned one!

### Canon of the Holy Hierarch

**Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of thy commandments; for we know no other God than Thee.**

Arrayed mightily in divine grace, O wise and glorious one, thou didst cast down the power of the enemy and, as an initiate of the mysteries of God, didst receive a crown from Him as is meet.

Lifting up the eyes of thy soul to heaven, O glorious father, thou didst plumb the depths of divine doctrines, revealing the radiance of the Trinity to men.

Putting on the armor of God, O sacred one, thou didst put to shame the arrogance of the enemy in council, and, having crushed his head with divine doctrines, thou rejoicest eternally.

**Theotokion: T**he Son, Who was born of thee incarnate without seed, O Theotokos, have we, the faithful, recognized as true God and man by nature. Wherefore, we glorify thee.

## ODE VI

### Canon of the Martyr

**Irmos:** **Jonah alone didst Thou cause to dwell within a whale, O Lord. Save me also, like him, who am caught in the snares of the enemy.**

**T**hou didst desire to follow the glorious sufferings of Christ and with manly wisdom didst endure beatings and the rending of thy holy body, O virgin.

**T**hou didst endure all manner of pangs and didst scorn the pain of the fire. Wherefore, O Aquilina, thou dost alleviate all our pain by thy supplications.

**L**ooking down from above, the choir of the angels was amazed at thine endurance, O glorious virgin, and at how in the flesh thou didst vanquish the incorporeal foe by grace.

**Theotokion:** **T**hat man might become divine, God showed Himself to be a man, O Virgin, born ineffably of thy womb. And that which He was, He remained immutably.

### Canon of the Holy Hierarch

**Irmos:** **Whirled about in the abyss of sin, I call upon the abyss of Thy lovingkindness: Lift me up from corruption, O God!**

**L**ike Enoch wast thou translated in spirit from earthly things to the heavenly, O blessed one; and as is meet thou didst receive incorruption.

**L**eucosia had thee as its confirmation, O father, its pastor and instructor in the mysteries of grace, like a radiant sun illumining the world with miracles.

**B**y thy supplications, O father, thou unshakable foundation of the Church, do thou now make firm the temple of my soul, which is shaken by all the wiles of the enemy.

**Theotokion:** **O** most immaculate one, who art greater and more holy than the heavenly powers: in manner transcending nature thou didst contain the infinite Word within thy womb.

**Kontakion of the Martyr, in Tone II: Spec. Mel.: "Seeking the highest ...":**

**H**aving utterly purified thy soul with the beauties of thy virginity and attained the heights by martyrdom, O most honored Aquilina, wounded with the love of Christ Thy Bridegroom, thou standest before Him with the angels in gladness. With them cease thou never to pray for us all.

## ODE VII

### Canon of the Martyr

**Irmos:** **Boldly did the Hebrew children trample down the flame in the furnace and transform the fire into dew, crying out: Blessed art Thou, O Lord God, forever!**

**S**uffering, thou didst disdain the body, O divinely wise Aquilina, looking instead to heavenly reward's, light, glory, godly beauty and divine gladness.

**P**ossessing a body undefiled and a heart united to the Lord, O pure one of godly wisdom, thou didst stand before the tribunal, denouncing the ignorant tyrant.

**T**hou didst exchange the corrupt world for the incorrupt life of heaven, transitory food for everlasting, and a mortal betrothed for the immortal Bridegroom, O virgin.

**Triadicon:** **W**ith hymns do we honor the single divine Monarchy, the all-glorious Trinity of Persons, which is simple in nature; and we cry out: Blessed art Thou, O Lord God, forever!



### Canon of the Holy Hierarch

**Irmos:** The all-wise children did not worship the golden body, but themselves entered into the flame and reviled the pagans' gods; in the midst of the flame they cried aloud, and the Angel bedewed them. The prayer of your lips hath already been heard.

Rationally and in abstinence, thou didst refuse to worship the idol of the passions and the furnace of thy body did not consume thy dew, O father, filled with the Holy Spirit, thou didst cry out with boldness: Blessed art Thou, O Lord God of our fathers!

Thou wast shown to be the first-ordained and mighty pastor of Leucosia, O wise one, and didst lead to thy Master a great harvest of people. Wherefore, with faith we ask: in thine intercession pray thou to God for thy flock, that we be delivered from all corruption.

The living well-spring of thy tears astonisheth all, O wise and all-glorious Triphyllius; for ever enriched by the streams of healings, we hymn the grace of thy relics and say: Blessed art Thou, O Lord God of our fathers!

**Theotokion:** O Theotokos, thou steadfast refuge, awesome intercessor and insuperable rampart for those who are beset with afflictions and tempest-tossed by tribulations: by thine entreaties to thy Son save thy servants from all manner of temptations.

### ODE VIII

#### Canon of the Martyr

**Irmos:** Trampling down the fiery flame in the furnace, the divinely eloquent children chanted: Bless the Lord, ye works of the Lord!

Illumined with the radiance of purity and arrayed in the stains of thy blood as in embroidered vesture, O virgin Aquilina, thou standest before Christ our God.

Thou didst offer thyself to Christ our God as a pure sacrifice, an all-radiant offering and an incense of sweet savor, O divinely wise Aquilina.

Thy holy body, which lieth in the tomb, O all-glorious Aquilina, healeth the divers ailments of men and dispelleth the harm of the demons.

**Theotokion:** In manner past recounting didst thou give birth unto the incorruptible Word Who delivereth us from all corruption; wherefore, O Virgin, we all glorify thee.

### Canon of the Holy Hierarch

**Irmos:** God Who came down to the Hebrew children in the fiery furnace and transformed the flame into dew, do ye hymn as Lord, O ye works, and exalt supremely for all ages!

Thou didst open the path of salvation to all in Leucosia, being the first to occupy the cathedra of its Church, O wise and glorious hierarch, receiving it through the divine effulgence as was meet.

Entreat Christ our Benefactor without ceasing, O sacred one, that He deliver those who have recourse to thy shrine from misfortunes and the temptations of the enemy.

The choirs of the angels were amazed, the multitudes of the demons were seized with great trembling, and every created being was stricken with awe by thy fasting, O wise one. And the human race honoreth thee as is meet.

**Theotokion:** Forget not the cry of those who pray to thee, O awesome intercessor, but by thy supplications rescue us from all pain and every threat, for thy maternal entreaty persuadeth God.

## ODE IX

### Canon of the Martyr

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

With steadfast intent, the virgin was crucified for the Savior Who had been nailed to the Cross, and she trampled upon the head of the serpent.

Comely is thy beauty, O Aquilina who art most rich, and the great nobility of thy soul is now manifest in godly fashion.

United with the choirs of the incorporeal ones and the assemblies of the martyrs, O all-praised one, entreat God in behalf of us all.

Thine all-glorious memory, O martyr Aquilina, doth summon all joyfully to hymn thy glorious pangs and sufferings.

**Theotokion:** We cry to thee with the cry of the angel, O all-pure one: Rejoice, O salvation of all men and divine crowning of the glorious martyrs!

### Canon of the Holy Hierarch

**Irmos:** O ye faithful, let us with hymns magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who was ineffably incarnate for our sake of the holy Virgin.

Lifting up the eye of thy soul to the heights of heaven, thou didst recognize the effulgence of the Trinity, O wise one, and, illumining mortal men, in godly manner thou hast enriched all with divine illumination. Wherefore, we magnify thee in hymns as is meet.

To the inhabitants of Leucosia thou wast shown to be a noetic beacon, O wise one, passing through the outlying lands, adorning them in godly manner with the knowledge of Christ, as with sacred rays of inspiration, and straightway delivering the world from deception.

Having assembled now, we the faithful entreat thee, O father: pray thou ever unto Christ, that He deliver us from famine, barbarian depredation and all misfortune, in that He is mighty, that we may magnify thee in hymns as is meet.

**Theotokion:** What words of mortal men can speak of the unutterable birthgiving of thine ineffable Offspring? For God was born a Babe, and thou wast the handmaid who bore the Son Who was born, O Mother and Theotokos. Wherefore, we hymn thee and thy birthgiving.



**THE 14<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY PROPHET ELISHA COMMEMORATION OF OUR**  
**FATHER AMONG THE SAINTS METHODIUS, PATRIARCH OF CONSTANTINOPLE**  
**AT VESPERS**

On "Lord, I have cried ...", 6 stichera: 3 of the prophet, in Tone VIII:

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

**R**ejoice, O all-wise Elisha, \* for, having purified thy mind \* of the passions of the body, \* thou didst receive rays of the Spirit, O glorious one, \* which thou didst transmit unto all the rest, \* and wast shown to be wholly radiant; \* wherefore, thou hast made thine abode amid never-waning light. \* Pray thou ever in behalf of us \* who praise thee.

**E**lijah the zealot \* left thee resplendent \* in a twofold measure of grace, \* O blessed Elisha, \* when he was shown to be a truly airborne warrior. \* And emulating him, \* by grace thou didst halt the rushing torrent of the river, \* and didst pass over, O glorious one, \* joyfully adorning thyself and magnifying Christ.

**O**f old, the prayer of the Shulamite woman's faith \* entrusted her child unto thee, \* and thou didst raise him up from the dead, \* as a divine prophet marvelous in sanctity; \* and again, through salt thou didst manifestly transform \* undrinkable water into potable. \* Thou workest countless miracles \* through the grace of the all-accomplishing Spirit, O blessed one: \* wherefore, we hymn thee.

And 3 stichera of the holy hierarch, in the same tone & melody:

**O** divinely wise father Methodius, \* like a lion, by the roaring \* of thine all-wise teachings \* thou didst terrify John the Grammarian, the sly fox, \* for he could not endure thy denunciation, \* and, wicked wretch, was felled by a blow from thy sword; \* wherefore, as a champion \* of the Orthodox people, \* thou didst not leave the flock of Christ to perish.

**O** Methodius, \* thou art the confirmation of Orthodoxy, \* the shepherd of the Church, \* the adornment of monks, \* a river full to overflowing with the waters of the Spirit, \* a cup pouring forth drink of surpassing sweetness, \* a beacon illumining the ends of the world, \* a two-edged sword honed to sharpness by grace, \* which cutteth down hordes of the ungodly.

**O** glorious Methodius, \* thou art a model of confession, \* the foundation of holy hierarchs, \* an instrument winded by God, \* playing the melody of doctrine, full of piety, lie a dwelling-place of wisdom, an abyss of love, \* an ever-flowing stream of mercy, lie a bowl pouring forth the drink of compunction, \* a right flourishing garden of paradise.

### Glory ..., in Tone II:

**T**oday hath the divine coming of the prophets shone forth, mystically beckoning to the souls of those who love the feasts of the Church. He who mounted the chariot which traverseth the heavens, the star of the never-waning East, with Elisha, the wondrous man, doth broaden the streams of the new Jordan, making clear the proclamation of piety, and manifestly portraying by a double image the twofold blessing of the harmonious glory of the Old and the New for those who with faith celebrate their most festive memorial.

Now & ever ..., from the Pentecostarion, or the Theotokion,  
Or this Stavrotheotokion: Spec. Mel.: "When from the Tree ...":

**B**eholding Thee, O Jesus, nailed to the tree of the Cross, she who knew not wedlock said, weeping: "O my sweet Child, why hast Thou left me alone who gave Thee birth? O unapproachable Light of the all-unoriginate Father, haste Thou and glorify Thyself, that they who glorify Thy divine sufferings may receive divine glory!"

Aposticha from the Pentecostarion, or from the Oktoechos; whereupon we chant the following sticheron, with its Stichos, in Tone IV:

**Stichos:** Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

**T**he Church of God doth clothe itself today in gladness, and rejoiceth, crying aloud: "My beauty hath shone forth beyond that of all other cities! For, lo! the glorious Methodius, the great treasure of holy hierarchs, hath passed over to the heavens! Come, therefore, O ye who love the feasts of the Church, ye assembly of the Orthodox, and, forming a choir round about his divine shrine, and receiving streams of healing therefrom, pray ye unto Christ God, that He deliver the whole world from all heresy!"

### Glory ..., in Tone VI:

**O** prophet and herald of Christ, thou hast never departed from the throne of His majesty, and, ministering in the highest, thou dost ever intercede for everyone who is sick. Wholly glorious, thou dost bless the whole world. Ask thou cleansing for our souls.

Now & ever ..., from the Pentecostarion; or the Theotokion,  
Or this Stavrotheotokion: Spec. Mel.: "On the third day ...":

**B**eholding our Life suspended upon the Tree, the most immaculate Theotokos cried aloud, maternally lamenting: "O my Son and my God, save those who hymn Thee with love!"

### Troparion of the prophet, in Tone IV:

**T**he angel in the flesh, the foundation of the prophets, the second forerunner of the coming of Christ, the glorious Elijah from on high sent down grace upon Elisha to dispel infirmities and to cleanse lepers. Wherefore, he poureth forth healings upon those who honor him.

Glory ..., this troparion of the holy hierarch, in the same tone:

The truth of things revealed thee to thy flock as a ruler of faith, a model of meekness and teacher of abstinence. Wherefore, thou didst attain the heights through humility and riches through poverty. O father Methodius, entreat Christ God, that our souls be saved.

Now & ever ..., Theotokion, or Stavrotheotokion.

## AT MATINS

One canon from the Oktoechos, with 6 troparia, including the Irmos; and two canons of the saints, with 8 troparia.

### ODE I

Canon of the prophet, the acrostic whereof is: "With gladness I hymn the grace of Elisha", in Tone V:

**Irmos: To God the Savior, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant alone, for He is glorious.**

Hymns chanted unto God from the beginning, wherewith the Hymned One is hymned, resplendent in the praises of the prophets, do I sing, hymning Him Who hath glorified them, in that He is glorious.

Abandoning the plough, the prophet acquired his rank with spiritual radiance, receiving the fleece from the hand of the prophet, for he hath been glorified.

As from the beginning Thou didst know Elisha's disposition toward a higher calling, O Christ, Thou didst illumine him with the grace of prophecy, O almighty Savior, for Thou hast been glorified.

**Theotokion: O** all-pure Mother of God, unceasingly entreat God, Who became incarnate of thee yet did not separate Himself from the bosom of the Father, that He save from all misfortunes those whom He created.

### Canon of the holy hierarch, in Tone IV:

**Irmos: O** Thou Who smote Egypt and drowned the tyrant Pharaoh in the sea, Thou didst save from slavery the people who like Moses chanted a hymn of victory, for Thou hast been glorified.

Enslaving thy body amid fasting, O venerable one, thou didst anoint thy soul with divine ascents, and hast poured forth the inexhaustible sustenance of the kingdom on high.

Armed with the noetic sword of the Spirit, and arrayed in faith as in a breast-plate, thou didst manfully fell hordes of heretics, O most blessed father Methodius.

Thy divine mouth was an ever-flowing river for the Church, truly drowning the heretical, O venerable Methodius, but drying and giving drink unto the faithful.

**Theotokion: W**ith hymns let us honor the all-pure Mary, the animate tabernacle, the ark and table, the mountain from whence the Lord of all was cut without the aid of men's hands.

### ODE III

#### Canon of the Prophet

**Irmos: By the power of Thy Cross, O Christ, establish Thou my mind, that I may hymn and glorify Thy saving ascension.**

Putting away earthly attachments, thou didst serve the Spirit Who breatheth fire, conversing with ministers pleasing unto God.

In the Spirit thou didst receive the gifts of thy teacher twofold, not having compromised his ascent by slothfulness.

Having stood before Elijah with lamentation and rent thy garment, thou didst part the streams of the Jordan with his mantle.

**Theotokion:** O pure Bride of God, unceasingly beseech Him Who issued forth from thy womb, that He deliver those who hymn thee from the deception of the devil.

### Canon of the Holy Hierarch

**Irmos:** O Lord Who dost establish the thunder and formest the wind: make me steadfast, that I may hymn Thee in truth and do Thy will; for none is as holy as Thee, O our God.

Thy tongue was a slower-laden cloud, O Methodius; for it watereth the hearts of the pious with discourse, and ever choketh the tares of the ungodly.

Directing the discourse of faith, thou didst undergo the testing of wounds, O father, and wast condemned to imprisonment in a dark dungeon; wherefore, in gladness thou hast passed over into never-waning light.

Thou didst hymn the sufferings of the martyrs and didst share in their joy which cannot be taken away, O father Methodius, having suffered exceedingly through never-ending tribulations and wounds.

**Theotokion:** Announcing "Rejoice!" to the Virgin, Gabriel declared: "The Holy Spirit shall come upon thee, O Virgin, and thou shalt conceive the Lord and Savior in thy womb."

### Kontakion of the holy hierarch, in Tone II: Spec. Mel.: "The steadfast ...":

Thou didst struggle on earth like an incorporeal being, O Methodius, and hast inherited the heavens, as one who explained the veneration of icons to the ends of the earth; for subjected all the more to labors and pangs, thou didst not cease boldly to denounce those who cast aside the icons of Christ.

**Ikos:** Grant me remission of sins, that I may fittingly hymn thy struggles, O all-glorious Methodius; for thou wast cast into a deep pit, that unto the radiance of divine effulgence thou mightest release souls buried in the abyss, manifestly teaching the whole world to bow down before the divine and truly ineffable image of Christ, denouncing those who cast aside the icons of Christ.

### Sedalion of the prophet, in Tone I:

#### Spec. Mel.: "Thy tomb ...":

With divine foresight the great Elijah took thee as his disciple, O wise Elisha, and showed thee forth as a prophet shining with the Spirit. Wherefore, celebrating thy most holy memorial today with right honorable wisdom, we honor thee with him, O glorious one.

Glory ..., Sedalion of the holy hierarch, in Tone IV:

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

**H**aving shone forth like a radiant sun, O father Methodius, with thy doctrines thou dost illumine the whole world, and drivest away the darkness of heresy.

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

**S**tretching forth thine all-pure hands, O Virgin Mother, cover those who place their trust in thee and cry aloud to thy Son: Grant Thy mercies unto all, O Christ!

**Stavrotheotokion:** **B**eholding thy Son upon the Tree, O all-pure one, thou didst feel as though thy womb was rent asunder, and didst cry out in pity: "Woe is me! How is it that Thou hast set, O my timeless Light?"

#### ODE IV

Canon of the Prophet

**Irmos: I have heard, O Lord, of Thine arising from the tomb, and have glorified Thine invincible power.**

**A**s Thou didst the waters of old, so now by grace heal thou my barren mind, through the supplications of Elisha.

**T**hou wast divinely enriched by speaking of heavenly things, and by means of a bear thou didst set at nought the misbehavior of the children.

**T**hou wast shown to be adorned with virginity, O glorious one, shining like a beacon from afar upon those sitting in the darkness of falsehood.

**T**he tongue which is moved by the Spirit cannot keep silent concerning the wondrous corrections in this life, O Elisha

**Theotokion: W**e, the faithful, truly glorify thee, O unwedded Theotokos, and we flee to thy haven.

Canon of the Holy Hierarch

**Irmos: I heard report of Thee, O God, and I was afraid; I understood Thy works, O Lord, and I was filled with awe, for the earth is full of Thy praise.**

**H**aving moistened thy lips with the noetic chalice of wisdom, O venerable father, thou hast poured forth rivers of doctrines upon us who piously celebrate thy memorial.

**O** venerable and holy hierarch Methodius, thou wast shown to be a desired preacher, sweet of discourse, simple of demeanor, most rich in the gifts of the Spirit.

**W**ith the noetic spear of godly discourse, O Methodius, thou didst cause the audacity of ungodliness to cease, striking it down amid the abomination of heresy.

**Theotokion: R**ejoice, O noetic portal, from whence the King of heaven issued forth with an ineffable voice, preserving thee immaculate, leaving thee sealed as before.



## ODE V

### Canon of the Prophet

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

The stillness and meekness of thy soul hath shown thee to be a prophet, O divinely inspired Elisha, because of thy faith.

The divine action of thy discourses doth illumine me with spiritual words, O most blessed Elisha.

As thou standest before the Lord as one living, O Prophet Elisha, sin hath been reckoned as slain.

**Theotokion:** O Theotokos, cease thou never to pray to Him Whom thou didst bear, that He save the souls of us who hymn thee, O all-pure one.

### Canon of the Holy Hierarch

**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.

Illumined by the light of the threefold Sun, O glorious one, thou didst piously dispel the gloomy darkness of heresy, and wast a star, illumining the faithful with splendors.

Thy tongue hath been shown to be like the sharp stylus of a quickly-writing scribe, O Methodius, truly engraving the divine law of grace upon the tablets of men's hearts.

Bearing streams of tears like pearls amid the nights thou didst stand at prayer, O venerable one, thou didst thereby dry up torrents of sin; and thou wast shown to be a pure receptacle of the divine Spirit.

**Theotokion:** By thy supplications thou dost deliver from every evil circumstance those who have recourse unto thy protection, O Mary Theotokos; for thou art the intercessor for those who honor thee, and their hope before God.

## ODE VI

### Canon of the Prophet

**Irmos:** The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto Thee Who lovest mankind, and Thy right hand saved me, O Lord.

Once neither rain nor the spirit of the air filled the torrents, O prophet, but the wind of grace filled thy discourse with the action of the Spirit.

As once thou didst fill a little vessel full to overflowing with oil for the woman, O Prophet Elisha, so pray thou, that divine mercy may be poured forth upon me.

Animated by faith, through thy supplication, O prophet, the honorable woman received release from barrenness in her old age, bearing goodly offspring.

**Theotokion:** As is meet, O glorious Mary, thou boast of the Orthodox, we glorify thee as the unburnt bush, the mountain, the animate ladder, the portal of heaven.

### Canon of the Holy Hierarch

**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.

Emulating the industrious bee, thou didst gather honey from the Scriptures as from flowers, laying it up in thy heart as in a honey-comb, and pouring forth upon all the river of thy doctrines.

Thy tongue, full of spiritual discourse, set at nought the sacrilege of the blasphemers, O allwise one, preaching the veneration of the incarnation of Christ and the image of His flesh.

Having first praised the Lord as an elder upon the judgment-seat, thou wast later raised up upon a hierarchal cathedra, shepherding the chosen people in God-pleasing manner, O father.

**Theotokion:** O Mistress Theotokos, all creation doth acknowledge thee as the only Mother of our God, for thou alone didst ineffably contain God in thy womb without being consumed by the divine fire.

### Kontakion of the prophet, in Tone II:

#### Spec. Mel.: "Seeking the highest ...":

Thou wast shown to be a prophet of God, receiving a twofold measure of grace, which truly befitted thee, O blessed Elisha; for thou wast the companion of Elijah, and with him dost unceasingly entreat Christ God in behalf of us all.

**Ikos:** With melodious songs we all hymn the wise Elisha who shone forth in the law of the Lord; for he was wholly filled with twofold forms of miracles, pouring forth streams of healings upon us. For he watereth the souls of the faithful and saveth them from misfortunes, as of old he saved the barren people; and he sweeteneth waters by means of salt, manifestly proclaiming the grace of baptism, and prayeth unceasingly for us all.

## ODE VII

### Canon of the Prophet

**Irmos:** Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

Filled with higher wisdom, O Elisha, thou didst cry out: Blessed is the God of our fathers!

As the servant of Life, O prophet, to the dead child's mother thou didst straightway show him forth as living.

Thou didst once feed the despairing children of the prophets, rendering their destructive food harmless.

**Theotokion:** Blessed is the God of our fathers Who was born of the Virgin and made her the Theotokos.

### Canon of the Holy Hierarch

**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!

With the dew of divine love thou didst extinguish the burning furnace of the passions, O all-glorious one; and having been tried by perils like gold in a crucible, thou shinest like the sun.

In the midst of tribulations and persecutions thy heart was like adamant, O Methodius; and thou now shinest forth in thy fiery mouth and with heavenly beams; wherefore, we praise thee.

Like an invincible tower thou didst remain unmoved by the assaults of perils, laying low the foundation of falsehood, O all-blessed and holy hierarch Methodius, by the power of thy words.

**Theotokion:** Thou, the all-wondrous bridal-chamber, alone gavest birth unto God Who hath united Himself to mankind, and thou didst remain a virgin, O Mary Bride of God, Virgin who knewest not wedlock.

### ODE VIII

#### Canon of the Prophet

**Irmos:** Him Who bedewed the furnace and preserved the children amid the burning flame do ye hymn, O children, bless, O priests, and exalt supremely, ye people, for all ages!

The prophet who at his command wrought purification do the children hymn, the hierarchs bless and the people exalt supremely forever.

Cleansed of dross, and held fast by desire, thou didst immaterially behold the mind of the Immaterial One; wherefore, leaping up, thou didst cry: Exalt Christ supremely for all ages!

Through grace thou didst behold things to come, and didst perceive the most precious Cross depicted in the tree, O prophet taught by God; wherefore, rejoicing, thou didst cry: Exalt Christ supremely for all ages!

The multitude of chariots of those who surrounded thee thou didst truly bring to a halt through darkness, denouncing their mindlessness and crying aloud: Exalt Christ supremely for all ages!

**Theotokion:** The angels glorify thy birthgiving, O pure Bride of God, and with them we all chant: Ye children, bless! Ye priests, hymn! Ye people, exalt Christ supremely for all ages!

### Canon of the Holy Hierarch

**Irmos:** O earth and all that is therein, O ye seas and every shower and dew, ye heavens of heavens, light and darkness, frost and burning heat, ye children of men and priests: bless ye the Lord, praise and exalt Him supremely forever!

Thou didst cast down the arrogance of the heretics who were truly wicked, and didst raise up with thyself the horn of the faithful of the Church, O father Methodius, rendering honor to the icon of Christ. Wherefore, we hymn and honor thee with love.

Christ the Sun hath shown thee to be a most brilliant star in the firmament of the Church, O all-wise father, and with the effulgence of thy precious doctrines thou hast illumined the ends of the earth for all ages.

Like thunder did thy discourse smite the earth, O Methodius, and binding the minion of Manes, thou didst send him forth into everlasting darkness like the serpent, the father of lies.

**Theotokion:** Thou art He Who alone wast the Only-begotten on high and here below as well: begotten on high of the Father without mother, and below of Thy Mother without father, and abasing Thyself, within her thou didst take on the form of my alien nature which hath been brought low by sin.

### ODE IX

#### Canon of the Prophet

**Irmos:** With oneness of mind, we the faithful magnify thee, the Mother of God, who, in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

Lifting up a rod of iron with a pruning staff, the prophet trained the material nature of men which had been raised up by the Cross.

Revealing the all-honorable character of the prophet, the Prince of life showed forth the resurrection of the body, raising up the dead man whose flesh was utterly bereft of breath.

In divine rest, O wondrous one, thou dost now entreat Christ, that those who ever bless thee may receive blessedness.

**Theotokion:** Rejoice, O Theotokos, Mother of Christ God! Him do thou beseech, that He grant remission of offenses unto those who hymn thee with faith.

### Canon of the Holy Hierarch

**Irmos:** For He Who is mighty hath magnified me; and holy is His name. And His mercy is on those who fear Him, throughout all generations.

**O** Methodius, thou art the adornment of holy hierarchs, the ornament of monks, a model for all the faithful, the shepherd of the Church and the foundation of the Orthodox.

**H**aving acquired the zeal of Elijah, thou didst fill with shame the iniquitous priests who refused to venerate the image of the incarnation of the Lord, O wise Methodius.

**D**ancing with the angels before the face of the Deliverer, and delighting in His glory, by thy supplications deliver us from all manner of temptations, O Methodius.

**Theotokion:** **W**e hymn thy birth giving, and we glorify Him Who was born of thee as both God and man, O pure Virgin Mother. Him do thou earnestly entreat, that He have mercy upon us.

**Exapostilarion of the prophet:  
Spec. Mel.: "Heaven with stars ...":**

**T**hou didst receive from God twice the grace of Elijah, O divinely blessed Elisha, and thou givest twofold healing, to both souls and bodies, unto those who with faith ask it of thee.

**Glory ..., Exapostilarion of the holy hierarch:  
Spec. Mel.: "As the disciples watched ...":**

**C**ome, ye faithful, let us hymn today the divine memory of the holy hierarch Methodius, who was cast into a subterranean pit, that he may deliver souls buried by the evil one in the darkness of ungodliness.

**Now & ever ..., From the Pentecostarion, or this Theotokion:**

**O** all-hymned Virgin Theotokos who ineffable gavest birth unto God, earnestly entreat thy Son in behalf of us, thy servants, that He take pity and save those who praise thee with love.

**Aposticha stichera from the Oktoechos, and Glory ..., in Tone VI:**

**A** star of piety hath shone forth from the west of the visible sun; for Methodius, great among hierarchs, having cut through the darkness of the heretics, hath come to rest in the true East, Christ our God the Sun of righteousness; and, making his abode there with the incorporeal choirs, standing before the throne of the Trinity as one holy, as a martyr, as a hierarch, as a patriarch in deed and appearance, he asketh great mercy for us who with faith celebrate his sacred memory.

**Now & ever ..., from the Pentecostarion; or Theotokion,  
Or this Stavrotheotokion: Spec. Mel.: "On the third day ...":**

**"M**indful of Thy seedless conception and ineffable nativity, I marvel exceedingly at how Thou hast been well-pleased to die as a malefactor, O my Son!" the all-pure one cried aloud.

## AT LITURGY

### Troparion of the prophet, in Tone IV:

The angel in the flesh, the foundation of the prophets, the second forerunner of the coming of Christ, the glorious Elijah from on high sent down grace upon Elisha to dispel infirmities and to cleanse lepers. Wherefore, he poureth forth healings upon those who honor him.

### Troparion of the holy hierarch, in the same tone:

The truth of things revealed thee to thy flock as a ruler of faith, a model of meekness and teacher of abstinence. Wherefore, thou didst attain the heights through humility and riches through poverty. O father Methodius, entreat Christ God, that our souls be saved.

### Kontakion of the holy hierarch, in Tone II:

Thou didst struggle on earth like an incorporeal being, O Methodius, and hast inherited the heavens, as one who explained the veneration of icons to the ends of the earth; for subjected all the more to labors and pangs, thou didst not cease boldly to denounce those who east aside the icons of Christ.

### Kontakion of the prophet, in Tone II:

Thou wast shown to be a prophet of God, receiving a twofold measure of grace, which truly befitted thee, O blessed Elisha; for thou wast the companion of Elijah, and with him dost unceasingly entreat Christ God in behalf of us all.

**Prokimenon, in Tone IV:** Thou art a priest forever, after the order of Melchisedek.

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

## GENERAL EPISTLE OF JAMES, § 57 [JAM. 5: 10-20]

**Brethren:** Take the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of under mercy. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained



not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

*Alleluia, in Tone IV: Moses and Aaron are among His priests, and Samuel is 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 [LK. 4: 22-30]**

**A**t that time, the multitude wondered at the gracious words which proceeded out of the mouth of Jesus, 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 wan 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, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

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

**THE 15<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF OUR FATHER AMONG THE SAINTS JONAH,**  
**METROPOLITAN OF MOSCOW & ALL RUSSIA**  
**AT GREAT VESPERS**

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

On "Lord, I have cried ..." , 8 stichera: 4 in Tone IV:

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

**W**hen the divine calling \* came upon thee, \* O divinely wise Jonah, \* thou didst forsake the world and that which is in the world, \* and didst follow after Christ \* with unwavering resolve. \* Hence, the all-seeing Eye, \* beholding thy good intentions, \* adorned thee with the episcopacy. \* Entreat Him \* and pray unto Him, \* that He save and enlighten our souls. (Twice)

**W**hen divine effulgence \* made its abode within thy heart, \* O holy hierarch Jonah, \* thou didst acquire all-radiant joy \* and all-honorable glory. \* Wherefore, thou didst hold all things \* to be transitory, \* and with all thy heart \* thou didst cleave unto God alone. \* Entreat Him \* and pray unto Him, \* O thou who art great among hierarchs, \* that He save and enlighten our souls.

**W**hen love divine \* came upon thee, O holy hierarch, \* inclining thyself wholly \* unto Christ the Master from thy youth, \* thou didst desire Him, \* cleansing thyself of all the passions \* which drag us down. \* Wherefore, thou wast shown to be \* the abode and habitation of the all-holy Spirit, \* working all-glorious miracles. \* Entreat Christ, \* that He save and enlighten our souls.

And 4 stichera, in the same tone:

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

**H**aving dwelt on earth like an angel, \* O most blessed and holy hierarch Jonah, \* thou didst gain mastery over the passions, \* and didst make what is lower subject to that which is higher; \* wherefore, having passed over to the kingdom which passeth not away, \* ever pray \* that Christ send down \* cleansing of sins and great mercy \* upon those who honor thee with faith. (Twice)

**B**y thy teachings thou didst nurture well \* with the grass of life \* the flock given thee by God, \* O holy hierarch Jonah; \* and having now passed over into never-waning radiance \* and everlasting gladness, \* be thou mindful, O all-blessed one, \* of those who honor thine honorable repose, \* and pray that our souls be saved.

**C**elebrating today the sacred memory \* of the blessed Jonah, \* the great hierarch, \* come, let us all honor with divine hymns, \* him who ever prayeth for us, \* that a multitude of compassions and salvation \* be sent down upon our souls.

### Glory ..., Idiomelon, in Tone VI:

The divine shrine of thy relics is redolent with sweet fragrance, O holy hierarch Jonah, imparting healing to the souls and bodies of all. Wherefore, we beseech thee to preserve thy God-given flock, our civil authorities and all of Orthodoxy in peace, that we may all unceasingly magnify thee as our true pastor and advocate before God.

### Now & ever ..., Dogmatic Theotokion, in the same tone:

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 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

**W**hen the righteous man is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her, and guided them, in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his

forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

**At the Aposticha, these stichera, in Tone I:**

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

**O** divinely wise and holy hierarch Jonah, \* by thy prayers and fasting, \* and by keeping vigil and giving alms, thou didst unite thyself unto God; \* wherefore, thou wast shown to be the abode and dwelling of the all-holy Spirit. \* As thou wast a hierarch of the Church of Christ, \* pray thou that our souls be saved.

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

**T**hou didst submit to the commandment of God Almighty, \* wherefore thou didst follow in His steps from thy youth, O holy hierarch; \* for this cause thou didst receive from Him \* the grace to work all-glorious miracles \* and to expel evil spirits \* from all who honor thee with love.

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

**T**hou didst remain meek and innocent \* throughout thy whole life, O holy hierarch Jonah; \* wherefore, as thou didst desire, \* thou didst find rest with the saints in the heavens. \* For this cause we honor thy divine memory, \* celebrating with faith, \* O divinely blessed and most honored one.

**Glory ..., Idiomelon, in Tone IV:**

**W**hen with God's aid, O holy hierarch, thou didst reach the Imperial City, thou wast received with honor by the patriarch, and from thence wast sent back to the lands of Russia, bearing with thee peace and blessing. Wherefore, the Russian land lovingly received thee as its father, and in accordance with the sovereign's will, thou wast most gloriously elevated upon the hierarchal cathedra, whereon thou didst remain for many years, until thy departure to the Lord. Him do thou entreat, that He save those who hymn thee.

**Now & ever ..., Theotokion, in the same tone:**

**M**ercifully regard the supplications of thy servants, O all-immaculate one, quelling the uprisings of the cruel demons against us, delivering us from every sorrow; for thee alone have we as a steadfast and sure confirmation, and we have acquired thine intercession; let not us that call upon thee be put to shame, O Mistress. Haste thou to answer the entreaty of them that cry out to thee with faith: Rejoice, thou help, joy and protection of all, and salvation of our souls!

**Troparion, in Tone IV:**

**H**aving dedicated thyself wholly to the Lord from thy youth, thou becamest a model of virtue in prayers, labors and fasting; wherefore, beholding thy goodly intent, God appointed thee the hierarch and pastor of His Church: and for this cause, thy precious body hath been preserved whole and incorrupt after thy repose. O holy hierarch Jonah, entreat Christ God, that He save our souls.

**Glory ..., Now & ever ..., Theotokion:**

**T**he 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

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

**H**aving dedicated thyself wholly to the Lord from thy youth, thou becamest a model of virtue in prayers, labors and fasting; wherefore, beholding thy goodly intent, God appointed thee the hierarch and pastor of His Church: and for this cause, thy precious body hath been preserved whole and incorrupt after thy repose. O holy hierarch Jonah, entreat Christ God, that He save our souls. (Twice)

Glory ..., Now & ever ..., Theotokion:

**T**he 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:

Spec. Mel.: "When the stone had been sealed by the Jews ...":

**T**hou didst adorn the Church of Christ with thy teachings and works, O holy hierarch Jonah; wherefore, thy virtuous life shone forth in the world, and thou wast a model for the Church in prayer, fasting and the keeping of vigils: wherefore, we cry out to thee: Glory to Him Who gave thee strength! Glory to Him Who hath crowned thee! Glory to Him Who through thee granteth healing unto all! Twice

Glory ..., Now & ever ..., Theotokion:

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

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

Spec. Mel.: "Having been lifted up ...":

**B**ecause thou didst prefer humility of mind, O holy hierarch Jonah, thou wast therefore glorified as a divine hierarch, offering sacrifice unto Christ our God Who sacrificed Himself of His own will. Him do thou beseech, that our souls be saved. Twice

Glory ..., Now & ever ..., Theotokion:

**B**y thy divine birthgiving, O pure one, thou hast restored the mortal nature of those who dwell on earth, which had become corrupt in the passions, and thou hast raised all up from death unto the life of incorruption. Wherefore, we all bless thee, as is meet, O all-glorious Virgin, as thou didst foretell.

**Polyeleos, and magnification:** We magnify thee, O holy hierarch Jonah, and we honor thy holy memory; for thou dost entreat Christ God in our behalf.

Selected Psalm verses:

**A:** O hear ye this, all ye people; ponder it with your ears, all ye that dwell in the world.

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

Glory ..., Now and ever ..., Alleluia ..., glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

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

**H**aving preserved that which was created according to the image of God by thy works, as one virtuous and meek, thou didst illumine the Church of Christ, O great hierarch Jonah; for thy virtuous life shone forth in the world, and is glorified by all. Wherefore, we all cry out to thee in thanksgiving: Entreat Christ God, O divinely blessed and holy hierarch, that He grant remission of sins unto those who with love honor thy godly memory. Twice

Glory ..., Now & ever ..., Theotokion:

**A**ll of us, the generations of men, bless thee as the Virgin who, alone among women, gavest birth without seed to God in the flesh; for the fire of the Godhead made His abode within thee, and thou didst nurture the Creator and Lord with milk as a babe. Wherefore, we, the race of angels and men, cry out to thee together: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

Song of Ascents, the first antiphon of Tone IV:

**Prokimenon, in Tone IV:** 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 earth.

"Let every breath praise the Lord"

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

**A**t that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judaea 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 of the saint, in Tone VI:

The divine shrine of thy relics is fragrant with a sweet aroma, O holy hierarch Jonah, imparting healing to the souls and bodies of all. Wherefore, we beseech thee to preserve thy God-given flock, our civil authorities and all of Orthodoxy in peace, that we may all unceasingly magnify thee as our true pastor and advocate before God.

Canon of the Theotokos, with 6 troparia, including its Irmos; and that of the holy hierarch, with 8 troparia.

### ODE I

Canon of the Theotokos, the acrostic whereof is:

"O Mother of God, grant unto me abundant grace", 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.**

When Eve partook of the forbidden fruit of the garden, she brought the curse upon herself; but in giving birth to Christ, the First-fruits of blessing, O pure one, thou hast annulled it.

O pure one who gavest birth to Christ as a pearl is engendered by the lightning of God, with the light of thy radiance dispel the gloom of my passions and the turmoil of transgressions.

Mystically, with noetic eyes, Jacob foresaw the expectation of the nations: God, incarnate of thee, Who through thy mediation hath delivered us.

When princes were lacking in the tribe of Judah, O all-pure one, thy Son and God, coming forth as a leader, hath now truly become king over the ends of the earth.

Canon of the Holy Hierarch, in Tone VIII:

**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!**

As thou delightest in the divine gifts given by God, and dost answer the petition of each with miracles, O father, grant me the power to sing thy sacred festival.

Divine grace was poured forth in thy lips, O holy hierarch Jonah, and thou wast a shepherd of the Church of Christ; for thou wast adorned by God, Whom thou didst glorify by thy life.

The precious shrine of thy relics exudeth sweet fragrance and poureth forth healings, so that the infirmities of the faithful who piously honor thee are ever driven away, O holy hierarch.

Having acquired thee as a firm rampart, O holy hierarch, the Church of Christ ever abideth, praising its Master, Who hath glorified thee.

**Theotokion:** O Theotokos, thou, the undefiled Maiden, became a temple of God for Him Who made His abode within thee in manner past understanding, and hath driven falsehood away from men's souls.

### ODE III

#### Canon of the Theotokos

**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.

The Good One, assuming my corruptible and mortal flesh through thy womb, O most pure Mother of God, rendered it incorruptible and bound it to Himself eternally.

Beholding God incarnate of thee O Virgin the choirs of angels were filled with awe and fear; and with never-ceasing hymnody they honor thee as the Mother of God.

O Mother of God, the Prophet Daniel was stricken with awe, beholding thee, the noetic mountain from whence the Stone was cut without the aid of men's hands, which hath mightily crushed the temples of the demons.

Neither the speech nor tongue of man is able to praise thee worthily, O Virgin; for from thee was Christ, the Bestower of life, well pleased to become incarnate, O all-pure one.

#### Canon of the Holy Hierarch

**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 ascend to the summit of the virtues, O holy hierarchs, and, receiving the sacred anointing of thy superior life, on an exalted cathedra thou didst serve God as a great high priest.

Having acquired thee as a beacon, O allwise and holy hierarch, the Church of Christ is illumined by thy virtuous instructions, saying: Thou, O Lord, art my strength and confirmation!

Having cut off all carnal desire with divine desire, thou didst shine forth in a perfect life; wherefore, thou hast passed from hence into never-waning effulgence.

As thou wast the successor of hierarchs O holy hierarch, thou didst strive in word, deed and upright teaching to emulate them; wherefore, we honor thee as a holy hierarch of Christ.

**Theotokion:** O lustrous tongs of the divine Ember, O bush which was not consumed by the Godhead: Burn up the tinder of my passions, and rescue me from everlasting fire.

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

Thy life hath been shown to all as brilliant, and thy most festive memorial, resplendent with miracles, filleth the faithful with awe. Wherefore, we honor thee now with joy. O boast of hierarchs, pray thou that our souls be saved. (Twice)

Glory ..., Now & ever ..., Theotokion:

We hymn thee, O Bride of God, Mother of Christ God, glorifying thine unapproachable birthgiving, whereby we have been delivered from the deception of the devil and from all manner of misfortune. And we cry aloud with faith: O Mistress Theotokos who alone art most hymned, have mercy on thy flock!

**ODE IV**

Canon of the Theotokos

**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.

O all-pure one, we who have been saved by thee hymn thee, the most immaculate one, and piously chanting, we cry aloud: Blessed art thou who gavest birth unto God, O Ever-virgin!

O most blessed Virgin, thou gavest birth to the never-waning Light Who in the flesh shineth upon those in the darkness of life; and thou hast poured forth joy upon those who hymn thee, O Ever-virgin.

Through thee, O most holy one, hath grace blossomed forth and the law ceased to be of effect; for thou gavest birth to the Lord Who granteth us remission, O pure Ever-virgin.

Tasting of the fruit rendered me mortal; but the Tree of life Who revealed Himself through thee, O all-pure one, rose from the dead and made me a partaker of the sweetness of paradise.

Canon of the Holy Hierarch

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

As a great lamp, O holy hierarch, with the radiance of thy virtues and the splendors of thy miracles thou enlightenest the faithful, who earnestly hymn thee.

Planted in the house of the Lord like an all-beauteous olive-tree, O holy hierarch and father, thou didst flourish in the courts of the house of our God, imparting health unto men's souls and bodies.

Thy most precious body became the abode of the all-holy Spirit, O holy hierarch Jonah; and lying in the tomb it driveth evil spirits away from men through the power of Him Who dwelleth within thee.



Thou didst shine forth in word, deed and simplicity of heart, O holy hierarch Jonah. Be thou mindful of us who honor thy memory, O venerable one.

**Theotokion:** O all-pure one, He Whom nought can contain confined Himself within thy womb, in His goodness saving me who am sunk in sin.

## ODE V

### Canon of the Theotokos

**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.

Shining forth radiantly in purity, O most hymned one, thou wast the divine dwelling-place of the Master; for thou alone hast been shown to be the Mother of God, bearing Him in thine arms as a babe.

Bearing the noetic beauty of thy most comely soul, thou becamest the Bride of God, O pure one, thy virginity sealed, illumining the world with the light of purity.

Let the assembly of the ungodly lament who do not profess thee openly to be the pure Mother of God; for thou hast been revealed unto us as the divine portal of the Light, dispelling the gloom of transgressions.

### Canon of the Holy Hierarch

**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 thy pure mind ever turned toward God, O holy hierarch, thou didst guide well the flock of Christ; wherefore, with the angels and hierarchs thou hast inherited a habitation which passeth not away, O venerable one, for which cause thou art resplendent with miracles.

With a mind most pure thou didst gaze upon the Mind which is the cause of all; wherefore, having received gifts of miracles, O all-wise and holy hierarch, thou dost amaze the faithful who honor thee with love.

From the time of thy youth thy life shone forth, adorned with the virtues and arrayed with exalted miracles, O holy hierarch Jonah, and even after thy repose it hath manifestly glorified thee.

O right laudable father, thou wast truly the glory of hierarchs, the helper of the faithful, the adornment of the Church, the foundation of the virtues and the confirmation of piety.

**Theotokion:** In divers forms the honorable prophets beheld the unfathomable abyss of the divine mystery of thy pure birthgiving, O all-pure and divinely joyous one, insofar as they were able so to do.



## ODE VI

### Canon of the Theotokos

**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!

Moses, great among the prophets, perceived thee beforehand as the ark, the table, the lamp, the jar, betokening the incarnation of the Most High through thee, O Virgin Mother.

Death is slain and the corruption brought about by Adam's condemnation is abolished, struck down by thy Fruit, O Mistress for thou gavest birth to Life, Who delivereth those who hymn thee from corruption.

The Law lapsed impotent, and the shadow passed away when grace appeared unto me, in manner past understanding and comprehension, through the birth of God the Savior by thee, O greatly hymned one.

### Canon of the Holy Hierarch

**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!

Adorned with a crown of majesty, thou shinest now, O holy hierarch; and as a true bishop, truly clothed in righteousness, thou didst preserve the inheritance of the Savior; wherefore, the voice of God cried out to thee: Enter into the joy of thy Lord!

Meek and innocent, thou didst follow the steps of the Master and pass over from things corruptible to things eternal; wherefore, with the saints thou hast attained unto the land of the meek, for which cause the councils of the pious hymn thee.

Because of thy great light and purity Christ showed thee to be a child of the light and of the day, and He made thee a hierarch and pastor of His Church, which thou didst serve as an excellent shepherd before departing unto the heavenly mansions.

A fire with prudence of mind and desire of spirit, O holy hierarch, thou didst pass through thy life; and avoiding tangible things as transitory, O father Jonah, thou wast translated unto the divine habitations.

**Theotokion:** O Virgin Who gavest birth to the holy Word, our one God Who truly resteth in the saints, sanctify my soul, and as thou art merciful grant unto me an outpouring of compunction, O all-immaculate one.

**Kontakion, in Tone VIII: Spec. Mel.: "To thee, the chosen leader ...":**

**F**rom childhood thou didst enslave thyself unto the Lord, O wise one, laying waste to thy body through fasting and the keeping of vigils; wherefore, thou wast shown to be the pure vessel and abode of the all-holy Spirit. For this cause He ordained thee as hierarch and pastor for His Church, and having tended it well, thou didst depart unto the Lord Whom thou didst love. We therefore beseech thee: Be thou mindful of us who honor thy holy memory with faith, that we may all cry aloud unto thee: Rejoice, O father Jonah, most honored and holy hierarch!

**Ikos: As** a man by nature, O father, thou didst struggle superhumanly in fasting and the keeping of vigils, in prayer and labors, becoming a model of virtue for many; wherefore, God ordained thee as a hierarch and pastor of His Church. For this cause we entreat thee: Pray thou to God, the Benefactor of all, that He grant our civil authorities victory over our enemies, and that we may find grace and mercy on the day of judgment, that we may all cry aloud unto thee: Rejoice, O father Jonah, most honored and holy hierarch!

**ODE VII**

**Canon of the Theotokos**

**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!**

**T**he furnace, which prefigured thy birthgiving, did not consume the three youths; and the divine Fire, without consuming thee, dwelt within thee, and hath taught all to cry: Blessed art Thou, O God of our fathers!

**A**s thou didst foretell, O most pure Mother, the ends of the earth, enlightened by thy brilliant radiance and grace, call thee blessed and, chanting, cry aloud: Blessed art Thou, O God of our fathers!

**T**he most evil serpent sank his pernicious fangs in me, O Mother of God, but thy Son Himself broke them and hath given me the power to cry: Blessed art Thou, O God of our fathers!

**T**hou art the cleansing of nature, O thou who alone art divinely blessed, for, bearing in thine arms God Who sitteth upon the shoulders of the cherubim, thou criest: Blessed art Thou, O God of our fathers!

**Canon of the Holy Hierarch**

**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!**

**W**hen Christ God beheld thy goodly disposition, in that thou didst live not for thyself, but the Lord worked within thee, He hath therefore adorned thee with healing miracles.

**S**hining forth like a lamp in thy pure works and corrections, thou didst shepherd well the Church given thee by God, chanting unto Christ: Blessed art Thou, O God of our fathers!

**A**s thou didst study the law of the word day and night, O holy hierarch, forgetting the things which thou didst leave behind thee, and yearning for the things which lay before thee, thou didst cry aloud unto the Creator and Master: Blessed art Thou, O God of our fathers!

**T**hine excellent life was known unto all, O holy hierarch, wherefore, Christ hath glorified thee after thy repose. Him didst thou fervently serve, O Jonah our father, chanting: Blessed art Thou, O God of our fathers!

**Theotokion:** **T**he fire of the Godhead did not consume thee, O Virgin; for the bush on the mountain, which once burnt yet was not consumed, prefigured thee, O all-pure one.

## **ODE VIII**

### **Canon of the Theotokos**

**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!

**T**hy Son, adorning thee as Queen with the radiance of the Spirit, as with a golden robe, set thee at His right hand, O all-pure one. Him do we exalt supremely for all ages.

**H**e Who established the world by His will alone took flesh of thine all-pure womb, desiring to restore what He had created. Him do we exalt supremely for all ages.

**T**hrough the union of the Word to me, a man, thou becamest a divine habitation, manifestly shining forth with the radiance of virginity; wherefore, we hymn thee for all ages.

**T**he golden lamp-stand prefigured thee who ineffably received the unapproachable Light Who illumineth all things with His radiance; wherefore, we hymn thee, O pure one, forever.

### **Canon of the Holy Hierarch**

**Irmos:** **T**he King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!

**H**umble and meek, thou didst live an angelic life on earth, O holy hierarch; wherefore, thou dwellest with the saints in the land of the meek, chanting unto Christ: Praise and exalt Him supremely forever!

**T**he most precious shrine of thy relics is a temple of sanctity, O holy hierarch, and drawing forth the grace of healing therefrom, we hymn the Lord, the Master of all, Who hath given thee to us as a healer, and we exalt Him supremely forever.

Deified by the will of God, O holy hierarch, thy mind became utterly estranged from carnal passions, chanting unto Christ: Praise and exalt Him supremely forever!

As is meet, we, the faithful, venerate the precious shrine of thy relics, O holy hierarch Jonah, drawing forth sweet fragrance like myrrh for those who believe, crying out to Christ the Master: O all ye works, praise and exalt Him supremely forever!

**Theotokion:** Heal thou the sufferings of my heart, O thou who gavest birth to the Wellspring of dispassion, and guide me to life divine, that I may glorify thee for all ages.

## ODE IX

### Canon of the Theotokos

**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.

A Star, shining forth beams of divinity out of Jacob, hath shone upon those held fast by darkness; for through thee, O most pure one, did Christ, God the Word, become incarnate; and illumined by Him, we bless thee with the armies of heaven.

Strengthened by thy power and grace, I have fervently offered up hymnody to thee with all my heart. Wherefore, accept it, O pure Virgin, granting me thy grace of surpassing radiance out of thy treasuries of incorruption, O divine blessed one.

Thou wast manifestly shown to be the material of the Godhead, of which the Word wove the robe of His body, deifying my form, O Virgin; and having clothed Himself therein, He hath saved all who magnify thee with a pure mind.

Through thine ineffable and indescribable birthgiving hath resurrection now been given to the dead, O most pure Theotokos; for, clad in the flesh through thee, Life hath shone forth upon all and manifestly destroyed the gloom of death.

### Canon of the Holy Hierarch

**Irmos:** Saved by thee, O pure Virgin, we who confess thee to be in truth the Theotokos, magnify thee with the incorporeal choirs.

Thou gavest wings to thy mind with a pure heart and divine ascents, desiring to gaze upon the beauty of the one God; and thou art illumined by the effulgence thereof, O divinely wise and holy hierarch.

O holy hierarch Jonah, with the grace of Christ preserve thou thy fold and thy flock, entrusted to thee by God, which hath thee as a shepherd driving the terrible wolves away from all the faithful.

As of old Israel translated the body of the chaste Joseph, so now the faithful, receiving the shrine of thy relics, O holy hierarch Jonah, venerate it with love, magnifying Christ.

**T**oday thy splendid memorial, shining forth, illumineth the hearts of the faithful, O holy hierarch; wherefore, entreat Christ God, that he who composeth this hymnody may be preserved from the pursuit of the evil one and may receive mercy on the day of judgment.

**Theotokion:** With the light of repentance, O most immaculate one, enlighten me who am benighted by slothfulness, that I may hymn, magnify and glorify thee, the all-immaculate Mistress.

**Exapostilarion: Spec. Mel.: "Grace hath visited us ...":**

**A**s a namesake of chastity from the years of thy youth, O holy hierarch, through that which is corruptible thou didst strive to acquire that which is incorruptible; wherefore, as thou wast honored with the hierarchal rank, ever entreat the Master in behalf of us who hymn thee with love. *(Twice)*

**Glory ..., Now & ever ..., Theotokion:**

**S**end down thy compassions upon thy people and flock, O God, through the supplications of Thine all-pure Mother and of all Thy saints, and grant us Thy great mercy.

**On the Praises, 4 stichera, in Tone VIII:**

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

**O** divinely wise hierarch, father Jonah, \* having studied temperance from thy youth, \* drawing nigh unto the Lord \* in vigils, prayers and fasting, \* and ever invoking the Theotokos as an advocate, \* because of thy trust in her thou didst not err; \* wherefore, Christ ordained thee for His Church \* as a hierarch and pastor. \* Him do thou ever entreat in behalf of our souls. *(Twice)*

**O** divinely wise father, holy hierarch Jonah, \* from childhood thou didst forsake the tumult of the world \* and didst shake off its turmoil, \* drawing nigh unto God through purity of mind; \* wherefore, God appointed thee fittingly \* a hierarch of the Church and a godly benefactor of the people. \* Ever pray for us, \* that He send down upon our souls \* peace and great mercy.

**O** divinely wise father, holy hierarch Jonah, \* having loved Christ from childhood, \* thou didst cleave unto His love, \* and having illumined thy heart with the divine beams of the all-radiant Spirit, \* thou didst truly become wholly luminous. \* Wherefore, vouchsafe their petitions which conduce to salvation \* unto those who have recourse to thy temple with faith, \* and entreat Christ God, \* that our souls be saved.

**Glory ..., Idiomelon, in Tone VI:**

**T**hou wast a most excellent servant of the Master and King of heaven, O holy hierarch Jonah, thou didst preserve the purity without which no one shall behold God. Wherefore, thou hast received thy reward as is meet; for thy precious body, lying in the tomb, hath been preserved whole and incorrupt, and thy soul hath passed over to the choirs of heaven. For this cause, ever beseech the Creator of all in behalf of all who honor thee with love, that He send down peace and great mercy.

**Now & ever ..., Theotokion, in the same tone:**

**O** Theotokos, thou art the true Vine which hath budded forth for us the Fruit of life. Thee do we entreat: O Mistress, with the holy apostles pray thou that our souls find mercy.



## AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the holy hierarch.

**T**hou didst ascend to the summit of the virtues, O holy hierarchs, and, receiving the sacred anointing of thy superior life, on an exalted cathedra thou didst serve God as a great high priest.

**H**aving acquired thee as a beacon, O allwise and holy hierarch, the Church of Christ is illumined by thy virtuous instructions, saying: Thou, O Lord, art my strength and confirmation!

**H**aving cut off all carnal desire with divine desire, thou didst shine forth in a perfect life; wherefore, thou hast passed from hence into never-waning effulgence.

**A**s thou wast the successor of hierarchs O holy hierarch, thou didst strive in word, deed and upright teaching to emulate them; wherefore, we honor thee as a holy hierarch of Christ.

**A**dorned with a crown of majesty, thou shinest now, O holy hierarch; and as a true bishop, truly clothed in righteousness, thou didst preserve the inheritance of the Savior; wherefore, the voice of God cried out to thee: Enter into the joy of thy Lord!

**M**eek and innocent, thou didst follow the steps of the Master and pass over from things corruptible to things eternal; wherefore, with the saints thou hast attained unto the land of the meek, for which cause the councils of the pious hymn thee.

**B**ecause of thy great light and purity Christ showed thee to be a child of the light and of the day, and He made thee a hierarch and pastor of His Church, which thou didst serve as an excellent shepherd before departing unto the heavenly mansions.

**Theotokion: O** Virgin Who gavest birth to the holy Word, our one God Who truly resteth in the saints, sanctify my soul, and as thou art merciful grant unto me an outpouring of compunction, O all-immaculate one.

### Troparion, in Tone IV:

**H**aving dedicated thyself wholly to the Lord from thy youth, thou becamest a model of virtue in prayers, labors and fasting; wherefore, beholding thy goodly intent, God appointed thee the hierarch and pastor of His Church: and for this cause, thy precious body hath been preserved whole and incorrupt after thy repose. O holy hierarch Jonah, entreat Christ God, that He save our souls.

### Theotokion, in Tone IV:

**T**he 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:

**F**rom childhood thou didst enslave thyself unto the Lord, O wise one, laying waste to thy body through fasting and the keeping of vigils; wherefore, thou wast shown to be the pure vessel and abode of the all-holy Spirit. For this cause He ordained thee as hierarch and pastor for His Church, and having tended it well, thou didst depart unto the Lord Whom thou didst love. We therefore beseech thee: Be thou mindful of us who honor thy holy memory with faith, that we may all cry aloud unto thee: Rejoice, O father Jonah, most honored and holy hierarch!

**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 [HEB. 7: 26-8: 2]

**B**rethren: Such a High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests 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 JOHN, §36 [IN. 10: 9-17]

**T**he Lord said to the Jews that 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 an 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 an hireling, and careth not for the sheep. I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."

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

**THE 15<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**THE COMMEMORATION OF THE HOLY PROPHET AMOS**  
**AT VESPERS**

At "Lord, I have cried ...", these stichera of the Prophet, in Tone II:  
Spec. Mel. : "When from the Tree ...":

**T**he spiritual splendor of thy mind, O all-wondrous prophet, hath disclosed a purity which manifestly shineth like a mirror, and hath illumined the world, being radiant with the brilliance of divine knowledge, prefiguring images of the divine mysteries, and causing grace to be bestowed upon all men.

**A**s the mouth of God, following righteous teachings and divine judgments, thou didst manifestly denounce the doers of iniquity, condemning them with an inescapable sentence, O thou who art most rich. Wherefore, seeing the fulfillment of thine all-wise words, O blessed one, we praise thee with hymns, as is meet.

**S**tanding before the throne of the Master, full of ineffable and divine glory, and beholding the good things of heaven, filled with light, O divinely eloquent Amos, be thou mindful of all who honor thee with faith, asking that salvation of soul and remission of offenses be given them all, O thou who art acceptable to God.

**Or, if Alleluia is to be chanted at Matins instead of "God is the Lord ...", the following stichera to the Theotokos are chanted first, in the same tone and melody, followed by the stichera to the Prophet:**

**R**ejoice, O star of solar radiance! Rejoice, O all-immaculate one, who art the cause of all good things! Rejoice thou who didst contain the uncontainable God, causing Him to sprout forth as a shoot of immortality! Rejoice, divine chariot and most splendid portal! Rejoice, O Maiden who, as the mediatrix of good things, art the abolisher of the curse of our first mother!

**O** all-pure one, the joy of all who sorrow, intercessor for the oppressed, feeder of the poor, comfort of travelers, staff of the blind, visitation of the ailing, protection and helper of them that labor and assister of the orphaned art thou, O Mother of God Most High. Haste thou, we pray, to save thy servants!

**T**hou art the protection and help and a mighty refuge for us Christians, O Mother of God Most High. And now, as ever, cease not to pray with thy ready supplication, to save thy servants from all evil circumstances: for with God all of us Christians have thee as a help and refuge.

**Glory ..., Now & ever ..., Theotokion:**

**N**o other mighty refuge, or tower of strength, or unassailable rampart have we acquired but thee, O all-pure one. To thee do we flee, and to thee do we cry out: O Mistress, help us, lest we perish! Show forth upon us thy grace, and the strength of thy glory, and the magnitude of thy loving-kindness.

Or this Stavrotheotokion: **W**hen the unblemished ewe-lamb beheld her Lamb led to the slaughter of His own will, as a man, weeping, she said: "Now Thou hastenest to leave me childless who gave birth to Thee, O Christ! Why hast Thou done this, O Deliverer of all? Yet I hymn and glorify Thine extreme goodness, which passeth understanding and recounting, O Thou Who lovest mankind!"

AT MATINS  
CANON, in Tone VII:

ODE I

**Irmos: To God Who overthrew Pharaoh in the Red Sea let us chant a hymn of victory, for He hath been glorified.**

**H**aving cleansed my mind of the passions of benighted thought, illumine it, that it may hymn Amos Thy prophet, O Master.

**M**anifest as an initiate of the mysteries of God which pass understanding, O glorious one, thou wast counted worthy to see past the things of the present.

**S**hown to be an undefiled and pure resting-place of God, O Amos, thou didst receive the divine activity of the Spirit.

**Theotokion: I**n accordance with prophecy, O all-pure one, thou didst restore the fallen tabernacle of Adam, having borne God the Savior in thy womb.

ODE III

**Irmos: The Church of Christ hath been confirmed by faith; for it crieth out unceasingly in hymns, chanting: Holy art Thou, O Lord! Thee doth my spirit hymn!**

**D**enouncing the iniquitous, O Amos, thou didst show forth the righteousness of the Lord, crying out, O divinely revealed one: Holy art Thou, O Lord, Who savest our souls!

**T**hou wast shown to be a pillar of the New Testament, O prophet, bearing the roof thereof, O divinely manifest one, and crying out: Holy art Thou, O Lord, Who savest our souls!

**H**aving mastered divine things, O divinely eloquent and godly Prophet Amos, thou didst cry out, enlightening the people: Holy art Thou, O Lord, Who savest our souls!

**Theotokion: C**onfessing thy divine birthgiving, and thee to be our intercessor, O Virgin, I have been firmly established; and made rich, I cry out: Rejoice, O Bride of God, my hope and my help!

*Sedalion, in Tone III: Spec. Mel.: Of the divine Faith ...":*

**A** prophet, a divine instrument of the Comforter, wast thou, O blessed one, ever manifestly called by His grace; for thou givest utterance to the revelation of things unknown, and illumineest with faith them that have recourse unto thee. O glorious Amos, entreat Christ God to grant us great mercy.

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

**T**hough the one Lord becometh man, taking flesh in thy womb, yet did He not separate Himself from the divine essence, remaining God, and preserving thee, His Mother, even after giving birth, an immaculate Virgin as thou wast before birthgiving. Him do thou earnestly entreat, that He grant us great mercy.

**Stavrotheotokion:** **T**he undefiled ewe-lamb of the Word, the incorrupt Mother and Virgin, beholding Him Who sprang forth from her without pain hanging upon the Cross, lamenting maternally, cried out: "Woe is me, O my Child! How is it that Thou sufferest willingly, wishing to deliver man from the ignominy of the passions?"

#### ODE IV

**Irmos:** **I** have heard report of Thee, O Lord, that Thou hast appeared on earth to save us. Wherefore, we cry out: **Glory to Thy power, O Lord!**

**T**he people of Israel who were worshipping idols didst thou denounce; wherefore, thou didst tell them that they would be exiled, O right-wondrous one.

**T**hee who first wast a shepherd did God show to be a prophet, taking thee for Himself, O sacred Amos. Wherefore, with faith we all call thee blessed.

**R**eflecting rays of light through the radiance of the Holy Spirit like a mirror, O Amos, rejoicing, thou showest forth piety unto all.

**Theotokion:** **T**he Word Who madeth His abode within thee, O pure one, hath reformed mine essence, which fell of old through disobedience.

#### ODE V

**Irmos:** **I** rise at dawn to Thee, O compassionate Lord, and I cry unto Thee: **illumining my soul, darkened by sins, with the light of Thy commandments, do Thou guide it!**

**T**hose slain with the javelin of luxury didst thou revile, O blessed one, as ones who hold the ease of the belly and transitory and corrupt pleasure in esteem.

**I**llumined with rich outpourings of light, thou wast shown to be divinely eloquent and a converser with God, proclaiming to all the true way of piety.

**P**ray thou, O blessed one, that all who hymn thee be delivered from the beguilements and snares of the enemy, and that they be illumined with the heavenly light of the kingdom of Christ.

**Theotokion:** **O** Mother and Virgin, Mother of God, through thee may we who confess thee to be the Theotokos receive the kingdom and food which cannot be taken away.

#### ODE VI

**Irmos:** **F**rom the belly of Hades Jonah cried out: **Lead up my life from corruption! And we cry out to Thee: O Almighty Savior, have mercy on us!**

**S**hining with radiant beams of the Truth, thou didst smite the prophet of falsehood, mightily denouncing him and foretelling his destruction. **(Twice)**



**T**hou didst dim the flame of beguilement, O prophet, shining forth the radiance of piety upon all, like the sun, in that thou hast received the effulgence of the Spirit.

**Theotokion: I** hymn thine all-pure virginity, O Virgin, and I glorify the ineffable and honored birthgiving, whereby I am saved from corruption and death, O all-pure one.

**Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":**

**H**aving cleansed thy radiant heart by the Spirit, O glorious Prophet Amos, and received the gift of prophecy from on high, thou didst cry aloud throughout the land: Behold our God! There is none other like unto Him!

### **ODE VII**

**Irmos: Cast into the fiery furnace, the venerable youths transformed the fire into dew, crying aloud thus in hymnody: Blessed art Thou, O Lord God of our fathers!**

**T**he divine salvation which thou didst foretell hath been revealed, O wondrous Prophet Amos. Illumining the world with rays of piety, thou didst cry out: Blessed art Thou, O Lord God of our fathers! **(Twice)**

**S**trengthened by the power of God, thou wast not harmed by the enemies opposed to God, but remained as hard as adamant, crying out: Blessed art Thou, O Lord God of our fathers!

**Theotokion: We** glorify the birth giving of the Virgin, which the mind cannot approach, whereby we have been delivered from death. Wherefore, though born in corruption, we cry out: Blessed art Thou, O Lord God of our fathers!

### **ODE VIII**

**Irmos: O ye priests, hymn the one unoriginate King of glory, Whom the hosts of heaven bless, and before Whom the ranks of angels tremble! O ye people, exalt Him supremely forever!**

**T**hou didst hasten to the mountain's summit, and didst master ineffable things of knowledge, and wast a prophet of the incarnation of the Word, O Amos. Wherefore, we hymn thee unto all ages.

**W**ith the keenness of thine intellect wast thou counted worthy to understand, as far as is possible, the Master of all, Who taught thee ineffable things; and thou didst cry out: O ye priests, hymn; ye people, exalt Him supremely for all ages!

**A**s a prophet thou didst receive blessedness, ineffable joy and the kingdom of heaven, O beholder of heavenly things, crying out piously: Ye people, exalt Him supremely for all ages!

**Theotokion:** Without seed, in manner befitting God, O Mother of God, didst thou give birth unto One of the Trinity: the Savior of the world, in two natures. Wherefore, we, the faithful, exalt thee with love forever.

### **ODE IX**

**Irmos:** O most lauded one, who art higher in eminence than the heavens: without seed didst thou conceive the unoriginate Word and gavest birth for men unto the incarnate God. Wherefore, we all magnify thee.

Thy tongue divinely moved by prophetic revelation and declaring things divine, O Amos, thou didst announce unto all the lovingkindness of God. Wherefore, we all ever call thee blessed. (Twice)

Ineffable is the glory of the prophets; for the Holy Spirit, making His abode within them, hath shown them to be partakers of His effulgence, and by them are all of us, the faithful, illumined.

**Theotokion:** Thou hast removed my garment of mortality and corruption, O Virgin, having engendered the saving garment of the incarnate God for men. Wherefore, we all ever magnify thee.

**THE 15<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF OUR VENERABLE FATHER ST. JEROME OF STRIDON**  
**AT GREAT VESPERS**

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

On "Lord, I have cried ...", we chant 6 stichera: 3 in Tone I:

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

**H**aving been vouchsafed heavenly blessedness, \* the venerable Jerome, \* possessed of heavenly intelligence, \* prayeth with boldness \* to the one King of all \* in behalf of us who piously celebrate his memory.

**A**dorned on thine honorable memorial, \* O father Jerome, \* we, the choirs of monastics, \* offer thee hymnody, \* asking thine intercession, \* whereof do thou not deprive us \* who honor thee with love.

**K**nowing thee to be a wealth of divinely wise doctrine \* and a treasury of exalted insight, \* we cry aloud unto thee: \* Rejoice, O inhabitant of the city of God, who sharest the lot of the all-wise preachers and the venerable \* who shone forth in ascetic feats.

And 3 stichera, in Tone IV: Spec. Mel.: "Thou hast given a sign ...":

**T**hou didst offer to thy Creator, O venerable one, \* uprightness of mind, \* purity, abstinence, \* concentrated prayer, the outpouring of tears, \* for whose sake thou hast been vouchsafed to behold the glory of God, \* upon which His most excellent servants gaze, \* and to sing the thrice-holy hymn, \* which is chanted in heaven by the angels, O divinely wise Jerome.

**T**aking the cross upon thy shoulder, \* and valiantly enduring tribulations, \* thou wast well-pleasing unto God; \* and thou didst lead to Him a multitude of virgins, \* in that thou art the adornment of the venerable, \* the receptacle of the divine Spirit. \* Wherefore we, the faithful, celebrate thy yearly memorial, \* asking thine aid.

**G**lorious Bethlehem, \* the city wherein the Lord was born in the flesh, \* received thy labors and the sweat of thine ascetic feats; \* and therein did thy repose take place. O divinely wise one. \* And, wholly illumined, O Jerome, \* thou hast taken thy stand in gladness before the Judge of the contest, the Savior of the world, \* entreating Him in our behalf.

Glory ..., in Tone II:

**T**ruly desiring the wisdom of God, thou didst diligently heed the words of the great Gregory, the rhetor and theologian; and thus learning that which was divine, thou didst struggle well, O venerable father, and to all thou wast shown to be honorable and pleasing unto Christ, as His sincere servant. Cease thou never to beseech Him in behalf of those who with faith and love cherish thine honored memory.

Now & ever ..., Dogmatic Theotokion, in the same tone:

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so the Virgin gaveth birth and yet remained a Virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the Salvation of our souls.

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 armor, 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 for ever. 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

**T**hough 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 hasted 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 Aposticha, these stichera, in Tone V · Spec. Mel.: "Rejoice ...":*

**R**ejoice, O pure intelligence, who received the effulgence of God, imparting it to the faithful who honor thy holy memory, O wise Jerome. For by thy most wise writings, O venerable one, thou movest all the intelligent to the praise of God, as a skillful teacher of the Christian people and their unshakable confirmation.

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

**R**ejoice, thou who wast made steadfast by the fear of God, for thereby thou didst come to recognize wisdom divine, and with love and lovingkindness didst make thyself thy Creator's own, O Jerome, as one full of divine understanding, virtue and zeal. Wherefore, O all-blessed one, by thy supplications to the Lord free those who hymn thee from all want and sorrow.

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

**R**ejoice, O goodly scion of Dalmatia, who in holiness wast nurtured in the Holy Land, and who lived for many years in ascetic struggles, which thou didst undertake, laying waste to thyself. Wherefore, thou now rightly dwellest in heaven, full of glory, as an initiate of the divine mysteries, as an heir to the kingdom of Christ.

*Glory ..., in Tone VI:*

**T**hough a lover of outward wisdom, thou wast vouchsafed that which was greater and higher than it, O right glorious Jerome. Wherefore, when thou didst achieve excellence in both, thy God-pleasing life was recognized by all; for thy victories over the adversary proclaim thee a child of the light and a favorite of Christ, the Bestower of light, Who by thy supplications granteth enlightenment, peace and great mercy to our souls.

Now & ever ..., Theotokion, in the same tone:

**O** Theotokos, thou art the true vine which hath budded forth for us the Fruit of life. Beseech Him with the holy apostles, we pray thee, O Mistress, that He have mercy upon our souls.

Troparion, in Tone III:

**T**he assembly of the Orthodox hath thee as a great intercessor, O divinely wise one, for as thou art a converser with the venerable and sharest in divine wisdom, so, O all-wondrous Jerome, entreat Christ God that He grant us great mercy.

Glory ..., Now & ever ..., Theotokion, in the same tone:

**W**e hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He loveth mankind.



## AT MATINS

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

**T**he assembly of the Orthodox hath thee as a great intercessor, O divinely wise one, for as thou art a converser with the venerable and sharest in divine wisdom, so, O all-wondrous Jerome, entreat Christ God that He grant us great mercy.

Glory ..., Now & ever ..., Theotokion, in the same tone:

**W**e hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He loveth mankind. (Twice)

After the first chanting of the Psalter, this Sessional hymn, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

**H**aving been taught well by the divinely wise Gregory, in holiness the most excellent Jerome hastened from the West to the East; and having struggled in God-pleasing manner, he now prayeth to the Savior for us who celebrate his glorious memory, which we honor with faith.

Glory ..., Now & ever ..., Theotokion:

**W**e all know thee to be the Mother of God, who wast truly shown to be a Virgin even after giving birth; and with love we have recourse unto thy goodness. For thee do we sinners have as an intercessor; thee have we acquired as our salvation amid perils: the only most immaculate one.

After the second chanting of the Psalter, this Sessional hymn, in Tone IV:

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

**F**or the faithful thy sacred and radiant memorial hath arrived today, O venerable father, enlightening the souls of those who honor thee, O wise Jerome.

Glory ..., Now & ever ..., Theotokion:

**O** blessed one, thou restoration of men, thou didst conceive when the most Holy Spirit, Who is equally enthroned and consubstantial with the Father, came upon thee, and the archangel spake.

**Polyeleos, and magnification:** We bless thee, O venerable father Jerome, 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 Sessional hymn, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

**T**hou wast filled with amazement when, having left thy body, thou wast vouchsafed to behold the city of God and, appearing to thy friend Augustine, didst recount these things unto him. And he, obtaining his desire, cried "Rejoice!" unto thee, the divinely wise one who standeth before the throne of the Master of all and prayeth for those who have recourse unto thee with faith.

Glory ..., Now & ever ..., Theotokion:

**J**oseph marveled, beholding that which transcended nature, and thy seedless conception reminded him of the rain upon the fleece, the bush which burned with fire without being consumed, and the rod of Aaron which budded forth. And thy betrothed and protector cried aloud to the priests: "The Virgin giveth birth, yet remaineth a virgin even after birthgiving!"

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 MATTHEW, § 43 [MT. 11: 27-30]**

**T**he 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 who 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."

After Psalm 50, this sticheron, in Tone VI:

**O** venerable father, God-bearing Jerome, initiate of the mysteries of Christ, who knowest ineffable things, most skillful guide of the Orthodox: cease thou never to pray for us who celebrate thy memory with love.

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos, and, that of the saint, with 8 troparia, the acrostic whereof, excluding the Theotokia, is "I chant hymnody unto thee, O Jerome", 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.

Unto thee, the divine preacher, do I offer praise, and I pray that discourse be granted unto me through thy prayers unto God, that I may proclaim the mighty works of thine honored life, O divinely wise one.

Thou didst spring forth from the land of Dalmatia, rich in grace and adorned with the virtues, with wisdom and the understanding of the messages of the Spirit, O glorious Jerome, for thou wast dear to God.

The words of the godly Gregory didst thou bear within the treasury of thy heart, in that thou wast the initiate of his mysteries, a follower of Christ and His apostles, and a partaker of theology, O blessed one who art rich in light.

**Theotokion:** Death hath fallen upon us with unrestrained assaults; yet, drawing nigh to thine Offspring, it hath perished and, wounded, it hath been set at nought, O Virgin Theotokos, for thou truly gavest birth to everlasting Life incarnate.

**Katavasia according to the Typicon.**

### 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.

Adorned with beauty of character, thou wast loved by all, a venerable favorite of God, and one glorious among the saints, O all-blessed one.

Enriched with a pure mind, thou didst study the wisdom of the Greeks, the Jews and the Latins, the Chaldeans and the Persians, O glorious one, yet didst commit thyself to Christ, Who is wisdom itself.

Thou didst apply thyself to fasting and to every labor of abstinence out of love for Christ, for which sake thou wast divinely wise, a sweet savor unto God and a consolation unto men.

**Theotokion:** In thee, O Virgin, there is no blemish or defilement, and thou hast been shown to be a dwelling-place transcending the virtues of heaven. For all holiness abode within thee, O Mistress.

*Sessional hymn, in Tone V:*

*Spec. Mel.: "The Word, Who is equally unoriginate ...":*

O ye faithful, with hymns let us honor Jerome, who honored the works of Christ the Lord, and hath taught us the ways of salvation and piously to believe in the true God; for as our fervent intercessor he prayeth for peace and the salvation for our souls.

Glory ..., Now & ever ..., Theotokion:

Rejoice, O holy mountain whereby God hath traveled! Rejoice, animate bush which was not consumed! Rejoice, only bridge between God and the world, leading mortals to life everlasting! Rejoice, O incorrupt Maiden who without knowing man gavest birth to the Savior of our souls!

**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 didst arrive in Bethlehem, O God-bearer, and there, in accordance with the Gospel, thou didst struggle to the end; and having made thine abode in heaven with the venerable, in that thou art venerable, thou prayest there for those who hymn thee with faith.

As one of the elect, as a companion of the holy fathers, thou didst live in the Holy Land, wherein Christ dwelt as a man and saved us as God; wherefore, O right blessed one, we honor thy memory.

With hymns do I bless Jerome the patient-minded as a favorite of God, who loved the narrow way and accepted exile. By his supplications, O Lord, grant us remission of sins, in that Thou art a merciful God.

**Theotokion:** We know thee to be the Bride and Mother of God, O Theotokos; for the Word of God found thee to be like a rose redolent of myrrh, blossoming in the vale of lowly humanity, and He desired thy beauty and, issuing forth from thee in the flesh, hath perfumed the faithful.

**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.

Thy most honored memorial hath been established anew, O venerable one, for it is older than these times. Wherefore, O all-praised one, as thou wast of old, so be thou now rightly lauded.

Thou dost surpass many in divine wisdom, O most excellent one, dost fill the faithful with gladness and sweetness, and leadest them to divine heights, to the abode of grace divine.

As one full of compassion and mercy, giving: rest to strangers and the homeless, helping the poor and clothing the naked, thou hast been counted worthy of blessedness, O right blessed one.

**Theotokion:** **T**hou hast been adorned, O Virgin, in that thou gavest birth to the most beautiful Word. Him do thou ever entreat, that He take pity on those who have recourse unto thee, and preserve those who place their trust in thee from all the harm wrought by the demons.

### ODE VI

**Irmos:** **C**leanse 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.

**T**he Lord hath glorified thee on earth, O holy one; for in thy divinely wise writings thou shinest forth upon the ends of the world like the radiant sun, O Jerome.

**M**ortifying the carnal passions by asceticism, O right wise one, thou didst write books and scrolls teaching and explaining the word of God.

**S**plendid in fasting and great in wisdom, O divinely eloquent one, thou hast received the title of instructor of the faithful, and art now rightly praised by us.

**Theotokion:** **T**hou didst truly conceive the Word of God in thy womb, O all-pure one, and gavest birth unto Him in manner transcending nature. Render Him merciful unto us on the day of judgment.

**Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":**

**W**ith hymns let us praise the right laudable Jerome, the most venerable among the venerable and the most blessed among the blessed, the instructor and helper of the faithful, crying out to him with love: Rejoice, O divinely wise father!

**Ikos:** **O** father Jerome, on earth thou wast seen to be like an angel; wherefore, unbelievers and heretics maliciously cried out against thee. But we Orthodox, rejoicing, cry out to thee such things as these: Rejoice, scion of godly Dalmatia! Rejoice, thou who art its goodly fruit and son! Rejoice, thou who wast nurtured in holiness in the Holy Land! Rejoice, boast of the pious! Rejoice, for thy writings shine forth like light! Rejoice, for thine asceticism is praised as is meet! Rejoice, close friend of the wise Augustine! Rejoice, thou who fulfilled his requests! Rejoice, teacher of the faithful! Rejoice, opponent of the ungodly foe! Rejoice, thou who didst behold the city of heaven! Rejoice, thou who therein chantest divine hymnody unto God! Rejoice, O divinely wise father!

### 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!**

**W**ith purity of mind thou didst receive rich grace from God, to do and say all for the profit of men's souls, O divine preacher, blessing the God of our fathers.



**E**mulating the industrious bee, thou didst gather flowers of literature like honey, laying it up in thy heart and mind, and thereby thou hast sweetened the faithful.

**F**ull of the grace of the Lord, in that thou art His true chosen one, be thou a mediator for us who cry out and chant: Blessed art Thou, O God of our fathers!

**Theotokion:** **R**ightly considering thee, O Theotokos, we acknowledge thee to be the all-pure Bride of the incarnation of the Word in manner past recounting, and His bridal-chamber and throne; and we glorify thy birthgiving.

### **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!**

**O** city of David, fashion hymns to thy Savior today in sacred manner, for thou hast with thine other saints the divinely wise Jerome within thy walls, crying out: Ye people, exalt the Lord supremely for all ages!

**H**aving appointed ascent within thy heart, O divinely wise one, continually uniting thyself to the Creator, thou didst ascend from action to spiritual vision; and standing before thine ultimate Desire, thou chantest: Ye people, exalt the Lord supremely for all ages!

**W**ondrous things were wrought by thee, O venerable one; for, thou didst hasten from the West to the East, struggling patiently in asceticism within Bethlehem, where thou wast the superior of two monasteries; and after thy repose thou speakest heavenly things.

**Theotokion:** **O** Theotokos, who gavest birth to the primal Light Who created the angels, the secondary luminaries, Who brought forth light in the beginning and the two great lights of the heavens, and breathed soul into all like light: Enlighten the darkness of my mind!

### **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.

**T**he divine choir of the angels rejoiceth, receiving thee, O most excellent one; for thou didst live like an angel on the earth, O blessed one, adornment of sacred teachers and boast of ascetics.

**T**hy memory is piously glorified on earth, and thou dwellest now in heaven with Augustine, praying for us and thy namesakes, who honor thee, O God-bearer, and venerate thine image.



**T**hou didst dawn like the morning, and like the sun didst set in the heavens, where thou didst desire to be, leaving thy writings behind as a treasure, O wondrous one, from whence grace and heavenly gladness pour forth.

**Theotokion:** **T**he never-setting Sun, Who shone forth from thy womb, preserving thee a virgin, caused His servant to share in His light and ineffable joy. With him pray thou, that He have pity upon those who magnify thee.

**Exapostilarion:**

**M**aking thy flesh subject to thy spirit, thou didst labor ascetically in the flesh as though thou wast one of the incorporeal beings; wherefore, on high, O Jerome, thou hast been vouchsafed to praise the Master of all with the angels.

**Glory ..., Another Exapostilarion:**

**A**nointed with thy labors and sweat, Bethlehem crieth out to thee, O God-bearer: O divinely wise Jerome, thou art my boast and the adornment of monastics!

**Now & ever ..., Theotokion:**

**O** Virgin Mother of the Lord, sweetness of the angels, joy of the sorrowful, intercessor for Christians: help us and deliver us from everlasting torments by thy supplications.

**On the Praises, 4 stichera, in Tone VIII:**

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

**O** wise father Jerome, having cleansed thy mind, thou didst transcend the flesh and didst draw wisdom upon thyself, wherewith thou didst recognize Christ our God, Who knoweth and bestoweth wisdom. O thy divinely wise struggles, wherewith thou didst magnify that which is God's and didst put to shame that which is of the enemy!

**O** wise father Jerome, through thine understanding of wisdom in five languages and thy divine asceticism thou wast shown to be a great champion of the Holy Orthodox Faith; wherefore, by thy words and deeds thou hast glorified the Lord and Savior Who strengthened thee.

**O** wise father Jerome, instructor of the faithful, true friend of Augustine, most diligent pupil of Gregory: thy writings emit rays of divinely wise teaching, and, studying them, we piously praise thee.

**O** wise father Jerome, having struggled for many years on the earth, thou didst hasten to the heavenly city of God, which thou didst describe to thy friend in a dream. Pray thou, that we also who cherish thine honored memory may be counted worthy to dwell there.

Glory ..., in the same tone:

**C**ome, and with hymns let us praise the divinely wise Jerome, the preacher of piety; for, having first studied outer wisdom and been purified by God-pleasing struggles, he became an instrument of the Holy Spirit and a dwelling-place of the Trinity all-divine. Him do we appoint as our advocate before Thee, God in three Hypostases, that Thou grant us great mercy.

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.

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the saint's canon.

**A**dorned with beauty of character, thou wast loved by all, a venerable favorite of God, and one glorious among the saints, O all-blessed one. (Twice)

**E**nriched with a pure mind, thou didst study the wisdom of the Greeks, the Jews and the Latins, the Chaldeans and the Persians, O glorious one, yet didst commit thyself to Christ, Who is wisdom itself.

**T**hou didst apply thyself to fasting and to every labor of abstinence out of love for Christ, for which sake thou wast divinely wise, a sweet savor unto God and a consolation unto men.

**T**he Lord hath glorified thee on earth, O holy one; for in thy divinely wise writings thou shinest forth upon the ends of the world like the radiant sun, O Jerome.

**M**ortifying the carnal passions by asceticism, O right wise one, thou didst write books and scrolls teaching and explaining the word of God.

**S**plendid in fasting and great in wisdom, O divinely eloquent one, thou hast received the title of instructor of the faithful, and art now rightly praised by us.

**Theotokion:** **T**hou didst truly conceive the Word of God in thy womb, O all-pure one, and gavest birth unto Him in manner transcending nature. Render Him merciful unto us on the day of judgment.

### Troparion, in Tone III:

**T**he assembly of the Orthodox hath thee as a great intercessor, O divinely wise one, for as thou art a converser with the venerable and sharest in divine wisdom, so, O all-wondrous Jerome, entreat Christ God that He grant us great mercy.

### Theotokion, in the same tone:

**W**e hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He loveth mankind.

### Kontakion, in Tone VIII:

**W**ith hymns let us praise the right laudable Jerome, the most venerable among the venerable and the most blessed among the blessed, the instructor and helper of the faithful, crying out to him with love: Rejoice, O divinely wise father!

**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)**

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

**Alleluia, 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 MATTHEW, § 10 [MT. 4: 25-5: 12]**

**A**t that time there followed Jesus great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are those who mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they who hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you."

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

**THE 16<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HIEROMARTYR TYCHON OF AMATHUS**  
**AT VESPERS**

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

Spec. Mel.: "What shall we call you ...":

**P**ossessed of a life equal to that of the angels, \* by spurning pleasures \* thou didst show thyself to be a vessel of God; \* wherefore, O wise Tychon, as is meet \* He ordained thee for the people \* as a divine hierarch, \* and showed thee to be a pillar and ground of the Faith, \* O divinely inspired one, \* pasturing thy flock by the waters of Orthodoxy, O sacred one.

**F**ull of divine understanding, \* thou wast shown to be a shepherd most wise, \* piously nurturing the reason-endowed flock \* on the grass of true doctrines; \* wherefore, we honor now thy holy festival, \* glorifying aloud the Lord Who hath glorified thee. \* O most blessed and divinely wise Tychon, \* pray thou that our souls be saved.

**G**od, Who ever glorifieth those who glorify Him, \* hath glorified thee with miracles; \* for during thine honored and divine commemoration, \* O wise father, \* ripe grapes are seen \* by those who hymn the all-glorious wonder. \* And partaking thereof, \* the faithful who glorify thee as is meet \* receive sanctification and profit.

But if Alleluia is to be chanted at matins instead of "God is the Lord ...", the following stichera of the Theotokos are chanted before the preceding stichera of the saint, in the same tone & melody:

**S**trange and awesome is the mystery \* of thy seedless birthgiving, O pure Virgin, \* surpassing in its greatness \* all human thought. \* For the many-eyed cherubim dare not gaze upon Him, \* and all the ranks of the holy angels fear Him \* to Whom thou gavest birth in the flesh for us, \* yet Who hath not separated Himself from the Father's essence. \* And we glorify thee Who gavest birth to Him, O Bride of God.

**T**o whom hast thou likened thyself, O wretched soul, \* in nowise awakening unto repentance? \* And wherefore dost thou not fear the fire which awaiteth the evil? \* Arise, and summon her who alone is quick to help and do thou cry aloud: \* "O Mother of God, \* entreat thy Son and our God, \* that He deliver me \* from the snares of the deceiver!"

**O** Mistress, help of all, \* send down drops of thy mercy upon me \* who have fallen into the dark abyss \* and am ever cruelly engulfed \* by the threefold billows of life; \* grant me thy helping hand, \* and vouchsafe unto me \* the portion of the elect and the righteous, \* in that thou gavest birth to the Abyss of mercy, Who loveth mankind.

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

**O** all-immaculate and pure one, \* who gavest birth to the unbearable Fire \* Who burneth up sins \* and bedeweth the faithful: \* by thy supplications \* consume thou the tinder of my boundless offenses, \* and with thy dew cool thou my soul, which withereth away through the passions, \* that with a loud voice I, thy servant, \* may magnify thy mercy and power.

**Stavrotheotokion:** **W**hen she beheld her Lamb \* stretched out on the tree of the Cross of His own will, \* the ewe-lamb cried out maternally, \* lamenting in pain: \* "O my soul, \* what is this strange thing that I see? \* As Thou art the Lord Who granteth life unto all, \* how is it that Thou diest, O Longsuffering One, \* bestowing resurrection upon mortals? \* I glorify thy great condescension, O my God!"

**Troparion, in Tone I:**

**A** desert-dweller, an angel in the flesh and a wonder-worker wast thou shown to be, O our God-bearing father Tychon. For, having acquired heavenly gifts through fasting, vigilance and prayer, thou dost heal the infirm and the souls of those who have recourse unto 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

Both canons from the Oktoechos, and that of the holy hierarch, with 4 troparia, the composition of Theophanes, in Tone VIII:

### ODE I

**Irmos:** **T**he 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.

**F**ull of visions transcending the mind, O blessed Tychon, and delighting in the divine radiance thereof, grant a voice of grace unto those who hymn thee, whereby we may be shown forth as worthy to recount thy virtues.

**C**hoosing the higher path from thy youth, thou didst regard thine ancestral inheritance as but dust; and distributing it to the poor, thou didst receive recompense an hundredfold, trusting in the words of thy Lord, O blessed one.

**H**e Who resideth in the highest, finding thy heart to be an abode of the virtues, made His habitation within thee and rested in thee; for with the Father He made within thee a dwelling-place purified beforehand by the Spirit, as He said.

**Theotokion:** **G**od became man through thy womb, O all-pure one, yet preserved thee a Virgin still after thy birthgiving; and having deified the nature which was contrary to His likeness, He bestowed upon it its primal dignity.

### 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.

**T**hou didst consider gold and silver to be like soil to be trampled underfoot, and worldly glory to be like dung; for thou didst constantly elevate thy mind toward those things which are incorrupt, and having received them, thou madest thine abode among them, O divinely wise Tychon who art most rich.

**T**hat thou mightest obtain the higher life which abideth forever, O sacred martyr Tychon, thou didst overcome corrupt life, giving thyself over to labor for all, of thine own volition.

**T**hou didst stand at the tribunal of the tyrant, confessing Christ the King with boldness, undaunted by wounds or death, O wondrous one; and by thy words thou didst repel the enemy.

**Theotokion:** **T**hou hast not spurned one clothed in fetid raiment, who hath alienated himself from Thee through sin, O Christ; for, having assumed my poverty through the Virgin's womb, Thou dost deify and save it in Thy surpassing goodness.

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

**D**esiring to receive everlasting life, thou didst truly purify thy soul of the passions, O our divinely wise father; wherefore, thou didst receive the effulgence of sanctity and pourest forth gifts of healing upon those who have recourse to thy protection with faith, O blessed Tychon.

**Glory ..., Now & ever ..., Theotokion:**

**O** thou who alone gavest birth to the Creator of all, who alone hast adorned mankind with thy birthgiving, O Bride of God: deliver me from the snare of the lying foe, and set me upon the rock of the desires of Christ, earnestly beseeching Him to Whom thou gavest flesh.

**Stavrotheotokion:** **O** all-immaculate Virgin Mother of Christ God, a sword pierced thine all-holy soul when thou didst behold thy Son and God crucified of His own will. Him do thou unceasingly entreat, O blessed one, that He grant us forgiveness of transgressions.

**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!**

**R**eceiving the might of the Spirit, O father, thou wast shown to be invincible and tireless; and like a commander thou dost strengthen thy warriors, urging them to advance. Wherefore, having appointed thy victory without blood, thou didst receive the crown of martyrdom.

**C**onsecrated to God, O Tychon, and observing His sacred laws, thou didst live, not as a hireling shepherd, but as one laying down thy life for the flock. Wherefore, having slain the wolves, thou hast nurtured the flock of Christ on life-giving pasturage.

**T**he island of Cyprus doth truly cherish thine honorable memory, joining chorus with all the earth, and proclaiming that which is therein through the outpouring of miracles, it even yet calleth those who desire to see, that they behold the garden of the all-glorious offshoot of the vine.

**Theotokion:** **O** Son of the Father, Who hast shown forth timelessly, Light from Light, in latter times thou didst issue forth from the Virgin's womb, setting aright through Thyself all of Adam, who had come under death of old. Wherefore, truly honoring Thy Mother, we, the faithful, proclaim her to be the Theotokos.

**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.**

**F**ull of true vision, O glorious Tychon, thou didst denounce those who love vain wisdom, driving out the falsehood of the demons, and all the myths and vile works of Cyprus.

**P**ossessed of a pure life, and performing works which pass understanding, thou didst stand before the divine table of Christ in most sacred manner. Wherefore, through thy supplications, O divinely wise Tychon, thou didst cast down the temples of the demons.

**B**eing crucified, like Paul, to the world, and crucifying the world to thyself, O God-bearing Tychon who art most rich, thou didst not live for the flesh, but for God the Spirit. Wherefore, thou hast obtained those things which thou didst desire; be thou mindful of us, thy servants.

**Theotokion: O** Mother who knewest not wedlock, thou hast been shown to be more radiant than the sun. For who in ages past ever heard of a Virgin giving suck? In thee who gavest birth to thy Creator, O Virgin Mother, were all things accomplished in godly manner.

### **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.**

**D**riving the assaults of the demons away from thy flock, and dispelling the falsehood of the idols of polytheism, O wondrous one, thou didst show thyself to be fearsome to the adversary, O divinely eloquent and all-wise Tychon.

**G**od Who was glorified by thee glorified thee, O God-bearing Tychon, giving thee to us who bless thee with faith as one awesome in signs and great in wonders.

**T**hou didst sanctify thy life, O wise one, living it honorably on earth; and, passing over from it to receive that of heaven, thou didst glorify it with miracles, O Tychon, true friend of the Master.

**Theotokion: O** Theotokos, thou hast given birth to the Fruit of life, the divine Garden, for me who of old in the garden of paradise did by nature eat of the fruit of mortality. And eating of Him, I shall no longer be enslaved to death.

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

**P**ersevering in the struggle of the love of God, O holy one, from on high thou didst receive the power of the Comforter to cast down the idols of falsehood, to save men, to cast out demons and to heal sickness. Wherefore, we honor thee as a friend of God, O blessed Tychon.

### **ODE VII**

**Irmos: The Chaldean furnace, burning with fire, was bedewed by the Spirit through the presence of God; and the children chanted: Blessed art Thou, O God of our fathers!**

**A**s thou wast a divine mouth, thou madest worthy men out of the unworthy, O most wondrous Tychon, wherefore, Christ hath truly glorified thee with miracles even after thy repose.

**A**s thou wast desirous of the hope of heaven, O father, thou didst wisely reject all the passionate attachments of the world. Wherefore, as a prophet, O wise Tychon, thou didst proclaim thy repose beforehand.

**C**oming together, O ye who love the feasts of the Church, let us pass over Cyprus with mystic visions, and let us behold the all-glorious working of the garden, through which the world embraceth pure salvation.

**Theotokion:** **T**he Fruit of thy womb, O Virgin Theotokos, poureth forth immortality upon those who partake thereof; for, having given birth unto God, thou hast released Eve from her debt.

### **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!

**A**dorned with the beauties of the virtues, thou didst weave thy most sacred vesture, O all-praised Tychon; wherefore, telling of thine end and the manifestation of sweet fragrance, thou didst urge those round about thee to glorify the Savior, O blessed one, proclaiming: Exalt Christ supremely forever!

**I**gnoring the law of the body, like an incorporeal being thou didst run whither the crown of higher knowledge was prepared for thee, O divinely wise one; for it was not for flesh and blood that thou didst promise to live, O Tychon. Wherefore, thou beholdest the beauties of the kingdom of Christ, with Whom thou reignest for all ages.

**T**hou wast a victor over all the enemies of Christ, and didst undergo torture because of thy conscience, voluntarily sacrificing thyself, O wise Tychon; for before all thy tormenters thou didst cry aloud: "Christ is God! Let the memory of those falsely called gods perish forever!"

**Theotokion:** **O** all-holy Mistress, helper of the world, mighty refuge of the sorrowful, sole aid of thy servants who are in need; rescue thou thine inheritance from divers misfortunes and sorrows, that we may cry out with faith: Rejoice, O joy and salvation of the world!

### **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.

**O** Tychon, accept thou this sacred hymnody offered unto thee from unworthy lips, granting in recompense the deliverance from sins through thy supplications to God; for thee do all of us who faithfully honor thy memory set forth as our advocate.

**T**he pure and all-holy Spirit anointed thee with the oil of gladness, O all-glorious one, adorned thee with a multitude of gifts, and vouchsafed that thou reign with Him gloriously, O most hallowed Tychon, adornment and boast of priests.

**O** thy miracles of grace, O sacred Tychon! The tongue of man cannot recount what he hath seen! For the shoot of the vine which before was desiccated hath now, at thy ready gesture, all-gloriously put forth ripe grapes!

**B**y thy supplications grant me victory over the passions, I pray, O Tychon, and vouchsafe that I who bless thee ardently with love may obtain the love of God and the delight of good things, and may receive His beauties.

**Theotokion: O** Mother of God who gavest birth to salvation for the world, by thy supplications save me from the multifarious and nefarious temptations which assail me; for upon thee have I, thy servant, faithfully set my hope of salvation.

**THE 16<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF OUR VENERABLE FATHER TIKHON, WONDERWORKER**  
**OF KALUGA**  
**AT GREAT VESPERS**

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

On "Lord, I have cried ...", 8 stichera, in Tone VI:

Spec. Mel.: "Having set all aside ...":

**T**hou didst put all earthly things aside, and, setting thy mind on heavenly things, thou didst desire to follow after Christ alone, O our venerable father Tikhon. Wherefore, thou didst seek to live in stillness, yearning for the wilderness; and struggling therein, thou didst attain an angelic life. Therefore, as thou hast received from God the grace to heal divers ailments, O venerable one, entreat Him, that our souls find mercy. **(Twice)**

**T**hou didst set aside the tumults of the life of this world, O venerable one, and, arming thyself with fasting and prayer, thou didst endure many temptations, laying the foundations of the virtues; and thou didst reach the heights of dispassion, and with humility didst bring the exalted state of thy mind unto God. And having received from Him the grace to heal divers ailments, O our blessed and venerable father Tikhon, pray to Him in behalf of our souls. **(Twice)**

**T**hou didst forsake thy homeland and all things, and, receiving the monastic habit in thine utter humility, thou didst make thy dwelling in the wilderness, wherein thou didst build a temple unto the divine Transfiguration and didst assemble a multitude of disciples, struggling in godly manner by fasting and abstinence; wherefore, God hath bestowed upon thee the gift of healing divers ailments. Unto Him do thou pray, O our venerable father Tikhon, that our souls be saved.

**T**he city of Kluge, saved by God, is filled with divine joy and spiritual gladness on the radiant day of thy commemoration, O father Tikhon; and we, thy spiritual children, assembling with joy, celebrate with splendor, sending up divine glory unto God Who hath glorified thee. Unto Him do thou pray, O our venerable father, that be save our souls.

**T**hou hast been revealed unto us, O our venerable father Tikhon, as a great beacon enlightening the Russian land with the beams of thine excellent miracles. For, lo! thou dost impart healings in abundance unto those who approach thy healing tomb with faith and celebrate with love. Entreat Christ God, that He grant remission of offenses and great mercy to our souls.



**O** divinely blessed and venerable father Tikhon, for thy strict life thou hast been counted worthy to receive the divinely bestowed gift of gracious cures as the reward of thy labors. For, lo! those who approach thy healing tomb with faith receive healing. Wherefore, as thou hast boldness before the Lord, beseech Him to send down oneness of mind upon the Churches, health and steadfastness in the Faith to our hierarchs, and great mercy to our souls.

**Glory ..., in the same tone:**

**C**ome, O ye faithful of the Russian Orthodox Church, and standing round about the most precious shrine of our holy father Tikhon today, let us piously praise him, and, chanting joyfully, with love let us offer unto him the chanting of psalms, and, splendidly singing most festive hymns, let us say thus: Rejoice, most radiant beacon of the company of monastics! Rejoice, healer of the sick! Rejoice, fervent helper! Rejoice, confirmation and power of those who honor thee with faith! Rejoice, boast and defense of the city of Kluge! O Tikhon our father, entreat Christ God in behalf of our nation. Grant it victory over its enemies. And leave us not orphaned, but abide with us, thy children, and pray for us to the Lord, that He save our souls.

**Now & ever ..., Dogmatic Theotokion, in the same tone:**

**W**ho 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 became 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 PROVERBS**

**T**he 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; those who 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

**T**he 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

**T**he 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 for ever. Those who 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.

**At Litia, the sticheron of the temple; and these stichera of the saint, in Tone II:**

**C**ome, O flock beloved of God, O company of monastics, and with the ranks of the Christian multitude who love the feasts of the Church, the people of the city of Kluge beloved of God, let us praise the lover of Christ today, the dweller in the wilderness, the all-wise guide of monks, the boast of ascetics; and let us offer hymns of praise unto him, saying: Rejoice, thou who art full of divine zeal! Rejoice, for, struggling here in ascetic labors, thou didst manfully vanquish the enemy! Rejoice, for this God hath given thee the grace of healings! Him do thou entreat, O our venerable father Tikhon, that He save our souls.

**T**hou didst enter the calm and tranquil harbor of stillness, where thou didst abide in silence with God alone; and thou didst lead an angelic life, adorning thyself well with ascetic labors, whereby thou didst gain the sight of the eternal light of Christ God. Him do thou unceasingly entreat, that from all evils He deliver us who celebrate thy most honored dormition, and that He save our souls.

**H**aving forsaken all earthly things, thou didst furnish thy mind with wings to soar aloft unto the things of heaven; and living all the days of thy life in tears and sighing, thou didst desire to behold noetic beauty. Wherefore, thou didst pass through each of the virtues and hast attained unto the heavenly abodes, where shineth the never-waning light of Christ our God. Unto Him do thou unceasingly pray, O our venerable father Tikhon, that our souls be saved.

**Glory ..., in Tone V:**

**R**ejoice and be glad in the Lord, O ye assembly of the pious, having the venerable father Tikhon as a beacon who enlightened the whole land of Russia with his all-radiant life, and whom God hath glorified with miracles: for, lo! He granteth abundant healings unto all who approach him with faith. Wherefore, standing round about his most precious shrine, let us pray to him, saying: O most blessed Tikhon our father, unceasingly entreat Christ God, that He grant to our land victory and triumph over its enemies, and peace and great mercy to our souls.

Now & ever ..., Theotokion, in the same tone:

**T**hou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto those who sleep in darkness, desiring to enlighten that which He fashioned by His own hand in His image. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

At the Aposticha, these stichera, in Tone VIII:

**O** our venerable father Tikhon, from thy youth thou didst follow Christ, and, forsaking thy homeland, thou didst take up thine abode in the wilderness, where, rejecting all worldly understandings, thou didst please God with ascetic labors, making thy flesh subject to thy spirit. Wherefore, thou hast been vouchsafed to stand before the throne of the Master in the heavens. Him do thou beseech, O blessed one, in behalf of those who honor thine all-precious memory with faith.

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

**O** venerable father Tikhon, having left a faraway land thou didst attain unto the wilderness, which thou didst water with the streams of thy tears, and therein didst grow the fruits of righteousness. And assembling a multitude of disciples, and struggling with them in God-pleasing manner, thou wast illumined by the Holy Spirit, receiving from God the grace of healings. Him do thou entreat, that He save and enlighten our souls.

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

**O** our venerable father Tikhon, eagerly taking the yoke of Christ upon thy shoulder, in thine utter humility thou didst reach the summit of the virtues; and, foreseeing thy departure unto God, and having taught the disciples thou hadst assembled to care for their souls, thou didst pass over to the mansions of heaven. And even after thy departure thou pourest forth many healings from thy tomb upon those who approach it with faith and celebrate thy memory with love. Wherefore, beseech Christ God, that He grant us peace and great mercy.

Glory ..., in Tone VI:

**B**e glad and rejoice, O holy wilderness beloved of God, who nurtured the right wondrous Tikhon our father, by whose life hath been hallowed the place wherein he served the Lord in this life with faith! For, lo! even after his repose he poureth forth abundant cures upon all who approach his healing tomb with faith and say: O most blessed Tikhon our father, unceasingly pray to Christ God, that He grant that our hierarchs may prevail over all heresies and schisms, and that peace and great mercy may be bestowed upon all Orthodox Christians.

Now & ever ..., Theotokion, in the same tone:

**C**hrist the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

Troparion, in Tone IV:

**O** Tikhon our venerable father, thou wast shown to be an all-radiant beacon in the midst of the Russian land; for, having made thine abode in the wilderness and led a strict way of life therein, thou didst live like an incorporeal being, for which cause God hath enriched thee with the gift of miracles. Wherefore, hastening to the shrine of thy relics, we say with compunction: O venerable father, entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Theotokion, in the same tone:

**T**he 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

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

**O** Tikhon our venerable father, thou wast shown to be an all-radiant beacon in the midst of the Russian land; for, having made thine abode in the wilderness and led a strict way of life therein, thou didst live like an incorporeal being, for which cause God hath enriched thee with the gift of miracles. Wherefore, hastening to the shrine of thy relics, we say with compunction: O venerable father, entreat Christ God, that our souls be saved. (Twice)

Glory ..., Now & ever ..., Theotokion, in the same tone:

**T**he 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 Sessional hymn, in Tone VIII:

**O** our venerable father Tikhon, adorning thy life with great abstinence, thou didst show thy disciples the path of patience and humility of mind, which leadeth to life eternal; and thyself following the teaching of the Gospel, thou didst lay waste to thy flesh by the strictness of thy life. Wherefore, dwelling now in the heavens and standing before the Godhead in three Hypostases, O blessed one, entreat Christ God, that He grant remission of offenses unto those who with love honor thy holy memory. (Twice)

Glory ..., Now & ever ..., Theotokion:

**L**et us hymn the portal of heaven, the ark, the most holy mountain, the radiant cloud, the unburnt bush, the noetic garden of paradise, the restoration of Eve, the great treasure of the whole universe: for in her hath the salvation of the world and the remission of the ancient offenses been accomplished. Wherefore, let us cry aloud unto her: Entreat thy Son, that He grant remission of transgressions unto those who piously worship thy most holy Offspring.

After the second chanting of the Psalter, this Sessional hymn, in Tone IV:

**U**nable to bear the violence of the world, thou didst withdraw into the wilderness; and piously laboring for Christ therein, through abstinence thou didst cause carnal understanding to wither away, and didst gain the rule over the passions of the body. Wherefore, standing now before the throne of the Lord, O most honored Tikhon, ask great mercy for all who with faith approach thy healing tomb. (Twice)



Glory ..., Now & ever ..., Theotokion:

**O** only pure Virgin Theotokos who knewest not wedlock, O only intercessor and protection of the faithful: from misfortunes, sorrows and afflictions deliver all who place their trust in thee, O Maiden, and by thy divine entreaties save thou our souls.

**Polyeleos, and this magnification:** We bless thee, O venerable father Tikhon, 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 Sessional hymn, in Tone VIII:

**I**n the wilderness thou didst make thine abode, O all-blessed one, and, leading a strict way of life therein, thou didst live like an incorporeal being, gloriously assembling a choir of monastics. Wherefore, O our God-bearing father Tikhon, entreat Christ God, that He grant remission of offenses unto those who with love honor thy holy memory. (Twice)

Glory ..., Now & ever ..., Theotokion:

**All** of us, the generations of men, bless thee as the Virgin who, alone among women, gave birth without seed unto God in the flesh; for the fire of the Godhead dwelt within thee, and thou didst feed the Creator and Lord with milk, as a babe. Wherefore, we, the generation of men and angels, glorify thine all-holy birthgiving and cry out to thee together: Entreat Christ God, that He grant remission of offenses unto those who with faith honor thine all-holy birthgiving.

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 MATTHEW, § 43

**T**he 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."

*After Psalm 50, this sticheron, in Tone VI:*

**C**ome, ye assemblies of the Orthodox, and with splendor let us celebrate the memory of our venerable father Tikhon, the boast of ascetics, the adornment of the wilderness, the teacher of piety who was illumined with the light of grace, the distributor of divine treasures, the physician of the ailing; and, praying now, let us say: O all-blessed father, cease thou never to entreat Christ God in behalf of those who honor thee, that He grant us peace and great mercy.

*Canon of supplication to the all-holy Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the saint, with 8 troparia.*

### **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!**

**R**elying wholly upon almighty God, O divinely wise one, through desire and love thou didst furnish thy mind with wings to fly unto Him, that, abiding with Christ, thou mightest inherit eternal life.

**S**trengthened by trust in our all-good God, O all-blessed Tikhon, by fasting and prayer thou didst strive towards the good things which are to come.

**W**ondrous was thy life and the humility which thou didst acquire from thy youth, O all-blessed one; wherefore, having cut thyself off from the whole world, thou becamest a right skillful monk in whom the virtues flourished.

**Theotokion: T**he Word of God, incarnate through thine all-pure blood, O most pure Virgin, hath made clear to all His great and divine love; for He hath united human nature to the choir of the angels, and lifted it up unto those who dwell in heaven.

**Katavasia: 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 desire, confirmation of the faithful, Who alone lovest mankind.**

**T**hrough fasting and prayer thou hast acquired great boldness before God, O venerable Tikhon. Him do thou beseech, that He be merciful even unto us.

**S**purning transitory things here below, the things above, which are exalted, didst thou love, setting thy God-loving soul afire with divine zeal; and having done the will of the Most High, thou hast received the good things of heaven.

**D**esiring to enjoy the sweet things which are ever abiding, O venerable one, thou didst subsist on the plants thou didst grow thyself in the wilderness; and having thus reached the end of the struggle of thy life, thou now delightest in everlasting good things.

**Theotokion:** **G**rant thine aid unto me, thy servant, O Virgin Mistress; give me understanding, and guide me to the path of salvation. Deliver me from misfortunes and tribulations, for thou gavest birth to the Deliverance of all.

**Sessional hymn, in Tone IV:**

**C**onsidering the greatly tumultuous world and ephemeral vanity to be as dust, thou didst please God, acquiring the angelic life; wherefore, we pray, from the corrupting passions deliver us who ever honor thy memory in hymns, O blessed Tikhon our father.

**Glory ..., Now & ever ..., Theotokion:**

**L**ike a vine which hath not been cultivated, O Virgin, thou didst produce the most comely Grape, Who poureth forth upon us the wine of salvation which gladdeneth the souls and bodies of all. Wherefore, blessing thee as the cause of good things, we ever cry out to thee with the angel: Rejoice, O thou who art full of grace!

**ODE IV**

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

**W**ith torrents of tears thou didst irrigate the wilderness, O blessed one, sowing therein the seed of thy labors; wherefore, in joy thou didst reap fruit an hundredfold, crying aloud: Glory to Thy power, O Lord!

**M**indful of the final day of this life, O venerable Tikhon, thou didst prepare thyself for thy departure at every hour, adorning thy soul with good works, awaiting the arrival of thy Master.

**O** Tikhon our father, never cease to pray for thy holy monastery and hermitage, which thou didst cultivate with much labor, asking that they be delivered from evil circumstances and all manner of tribulation, that we may all unceasingly hymn thee as a solicitous father.

**Theotokion:** **C**hrist the Lord, the King of all, loving thee as a divinely chosen Maiden, a scion of royal lineage, O Theotokos, wholly dwelt within thee, showing thee to be more exalted than the cherubim and the seraphim.

## ODE V

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

Like a right flourishing tree planted by streams of water, O venerable father Tikhon, thou hast put forth the virtues as they were many branches, receiving under thy shade those who desire salvation.

Thou wast a fervent advocate in this life, O our blessed father Tikhon, imparting abundant health unto all by thy mediations; wherefore, we now rely on thy supplication even more, asking that through thee we may receive mercy and the remission of sins.

By voluntary poverty thou didst acquire the kingdom of heaven; wherefore, thou pourest forth in abundance the gifts of spiritual healings upon all who with faith venerate thine all-honored memory, O Tikhon our venerable father.

**Theotokion:** The noetic Sun shone forth from thee, extending the brilliant rays of His divinity, O Mistress Theotokos; wherefore, we all magnify thee with unceasing hymns.

## 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!

Thy precious body poureth forth great healing upon those who approach thy salutary tomb with faith, O Tikhon our father.

By thine unceasing prayers unto God, O Tikhon our father, thou didst attain the mansions of heaven, where are the ineffable Light and the delight of the venerable, with whom thou standest before the God of all, O father Tikhon.

Thou didst consider night to be like day, O blessed one, for thou gavest no rest to thy body, nor sleep to thine eyes, nor slumber to thine eyelids, until thou didst reach the resting-place of heaven.

**Theotokion:** By thy supplications tear apart the record of my transgressions, and grant me release from the griefs and sufferings which beset me, O Mistress.

### Kontakion, in Tone VIII:

Forsaking thy homeland, O venerable one, thou didst make thine abode in the wilderness, where thou didst show thy manner of life to be strict; and amazing many by thy virtues, thou didst receive from Christ the gift of miracles. Wherefore, remember us who honor thy memory, that we may cry out to thee: Rejoice, O venerable Tikhon our father!

**Ikos:** Loving the divine commandments of Christ, O Tikhon our venerable father, and hating the delights of this world, thou didst leave thy homeland and eagerly hasten to the wilderness; and thou wast a beacon therein, enlightening those parts with the effulgence of the Spirit. Wherefore, approaching thy healing tomb with fervor, we cry out to thee: Rejoice, O Tikhon our venerable father!

### 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!

Thou didst struggle manfully in the wilderness and, receiving the effulgence of the Spirit, wast caught up to the heights of heaven, O venerable father Tikhon, where thou art now glorified with the angels.

In the wilderness thou didst curb thy tongue with silence, O Tikhon our father, and thou didst lead an untroubled life like an angel in the flesh.

Truly thou hast been accounted worthy of a good life, O venerable father Tikhon, obtaining it through purity and asceticism; and now thou standest before God with the ranks of the incorporeal beings.

**Theotokion:** The mind of man is at a loss how to understand the ineffable depths of thy birthgiving, O pure one; for, abasing Himself in His loving-kindness, God hath made me wholly new by His incarnation.

### ODE VIII

**Irmos:** The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!

Thou didst water the ground of thy heart with torrents of tears, O Tikhon our venerable father, and, standing immovably in prayer, thou didst glorify the Creator of all.

By thy watchful vigils and frequent sighs, O blessed father Tikhon, the grace of the Holy Spirit grew within thee and revealed thee as glorious.

By the sufferings of asceticism and thy valiant struggles, O all-blessed father Tikhon, thou didst cause the divine grain to grow, wherewith thou dost feed those who piously honor thy memory.

**Theotokion:** O most good Mistress who gavest birth in the flesh to the all-good God, purify my heart, which hath been tormented by the passions, that I may glorify thee with faith and love.

### ODE IX

**Irmos:** Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos, magnify thee with the incorporeal choirs.



In the depths of thy tears thou didst drown the serpent, the author of evil, O venerable father Tikhon, and as an excellent victor thou hast ascended to the heavens, where with the choirs of the angels thou dost unceasingly glorify the God of all.

Thou wast possessed of a guileless life and wast adorned with the sweat of suffering, O all-praised and venerable father Tikhon; wherefore, thy spirit was filled with joy divine.

Arrayed as with a royal crown, the city of Kaluga boasteth in thee O our venerable father Tikhon; having thy relics within its environs as a goodly guardian given it by the Lord.

**Theotokion:** O all-hymned Virgin who gavest birth unto God in the flesh, show forth those who glorify thee as ones who share in the divine light, and by thy supplications deliver us from the fire of Gehenna and from all the harm of the enemy.

#### Exapostilarion:

Thou didst endure the gloom of night and didst bear the burden of the burning heat of day; wherefore thou hast received everlasting delight, O blessed Tikhon, favorite of Christ; pray thou that our souls be saved.

#### Glory ..., Now & ever ..., Theotokion:

After God it is in thee that we place our trust, O all-holy Virgin Theotokos; and we pray to thee: By thine entreaties to thy Son and our God, preserve us utterly unharmed.

#### On the Praises, 4 stichera, in Tone VIII

Strengthened by divine power, thou didst hew down the passions of the senses with the axes of abstinence, living a blameless life in the wilderness, O all-glorious one; wherefore, God hath enriched thee with the gift of miracles. Him do thou entreat, that our souls be saved.

Thou hast been shown to be a pure vessel pouring forth a stream of healings, O adornment of fasters, strengthening of monastics, boast and confirmation of the city of Kluge, Tikhon our venerable father.

O venerable father Tikhon, having diligently exercised thyself in virtue from childhood, thou becamest an instrument of the Holy Spirit; and receiving the ability to work miracles from Him, thou art now illumined with divine light. Enlighten also our hearts and minds, and pray that our souls may be saved.

Thy radiant and God-pleasing life hath truly been shown to be like light on earth, O blessed Tikhon our father; wherefore, thou hast forsaken all things visible, and hast been accounted worthy to behold the Unapproachable One. Him do thou beseech, O venerable one, that our souls be saved.



Glory ..., in Tone VI:

**I**n the wilderness thou didst piously lead a life which was adorned with the virtues, and wast crowned with fasting and prayer as with a divine crown; and thou now standest before the throne of the Master, joining chorus with the armies of the angels. Wherefore, we honor thee in hymns, O Tikhon our venerable father; pray thou that our souls may be saved.

Now & ever ..., Theotokion:

**O** Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. Entreat Him with our venerable father Tikhon and all the saints, we pray thee, O Mistress, that our souls find mercy.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

## AT LITURGY

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

Through fasting and prayer thou hast acquired great boldness before God, O venerable Tikhon. Him do thou beseech, that He be merciful even unto us. (Twice)

Spurning transitory things here below, the things above, which are exalted, didst thou love, setting thy God-loving soul afire with divine zeal; and having done the will of the Most High, thou hast received the good things of heaven.

Desiring to enjoy the sweet things which are ever abiding, O venerable one, thou didst subsist on the plants thou didst grow thyself in the wilderness; and having thus reached the end of the struggle of thy life, thou now delightest in everlasting good things.

Thy precious body poureth forth great healing upon those who approach thy salutary tomb with faith, O Tikhon our father.

By thine unceasing prayers unto God, O Tikhon our father, thou didst attain the mansions of heaven, where are the ineffable Light and the delight of the venerable, with whom thou standest before the God of all, O father Tikhon.

Thou didst consider night to be like day, O blessed one, for thou gavest no rest to thy body, nor sleep to thine eyes, nor slumber to thine eyelids, until thou didst reach the resting-place of heaven.

**Theotokion:** By thy supplications tear apart the record of my transgressions, and grant me release from the griefs and sufferings which beset me, O Mistress.

### Troparion, in Tone IV:

O Tikhon our venerable father, thou wast shown to be an all-radiant beacon in the midst of the Russian land; for, having made thine abode in the wilderness and led a strict way of life therein, thou didst live like an incorporeal being, for which cause God hath enriched thee with the gift of miracles. Wherefore, hastening to the shrine of thy relics, we say with compunction: O venerable father, entreat Christ God, that our souls be saved.

### 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.

**Kontakion, in Tone VIII:**

**F**orsaking thy homeland, O venerable one, thou didst make thine abode in the wilderness, where thou didst show thy manner of life to be strict; and amazing many by thy virtues, thou didst receive from Christ the gift of miracles. Wherefore, remember us who honor thy memory, that we may cry out to thee: Rejoice, O venerable Tikhon our father!

**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]**

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

**Alleluia, 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 MATTHEW, § 10 [MT. 4: 25-5: 12]**

**A**t that time there followed Jesus great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are those who mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they who hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you."

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

**THE 17<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY MARTYRS MANUEL, SABEL & ISMAEL**  
**AT VESPERS**

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

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

Like stars of surpassing splendor, \* O all-praised passion-bearers, \* ye illumine the ends of the world \* with divine radiance, \* dispelling the darkness of the demons, \* the corrupting passions and misfortunes. \* Wherefore, assembling today, O glorious ones, \* we praise your luminous, light-bearing and holy festival.

With sacred hymns \* let the wondrous Manuel, \* the blessed Sabel \* and the all-wise Ismael, be honored; \* for, confessing the uncreated Trinity in sacred manner \* in the face of the enemy, \* they extinguished the falsehood of polytheism \* with the outpouring of their blood, \* and have received glory which fadeth not away.

O blessed Manuel, Ismael and Sabel of great renown, \* ye wisely put to shame \* the lawless king \* who iniquitously commanded you \* to worship and render honor to his mindless, inanimate gods; \* and, having suffered patiently and lawfully, \* ye have woven for yourselves wreaths of victory, \* praying for the world.

Glory ..., in Tone VIII:

The glorious martyrs, loving Thee in purity, O Word of God, having forsaken the worship of fire and spurned the land of Chaldea, were illumined by Thy light; and having armed themselves with the weaponry of faith, they put the tyrant Julian to shame. The glorious Manuel, the wondrous Sabel, and Ismael thrice rich, hymning Thee with the Father and the Spirit, do pray that our souls be saved.

Now & ever ..., Theotokion, or this stavrotheotokion:

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

"What is this sight that I see, \* which mine eyes behold, O Master? \* Thou Who sustainest all creation, \* dost die, lifted up upon the Tree, \* granting life unto all!" \* weeping, the Theotokos said \* when she beheld the God and man, \* Who had shone forth from her ineffably, \* uplifted upon the Cross.

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 the tyrants at nought and crushed the feeble audacity of the demons. By their supplications save our souls.

## AT MATINS

Both canons from the Oktoechos, and that of the martyrs, with 4 troparia, in Tone VIII:

### ODE I

**Irmos:** Let us chant unto Christ, Who overthrew the tyranny of Pharaoh in the sea, and led Israel over to dry land, for He hath been glorified forever.

Let us all chant a hymn to God, the Almighty Creator, Who, as is meet, hath honored for all ages the glorious Manuel and those who suffered with him.

Having cast off their ancestral worship of fire, they fended off the assault of the tyrant and became athletes through their honorable confession of the Trinity.

Having suffered for the Trinity, being equal in number thereto, O martyrs, ye were right magnificently crowned; wherefore, pray ye unceasingly, that God deliver us all from misfortunes.

**Theotokion:** He Who was the supernatural Offspring of the Virgin in being born set back the prince of darkness, as is written, and hath opened Eden unto those who confess her to be the Theotokos.

### 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!

It is not possible, O saints, to praise your sacred suffering as is meet, whereby ye have been crowned with wreaths woven in heaven, entreating God our Deliverer that we be saved.

Consumed by fire, failing not in intelligence, forged by blows and sharpened with pangs, O martyrs, ye became swords wrought in heaven against the impious foe.

The tyrant was put to shame, the iniquitous apostate suffered a terrible fall when Christ strengthened the three martyrs valiantly to oppose his ungodliness.

**Theotokion:** O Christ our God, we bring before Thee her who gave Thee birth in the flesh, and the assembly of martyrs, to supplicate Thy might. By their entreaties grant peace to Thy world.

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

Like a thrice radiant lamp set alight with the fire of the Trinity, ye burned away the darkness of the Persians who worship fire and with boldness preached Christ, Who shone forth from the Virgin who knew not man; and ye received a blessed end, O martyrs three in number.

Glory ..., Now & ever ..., Theotokion:

**T**o the path of repentance guide us who have ever wandered away into the trackless wastes of evil and have angered the all-good Lord, O blessed Mother who knewest not wedlock, thou refuge of the desperate and dwelling-place of God.

**Stavrotheotokion:** Beholding Thee stretched out, dead, upon the Cross, O Christ, the most immaculate Mother cried out: "O my Son Who art equally unoriginate with the Father and the Spirit, what is this Thine ineffable dispensation, whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

**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.

O blessed Trinity, from a sorcerous root, an ungodly father, yet also from a pious mother did the martyred brethren spring forth, producing fruits of piety.

O thrice-radiant trinity-radiant Manuel, Sabel and Ismael-like the sun ye were steadfast stars of the Faith, manifestly shining forth upon the world.

O ye three holy martyrs, pray ye as one to the Trinity, that those who keep your memory with true faith may be granted cleansing and remission of offenses.

**Theotokion:** Thou hast truly been shown to be the beautiful palace of the King of all, the throne of the Most High transcending creation, O Mother of God, and an intercessor for our souls.

**ODE V**

**Irmos:** Out of the night of ignorance the day of divine knowledge dawneth in the light of Thy countenance, O Christ. May Thy praise shine forth in our hearts like the light of the morn.

We all celebrate the memory of the martyrs as is meet; for by their blood hath all the air of the world been hallowed.

Of old the Church of the faithful fought the forces of night, and the martyrs illumined it with the radiance of their Orthodox Faith.

The bosom of Abraham received the souls of the martyrs, by whom the kingdom on high was proclaimed as an image depicted.

**Theotokion:** O Mother of God who truly gavest birth to the incarnate God, One of the Trinity, pray thou, that He deliver thy servants.

**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.



Saved from the waves and steered by the rudder of the Cross, the holy martyrs escaped spiritual defilement.

Gaping wide, the earth covered your blood, O saints, and suddenly your relics were enclosed in treasuries below.

Grant peace to the world, O God, and in that Thou art merciful save Thy flock unharmed, through the supplications of Thy glorious passion-bearers.

**Theotokion:** Having conceived God without seed, thou gavest birth without corruption to the Creator of nature. Him do thou beseech, O Mother of God, that we be saved.

**Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":**

Wounded by the Faith of Christ, O most blessed one, and having faithfully drained the cup thereof, ye cast the worship and audacity of the Persians down to the ground, making supplications in behalf of us all, O ye who are equal in number to the Trinity.

**Ikos:** O Jesus, Bestower of life, Who hast existed from the beginning, with Thy divine goodness do Thou manifestly illumine me, that I may hymn the martyrs who struggled for Thee even unto death, who valiantly cast down all the might of the enemy and escaped the falsehood of the idols, strengthened by the power of the Cross; for, having suffered tortures, they have received the glory of the Trinity. Entreat God in behalf of us all.

### **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!

The light-bearing Church of Christ kindled the three lamps as with a single light: the glorious crown-bearer and victorious Manuel and those who suffered with him.

Forsaking their Chaldean homeland, the three honored warriors of the Trinity abandoned the Zoroastrian religion, crying: Blessed art Thou forever, O Lord God of our fathers!

The three children, Shadrach and those with him, spurned the worship of the Chaldeans; and the three warriors from Persia, Manuel and those with him, suffered for Christ.

**Theotokion:** Among women a virgin hath never given birth, save thee alone, O Virgin Theotokos; for no infant hath ever had both a father above and a mother below; yet Christ hath both.

### **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!

**H**aving invigorated their bodies by abstinence and strengthened their spirit with piety, the passion-bearers of Christ brought all the ability of athletes to bear upon the invisible princes of darkness.

**T**he Church of Christ, crowned with the martyrs' wreaths as with flowers, arrayed itself in bridal vesture dyed in blood, the martyrs' dye of incorruption.

**O** Christ, Thou hast vouchsafed thy martyrs to receive the portion and lot of the saved, and glory which cannot be taken away, for they confess Thee to be the only Son of the Father and the Virgin.

**Theotokion:** **O** Theotokos, cease thou never to beseech the One of the Trinity to Whom thou gavest birth, that we be delivered from our iniquities and vouchsafed His epiphany and 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.**

**G**race united you together with a triple bond, O Manuel, Sabel and Ismael, uniting with unshakable faith the single-minded virtue of your confession of Christ.

**W**ith a sling of three thongs ye vanquished the vile apostate Julian, the lying tyrant, O ye three warriors of the Trinity, and together ye have been crowned.

**R**ight memorable was the miracle of the martyrs; for after their demise the earth gaped wide and covered them, yet in a little while, like luminous stars they shone forth from the bosom of the earth.

**Theotokion:** **O** Mother of God, Virgin among mothers, who at the ineffable word of the archangel gavest birth through thy womb to the transcendent Word Who was begotten of the unoriginate Father: Save the souls of those who hymn thee.

### **Exapostilarion:**

**T**ruly the wondrous and most sacred memorial of the great Manuel and the all-glorious martyrs Sabel and Ismael, woven as of three golden strands, hath dawned! It hath illumined the hearts of all the faithful with light and maketh glad their souls.

**Theotokion:** **A**s thou hast loving-kindness and great mercy, O most hymned Virgin Theotokos, look upon my lowliness, do away with the turmoil of the passions and the temptations of life, and deliver me from the fire of Gehenna, O Maiden.

## AT LITURGY

### 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 the tyrants at nought and crushed the feeble audacity of the demons. By their supplications save our souls.

### Kontakion, in Tone II:

Wounded by the Faith of Christ, O most blessed one, and having faithfully drained the cup thereof, ye cast the worship and audacity of the Persians down to the ground, making supplications in behalf of us all, O ye who are equal in number to the Trinity.

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 EPHESIANS, §233 [6: 10-17]

Brethren: Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

### GOSPEL ACCORDING TO LUKE, §106 [LK. 21:12-19]

The Lord said to His disciples: Beware of men. They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both

by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

**Communion Verse:** Rejoice in the Lord, O ye righteous; praise is meet for the upright.

**THE 18<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY MARTYR LEONTIUS**  
**AT VESPERS**

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

Spec. Mel.: "What shall we call you ...":

**W**hat shall we call thee, O glorious one? \* Offering of Hellas, \* in that thou didst hail therefrom? \* Cleansing of Phoenicia, in that thou wast martyred there? \* Lamp, for thou didst shine forth in the darkness? \* Valiant one, in that thou wast not vanquished by those who beat thee? \* Far-reaching is thy fame, \* O most blessed Leontius! \* Pray thou, that our souls be saved.

**W**hat shall we name thee, O passion-bearer? \* Soldier of Christ, in that thou wast a destroyer of the enemy? \* Ruler of the passions, in that thou wast an athlete of piety? \* Feeder of the hungry, in that thou didst love the poor? \* righteous one, in that thou wast a zealot of heavenly wisdom? \* Divers were thy sufferings \* and most splendid thy contest. \* Pray thou, that our souls be saved.

**W**ho doth not marvel at thee, O Leontius? \* For, receiving a well-spring of incorruption as a dweller in paradise, \* thou pourest forth rivers of benefaction upon the faithful, \* without fee dost offer abundant gifts \* to all those who thirst, \* and dost gladden those who partake \* of the waters of goodness. \* Pray thou, that our souls be saved.

Glory ..., in Tone I:

**O** all-praised athlete Leontius, neither fire, nor wounding, nor the sword were able to separate thee from the love of Christ; but, suffering manfully in the midst of the tormenters, thou didst abolish the offerings made to idols, O divinely wise crown-bearer, and now dost dance in the heavens. Earnestly pray thou for our souls.

Theotokion, or this Stavrotheotokion:

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

**S**tanding before the Cross of thy Son and God \* and gazing upon His long-suffering, \* the pure Mother said, weeping: \* "Woe is me, O my Child most sweet! \* How is it that Thou sufferest undeservedly, O Word of God, \* that Thou mayest save mankind?"

At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone IV:

Let heaven be glad in splendor today, and let us earthly faithful rejoice in the memory of the martyr Leontius; for this day which hath arrived is crowned, not with irrational sacrifices, but with the sacrifice of praise, with spiritual flowers. For, standing with us, adorned, offering the un-bloody service to the Bestower of crowns, he doth radiantly offer up entreaty, that those who faithfully keep his memory may attain unto the courts of paradise.

Now & ever ..., Theotokion, or this Stavrotheotokion:

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

The all-pure one, beholding Christ, Who loveth mankind, crucified, \* His side pierced by a spear, \* cried out, weeping: \* "What is this, O my Son? \* How have the ungrateful people recompensed Thee \* for the good things Thou didst do for them, \* that they hasten to leave me childless, O most Beloved One? \* I marvel at thy voluntary crucifixion, \* a Compassionate One!"

Troparion, in Tone IV:

In his suffering, O Lord, Thy martyr Leontius 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 John the monk, in Tone IV:

### ODE I

**Irmos:** I hymn Thee, O Lord my God, for Thou didst bring Thy people forth from Egyptian slavery and didst cover the chariots and power of Pharaoh.

Thy virtue is not subject to the laws of praise, O Leontius, favorite of Christ; for He is thy boast and riches which cannot be taken away.

Desiring an unsullied soul of supernatural qualities, and having adorned thy body with virginity, thou didst splendidly set forth on the path of the Most High.

Wielding might against falsehood, O venerable and glorious Leontius, thou didst ever praise the honor of martyrdom to Him Whom thou didst desire.

**Theotokion:** To thee do we all hasten, as to a steadfast champion, O Theotokos, moving thee to supplication, that thy flock may be delivered from every evil circumstance.

### ODE III

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

Having acquired a right beautiful character, wisdom and grace from God, O Leontius, thou wast shown to be a true athlete and a chosen martyr.

"Lay down your life for the living God," thou didst say to thy peers, O Leontius, "and as soldiers serve ye the King Who abideth eternally!"

Thy honeyed and God-loving tongue poured forth words of piety and brought down the blasphemers, the minions of impiety.

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

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

Having taken up the Cross as a weapon, thou didst go off to do battle with invisible foes, suffering valiantly. Wherefore, having destroyed their power, thou hast received the grace of miracles, O all-glorious martyr Leontius, praying that we be saved.

**Glory ..., Now & ever ..., Theotokion:**

O pure and most immaculate one who knewest not man, and who alone gavest birth in time to the timeless Son and Word of God: with the holy and honored patriarchs and martyrs, with the prophets and the venerable, entreat Him, that He grant us cleansing and great mercy.

**Stavrotheotokion:** Thine all-pure Mother, as she beheld Thee, O Word of God, suspended upon the Cross, cried out, lamenting maternally: "What is this new and awesome wonder, O my Son? Why 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:** Thy virtue hath covered the heavens, and the earth is full of Thy glory, O Christ. Wherefore, with faith we cry out: Glory to Thy power, O Lord!

He who was beset by the wrath of the demons mercilessly wounded thee, who art swathed in the love of God, O martyred athlete Leontius.

Boldly didst thou urge toward the truth him who wished to overtake and lay hold of thee, considering him to be a blessed one of promise, O martyred athlete Leontius.

He Who, for thy sake, was nailed to the Tree in the flesh, seeing thee bound to a tree for His sake, filled thee with strength and grace.

**Theotokion:** Rejoice, O most hymned Theotokos, who art more exalted than the ranks of the cherubim and in the flesh didst bear God, seated, upon thine arm.

#### ODE V

**Irmos:** O Lord Who hast acquired us, Thy chosen people, by Thy blood, grant us Thy peace, preserving Thy flock in oneness of mind.

Led in like a sheep ready for the slaughter, O most glorious Leontius, thou didst of thine own will stand up for Christ before the tyrant's tribunal.

He who was guilty of falsehood sought to bring low the strength of thy soul, disparaging the crucified Lord as a human malefactor.

"May the gods perish, who manifestly did not create the heaven and the earth, for the Crucified One is the Fashioner of all!", thou didst say, O martyr.

**Theotokion:** Rejoice, O pure and all-pure one who knewest not wedlock, O holy Mary, Bride of God, for Thou gavest birth unto God, Who hath rendered our race celestial.

#### ODE VI

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

Though peaceable to those who have recourse to thee with faith, and possessed of discourse seasoned with divine salt, O Leontius, thou wast shown to be cruel to the enemies of Christ.

**R**ejoicing, Thy faithful servant Leontius gave himself over as a witness of Thy kingdom, O Christ, and Thine enemies were unable to bear the truth.

**L**ike wild beasts the iniquitous burned with rage and fell upon the martyr, as though he were their prey, pitilessly to rend asunder the invincible one.

**Theotokion:** **W**e who hymn thine all-holy birthgiving have no other helper than thee, O all-pure Mistress. Wherefore, we pray thee: render thy Son reconciled with thy servants.

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

**T**hou didst confound the wicked plots of the tyrants, didst denounce the ungodly religion of the Greeks, and didst shine forth the knowledge of God upon all men in thy doctrines of piety, O divinely wise martyr. Wherefore, with love we honor thy memory, O all-wise Leontius.

**Ikos:** **I** call upon the Lord, the Mediator between God and men, Who assumed the lowliness of us mortals from the pure Theotokos who kneweth not wedlock, was crucified, and hath raised mankind up from corruption, that I may now praise the wise Leontius, and may recognize his splendid and beautiful sufferings, which he finished well, replete with courage, faith and love. Wherefore, with love we honor the wise Leontius.

## **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!**

**L**ike the captive youths, with steadfast understanding the invincible Leontius trampled falsehood and the flame of his tortures underfoot, chanting to Thee: O God of our fathers, blessed art Thou!

**U**nmindful of the flesh by virtue of thine indifference to suffering, as an invincible martyr thou didst mightily endure wounding for Christ, chanting to thy Creator: O God of our fathers, blessed art Thou!

**S**teadfastly prevailing over the corrupt union of nature through wisdom and love for Christ, thou didst prefer life-bearing death, O Leontius, chanting: O God of our fathers, blessed art Thou!

**T**heologizing concerning the one Essence in three Hypostases - the Word, the Spirit and the Father, - the unbowed and invincible martyr cried out: O all-hymned Lord, God of our fathers, blessed art Thou!

**Theotokion:** **H**er who, without seed, supernaturally received in her womb the immutable God Who, in His loving-kindness, mingled with men, let us piously hymn as Mother of God forever.

## ODE VIII

**Irmos:** Christ our God, Who was nailed to the Cross in the flesh and hath shown it to us as an instrument of salvation, exalt supremely, O ye children, forever.

The martyr endured the wounding of his flesh and won a great victory over the incorporeal foe, chanting: Exalt Christ our God supremely forever!

Amid the spines of thorns thou didst radiantly stretch forth thy mind toward the Master, O martyr, crying out with love: Exalt Christ our God supremely forever!

Christ, Whom thou didst glorify with the wound& of thy flesh, is thy victory; and thou didst cry out: ye children, exalt Christ our God supremely forever!

**Theotokion:** All the generations of men most gloriously call thee blessed, O pure Mother of God, for through thee have we been lifted up to the heavens, O Virgin Mother.

## ODE IX

**Irmos:** Thy birthgiving was shown to be free from corruption: God issued forth from thy womb, appeared on earth clad in flesh, and dwelt among men. Wherefore, O Theotokos, we all magnify thee.

Thou didst show thyself to be a servant of the Trinity, O Leontius, ministering blamelessly to Him before Whom every knee doth bend in heaven and on earth, and in the nethermost regions. And, chanting, we magnify Him as is meet.

Desiring to look upon the glory of the Lord immaterially, thy face uncovered, thou didst divest thyself of power and authority, preaching the one Godhead in three Hypostases alone.

Thou wast glad in thy confession, and, as is meet, the Savior hath confessed thee before the Father. Him do thou entreat, O athlete, that all who magnify thy memory with faith may be saved.

**Theotokion:** Thou art more exalted than the ranks on high, O Virgin Theotokos, for thou alone didst know the indwelling of the Most High, O blessed one. Wherefore, we all declare thee to be the Theotokos.

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

Tried like gold by fire and torments, thou wast shown to be a worthy gift for God Most High, a most glorious athlete. Pray thou now in our behalf.

**Glory ..., Now & ever ..., Theotokion:**

With thy mighty protection preserve us, thy servants, unharmed by the assault of the enemy, O pure one; for thee alone have we acquired as a refuge in needs.

## AT LITURGY

### Troparion, in Tone IV:

In his suffering, O Lord, Thy martyr Leontius 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.

### Kontakion, in Tone III:

Thou didst confound the wicked plots of the tyrants, didst denounce the ungodly religion of the Greeks, and didst shine forth the knowledge of God upon all men in thy doctrines of piety, O divinely wise martyr. Wherefore, with love we honor thy memory, O all-wise Leontius.

Prokimenon, in Tone VII: The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Harken, O God, unto my prayer, when I make supplications unto Thee.

### ACTS OF THE APOSTLES, §29 [12: 1-11]

In those days, Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.



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 JOHN, §52 [15:17-16:2]

The Lord said to His disciples: These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

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



**THE 19<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF OUR FATHER AMONG THE SAINTS, THE HOLY**  
**HIERARCH JOHN MAXIMOVICH, WONDERWORKER OF SHANGHAI & SAN**  
**FRANCISCO**  
**AT GREAT VESPERS**

On "Lord, I have cried ...", 8 stichera, in Tone VI:

**T**hou wast a vessel full to overflowing with grace, O John our all-good master, wonderworker of all the world. Who then can say that there are now no grace-filled men in the world, that there are no longer any righteous men? O ye unbelievers, be ye sober of mind, and understand that God is with us who live in the darkness and deadly shadow of errors. Beholding him who though in the tomb abideth in incorruption, be ye ashamed and turn to the true God, for God is with us and will remain inseparably with us until the end of the world. **(Twice)**

**J**oin chorus, O ye east and west, ye north and the sea! Rejoice, receiving a new angel, the divinely inspired man of prayer, the unmercenary pastor, the gracious healer, the prophet and herald, the all-good John our helper, a mighty surety for us at the judgment. **(Twice)**

**S**hall not one who is beloved return that love? Wherefore, how can we not love thee who hast loved us utterly, O holy and guileless pastor, our true strengthener amid temptations and faithful mediator with the Theotokos before the throne of the all-holy Trinity, who askest remission of sins for all of us who honor thee with love?

**O** the mystery of thy divine love! Thou hast truly been shown to be a son of our Father in the heavens, O John, wondrous and righteous; for the Father causeth His sun to shine upon both the wicked and the good, and the rain to fall upon the righteous and the unrighteous; and thou didst pray for thine enemies, vanquishing the devil, the one primeval enemy of all, showing forth the perfection of the virtues.

**S**traightway after thy blessed repose thy sepulcher was shown to be a fount of healings and an abundant wellspring of miracles. And how much more is it now, O most blessed father, when the Church Militant hath glorified thee, having uncovered thine incorrupt relics with compunction and enshrined them with honor in church, where thou grantest joy to all who sorrow, in accordance with its name?

**A**s a protector of Orthodoxy in America, thou didst truly fulfill the words of the apostle; for where sin hath multiplied grace hath abounded. Wherefore we, the unworthy, now beseech thee, O blessed wonderworker John: grant abundant grace unto our wretched and hardened hearts, and teach us to love one another as thou thyself didst love all.

### Glory ..., in Tone V:

Rejoice, O little and persecuted Orthodox flock, hated by all, for God hath given thee a great treasure: a wondrous comforter amid sorrow, an incorrupt fragrance amid the fetor of the present corruption of morals, a calm island of hope unashamed amid an ocean of storms.

### Now & ever ..., Dogmatic Theotokion, in the same tone:

Once, the image of the Bride who knoweth not wedlock was inscribed in the Red Sea. There Moses was the parter of the waters; and here Gabriel is the minister of a miracle. There Israel traversed the deep dryshod and now the Virgin giveth birth unto Christ without seed. The sea remained impassable after Israel had crossed; and the immaculate one remaineth incorrupt after the birth of Emmanuel. O God Who hast appeared as a man, Who existest and hast existed from the beginning: Have mercy upon us!

### 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 Litia, the sticheron of the temple, and these stichera of the holy hierarch, in Tone VI:

When thou wast yet a little child, thou wast moved to compunction by the words whereby Christ called the holy apostles: "Come, follow Me, and I will make you fishers of men!" Yet as thou didst listen to these divine words, O humble-minded John, thou didst in nowise think thyself to be a choice like unto the latter messengers of God who were appointed to die [for Him]. But Christ Himself, knowing thee, hath glorified thee. May thy crowning be for us a call to unfeigned repentance, unto the salvation of our souls.

**W**ith faith and love we all honor thy memory today, O heavenly man and earthly angel; for in the midst of this greatly tumultuous world thou wast a true desert-dweller and, having mortified all the passions, thou didst reach a spiritual height hard to contemplate, and wast truly a most splendid wonder amid the darkness of this age. Wherefore, we marvel at the great glory which thou hast obtained in heaven, and celebrate thy glorification with compunction.

**T**he love of the Lord is all-glorious wisdom, saith the son of Sirach; wherefore, thy divine love seemed as foolishness to the corrupt world, O blessed and holy hierarch John; for, as saith the apostle of the gentiles, the preaching of the Cross is to those who perish foolishness. But we, casting off the wisdom of this vain world, like children bless thee with purity, O John our beloved father.

**Glory ..., Now & ever ..., in Tone VIII:**

**O** all-pure Theotokos, good surety of sinners and all-wondrous joy of all who sorrow: Before the end overtaketh us, turn us to repentance and deliver us from grievous torments forever.

**At the Aposticha, these stichera, in Tone VIII:**

**O** protector of infants and youths, make us wise with angelic purity, and preserve the children of the Church from the wickedness of this world, granting love of chastity unto all by thy supplications, O holy one who lovest God.

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

**O** John, wonderworker of San Francisco, light of monastics and joy of virgins, founder and protector of holy monasteries, fiery pillar of the Orthodox Church, faithful child of the holy fathers: Pray that we all be saved.

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

**O** preacher of the apostolic Church who art the peer of the apostles, divine instructor in Orthodoxy, zealous servant of the Gospel and good protector of the Orthodox: Entreat Christ God, that the world may be enlightened and all may be saved.

**Glory ..., in the same tone:**

**A**s one truly foreign to covetousness, thou didst utterly vanquish anger, and thy countenance was ever illumined with paschal joy. As

**O** father full of abundant love for all, thine ascetic feats knew no bounds; for day and night thou didst immerse thyself in prayer. Wherefore, O father John, pray that we all be saved.

**Now & ever ..., Theotokion:**

**O** Mistress, accept the supplication of thy servants, and deliver us from all want and grief.

**Troparion of the saint, in Tone V:**

**L**o, thy care for thy flock in its sojourn prefigured the supplications which thou dost ever offer up for the whole world. Thus do we believe, having come to know thy love, O holy hierarch and wonderworker John. Wholly sanctified by God through the ministry of the all-pure Mysteries, and thyself ever strengthened thereby, thou didst hasten to the suffering, O most gladsome healer. Hasten now also to the aid of us who honor thee with all our heart.

## AT MATINS

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

**L**o, thy care for thy flock in its sojourn prefigured the supplications which thou dost ever offer up for the whole world. Thus do we believe, having come to know thy love, O holy hierarch and wonderworker John. Wholly sanctified by God through the ministry of the all-pure Mysteries, and thyself ever strengthened thereby, thou didst hasten to the suffering, O most gladsome healer. Hasten now also to the aid of us who honor thee with all our heart.  
(Twice)

Glory ..., Now & ever ..., Resurrectional Theotokion, in the same tone:

**R**ejoice, impassible gate of the Lord! Rejoice, rampart and protection of them that have recourse unto thee! Rejoice, haven untouched by storms, thou that knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for them that hymn and worship thy birthgiving!

After the first chanting of the Psalter, these Sedalions, in Tone I:

**I**n the wilderness Thy people thirsted and called upon Thee, O almighty Lord, and Thou gavest them an all-wise and blameless guide: this new Moses who stuttered and spake with difficulty, who led forth the exiles from China as Moses [of old] once led [the children of Israel] forth from Egypt. And he escorteth the souls of those who love him to the Jerusalem which is on high.

Glory ...,

**G**rant healing unto those who are consumed with the fire of many passions amid the desert of corruption, O greatly merciful Christ our God; and as once Thou didst cause water to issue forth from a hard stone, so now cause compunction to pour forth from our hearts, through the supplications of thy wondrous saint, O Master of those in heaven and on earth.

Now & ever ..., Theotokion:

**W**ho is this who springeth up like the dawn, who is as beautiful as the moon, and as lovely as the sun? The good Shepherd who was tended in her womb giveth splendid answer to all the Orthodox: "She is mine all-good Mother, the all-beauteous Virgin, who hath crushed the head of the devil and giveth everlasting gladness unto those who love her!"

After the second chanting of the Psalter, these Sedalions, in Tone I:

**O** father John, great wonderworker, we praise thee as a grace-filled apostle of times devoid of grace, an all-wise emulator of the fools for Christ, and a highly moral emulator of fasters.



Glory ...,

**O** father John, great and righteous, we hymn thee as one who is speedily hearkened to in prayer, a great and clairvoyant wonderworker, and a faithful preserver of the monasteries and churches of the Orthodox.

Now & ever ..., Theotokion:

**All** of us, the generations [of men], truly ever bless thee, the Theotokos, as the rose of sweet fragrance, the incense of sweet savor, the cup full to overflowing with the quenching of divine thirst.

**Polyeleos, and this magnification:** We magnify thee, O holy hierarch John, and we honor thy holy memory; for thou dost entreat Christ God in our behalf.

Selected Psalm verses:

**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).

After the Polyeleos, these Sedalions, in Tone II:

**M**ultiplying thy labors, thou didst seek incorruptible riches, O blessed one, opposing the world, the flesh and the devil; and like a new Stylite thou didst never [lie down to] rest on thy back, but didst put to shame the carnal wisdom of this corrupt age, restoring the unfading bloom of Orthodox asceticism. Wherefore, O John our father, we earnestly praise thee as an emulator of Symeon the Stylite.

Glory ...,

**O**ur Father in the heavens did not hesitate to send us, even in these last times, an angelic guide, a true hierarch who laid down his life for the sheep, this blessed wonderworker John, to whom we all cry aloud: O our comforter and advocate, harp of God and radiant star amid the darkness! Ever console us, and protect thy flock until the end from the assault of false Christ's!

Now & ever ..., Theotokion:

**T**hy name is like myrrh poured forth in every generation and generation, O all-immaculate Bride of God, and the fragrance of thy virtues is beyond all perfumes. Wherefore, thou impartest unto us purity of soul, with the nard of thy supplications freely washing away the stench of sin from the hearts of those who hymn 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?

Let every breath praise the Lord.

**GOSPEL ACCORDING TO 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, this sticheron, in Tone VI:**

○ John, namesake of grace, thou hast been shown to be a true God-bearer, shining forth the light of salvation upon the pagan world, a preserver of the Orthodox in dispersion, a wondrous defender of those persecuted for the sake of righteousness, an almighty protector of those who stand against falsehood, a steadfast hierarch of the universal Church. O our beloved master, earnestly entreat the loving Christ that we may be delivered from the coming torments of Hades.

**Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia; and that of the holy hierarch, with 8 troparia, 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.

It is good to hymn the favorites of God, among whose choir the holy John joyfully shineth upon us, comforting and healing those who call upon him, and teaching us by the example of his life of many labors to be zealous in helping those in misfortunes.

○ the desire of a heart which loveth God! While yet a child thou didst desire to be a champion of the truth; for thus did the accounts of the multitudes of wondrous saints who did not spare their lives for the righteousness of God captivate thee.

**F**or a time thou wast at a loss whether to choose a military path or one in civilian life; but an even stronger thought appeared in thy soul: to commit thyself wholly to the ministry of the Holy Church of Christ.

**Theotokion:** Thy soul doth magnify our Lord, O Mistress, and thy spirit rejoiceth in God, thy Son and Savior. How then would we dare to chant thy hymn if thou thyself hadst not been well pleased to say prophetically that all generations will call thee blessed?

### **ODE III**

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

**C**elebrating thy memory with gladness, O our archpastor and instructor, we bow down before thy precious and incorrupt relics.

**T**hou didst receive the holy tonsure, putting on the full armor of God, arming thyself against the spirits of evil in high places, and vanquishing them.

**T**hou didst not give sufficient sleep to thine eyes, neither didst thou lie down upon a bed to take thy rest; and thus wast like the fathers of old, O ascetic.

**Theotokion:** O pure Virgin, divinely chosen Maiden who wast led into the temple of the Lord and raised in the temple, in the Holy of holies: Thou art truly higher than all others.

### **Sedalion, in Tone VIII:**

**B**eholding thee humble, bereft of form and beauty, vain people despised thee, O blessed one; but, emulating Christ, thou didst accept their reproach. Yet they could not ignore thine ascetic struggles, for thy virtue shone forth more brightly than the sun. Wherefore, those who before reviled thee glorified thee, and thou, O wise one, didst cry out: "O Christ, King of all, conceal my lowly soul, that I be not led utterly into temptation!"

### **Glory ..., Now & ever ..., Theotokion:**

**A**ll of us, the generation of men, call thee, the Virgin, blessed, who alone among women gavest birth unto God in the flesh without seed; for the fire of the Godhead dwelt within thee, and with milk thou didst nurture the Creator and Lord as a babe. Wherefore we, the race of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving!

### **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!

Instructor of a multitude of Russian arch-pastors, leader of the Church in the diaspora, thou wast a veritable mountain of love; wherefore, the assembly of the faithful hath called thee a miracle of our days, O John who stood firmly in thine ascetic feats.

"If ye desire to see a living saint, make haste to the city of Bitol, O ye people, and there behold Father John!" Thus did a renowned Serbian archpastor say, captivated by the character and works of the holy one.

The young men of Carpatho-Russia, students of theology in Serbia, told of thee with great compunction: how thou didst not spare thyself, and of thy love for them, and how, while walking among them when they were sleeping, thou didst make the sign of the Cross over them, preserving their rest.

**Theotokion:** O all-pure Virgin Mother of our Lord, who hast mercy even on thy most sinful servants! As the all-rich treasury of loving kindness, restore us who have impoverished ourselves beyond all measure, O helper and joy of all who sorrow.

### 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 a true emulator of Christ, laying down thy life for thy flock, and hast come to stand unashamed before the Chief Shepherd.

The gift of healings was given thee even when thou wast a priest, and thou didst increase it in the days of thine episcopacy, and dost perfect it in the other life which is eternal.

Thou didst labor together with the venerable Nahum [of Okhrid] in healings, visiting the homes of the suffering with his holy icon.

**Theotokion:** O Virgin Theotokos, good helper of the whole world, healer of our souls and bodies: On the day [of judgment] hearken unto us who pray to thee!

### 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!

Christ the Master revealed thee as an edifier and teacher of His Holy Church, O wondrous and holy hierarch, who wast graced with the gift of healings and consolations.

Thou didst hasten to the homes of the suffering, and to those lying afflicted in hospitals, of whom the Lord informed thee, as an imparter of His all-pure Mysteries.

Thou wast shown to babes as the mediator of their healing, O holy John, transforming the sorrow of their parents into joy; and wast revealed to men of all ages as the helper they desired.

**Theotokion:** All the saints joyfully celebrate thee, O Virgin Theotokos, and we, thy greatly sinful servants, place our trust in thee. Be glad and rejoice, O Mother of Christ the Almighty!

#### Kontakion, in Tone IV:

Thy heart hath gone out to all who entreat thee with love, O holy hierarch John, and who remember the struggle of thy whole industrious life, and thy painless and easy repose, O faithful servant of the all-pure Directress.

**Ikos:** Truly such a hierarch, of whom the whole world hath been found to be unworthy, hath been found fitting for the Orthodox Church: a fiery minister of the divine Mysteries, possessed of great reverence, honorably and blamelessly observing the canons of the Church. For as a pastor he warmed our hearts and made us firm in the Faith; by his supplication he poured forth the dew of consolations upon the sorrowful, and taught piety to us all, that though we are weak, we also may be vouchsafed to join him in his abode in the kingdom of God.

#### ODE VII

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

In the Lesna Convent a nun beheld thee suspended in the air over the ground, shining all-radiantly with beams of uncreated light, while thou wast praying ardently before the Iveron Icon of the Mother of God which thou so loved. And marveling at the height of such holiness, we cry out to God with compunction: Blessed art Thou in the temple of Thy glory, O Lord!

In the church in Shanghai a wondrous vision was revealed to the Nun Augusta; for she beheld fire descending from heaven into the holy chalice while the holy John was serving. And marveling at the manifestation of such grace, we cry out to God with compunction: Blessed art Thou in the temple of Thy glory, O Lord!

In a Brazilian hospital an all-glorious wonder was wrought: John, the good shepherd, made the sign of the Cross, and cried out with a loud voice to a dying Jewish woman: "Christ is risen!" And she straightway arose from her death bed, her physicians marveling greatly, and cried: Blessed art Thou in the temple of Thy glory, O Lord!



**Theotokion:** With thy protecting veil cover thy servants who are beset by misfortunes and temptations, O Mistress who art blessed by all generations, and at the hour of testing show us all to elude the pursuit of the aerial tormenters, that we may unceasingly cry out to thee: Blessed art thou among women, O thou who gavest birth to the Deliverer of our souls,

### 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!

Emulating the fiery spirit of Meletius, who slept not, thou didst never lie down to rest on thy side, assiduously adding labors to labors; wherefore, thou hast not been deprived of ineffable rest in heaven, and dost now eternally enjoy the sweetness of the sight of Jesus face to face.

Thou wast vouchsafed the gift of prophecy for the sake of the chaste purity of thy soul and thy great humility. And thou hast appeared in dreams unto many, delivering them from death and perils, and faithfully showing us the path to salvation, O righteous John.

Thou wast revealed as a minister of the universal Church and an apostle of these times; wherefore, even after death thou proclaimest Orthodoxy to the whole world through the sweet fragrance of incorruption.

**Theotokion:** O pure and blessed one, heavenly ladder reaching from earth to the heavens, whereby God the Word descended unto men, O ineffable wonder and incomprehensible sight: Save those who have recourse unto thee!

### 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 thy supplications unto God thou hast dried the tears of many who sorrow, O John who art quickly heard, and thou preparest everlasting joy for the souls of those who love thee.

Nicholas, the angel of the Church of Okhrid, said thus of thee, O new Chrysostom: "Pay heed unto Father John, my children; for he is an angel of God in human garb!"

Showing the wisdom of this world to be foolishness, thou didst play with children in church, mindful of a higher divine liturgy, revealing to them and to us that the kingdom of heaven is given only to those who are as simple and humble as children.



**Theotokion:** **O** all-blessed Virgin, thou wast a chamber of the Light which hath illumined all and hath shown forth His favored one as light-bearing. And now, removing the darkness of the passions, O only Ever-virgin, deliver from the gloom of eternal torments those who have recourse unto thee.

**Exapostilarion:**

**Who** can understand the mystery of piety? Yet we approach thy shrine with faith and are enlightened, drawing forth never-fading grace with thanksgiving.

**Glory ..., Now & ever: Theotokion:**

**Thou** wast the Mother of the Light, O Virgin. Wherefore, we cry out to thee with compunction: Rejoice, O most radiant lamp who shone forth the Sun of salvation upon the world!

**On the Praises, 6 stichera of the holy hierarch, in Tone VIII:**

**Spec. Mel.: "What shall we call you ...":**

**What** shall we call thee, O all-wondrous John? All-wise one, for, for Christ's sake thou didst assume the guise of foolishness. Innocent one, for thou didst maintain angelic guilelessness toward all who did thee wrong; traverser of the heavens, for thou wast borne up to heaven, like Elijah, by thy fiery prayer, as upon a chariot; wanderer, for in this world thou hadst no place to lay thy head. Wherefore, thou didst weave an incorrupt wreath for thyself. Pray to Christ for us all, O our all-good master.

**What** shall we call thee, O right laudable John? Turtledove, for in prayer thou didst soar aloft to heaven in prayer. White dove bearing from paradise in thy mouth the olive branch of the hope of salvation for us, that, setting our mind on heaven, we may not fear the coming antichrist, having thee as our helper to the end of time.

**In Tone VI: Spec, Mel.: "Having set aside ...":**

**Beholding** the incorrupt relics of the holy hierarch, marvel, O world enamored of the lies of the devil! O false teachers who say that death is the end of the body and the soul, be ye ashamed! Be enlightened, O ye ends of the earth, and rejoice with us, for a radiant festival hath dawned today.

**Emulating** John thine ancestor, the enlightener of Siberia, the first to send preachers of Orthodoxy to the land of China, thou becamest the bishop of the city of Shanghai, and like a new Moses didst lead forth the Russian exiles from the Egypt of new godless ones, and didst convey them across the ocean. Wherefore, by thy supplications lead us also to the land of the never-waning Light, O blessed one.

**C**ome, let us marvel at the incorruption of the wonderworker! come, let us bless this sun which imparteth abundant warmth amid the winter of our fall! This is a victory won over the world which would drag us down! Wherefore, rejoice, ye Orthodox people, and joining chorus, leap up. Where is the corruption of death? Where is the stench of the grave? For with his sweet fragrance John, the incomparable boast of piety, doth enlighten the whole world,!

**T**hou wast as innocent as a lamb, O John our master, as meek and humble as David; and judging no one while thou thyself wast unjustly condemned, thou didst never complain. Wherefore, we pray that thou wilt deliver from condemnation to the fire us whose ways are evil, and that thou wilt impart childlike innocence and purity of heart unto those who stand before thee.

**Glory ..., in Tone II:**

**O** new wonder surpassing the understanding of the world! Who perceived this sun which was hidden in a cloud of humility? Who knew this righteous man who lived in the midst of this sinful world? For, wickedly indifferent to the glory of God, this accursed world did not desire to honor thee even during the days of thy glorification, O right wondrous father. Yet, lo! we, the unworthy, joining chorus and rejoicing, sing unto thee: Rejoice, O all-splendid rainbow, binding unto God those who love thee! Rejoice, pillar of the Church and unshakable confirmation of all the Orthodox! Rejoice, all-tranquil haven for souls which love God! Rejoice, O John, our all-good master!

**Now & ever ..., Theotokion-**

**A**ll-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath Hades been made captive, Adam restored, the curse annulled, Eve set free, death slain; and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory to Thee!

**Great Doxology. Troparion. Litanies. First Hour.**

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the saint's canon.

Celebrating thy memory with gladness, O our archpastor and instructor, we bow down before thy precious and incorrupt relics. (Twice)

Thou didst receive the holy tonsure, putting on the full armor of God, arming thyself against the spirits of evil in high places, and vanquishing them.

Thou didst not give sufficient sleep to thine eyes, neither didst thou lie down upon a bed to take thy rest; and thus wast like the fathers of old, O ascetic.

Christ the Master revealed thee as an edifier and teacher of His Holy Church, O wondrous and holy hierarch, who wast graced with the gift of healings and consolations.

Thou didst hasten to the homes of the suffering, and to those lying afflicted in hospitals, of whom the Lord informed thee, as an imparter of His all-pure Mysteries.

Thou wast shown to babes as the mediator of their healing, O holy John, transforming the sorrow of their parents into joy; and wast revealed to men of all ages as the helper they desired.

**Theotokion:** All the saints joyfully celebrate thee, O Virgin Theotokos, and we, thy greatly sinful servants, place our trust in thee. Be glad and rejoice, O Mother of Christ the Almighty!

### Troparion of the saint, in Tone V:

Lo, thy care for thy flock in its sojourn prefigured the supplications which thou dost ever offer up for the whole world. Thus do we believe, having come to know thy love, O holy hierarch and wonderworker John. Wholly sanctified by God through the ministry of the all-pure Mysteries, and thyself ever strengthened thereby, thou didst hasten to the suffering, O most gladsome healer. Hasten now also to the aid of us who honor thee with all our heart.

### Kontakion, in Tone IV:

Thy heart hath gone out to all who entreat thee with love, O holy hierarch John, and who remember the struggle of thy whole industrious life, and thy painless and easy repose, O faithful servant of the all-pure Directress.

**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, § 335 [HEB. 13: 17-21]

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

*Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.*

*Stichos: Many are the tribulations of the righteous, but the Lord shall deliver them out of them all.*

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

**A**t 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, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye who hunger now: for ye shall be filled. Blessed are ye who weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

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

*Note: This service was, with the exception of the troparion and Kontakion, was composed at the Holy Dormition Monastery in Sofia, Bulgaria. In anticipation of the publication of a full service by the Russian Orthodox Church Abroad, we are supplying it to those who wish to glorify the saint with hymns specific to Saint John, rather than resorting to the General Menaion.*

**THE 2<sup>nd</sup> DAY OF THE MONTH OF JUNE**  
**THE COMMEMORATION OF OUR FATHER AMONG THE SAINTS, JOHN THE**  
**WONDERWORKER, OF SHANGHAI AND SAN-FRANCISCO**  
**AT GREAT VESPERS**

We sing “Blessed is the man...,” the first antiphon.  
On “Lord, I have cried...”, eight stichera are sung. Tone VI:  
Spec. Mel.: “Having set all thine hope ...”:

**W**ho can say that the grace-filled power of the first apostles has left the earth, who can claim that the sanctity of the ancient ascetics is seen no more? For Thou, O Lord, hast now raised up a new and glorious apostle, a new ascetic who hath overcome the enemy's attacks and hath won the heavenly crown of victory.

**R**ejoice now, O Russian people, for from you a fiery pillar hath risen to heaven, where before the throne of God doth pray your new intercessor, a teacher of the Gospel to distant lands a pastor to all peoples, the holy Hierarch John.

**R**ejoice, O peoples of Serbia, China and the Philippines, and ye of Africa, France, Holland and America, for among you walked a living bearer of God, a saint enlightened by grace and touched by divinity, a visionary who beheld the realm outside of space and time, where he now doth pray for you.

**Other Stichera, Tone III:**

**B**ehold the strange wisdom of God, how the great and beautiful was manifested in a vessel small and unadorned, how the Creator's Mind was revealed to one whom the world considered mad: Behold, ye faithful, the life of John and know ye the ways of God.

**B**ehold the world turned upside down, behold the wise and prudent put to shame, and all the secret and hidden things revealed to babes, to the guileless and childlike in faith, to those who believe in simplicity and warmth of heart, to the ever-memorable John.

**W**hat labors didst Thou not perform, O saint, what suffering didst Thou not endure for Christ's sake. Thou didst not withhold the love for God that was ever burning within Thee, but didst spread it to the ends of the world, enkindling the flame that ascends to the kingdom above.

**T**he Lord did not light this candle to be put under a bushel, but to be placed on a candlestick, from where it doth enlighten the world with grace; wherefore, we do honor His servant, our blessed Hierarch John.

**O** worker of countless miracles, feeder of the hungry, healer of the infirm, protector of orphans, teacher of theology, Thou who didst occupy thyself in constant prayer, Thou who didst take on the garments of a fool to be clothed in the wisdom of God, Thou who didst penetrate the hearts and minds of men, Thou who didst see the future as if present: how abundant were the fruits Thou didst bring forth for Thy Creator! Pray that we also may not be found with our hands empty at the day of judgment.



### Glory ..., Tone VI:

**B**efore Thy precious relics, O holy Father, the faithful stand with reverence and awe, Thy loved ones cease not to speak to you, those who hurt you beg forgiveness, sinners are moved to repentance, those who sorrow are renewed with hope, the cold-hearted are warmed with love, those who stand at the abyss are drawn back by Thy gentle hand, those who are dying are given the breath of everlasting life, eyes which are closed in darkness are opened to the light of Christ, deafened ears are made to hear the voice of angels: O new apostle, pray that the Lord's grace may be sent even to us.

### Now & ever ..., Dogmatic Theotokion, in the same Tone.

**W**ho will not glorify Thee, O Most Holy Virgin; who will not hymn Thy most pure giving of birth; the Only-begotten Son, who hath shown forth from the Father before the ages, hath come also from Thee, O Pure One, unutterably incarnate, being in nature God, and having become in nature man for our sake not divided in two persons, but made known in two Natures without fusion, to Him pray, O pure and All-blessed One, that there may be mercy on Our souls.

### Entrance. Prokimenon of the day.

### THE READING FROM THE BOOK OF PROVERBS

**T**he memory of the righteous man calleth forth for praises, and the blessing of the Lord is upon his head. Blessed is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than costly stones everything that is honored cannot be compared unto her. Length of days and years of life are in her right hand: and in her left hand riches and honor. Out of her mouth truth proceedeth, and law and mercy she carrieth on her tongue. Hear me, then, O children, for I will speak of excellent things; and happy is the man that will keep unto my ways, for my paths are the paths of life, and the desire is fashioned of the Lord. Wherefore I entreat you and put forth my voice before the sons of men, for with wisdom I set up everything; I have called forth counsel, understanding and knowledge. Counsel is mine and sound wisdom, mine is understanding and strength is mine. I love them that love me; and those that seek me shall find grace. Understand, then, O ye simple, the cunning, and ye uninstructed -- direct your hearts unto it. Harken unto me again, for I will speak of honorable things, and the opening of my mouth shall be of right things, for my mouth shall speak truth and wickedness is an abomination to my lips, all the words of my mouth are of righteousness; there is nothing forward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. For I will teach you the truth, so that your hope may be in the Lord and ye may be with the Spirit.



## THE READING FROM THE WISDOM OF SOLOMON

The mouth of the righteous man bringeth forth wisdom and the lips of the wise man know grace. The mouth of the wise man teacheth wisdom and the truth delivereth from death. If a righteous man happeneth to die, hope is not lost, for the Son of a righteous man is born unto life, and in his good things doth he acquire the fruit of righteousness. There is ever light unto the righteous and they obtain both grace and glory of the Lord; the tongue of the wise acknowledgeth the good, and in their hearts resteth wisdom. The Lord loveth the hearts of the righteous, and acceptable unto Him are all undefiled in the way. The wisdom of the Lord doth illumine the countenances of the wise. She preventeth them that desire her, in making herself first known unto them. She is easily seen of them that seek her. Whosoever seeketh her early shall have no great travail; and whosoever watcheth for her shall quickly be without care. For she goeth about seeking such as are worthy of her, showing herself favorably unto them in the ways, and meeteth them in every thought. Vice shall never prevail against wisdom, wherefore I was a lover of her beauty; I loved her, and sought her out from my youth. I desired to make her my spouse, yea, the Lord of all things Himself loved her. For she is privy to the mysteries of the knowledge of God and a lover of His works. Her labors are virtues, for she teacheth temperance and prudence, justice and fortitude; and which are such things, as men can have nothing more profitable in their life. If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come. She knoweth the subtleties of speeches and can expound dark sentences; she forseeth signs and wonders, and the events of seasons and times; unto all she is a counselor of good things, since there is immortality in her, and she is a comfort in cares and grief. Wherefore I prayed unto the Lord, and besought Him, and with my whole heart I said: O God of my fathers, and Lord of mercy, who hast made all things with Thy word, and fashioned man in Thy wisdom that he should have dominion over the creatures which Thou hast made, ordered the world according to equity and righteousness! Give me wisdom that sitteth by Thy throne, and reject me not from among, Thy children for I am Thy servant and the son of Thine handmaid O send her out of Thy holy heavens, and from the throne of Thy glory, that being present she may labor with me, that I may know what is pleasing unto Thee. And she shall lead me soberly in my doings and preserve me in her glory. For the thoughts of mortal men are miserable, and our devices are but uncertain.

## THE READING FROM THE WISDOM OF SOLOMON

When the righteous man is praised the people rejoice, for his memory is undying, since he is acknowledged both of God and man, and his soul pleased the Lord. Love, therefore, O ye men, wisdom, and ye shall live; desire her and you shall be instructed, for the very beginning of her is love and the keeping of the law. Honor wisdom, that ye may reign for evermore. I will tell you and will not hide God's mysteries from you, for He it is that leadeth unto wisdom and directeth the wise; in His hands is all

wisdom and knowledge of workmanship; and wisdom, which is the worker of all things, will teach you all, for in her is a spirit understanding and holy, brightness of everlasting, light, and image of the goodness of God. She maketh people friends of God and prophets, she is more beautiful than the sun, and above all order of stars; being compared with the light, she is found before it. She hath freed from diseases those that pleased her, and hath set them in the right paths; she hath given unto them understanding to keep in holiness, saved them from those lying in wait, and granted them strength of power, so that all may understand that the most powerful of all is piety, and that vice shall never prevail against wisdom, nor shall judgment pass away without convicting the evil. But the ungodly, reasoning with themselves not aright, said: let us oppress the righteous man, let us not spare the widow, neither need we be ashamed of the ancient gray hairs of the aged. Let our strength be the law, and let us lie in wait for the righteous, because he is not off our turn, and he is clean contrary to our doings; he upbraideth us with our offending the law and objecteth to our infamy the transgressions of our education; he professeth to have the knowledge of God, and he calleth himself the child of the Lord. He was made to reprove our thoughts; he is grievous to us even to behold, for his life is not like other men's, his ways are of another fashion; we are esteemed of him as counterfeits; he abstaineth from our ways as from filthiness; he pronounceth the end of the just to be blessed. Let us see if his words be true let us prove what shall happen in the end of him. Let us examine him with despitefulness and torture, that we may know his meekness and prove his patience; let us condemn him unto a shameful death, for by his own saying he shall be respected. Such things did they imagine and were deceived, for their own wickedness hath blinded them. As for the mysteries of God, they knew them not, neither did they discern that Thou art the Only God that hast the power of life and death, that savest in the time of tribulation and deliverest from every evil, that Thou art compassionate and merciful, granting to the just Thy grace, and setting Thy might against the haughty.

**At Litia: Sticheron of the Temple, and of the Saint, in Tone II:**

**H**eavenly apostle of Christ, Thou didst ever set Thine affection on things above, Thy mind being sent aloft and estranged from things below; Thou didst ascend in prayer unto realms infinite and beyond understanding, for which we do yearn with hope.

**Glory ..., in the same Tone.**

**S**eeking neither glory nor power from men, Thou, O blessed one, didst exalt the weak with the strength and majesty of God, Thou didst make the poor rich with the incorruptible treasures of virtue, Thou didst bring Thy fatherless orphans to the Father above all worlds, and didst receive a resplendent crown of glory.

**Now & ever ..., Theotokion, in the same Tone:**

**D**arkened by the stains of sins, we seek Thine aid, O Most Pure Mother of God. Wash us clean by Thy prayers, that we may be a fit habitation of grace.

**At the Aposticha, Tone V:  
Spec. Mel.: "Rejoice, Life-giving Cross...":**

In triumph didst Thou enter God's Kingdom O blessed John, having denied thyself on earth according to the Lord's word, and having loved the Lord more than Thine own breath; and Thy surpassing love was requited with the surpassing gifts of heaven.

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

Armed with vigilance and vigor of prayer, Thou didst pass through the traps of earthly desire and the snares of pleasure, and didst escape the assaults of demons; wherefore, Thou didst gain the house not made with hands: the power of the Holy Spirit dwelling in Thee.

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

Thy mind set free from the disturbance of unquiet and vain thoughts, Thou didst behold as in a mirror the good things of eternity, abiding in the peace of Christ and passing from death unto everlasting life.

**Glory ..., in Tone VI:**

Keeping within Thy heart the word of God like a paradise, Thou didst ever enjoy its grace: holding it fast, Thou wast held fast, and guarding it Thou wast guarded. By the Truth Thou wast sanctified, for the Lord's word is Truth.

**Now & ever ..., Theotokion, in the same Tone:**

My Creator and Redeemer, O Most Pure One, Christ the Lord, having come forth from Thy womb and become clothed in flesh like mine, hath delivered Adam from the primal curse. Wherefore, to Thee, O Most Pure One, as Mother of God and Virgin, we cry out ceaselessly in truth: Rejoice like the angels rejoice. O Sovereign Lady, intercession and protection and salvation of our souls.

**Troparion, in Tone VI:**

Glorious apostle to an age of coldness and unbelief, invested with the grace-filled power of the saints of old, divinely-illuminated seer of heavenly mysteries, feeder of orphans, hope of the hopeless, Thou didst enkindle on earth the fire of love for Christ upon the dark eve of the day of judgment; pray now that this sacred flame may also rise from our hearts.

**Glory ..., Now & ever ..., Theotokion, in the same Tone:**

He Who called Thee Mother and blessed went up of His own will to suffer, and wishing to search out Adam, He made light shine with the Cross, saying unto the angels: Rejoice with Me for I have found the lost piece of silver. Glory to Thee, O God, Who hast ordered all things wisely.

## AT MATINS

On God is the Lord. Troparion to, The Saint, twice, Tone VI:

**G**lorious apostle to an age of coldness and unbelief, invested with the grace-filled power of the saints of old, divinely-illuminated seer of heavenly mysteries, feeder of orphans, hope of the hopeless, Thou didst enkindle on earth the fire of love for Christ upon the dark eve of the day of judgment; pray now that this sacred flame may also rise from our hearts.

Glory ..., Now & ever ...,

**H**e Who called Thee Mother and blessed went up of His own will to suffer, and wishing to search out Adam, He made light shine with the Cross, saying unto the angels: Rejoice with Me for I have found the lost piece of silver. Glory unto Thee, O God, Who hast ordered all things wisely.

After the first Kathisma, this Sedalion, in Tone VIII:

**C**hild of light, child of the day, Thou didst heed the apostle's words by not sleeping as do others, but watching with sobriety, putting on the breastplate of faith and love, and for a helmet the hope of salvation. (Twice)

Glory ..., Now & ever ..., Theotokion.

**H**ow can we worthily magnify the wonder of wonders revealed through Thee, O Most Holy Virgin for Thou hast given birth in time to Him Who transcendeth all time.

After the second Kathisma, this Sedalion, in Tone I:

**T**he Lord, as was foretold through Thy beloved prophet Joel, poured out His Spirit upon all flesh and showed wonders upon the earth. And Thou, O John, wast revealed as a new wonder, becoming the Holy Spirit's chosen vessel, which poureth forth grace upon us. (Twice)

Glory ..., Now & ever ..., Theotokion.

**H**ow can we encompass in words the ineffable miracle of Thy giving birth, O Mother of God, for Thou hast held within Thy womb Him Who doth encompass all creation.

**Polyeleos and Megalynarion:** We magnify Thee, our holy Hierarch John, and we honor Thy holy memory, for Thou dost pray for us to Christ our God.

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

After the Polyeleos. Sedalion. Tone. VII:

**T**hou, O holy Hierarch, wast a doer of wonders, having the gifts of healing and prophecy, knowing by grace the hidden things of God; yet all these gifts were as naught before Thy Greatest virtue, Thy overflowing love for God and Thy neighbor.

Glory ..., Now & ever ..., Theotokion:

**A**s hurt and weeping children run to their mother for gentle care and consolation, so do we weak ones run to Thee, O Mother of the Most High God. Hear our entreaty and cleanse the unclean sores of our sins.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon in Tone IV: My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding.

Verse: The mouth of the righteous speaketh wisdom.

THE HOLY GOSPEL ACCORDING TO ST. MATTHEW [CH. 5:15-19]

The Lord saith unto 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 shall 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 least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

After Psalm 50, Sticheron, Tone VI:

Not trusting in the sons of men, Thou O Hierarch John didst heed only the commands of God inscribed on the clean tablets Thy conscience. To God alone didst Thou answer for Thy deeds, and by Him alone wast Thou made glorious.

Canon to the Mother of God, in six troparia, in Tone VIII: and to Hierarch John, in 8 troparia. Canon Acrostic: "Holy John, Wonderworker of the latter times."

In Tone II:

**ODE I**

**Irmos:** In the deep of old the infinite power overwhelmed Pharaoh's whole army. But the incarnate Word annihilated pernicious sin. Exceedingly glorious is the Lord, for gloriously hath He been glorified.

Refrain: Holy Hierarch John, pray to God for us.

Help me, O Christ my Lord, to praise with purity of heart Thy blessed servant John, whose life of unceasing labor and prayer Thou hast revealed to us as both a reproof and a source of inspiration for our feeble faith.

O Hierarch John, Thou art a lamp that shineth forth out of the dark apostasy of our evil times, beckoning us to follow Thee out of the nether chaos of our passions and to abide with Thee in Christ the Light that dieth not.

Love for the all-wise and all-compassionate God, the simple Unity in Trinity, did give Thee both the divine wisdom of the great Elders of ancient times and the simple guilelessness of a child, O blessed John, enabling Thee to touch countless souls with the grace bestowed upon Thee.



Young, defenseless orphans flock to Thee, the old and infirm beg consolation from Thee, and all we who have fallen into sin seek the healing balm of Thy heavenly intercession. Holy Hierarch John, saint and wonderworker in our midst, pray for us.

**Theotokion:** John Thou didst behold prostrated before Thy sacred images, praying alone in the deep hours of the night warring with sleep and keeping constant vigilance over his soul. O blessed Mother of God, warm our hearts that we too may pour out such ardent love for Thee.

### ODE III

**Irmos:** By establishing me on the rock of faith, Thou hast enlarged my mouth over my enemies, and my spirit rejoiceth when I sing: there is none holy as our God, and none righteous beside Thee, O Lord.

O blessed one, Thou didst have as Thy ancestor a saint, whose name Thou wast given as a monk. Truly did his spirit rest upon Thee, for Thou didst become, like the great John of Tobolsk, a holy hierarch, a zealous missionary to foreign lands, and a miracle-worker even after Thy repose.

Having the heavenly saints as Thy instructors, Thou wast as a child taught the life of ascetic struggle and unconquerable faith in Christ. Preferring this learning above all other, Thou didst become an earnest student of Orthodox sanctity.

Never ceasing to nourish Thy soul with the Lives of Saints, Thou didst carefully study their every thought, word and action, thereby perceiving their otherworldly mind and spirit and acquiring these for thyself: for indeed Thou didst become like Thy instructors, a saint by whom God is glorified.

**Theotokion:** When a child in Kharkov, the blessed John devoutly prayed before Thine Ilyetskaya icon. O Sovereign Lady, cleanse our unclean hearts and grant us such childlike faith.

### Sedalion, in Tone II:

Who can fathom the mysterious ways of sanctity? Who can perceive the celestial beauty of Thy life enshrouded in the garments of humility? Thou, O John, wast illumined by the Light that came into the world, and the world knew it not. (Twice)

### Glory ..., Now & ever ..., Theotokion.

O Queen of Heaven, Thou abidest now with all the saints whom Thou didst strengthen and console during their sojourn on earth. And behold! A new saint is among them, the righteous John, praising Christ with Thee forever.

### ODE IV

**Irmos:** From a Virgin didst Thou come, not as an ambassador nor as an angel, but the very Lord Himself incarnate, and didst save me, the whole man. Wherefore I cry to Thee: Glory to Thy power, O Lord.



**O** holy Hierarch, Thou wast sent as a shepherd at Christ's flock to Shanghai, where Thou didst become known as a wonderworker and healer of diseases, a great ascetic who gavest no repose or comfort to the temple of Thy body, but rather sanctified it through the constant work of prayer.

**N**eglecting no opportunity of helping those in need, Thou didst boldly walk through the slums and dark alleys of Shanghai, gathering sick and starving orphans and providing them with Thy fatherly protection. Do Thou take us, too, under Thy care.

**D**eliverer of the oppressed, Thou didst see no separation between Thy good works and Thy constant prayers, for in both didst Thou serve God and raise people from the mire of suffering.

**E**ver following the injunctions of Christ, Thou didst feed Him when He was hungry, take Him in when He was homeless, clothe Him when He was naked, visit Him when He was sick and in prison: for in everyone didst Thou see His divine image.

**Theotokion:** Receive our prayers, O Mother of God, as Thou didst once receive the prayers of the blessed John while he served in the Shanghai Cathedral dedicated to Thee, the Surety of Sinners, and besought Thee to save those languishing in sin and Sorrow.

## ODE V

**Irmos:** Thou Who art the light of those lying in darkness, and the salvation of the hopeless, O Christ my Savior, I rise early to pray to Thee, O King of peace, Enlighten me with Thy radiance, for I know no other God beside Thee.

**W**hen Thou didst bring Thy flock to the Philippine Islands, O Hierarch John, Thou didst show thyself to be a new Moses, leading Thy people out of bondage and always trusting in the protection of the merciful God.

**O** protector of those in danger and tribulation, through Thy holy prayers Thou didst deliver Thy flock on the island from certain destruction, averting the violent typhoons even as Thy Master Christ calmed the stormy waters of Galilee.

**R**evealing from East to West, from the remote corners of the world, the glory with which God doth endow His saints, Thou didst allow no earthly distance to hinder Thy heavenly ministry. Even now, from where space is effortlessly traversed by the angelic powers, come to our aid and bring our petitions before the Lord.

**Theotokion:** Keeping vigil on a remote island, the blessed John prayed before Thy wondrously renewed icon. O Thou Who art the Quencher of Sorrow and the relief of affliction, we run to Thy motherly protection and tell the burdens of our hearts.

## ODE VI

**Irmos:** Whirled about in the abyss of sin, I appeal to the unfathomable abyss of Thy compassion: from corruption raise me up, O God.

**E**ndeavoring to find refuge for Thy flock, who had no secure place whereon to lay their heads, Thou didst bring them under Thy mantle to the New World. Let us likewise find refuge in Thy prayers.

**R**eaching then the land wherein the ancient ascetics of Gaul attained to holiness, Thou didst once more grace it with the presence of a saint, returning the French people to the Orthodox and apostolic faith, and tirelessly laboring to ground them on the firm Rock of salvation.

**O**f all the saints, both of East and West, wast Thou an ardent disciple, O holy Hierarchy; wherefore, in Thy travels Thou didst learn of the saints of different lands, introducing the faithful to yet more residents of the heavenly mansions, with whom Thou art now glorified.

**F**oretelling future events, seeing mystically within the hearts of men, hearing prayers and thoughts across great distances, Thou wast shown to be in the presence of the realm beyond earthly limitations, amazing all who had eyes to see and moving them to greater faith and devotion.

**Theotokion:** **T**hou gavest birth to Him who gave me life, O Most Pure Virgin. Let me not squander this gift by desiring that which endeth in death, but like our blessed John let me seek that fountain which springeth up into everlasting life, Thy Son Christ our God.

#### **Kontakion, in Tone IV:**

**C**hosen Wonderworker and superb servant of Christ, who pourest out in the latter times, inexhaustible streams of inspiration and multitudes of miracles. We pray thee with love and call out to thee, O holy hierarchy John, Wonderworker of the latter times.

#### **ODE VII**

**Irmos:** **W**hen the golden image was worshipped in the plain of Dura, Thy three children despised the godless order, thrown into the fire they were bedewed and sang: **Blessed art Thou, O God of our fathers.**

**H**aving purified thyself in Thy work of prayer, O holy one, Thou wast deemed worthy to behold the ineffable light that cometh directly from God. Surrounded by the uncreated essence of Divinity, Thou wast lifted above the earth, knowing the bliss of wordless prayer, of the silence of the future age.

**E**lder in the tradition of the desert saints of Thy native Russia, seer of the heart and well-spring of God-revealed counsel, Thou wast sent at a time when men of Thy stature had disappeared from the face of the earth. In Thee we see precious gift from God and thus do honor Thy words of wisdom.

**L**eaving behind the vain wisdom of this world, Thou didst choose the foolishness of God which is wiser than men, and thus wast Thou chosen of Him to confound the prudent and mighty, bringing to naught their carnal understanding. Marveling at His ways past speech, we cry out: **Blessed art Thou, O God of our fathers.**

**A**we and wonder are born in us as we behold Thy life, O blessed one, for Thou wast both a wise teacher of theology and a Fool for Christ's sake, a hierarch and a humble servant of the poor. Thou wast a compassionate friend of all, yet was alone with God in the secret chambers of Thy spirit.

**Theotokion:** The blessed John did always wear Thy Optina icon upon his heart, O Most Holy Virgin: likewise let us always remember Thee in the tabernacles of our hearts, for Thou art the sacred Tabernacle which did wondrously bear God

### **ODE VIII**

**Irmos:** O ye work, praise the Lord God, Who descended into the fiery furnace with the Hebrew children and changed the flame into dew, and supremely exalt Him unto all ages.

Thy flock of Shanghai rejoiced at they return to them in America, where Thou didst end Thy days as an unrelenting champion of Orthodoxy, experiencing sorrows from those who despised Thee for Thy holy life, yet meeting Thy false accusers with the meekness made invincible through Christ.

Even as Thy great ascetic preceptors did teach Thee, Thou didst know the love of God as suffering of heart endured in the spirit of devotion, and didst call out in Thine hour of trial: O ye works, praise the Lord God, and supremely exalt Him unto all ages.

Rare are those who can go on the narrow and rugged path that Thou hast trod. O saint, for in Thy sorrows Thou didst with courage place Thy trust only in God, being tested like gold in the forge and thereby entering the celestial habitations purified in spirit.

**Theotokion:** To Thee, O Joy of All Who Sorrow, the ever-present recourse of the blessed John in his tribulations, we cry with faith: grant us that spiritual joy which is undiminished in adversity.

### **ODE IX**

**Irmos:** God the Word, Who came forth from god, and who by ineffable wisdom came to renew Adam after his grievous fall to corruption through eating, and who ineffably took flesh from the holy virgin for our sake, him do we the faithful with one accord magnify with hymns.

In a divine manner was Thy soul's departure known beforehand to Thee, and Thou didst prepare to meet the mystical Bridegroom, Christ, to Whom Thou dost not cease to pray for us sinners.

Marveling at the death of a newly manifested saint, Thy flock did find their sorrow turned to gladness, feeling the victorious joy of Pascha and glorifying God for giving them a new intercessor in heaven.

**E**ven after Thy blessed repose Thou dost grant instruction, healing and consolation to all who come to Thee, O blessed John. As Thou dost now give miraculous help to the blind, sick and sorrowing, so also pour the healing balm of Thy prayers on us who bear the wounds of sin.

**Theotokion:** Silently praying before the Kursk Icon of God's Mother, the new apostle John departed from earth to paradise. And let us, knowing not the hour of the end of our sojourn here, offer such heartfelt devotion to Her who reigns with the King of glory

**Exapostilarion. Spec. Mel.: “O women, hear ...”:**

**O** Christ, Thou Light of the world, we fall down before Thee in thanksgiving, for Thou hast sent us another witness to Thy lights: Thy blessed servant John.

**Glory ..., Now & ever ..., Theotokion:**

**M**ost Holy Lady Theotokos, Thou radiant cloud at which the prophet hath spoken, shine on us the light of Thy Son which hath illumined Thee, that we may no longer walk in the sunless caverns of our sins.

**At the Praises, 4 Stichera, in Tone I:**

**H**oliness is not simply righteousness, for which the righteous merit the blessed Kingdom, but rather such a height of virtue that men and women are filled with the grace of God, a grace that floweth from them upon all peoples, a grace that issued from Thee, O John and doth still fall on those who in faith ask Thy prayers.

**G**reat is the blessedness of the saints, Thou once didst say, O blessed one. Being filled with love for Thy fellow men, which proceedeth from love of God, Thou art attentive to our needs, hear then our supplications, and appear as our intercessor before the Lord.

**B**y what unseen exploits didst Thou attain to holiness? By fasting, vigils and ceaseless prayer, by active love for Christ's flock, by unquenchable love for Christ Himself? Awesome is the mystery of sanctity hidden in the humble closet of Thy soul, where Thou didst speak with God in secret.

**T**o the world Thou wast a fool, but to God Thou wast a wise and faithful servant; to the world Thou wast inglorious and poor but to God Thou wast a rich, majestic palace of virtue. The evil of the world brought tears to Thine eyes, but the Lord kissed them with tender love.

**Glory ..., in Tone VIII:**

**L**ike Christ Thy Master, O blessed John, Thou wast not of this world, yet as His apostle Thou wast sent into the world, to lead us unto His Kingdom,

**Now & ever ..., in the same Tone.**

**O** Lady, accept the prayer of Thy slaves, and deliver us from every need and sorrow.

**Great Doxology, Litanies and Dismissal**

## AT THE LITURGY

With the Beatitudes. 8 troparia from the Saint's Canon, Canticles III and IV.

**O** blessed one, Thou didst have as Thy ancestor a saint, whose name Thou wast given as a monk. Truly did his spirit rest upon Thee, for Thou didst become, like the great John of Tobolsk, a holy hierarch, a zealous missionary to foreign lands, and a miracle-worker even after Thy repose. (Twice)

**H**aving the heavenly saints as Thy instructors, Thou wast as a child taught the life of ascetic struggle and unconquerable faith in Christ. Preferring this learning above all other, Thou didst become an earnest student of Orthodox sanctity.

**N**ever ceasing to nourish Thy soul with the Lives of Saints, Thou didst carefully study their every thought, word and action, thereby perceiving their otherworldly mind and spirit and acquiring these for thyself: for indeed Thou didst become like Thy instructors, a saint by whom God is glorified.

**E**ndeavoring to find refuge for Thy flock, who had no secure place whereon to lay their heads, Thou didst bring them under Thy mantle to the New World. Let us likewise find refuge in Thy prayers.

**R**eaching then the land wherein the ancient ascetics of Gaul attained to holiness, Thou didst once more grace it with the presence of a saint, returning the French people to the Orthodox and apostolic faith, and tirelessly laboring to ground them on the firm Rock of salvation.

**O**f all the saints, both of East and West, wast Thou an ardent disciple, O holy Hierarch; wherefore, in Thy travels Thou didst learn of the saints of different lands, introducing the faithful to yet more residents of the heavenly mansions, with whom Thou art now glorified.

**Theotokion:** Thou gavest birth to Him who gave me life, O Most Pure Virgin. Let me not squander this gift by desiring that which endeth in death, but like our blessed John let me seek that fountain which springeth up into everlasting life, Thy Son Christ our God.

### Troparion, in Tone VI:

**G**lorious apostle to an age of coldness and unbelief, invested with the grace-filled power of the saints of old, divinely-illuminated seer of heavenly mysteries, feeder of orphans, hope of the hopeless, Thou didst enkindle on earth the fire of love for Christ upon the dark eve of the day of judgment; pray now that this sacred flame may also rise from our hearts.

### Theotokion, in the same Tone:

**H**e Who called Thee Mother and blessed went up of His own will to suffer, and wishing to search out Adam, He made light shine with the Cross, saying unto the angels: Rejoice with Me for I have found the lost piece of silver. Glory unto Thee, O God, Who hast ordered all things wisely.



### Kontakion, in Tone IV:

Chosen Wonderworker and superb servant of Christ, who pourest out in the latter times, inexhaustible streams of inspiration and multitudes of miracles. We pray thee with love and call out to thee, O holy hierarch John, Wonderworker of the latter times.

**Prokimenon, Tone I:** My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding.

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

### THE EPISTLE TO THE HEBREWS [HEB. 7:26-8:2]

Brethren, for 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 sin and then for the people's: 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 an 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 mediate wisdom and his tongue shall speak judgment.

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

### THE HOLY GOSPEL ACCORDING TO ST. JOHN [JN. 10:9-16]

The Lord said, 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 Thy 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 an 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 an 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 must I bring, and they shall hear My voice; and there shall be one fold, and one shepherd.

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



## PRAYER

O beloved Hierarch John, while living amongst us thou didst see the future as if present, distant things as if near the hearts and minds of men as if they were thine own. We know that in this thou wast illumined by God, with Whom thou wast ever in the mystical communion of prayer, and with Whom thou now abidest eternally. As thou once didst hear the mental petitions of thy far-scattered flock even before they could speak to thee, so now hear our prayers and bring them before the Lord. Thou hast gone over unto the life un-aging, unto the other world, yet thou art in truth not far from us, for heaven is closer to us than our own souls. Show us who feel frightened and alone the same compassion that thou didst once show to the trembling fatherless ones. Give to us who have fallen into sin, confusion and despair the same stern yet loving instruction that thou didst once give to thy chosen flock. In thee we see the living likeness of our Maker, the living spirit of the Gospel and the foundation of our Faith. In the pure life that thou hast led during our sinful times, we see a model of virtue, a source of instruction and inspiration. Beholding the grace bestowed upon thee, we know that God hath not abandoned His people. It is rather we that have fallen from Him, and so must regain the likeness of Divinity as thou hast done. Through thine intercession, O blessed one, grant that we may increase our striving toward our heavenly homeland, setting our affections on things above, laboring in prayer and virtue, waging war against the attacks of our fallen nature. Invoke the mercy of God, that we may one day join thee in His Kingdom. For our deepest wish is to live forever with Him, with the Father, and the Son and the Holy Spirit, now and ever and to the ages of ages. Amen.

**THE 20<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY HIEROMARTYR METHODIUS I,**  
**AT VESPERS**

At "Lord, I have cried ...", these seven stichera of the hieromartyr, in Tone IV:

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

**T**hy commemoration hath splendidly come, \* O holy hierarch Methodius, \* bringing unto us \* the art of salvation. \* Wherefore, we hymn thee thereon, \* confessing the radiant struggles and battles \* whereby thou didst best \* the greatly-skilled evil one \* and, rejoicing, didst weave a wreath of victory.

**B**y thy words thou hast enlightened the fullness of the Church, \* O divinely revealed Methodius; \* by thy sufferings and radiance \* thou hast driven away the gloom of poly theism \* and hast now passed over \* to the never-waning light, O hieromartyr. \* Wherefore, made luminous by piety, \* we celebrate today \* thy most festive and luminous solemnity.

**W**ith blood didst thou dye \* thy sacred vesture, \* O God-bearing Methodius; \* and therewith thou didst make thine abode \* in the holy of holies, rejoicing, O blessed one; \* and thou seest radiantly \* the divine effulgence of the Trinity, \* instructed most manifestly by Him Who is past understanding and comprehension, \* and fearing Him, O excellent hierarch, who art most rich.

But if, for the sake of the Apostles' Fast, it is intended not to serve the liturgy, then the following stichera to the Theotokos are chanted first, in the same tone and melody, followed by the above stichera of the hieromartyr:

**R**ejoice, O beam of solar brilliance, throne of the never-setting Sun, \* who shone forth the true Sun! \* Rejoice, mind radiant with divine splendors, \* flash of lightning \* illumining the ends of the earth, \* true luster of gold, \* most comely and all-immaculate one, \* who hast shone forth upon the faithful \* the Light which waneth not.

**T**ake away the defilement of my passion plagued heart, \* O most lauded Theotokos; \* all the wounds and corruption thereof, \* which come from sin, \* do thou wash away, O pure one; \* and steady the wavering of my mind, \* that I, thy wretched and unprofitable servant, \* may magnify thy power \* and great assistance.

**O** most immaculate Virgin Mother, \* transform the weakness and impotence of my soul \* into might and power, \* that with fear and love \* I may do and observe the statutes of Christ, \* and may escape the unbearable fire \* and receive through thee \* the inheritance of heaven and unsurpassed life, \* ever rejoicing.

Glory ..., Now & ever ..., Theotokion, in the same tone & melody:

**O** Mistress, take pity on me \* who am bowed down beneath the assaults of the demons \* and cast into the pit of destruction, \* and establish me upon the rock of the virtues; \* and dispelling the attacks of the enemy, \* grant that I may keep the commandments \* of thy Son and our God, \* that I may receive remission \* on the day of judgment.

*Stavrotheotokion, in the same melody:*

**T**he all-pure one, \* beholding Christ crucified, Who loveth mankind, \* His side pierced by a spear, \* cried out, weeping: \* "What is this, O my Son? \* How have the ungrateful people rewarded Thee \* for the good Thou hast done them? \* How is it that Thou art in haste to leave me childless, O most Beloved? \* I marvel at Thy voluntary crucifixion, O Compassionate One."

*Troparion, in Tone II:*

**T**hy blood mystically crieth out to God from the earth, like that of Abel, O divinely wise and holy hierarch Methodius, who manifestly preached that God became man. Wherefore, thou hast put the deception of Origin to shame and hast passed over to the heavenly bridal chamber. Entreat Christ God, that He save our souls.

## AT MATINS

Canon, the composition of Theophanes, in Tone VII:

### ODE I

**Irmos:** At Thy behest, O Lord, the nature of water, which before was fluid, was changed into a solid form. Wherefore, Israel, having crossed over it on foot, chanteth unto Thee a hymn of victory.

O sacred initiate of the mysteries of God, teach me the quick paths which bear me to God, showing me the way across, that I may obtain never-ending life through thy supplications, O glorious one.

Thou didst shine forth brilliantly in the Church of Christ, O godly one, resplendent with twofold grace. Wherefore, with twofold crowns hath Christ crowned thee in sacred manner.

Adorned with the crown of martyrdom and the anointing of the priesthood, O blessed one, thou didst shine forth in both. Wherefore, thou hast received a divine inheritance.

Thou didst exercise the sacred ministry, O glorious one, as an unblemished sacrificial victim, sacred to the Lord, living and animate. Wherefore, thou wast accepted upon the heavenly altar, O Methodius.

**Theotokion:** For us, a pure Virgin Mother, didst thou give birth unto Christ the Savior, the Deliverer and Liberator of the human race. Wherefore, knowing thee to be manifestly the mediatrix of eternal life, we glorify thee.

### ODE III

**Irmos:** O Lord and Savior, Who by Thine omnipotent word didst establish the heavens in the beginning, and by the all-accomplishing and divine Spirit didst bring into being all their power: establish me upon the immovable rock of the confession of Thee.

Seeing the burning heresy of Origen, as an excellent shepherd thou didst quickly burn up with divine fire all the darkness thereof, kindling the brilliant radiance of thy wisdom, O thou who art pleasing unto God.

Having acquired honorable virginity and the comeliness of purity by skill, O glorious one, in thy wisdom and the grace of thy words thou showest forth all their beauty and everlasting splendor, O divinely wise one.

The lightning-flashes of thy words, the trumpet-blast of thine intellect, and the harmonious proclamation of thy doctrine have gone forth into all the earth, O venerable and all-blessed one, summoning all the faithful to share in the delights of heaven.

Nurtured by the most mighty sustenance of thy spiritual outpourings, O all-wise one, they delight in the true sustenance thereof, which abideth, floweth continually without passing away, and causeth those who partake of it to grow.

**Theotokion:** With the divine Gabriel do we ever cry unto thee, a blessed Virgin: Rejoice! For thou becamest the cause of joy and true gladness for us, giving birth in the flesh unto the Deliverer and Savior of all.

**Sedalion, in Tone IV: Spec. Mel.: "Having been lifted up ...":**

Thou didst make of thy heart a beauteous altar, O hierarch, didst offer unbloody sacrifices unto God, and, having suffering mightily and been slain, thou didst offer thyself as a sacrifice unto Him Who was slaughtered for our sake. Him do thou earnestly ever entreat, that He save all those who hymn thee with love.

**Glory ..., Now & ever ..., Theotokion:**

Who can recount the multitude of mine impure thoughts and the tempests of my wicked ideas, O all-immaculate one? And who can describe the assaults of mine incorporeal enemies and their malice? But by thine entreaties, a good one, grant me deliverance from them all.

**Stavrotheotokion:** She who gaveth birth to Thee in the latter days, O Christ, seeing Thee, Who wast begotten of the unoriginate Father, hanging upon the Cross, cried out: "Woe is me, a most beloved Jesus! How art Thou, Who art glorified as God by the angels, now crucified of Thine own will by iniquitous men, O my Son? I hymn Thee, O Long-suffering One!"

#### **ODE IV**

**Irmos:** O Christ God, Who didst not leave the bosom of the Father when Thou didst descend to earth: I have heard of the mystery of Thy dispensation, and have glorified Thee, O Thou Who alone lovest mankind.

Dying in martyrdom, thou didst hasten to the summit of the virtues, receiving the munificent reward of thy sacred ministry, O all-blessed one.

Possessing a hierarch's throne and having acquired a sacred life, O most honored one, thou didst proclaim and teach thy flock the Orthodox Faith.

The spiritually profitable sweetness of thy doctrines issueth forth like a well-spring, bringing gladness to those who partake thereof, and delighting the senses of our spirit.

**Theotokion:** O Christ God, Who didst not leave the bosom of the Father when Thou wast incarnate of the Virgin: preserve the flock of Thy dispensation, which doth worship Thee in divine manner.

#### **ODE V**

**Irmos:** Rising at dawn out of the night, I entreat Thee, O Lord my God: grant me remission of my transgressions, and guide my steps to the light of thy precepts, I pray.

**B**efore thy repose thou wast invested with a life-bearing mortality, O father, and, cut down by the sword of thy martyrdom, thou wast translated to an abundant and higher life.

**O** all-glorious initiate of ineffable mysteries, who takest part in the choirs on high: save those who honor thee with love, dispelling the assaults of cruel temptations by thy supplications.

**P**ossessed of boldness before the Master, Whose suffering thou didst also zealously emulate in thy struggles, O wise father, do thou ask divine peace and tranquility for the faithful.

**A**t first thou didst serve as minister to the Lamb of God Who taketh away the sins of the world; and afterwards slain, thou didst offer thyself to Him as a rational and living sacrifice, O father Methodius.

**Theotokion: I** pray thee, O pure Theotokos, who art a habitation of the never-waning Light and a temple of the divine effulgence: by thy light illumine my darkened soul.

## **ODE VI**

**Irmos: Like Jonah I, who am afloat upon the tumult of the cares of life, am engulfed with the ship of sin, and am cast to the soul-destroying beast, cry out to Thee, O Christ: lead me up from the abyss of death!**

**T**hou gavest no slumber to thine eyelids nor any sleep to thine eyes, O all-blessed one, until thou didst free thyself of all the passions and make of thyself a temple to house the brilliant lightning of the Spirit.

**U**niting thyself wholly to the divine effulgence of God, O divinely wise Methodius, thou becamest a model of the godly priesthood and wast shown to be a mediator before God for the faithful of the whole Church.

**T**he splendid revelation of things that are, joined to thy brilliant life, O divinely eloquent one, showed thee to be a beacon for the world, dispelling the prating of the heretics and the darkness of ungodliness.

**Theotokion: K**nowing thee to be the queen of all, O Mother of God, with the angel Gabriel we cry out to thee hymnody of gladness, for thou gavest birth unto God Who brought all things out of non-existence.

**Kontakion, in Tone IV: Spec. Mel.: "Having been lifted up ...":**

**T**hou wast a priest of the mysteries of the Holy Trinity, a proclaimer of the commandments of God which pass all understanding, and the confirmation of the Orthodox, O, Methodius; thou didst denounce the thoughts the heretics for the sake of Orthodoxy, shown thy blood to be a hieromartyr. Standing before Christ with the angels, entreat Him that we be saved.



## ODE VII

**Irmos:** **Cast into the fiery furnace, the venerable children transformed the fire into dew, chanting out thus with hymnody: Blessed art thou, O Lord God of our fathers!**

**S**anctified and radiantly resplendent in thy blood with the martyrs for the truth, O divinely wise one, thou chantest unceasingly with them to the Master: Blessed art Thou, O Lord God of our fathers!

**M**ade steadfast by faith, thou didst quench the flame of idolatry with the streams of thy holy blood, O martyr, crying out thus: Blessed art Thou, O Lord God of our fathers!

**T**aught by the transcendent vision of God, thou didst most wisely illumine thy mind, crying out, O father, with those who chant with faith: Blessed art Thou, O Lord God of our fathers!

**Theotokion:** **All creation glorifieth thy birthgiving with hymnody, O Virgin, and, knowing God and worshiping Him with adoration, it crieth out: Blessed art Thou, O Lord God of our fathers!**

## ODE VIII

**Irmos:** **The one unoriginate King of glory, Whom the hosts of heaven bless, and before Whom the ranks of the angels tremble, hymn, O ye priests! Ye people, exalt Him supremely forever!**

**A**s he beheld Thee, Who art invisible, the divinely wise one endured wounding by the tormenters and was invested with a crown, chanting: Hymn God, ye priests! Ye people, exalt Him supremely forever!

**R**adiantly desiring the eternal kingdom of Christ, O holy hierarch, thou didst cry out to Christ Who granted it to thee by the right path:

**Y**e people, exalt Him supremely for all ages! O God-bearer, Christ hath given thee a twofold reward for thy labors, which transcendeth all thought, as thou dost piously hymn His kingdom forever.

**W**e know thee to be an abyss of doctrines, a tablet of the precepts of God, a treasure of lofty vision and a throne of sensibilities, piously hymning Christ the King forever.

**Theotokion:** **As a servant, O all-pure one, do I with faith approach thee who didst conceive the Master of all: save me now from persecution and tribulations, who piously hymn God Who was incarnate of thee, O Theotokos.**

## ODE IX

**Irmos:** **O Mother of God and Virgin, thou gavest birth and yet remainest a virgin, not in accordance with nature, but by the dispensation of God; wherefore, we ever magnify thee, who alone wast counted worthy of the wonders of God.**

**E**ver entreat Christ, O divinely blessed father, that He cause the wiles of the heresies to cease, which are directed against us; and drive the present gloom thereof from our midst, for, as a mighty hierarch, thou art our intercessor.

**T**hou wast translated from earth to the heavenly life, receiving honor for thy ministry and suffering, where, partaking of life incorruptible, thou hast been counted worthy to be with Christ for eternity.

**T**hou didst take the fruit of the tree of life, of immortal life, O all-blessed one, acquiring the Creator of men. And richly delighting in His joy, pray thou in behalf of those who hymn thee.

**S**training thy whole mind to the goodness of life, thou wast vouchsafed the vision of Christ mid the beauty of gladness, as a hieromartyr and a preacher and champion of piety.

**Theotokion: O** joyous and all-hymned Theotokos, we call thee the ark of the new law and the divinely inscribed tablet, whereon the Word of God was written, becoming man to save the world from deception.

**THE 21<sup>ST</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY MARTYR JULIAN OF TARSUS**  
**AT VESPERS**

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

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

**P**erceiving thee, \* O blessed martyr Julian, \* as a brilliant sun \* illumining the fullness of the world \* with noetic splendors, \* we celebrate thy radiant and divine memory, \* and bow down before the shrine of thy relics, \* drawing forth health for our souls.

**B**eaten, wounded and grievously scourged, \* imprisoned in a dungeon, O blessed one, \* driven from place to place, \* caged with wild beasts, \* brought unto the abyss \* and drowned in the sea, \* thou didst receive a blessed end, \* refusing to deny the Master of all, \* O glory of the martyrs, who art most rich.

**C**ast up upon dry land \* out of the bosom of the sea \* by the action of the Spirit, \* thou wast seen by an honorable woman, \* who faithfully took thee up, O martyr Julian, \* and committed to burial \* thine immaculate and much-suffering body, \* which had vanquished the tyranny of the devil \* through the workings of grace.

Glory ..., in Tone VI:

**H**aving drawn forth the inexhaustible drink of the immaculate Faith, O blessed one, thou didst extinguish the worship of idols, and didst victoriously pass through the contest, made luminous with dew, shining like a never-waning star of Christ, the ever-shining Sun; and, emitting rays of martyrdom in each city, thou didst receive a blessed end in the sea, and didst come before the face of Christ as a crown-bearer. Him do thou beseech, O all-glorious Julian, that He save those who celebrate thy memory with faith.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set all aside ...":

**O**f old, when the unblemished ewe-lamb, \* the immaculate Mistress, \* beheld her Lamb \* uplifted upon the Cross, \* she exclaimed maternally \* and, marveling, cried aloud: \* "O my Child most sweet, \* what is this new and all-glorious sight? \* How is it that the ungrateful assembly hath betrayed Thee to the judgment of Pilate \* and condemneth Thee, the Life of all; to death? \* Yet do I hymn, O Word, \* Thine ineffable condescension."

At the Aposticha, the stichera from the Oktoechos, and Glory ..., in Tone VI:

**C**ome, ye who love the martyrs, let us piously glorify the glorious Julian, the athlete of Christ, the compatriot of Paul, who was shown to be his fellow mystagogue, and who likewise finished the race; for, entering the water, he crushed the head of the serpent with the aquatic beasts, sanctifying the earth with his blood and the sea by his passage, passing from things here to the eternal mansions, and receiving honor for his struggles from the hand of the Almighty; and he asketh cleansing for our souls and great mercy.

Stavrotheotokion: Spec. Mel.: "On the third day ...":

**S**tanding with the virginal disciple by the Tree at the time of the crucifixion, the Virgin cried aloud, weeping: "Woe is me! How is it that Thou sufferest, O Christ, Who art the dispassion of all?"

Troparion, in Tone IV:

**I**n his suffering, O Lord, Thy martyr Julian 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

Both canons from the Oktoechos; and this canon of the martyr, the acrostic whereof is: "With hymns I crown the martyr Julian", the composition of John the Monk, 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.

Let Thy glorious athlete and his all-honored memory be praised with sacred hymns, for he hath been glorified with unapproachable glory.

Waging the contest of martyrdom in the weakness of thy flesh even unto the shedding of thy blood, thou didst not fall through stumbling, O warrior of Christ.

Thou wast adorned with the wounds of martyrdom, shining with luster greater than that of gold and precious stones, O holy one.

**Theotokion:** O pure Theotokos, we hymn thee who gavest birth to the incarnate Word, eternal and all-divine, in manner transcending nature.

### 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.

"I have not been commanded to worship stones wrought by men's hands, as though they were God!" Julian replied to the insane judge.

Thou didst stand before the tribunal of the tyrant, O martyr Julian, as though standing before Christ, the Judge of the living and the dead.

"I have not been foolish in confessing God Who alone is hymned in the indivisible Trinity!" said Julian.

**Theotokion:** O all-pure one, grant us help through thy supplications, turning back the assaults of grievous circumstances.

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

In a flood of waters thou didst receive thy blessed end, O wise one, drowning the multifarious serpent therein, and thou didst receive the victory. Wherefore, celebrating thy right laudable memory with love, we pray: Entreat Christ in our behalf.

*Glory ..., Now & ever ..., Theotokion:*

Unto the path of repentance 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 out, dead, upon the Cross, Thine immaculate Mother cried aloud: "O my Son Who with the Father and the Spirit art unoriginate, what is this, Thine ineffable dispensation, whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

## ODE IV

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

Julian surrendered his body to multifarious wounds without sensing pain, for it was preserved by the love of Christ.

Desiring the purple cloak of heaven, O all-glorious Julian, as a favorite of Christ thou didst leave thine earthly cloak to the persecutors.

O thou who art most rich, it was not the power of thy body but thine invincible desire for the sufferings of Christ which made thee a victor over the deception of the demons.

**Theotokion: In that Thou art sinless, O God, grant us cleansing of our ignorant acts and give peace to the world, through the supplications of her who gave Thee birth.**

## 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.**

Emulating the Master in all things, O all-praised one, thou didst stand, condemned, before the tribunal of the iniquitous.

Struggling lawfully, like an innocent lamb thou wast slaughtered for the Master by the hands of the iniquitous, O blessed one.

Thou didst reckon neither family nor earthly rank higher than thy Christianity, O glorious martyr.

**Theotokion: O Mary Theotokos who knewest not wedlock, render the expectation of the enemy in vain, and gladden those who hymn thee.**

## 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 glorious favorite was not ashamed of Thee Who wast nailed to the Tree, O Christ, but cherished Thee as a treasury of glory.

The divine mysteries of the martyrs of Christ have been revealed by divinely eloquent tongues, but they have not spoken vile deceptions.

O glorious athlete of Christ, ask healing of all passions and the remission of offenses for those who hymn thee.

**Theotokion: Be thou our entreaty to our Savior and thine, O all-pure one, for thou art the boast and help of our race.**

**Kontakion, in Tone II: Spec. Mel.: "The grave and mortality ...":**

As is meet, let us all praise Julian today, the invincible warrior of piety, the true counselor and soldier of the Truth, and let us cry aloud unto him: Entreat Christ God in behalf of us all!



**Ikos:** **T**hou didst tread the path of the Lord from childhood, O thrice-blessed one, and didst piously desire to bear witness to Him. Eagerly taking the cross upon thy shoulder, O divinely wise Julian, thou didst destroy the grievous falsehood of the madness of idolatry, demolishing the temples of the enemy, his wiles and snares. Wherefore, with faith we hasten to thy protection, O thou who art most rich, crying aloud: Entreat Christ God in behalf of us all!

### 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!

**T**hy praiseworthy and glorious memory, O warrior of Christ, causeth sweet-smelling myrrh to fall upon those who chant unceasingly: Blessed art Thou, O Lord God, forever!

**I**neffable glory crowneth those who are assembled to praise thee, O warrior of Christ, and who chant unceasingly: Blessed art Thou, O Lord God, forever!

**R**efusing to obey the edict of the tyrant, thou didst not worship a created thing, O invincible one, but didst cry aloud to the living God alone: Blessed art Thou, O Lord God, forever!

**Theotokion:** **H**e who dwelt within the all-immaculate Virgin annulled the curse of Eve, pouring forth a well-spring of blessing upon those who cry: Blessed is the Fruit of thy womb, O Mistress!

### ODE VIII

**Irmos:** **W**hen the musical instruments sounded and innumerable were those who worshiped the image in Dura, the three youths, refusing to obey the tyrant's command, hymned and glorified the Lord for all ages.

**T**he deceiver flattered thee and sought to draw thee into deception by torments, O Julian, but thou didst cry aloud: Hymn the Lord and exalt Him supremely for all ages!

**M**ightier than a lion, thou didst set the tyrant at nought during thy tortures, O Julian, crying out in gladness: Hymn the Lord and exalt Him supremely for all ages!

**T**he cruelty of the fire could not separate thee, nor the keen edge of the sword cut thee off from God the Creator; and thou didst cry out, exclaiming: Hymn the Lord and exalt Him supremely for all ages!

**Theotokion:** **C**hanting as is meet, we, the faithful, cry out "Rejoice!" unto thee who gavest birth to the Lord of all, O Mary, who didst remain a virgin even after giving birth; and we exalt thee supremely for all ages.

### ODE IX

**Irmos:** **O** ye people, with glory let us honor the pure Theotokos, who received the fire of the Godhead in her womb without being consumed, and let us magnify her with hymns.

**O** warrior of God, thou didst cast down the haughty eye of the incorporeal deceiver, having struggled manfully in the flesh, ever magnifying Christ.

**C**ast into the depths of the sea, thou didst elude the nest of the serpent, the enemy, the author of evil, O wise and blessed one; wherefore, we bless thee with hymns.

**A**s thou didst struggle well in sufferings for the Master, thou hast been crowned with beauty by the right hand of the Master; wherefore, we bless thee as is meet.

**Theotokion: O** pure one, in the bush on the mountain Moses beheld thee who received the unbearable fire of the Godhead without being consumed. Wherefore, we all magnify thee.

**Exapostilarion: Spec. Mel.:**

**L**ike the radiant sun thou guidest all creation with beams of miracles, O all-glorious passion-bearer; wherefore, celebrating thy memory, we ask that we all be delivered from misfortunes.

**Theotokion: A**mid battles make thine inheritance steadfast, O Word, granting victories over barbarians unto kings, through the supplications of the Theotokos, whom Thou hast given unto Christians as a helper.

## AT LITURGY

### Troparion, in Tone IV:

In his suffering, O Lord, Thy martyr Julian 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.

### Kontakion, in Tone II:

As is meet, let us all praise Julian today, the invincible warrior of piety, the true counselor and soldier of the Truth, and let us cry aloud unto him: Entreat Christ God in behalf of us all!

**Prokimenon, in Tone IV:** In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

**Stichos:** I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

### EPISTLE TO THE EPHESIANS, § 233 [EPH. 6: 10-17]

**Brethren:** Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

**Alleluia, in Tone IV:** The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

**Stichos:** Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

### GOSPEL ACCORDING TO LUKE, § 106 [LK. 21: 12-18]

The Lord said to His disciples: "Beware of men: they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.

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

**THE 22<sup>nd</sup> DAY OF THE MONTH OF JUNE**  
**THE COMMEMORATION OF THE HOLY HIEROMARTYR EUSEBIUS**  
**AT VESPERS:**

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

Spec. Mel.: "What shall we call you ...":

**W**hat shall we call thee, O glorious one? True hierarch and sacred teacher, confirmation of the Orthodox, and eye of the Church, beacon which shineth forth a noetic light, one who wast glorious among the martyrs, a champion of truth, and great accuser of falsehood. Pray thou that our souls be saved!

**W**hat shall we call thee, O holy hierarch? A river which proceedeth from the noetic Eden, watering the earth with spiritual dew, cup which is full of divine water which drowneth the partisans of Arius, pillar of fire which guideth the new people by divine grace. Pray thou that our souls be saved!

**W**hat shall I call thee, O Eusebius? Bestower of piety and destroyer of impiety, adornment of passion-bearers and joy of priests, sickle which cutteth down the tares and dost gather in the wheat of heaven, ever-flowing fount of miracles which relievest the burning heat of infirmities. Pray thou that our souls be saved!

These stichera to the Theotokos, in the same tone and melody:

**N.B.:** These stichera to the Theotokos are only chanted on weekdays during the Apostles' Fast, on those occasions when the pastor elects to serve the divine services in Lenten fashion, with the chanting of Alleluia at Matins instead of "God is the Lord" In such a case, the stichera to the Theotokos are chanted first at Vespers, followed by those to the hieromartyr Eusebius.

**S**trange and awesome is the mystery of thy seedless birth giving, O Virgin who surpassest in majesty all human thought. For unto us hast thou given birth in the flesh unto the Word Who didst not put off the Father's essence, upon Whom the many-eyed cherubim dare not gaze and before Whom all the ranks of the holy angels tremble.

**T**o whom hast thou likened thyself, O my wretched soul, who in no wise rousing thyself to repentance dost not fear the fire which awaiteth the wicked? Arise, and call upon her that alone is quick to help, and cry out: O Virgin Mother, entreat thy Son and our God, that He deliver me from the wiles of the deceiver!

**O** Mistress, thou help of all, as thou gavest birth unto the Lover of mankind, send down upon me a drop of thy mercy and extend to me who am ever tempest-tossed on the abyss of darkness and am overwhelmed by the threefold waves of the evils of life; and vouchsafe me the portion of the elect and the righteous.

Glory ..., Now and ever ..., Theotokion, in the same tone and melody:

**O** all-immaculate and pure one who gavest birth to the unbearable Fire which consumeth sins and bedeweth the faithful: by thy prayers do thou utterly consume the tinder of my boundless offenses, and cool thou with dew my soul which wasteth away through the passions, that I, thy servant, may magnify thy mercy and power with a loud voice.

**Stavrotheotokion:** **T**he Ewe-lamb, as she beheld the Lamb stretched out of His own will upon the Tree of the Cross, cried out with lamentation, maternally travailing: O my Son, what is this strange sight? How is it that Thou diest, O Longsuffering One Who, as Lord, grantest life to all, bestowing resurrection upon mortals? I glorify Thy great condescension, O my God!

## AT MATINS:

The canon to the hieromartyr, the acrostic whereof is: "I honor the namesake of piety," the composition of Joseph, in Tone VIII:

### ODE I

**Irmos:** **T**hat which was cut down divided the indivisible, and the sun beheld land which it had not seen before; water drowned the cruel foe, and Israel traversed the impassible, and chanted a hymn: Let us sing unto the Lord, for gloriously hath He been glorified!

Illumined with perfect light, numbered among the sacred choirs and adorned with the glory of martyrdom, O blessed one, preserve them that celebrate thy memory with faith, O blessed Eusebius, rendering Christ merciful.

Sweetly aflame with desire for Christ from thy youth, thou didst subject thy flesh to thy soul with sacred powers, showing thyself to be a sacred vessel, O all-blessed one; and thou didst shepherd thy people in sanctity, O venerable one, anointed with the chrism of grace.

The Holy Spirit hath appointed thee as a chief shepherd who driveth away the gloom of the heretics with thy brilliant words, O wise one, and clearly pointeth out the right path, whereunto thou art a beacon for the hearts of us that enter thereupon.

**Theotokion:** **O** blessed one, who gavest birth unto God, bless them that bless thee, O all-pure one; guide them toward the good entries; fill them with divine blessings, and strengthen them to chant: Let us chant unto the Lord, for gloriously hath He been glorified!

### ODE III

**Irmos:** **O** Lord, plant Thou the fear of Thee in the hearts of Thy servants that call upon Thee in truth; and be Thou also our confirmation.

Thou wast meek and guileless, humble-minded and gentle, and full of divine love; and at thy repose thou wast adorned with the crowns of martyrdom.

Resplendent in garments of thy blood, O sacred Eusebius, thou didst ascend to the holy places, splendidly crowned with the glory of the saints.

Denouncing the partisans of Arius, O blessed one, thou didst lay thyself open to persecution and a violent death. Wherefore, thou hast been vouchsafed undying glory.

**Theotokion:** **B**y the will of the Father and the intervention of the divine Spirit thou didst give birth unto the Word, O all-holy Virgin Mother, thou glory of hierarchs. Wherefore we hymn thee.



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

Having made thy life radiant with the beauties of the virtues, thou wast named pastor and honored hierarch, O all-blessed Eusebius; and with the blood of thy martyrdom didst thou adorn thyself and didst depart on High to the immaterial choirs. With them, O father, entreat Christ in our behalf, that He have mercy on our souls.

Glory ..., Now and ever ..., Theotokion:

O pure and all-immaculate one who knewest not wedlock, who alone gavest birth in time to the timeless Son and Word of God: with the saints and the honored patriarchs, the martyrs, prophets and the venerable, beseech Him to grant us cleansing and great mercy.

Or this Stavrotheotokion: As she beheld Thee suspended upon the Cross, O Word of God, Thine all-pure Mother exclaimed, lamenting maternally: What is this new and strange wonder, O my Son? How is it that Thou tastest of death, O Life of all, Who, in that Thou art compassionate, hast desired to give life to the dead?

**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.**

O wise one, thou didst halt the decay of deception with the salt of thine excellent teachings, and thou didst heal them that were afflicted with the heresy of impiety, O blessed Eusebius.

Guiding thy people to the harbor of salvation, thou didst drown the disbelief of Arius with the inundation of thy blood, O pastor and martyr, thou adornment of hierarchs!

Thou hast shone forth in the world as a brilliant star, enlightening the thoughts of the Orthodox with sacred splendor, O all-blessed one. Wherefore, we faithfully bless thee.

Theotokion: With lips, tongue and heart I confess thee to be the Mother of the Creator, and I entreat thee: Illumine my soul which hath become darkened through mine offenses.

**ODE V**

**Irmos: O Lord Who by knowledge divine hath brought the ends of the earth to the light out of the darkness of ignorance: Illumine me with the dawning of Thy love for mankind.**

Making steadfast the wisdom of the Orthodox by thy teachings, O blessed one, thou didst endure imprisonment for piety's sake.

**W**e know thee to be a pillar of Orthodoxy and a wellspring of healings, O most wise hierarch, thou confirmation of the Church.

**S**triking heavily against the iniquitous with thy divine precepts, O Eusebius, thou didst endure an unjust death at the hands of transgressors.

**Theotokion: O** Theotokos, thou hast been acknowledged to be the radiant candlestick which bearest the divine Lamp which illumineth all the ends of the earth.

## **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!

**T**hou didst preach the consubstantial Word, the Son Who with the Father is unoriginate; and thou didst destroy the vain philosophizing of the madness of vile Arius, O Eusebius, thou impregnable and steadfast bulwark of the pious.

**W**ith the outpouring of thy precious blood thou didst dye thyself a robe of royal purple, and with gladness thou hast entered the divine Kingdom, to stand before the King of the ages, O most blessed Eusebius.

**T**hou didst show thyself to be like a rose, like a fragrant lily, like the paradise of God, having the Tree of Life, the Lord and Fashioner of all, in the midst thereof, O Eusebius; and now thou dost fill us with the fragrance of the divine Spirit.

**Theotokion: T**he divinely eloquent prophets, perceiving the unfathomable depth of thy mystery, O Maiden, clearly proclaimed it through images and divine prophecies; for, in manner past recounting, thou didst give flesh to the Word of the Father, O pure one.

**Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":**

**H**aving lived piously in the rank of hierarch and traversed the path of martyrdom, thou didst extinguish the burnt offerings of the idolaters, O holy hierarch Eusebius. But as thou hast boldness before Christ God, entreat Him, that our souls be saved.

## **ODE VII**

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

**D**evoting thy time to hymns and supplications, O holy hierarch, thou didst slay the passions and didst show thyself to be a watchful guardian for us, the faithful, that piously hymn thee and keep thy memory.

Revealed as both martyr and holy hierarch, in divine manner hast thou inherited the blessings of heaven; and standing before the throne of the Creator thou hast cried out: Blessed art Thou, O Lord God, forever!

Thou didst shine forth as the dawn, proclaiming Jesus Christ Who shone forth from the Father before the morning star, O beacon of the Church, adornment of hierarchs and ornament of sufferers.

**Theotokion:** By thy birthgiving thou dost most gloriously renew the laws of nature, O Virgin, and dost cleanse us that become corrupt through evil transgressions. Wherefore, we praise thee as is meet.

### ODE VIII

**Irmos: Trampling down the fire and flame in the furnace, the divinely eloquent youths did chant: Bless the Lord, O ye works of the Lord!**

As a holy hierarch and martyr, O sacred preacher Eusebius, entreat the Savior of all with the holy hierarchs and martyrs, that He disclose to us His mercy.

Living blessedly, thou didst shepherd thy sacred flock with the staff of thy words and didst drive away the wild beasts of heresy, O most blessed one.

Denouncing them that were afflicted with the drunkenness of deception and them that vainly propounded heresy, thou wast slain by them, O Eusebius, having suffered steadfastly.

**Theotokion:** As thou art more highly exalted than the heights of heaven, thou didst give birth unto the exalted Word Who hath raised up from earth fallen human nature, O all-hymned one.

### ODE IX

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

Thou wast vouchsafed to behold those distant things for which thy sacred soul did long, O father; and, rejoicing, thou hast made thine abode in unwaning splendor.

By thy divine eloquence, good works and the most honorable splendors of thy sufferings wast thou shown to be adorned, O blessed Eusebius.

Let us form a joyous chorus, praising the sacred Eusebius who was adorned with the comeliness of piety.

Thy shrine bestoweth the grace of healing, and thine holy memory illumineth the world like a great sun, O Eusebius.

**Theotokion:** O right beloved Virgin, bless thou my soul which hath been afflicted by sin, O thou that gavest birth unto our all-good God in the flesh.

**THE 23<sup>rd</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY MARTYR AGRIPPINA**  
**AT VESPERS**

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

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

**R**ome putteth thee forward \* as a blossoming rose of sweet fragrance, \* perfuming the thoughts of the faithful with the scent of the virtues \* and ever dispelling the stench of the passions by grace, \* O much-suffering Agrippina, \* adornment of the martyrs, \* confirmation of the Church, \* boast of virgins \* and abyss of miracles.

**T**hee, who suffered in Rome, \* hath Christ our God \* given unto Sicily \* as riches beyond count; \* and having arrived there, O glorious martyr, \* thou drivest away the evil multitude of demons by thine intercession. \* Wherefore, we bless thee \* and celebrate thy suffering today, \* O much-suffering Agrippina.

**B**assa and Paula bore thee on their shoulders \* at the command of Him Who up-bearth all things, \* moving thee from place to place \* and making a long journey over the deep. \* And working awesome miracles through divine grace, \* O martyr Agrippina, \* thou didst come to rest in the place \* which God had appointed, \* becoming a place of rest for the heavy-laden, O most lauded one.

But if Alleluia is to be chanted instead of "God is the Lord ...", we chant first the following stichera of the Theotokos before the foregoing stichera of the martyr, in the same tone and melody:

**R**ejoice, O beam of solar brilliance, throne of the never-setting Sun, \* who shone forth the true Sun! \* Rejoice, mind radiant with divine splendors, \* flash of lightning \* illumining the ends of the earth, \* true luster of gold, \* most comely and all-immaculate one, \* who hast shone forth upon the faithful \* the Light which waneth not.

**T**ake away the defilement of my passion-plagued heart, \* O most lauded Theotokos; \* all the wounds and corruption thereof, \* which come from sin, \* do thou wash away, O pure one; \* and steady the wavering of my mind, \* that I, thy wretched and unprofitable servant, \* may magnify thy power \* and great assistance.

**O** most immaculate Virgin Mother, \* transform the weakness and impotence of my soul \* into might and power, \* that with fear and love \* I may do and observe the statutes of Christ, \* and may escape the unbearable fire \* and receive through thee \* the inheritance of heaven and unsurpassed life, \* ever rejoicing.

Glory ..., Now & ever ..., Theotokion, in the same tone & melody:

**O** Mistress, take pity on me \* who am bowed down beneath the assaults of the demons \* and cast into the pit of destruction, \* and establish me upon the rock of the virtues; \* and dispelling the attacks of the enemy, \* grant that I may keep the commandments \* of thy Son and our God, \* that I may receive remission \* on the day of judgment.

**Stavrotheotokion, in the same melody:** The all-pure one, \* beholding Christ crucified, Who loveth mankind, \* His side pierced by a spear, \* cried out, weeping: \* "What is this, O my Son? \* How have the ungrateful people rewarded Thee \* for the good Thou hast done them? \* How is it that Thou art in haste to leave me childless, O most Beloved? \* I marvel at Thy voluntary crucifixion, O Compassionate One."

**Troparion, in Tone IV:**

**T**hy ewe-lamb Agrippina cried 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

Canon of the martyr, the acrostic whereof is: "I praise Agrippina, the bride of Christ",  
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.

With the effulgence of the grace which illumined thee from on high drive away the gloom of mine ignorance, O martyr Agrippina, and by thy supplications grant me the grace to hymn thy wonders.

In the firmament of the Church of Christ thou hast truly shone forth more brightly than the sun, and thou hast enlightened the ends of the earth with the beams of thy struggles and miracles.

Desiring the immortal Bridegroom, the Bestower of life, thou didst offer Him suffering as a gift, and hast received the heavenly kingdom and an incorruptible crown, O glorious martyr.

Guided by the hand of thy Master, thou didst sail over the moving sea of ungodliness, O honored one; and thou didst arrive at the harbor of heavenly radiance, O Agrippina blessed of God.

**Theotokion:** The Morning-star hath shone forth in the hearts of those who honor thee, the Mother of God, with faith; and Christ, the radiant Day Who shone forth from thy womb, hath dawned, O all-hymned one.

### 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.

Beaten with staves, thou didst rejoice, thereby shattering the bones of ungodliness, and crying aloud: "Nought shall separate me from Thy love, O Christ!"

Thou wast stripped of thy garments, O martyr, and dost denounce the nakedness of the enemy; wherefore, Christ hath given unto thee the vesture of incorruption.

The mouths which iniquitously spake against thee were rightly stopped, O martyr of Christ, when thou didst proclaim the mighty works of the Savior.

In vain did the servant of ungodliness have thy body stretched out upon the ground, for thou didst have thy mind stretched forth unto the Master.

**Theotokion:** The words piously uttered by Isaiah have been fulfilled, for the Virgin hath given birth to the Bestower of life and Savior of our souls incarnate.

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

They who, greatly deceived, worshiped stones, with stones weighed thee down, who confessed Christ, the invincible Rock; wherefore, when thou didst repose, O glorious Agrippina, thou didst emit the radiance of all-glorious miracles, enlightening the souls of us who praise thee.



### Glory ..., Now & ever ..., Theotokion:

**O** Bride of God, who alone gavest birth to the Creator of all, who alone hast adorned mankind with thy birth giving: Deliver me from the snare of the deceitful foe, and set me upon the rock of Christ's will, earnestly entreating Him to Whom thou gavest flesh.

**Stavrotheotokion:** **A**s she beheld Thee suspended upon the Cross, O Word of God, Thine all-pure Mother exclaimed, lamenting maternally: "What is this new and strange wonder, O my Son? How is it that Thou tastest of death, O Life of all, Who, in that Thou art compassionate, hast desired to give life to the dead?"

### ODE IV

**Irmos:** **S**eated 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!**

**B**y an angel He Who doeth the will of those who fear Him released thee from bonds and imprisonment, O martyr, who destroyed all ungodliness with the bond of the love of Christ, thy Bridegroom.

**H**aving died for the love of Him Who hath slain all the might of death, thou pourest forth the grace of everlasting life and healest those slain by the passions, O Agrippina, adornment of the martyrs of Christ.

**H**aving surpassed all carnal love with the love of thy Bridegroom, thou wast steadfastly patient when thou wast painfully beaten, crying aloud: "The threat of tortures shall not separate me from Thy love, O Christ!"

**W**ho can describe the courage of Bassa and the chaste Agrippina, who suffered in their desire for blessed union with the Trinity? Through them was the might of the idols mightily shown to be feeble.

**Theotokion:** **T**he Virgin Queen, adorned with golden vesture, now standeth before the King, her Son, indisputably surpassing the angels, who cry: **Glory to Thy power, O Christ!**

### 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.

**T**he never-waning light which dwelt within thy body revealed thee to those who looked upon thee, emitting the radiance of miracles night and day.

**F**ollowing the steps of the Shepherd, the unblemished ewe-lamb divinely offered herself unto Him as an immaculate sacrifice.

**P**ossessed of a splendid intelligence and full of prophecy, O glorious Bassa, in the present thou wast vouchsafed to speak of the things of the future.

**Theotokion:** **H**eal thou the affliction of my soul, O Mother of God who gavest birth to the all-good Word Who blesseth all.

## 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.

Receiving the body of the holy martyr like a never-setting sun which shone forth from Rome, Sicily is delivered from the cruelty of the demons' darkness.

The thrice-rich holy martyrs, who in the expectation of martyrdom died before death, valiantly bore thy life-bearing dead body away.

The weaponry of the enemy was of no effect against thee, for with the labor of thy glorious struggles, O Agrippina, thou didst cast down his pride like a city which hath no foundation.

A woman with an issue of blood was healed by touching thy body, and lepers who approached thee with faith were cleansed; and every other ailment fleeth when thy holy name is invoked, O martyr.

**Theotokion:** Now accepting the words of Gabriel, O most immaculate Virgin, we cry aloud: O only blessed Mother, O portal of the Sun of righteousness, Rejoice!

**Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared ...":**

The radiant day of thy splendid struggles hath dawned, whereon the divine Church, honoring them, doth call all together to cry out to thee with gladness: Rejoice, O virgin and martyr, most honored Agrippina!

## 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!

Like a golden dove protected by the sword of the Cross, thou didst destroy the Moslems who drew nigh unto thy city at night, and thus didst save the faithful from a vile death at their hands, O martyr.

Enduring multifarious tortures for the sake of Christ, O martyr, therein thou didst find delight devoid of pain and death, crying: O all-hymned Lord God of our fathers, blessed art Thou!

The wondrous priest, beholding thy wonders resplendent with miracles, magnified God, O Agrippina, and chanted in gladness: O God of our fathers, blessed art Thou!

Bearing thy body up firmly against the passions with steadfast intent, O virgin, thou didst never experience womanly weakness, crying out to the Master: O Lord God of our fathers, blessed art Thou!

**Theotokion:** Thou remainest a virgin even after giving birth, O thou who gavest birth unto God, and as a mother didst nourish Him Who sustaineth the world, O all-immaculate one. To Him do we cry, chanting: O God of our fathers, blessed art Thou!

## 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!

Night was seen to be like day by those who bore thy relics, O martyr. The place which received thee wast filled with all manner of sweet fragrance. The hordes of the demons were driven far away. And drops of healing are poured forth upon those who exalt Christ supremely for all ages.

Desiring the immortal Bridegroom, thou didst follow in His sweet footsteps, emulating His sufferings and death, O glorious martyr, and crying aloud: Hymn the Lord, O ye works, and exalt Him supremely forever!

Possessed of unwavering faith, and lighting thy lamp with the oil of thy blood, O martyr, thou didst enter into the bridal-chamber, chanting hymns of heavenly joy: Hymn the Lord, O ye works, and exalt Him supremely forever!

Desiring to behold the beauty of the Lord and to visit His temple, ascending on the chariot of thy blood thou didst reach Him, chanting: Hymn the Lord, O ye works, and exalt Him supremely forever!

**Theotokion:** The bush, which of old prefigured the strange mystery of thy birthgiving, remained unburnt, O all-immaculate one; for thou gavest birth to the Fire of the Godhead, yet remained unconsumed, O Maiden. Wherefore, we hymn thee 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.

At the behest of Him Who createth all things, Agathonica, Bassa and Paula eagerly hastened to the goal of martyrdom, and as a company they have truly attained their uttermost desire.

Dwelling in the mansions of heaven, O virgin, gazing upon the beauties of things invisible, and receiving the effulgence of God, illumine those who hymn thee.

A wreath of grace hath been placed upon thy brow, O Agrippina, for thou didst finish the race and keep the faith intact, and the ranks of the righteous have received thee in beauty.

As thou standest with boldness before the Creator and Master, O martyr Agrippina, with all the saints from ages past ask thou forgiveness of offenses for those who hymn thee, O good virgin.

**Theotokion:** **○** Virgin Mary, who as a mother didst bear in thine arms Him Who sustaineth all things: Deliver me from the hands of the adversary, that, saved, I may praise thy mighty works.

**THE 23<sup>rd</sup> DAY OF JUNE & THE 26<sup>th</sup> DAY OF AUGUST**  
**SERVICE OF THE MEETING OF THE WONDER-WORKING VLADIMIR ICON OF**  
**THE ALL-HOLY THEOTOKOS**  
**AT GREAT VESPERS**

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

On "Lord, I have cried ...", 8 stichera: 5 in Tone IV:

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

**T**hou art like a luminous palace \* and a bower all of gold, O Mistress Theotokos; \* for thou didst contain within thy womb \* the Word of God, \* giving birth for us to the never-setting Sun, \* the Light that waneth not. \* And with goodly knowledge thou hast illumined our hearts \* which before languished in the darkness of ignorance, \* and hast dispelled the darkness of falsehood.

**B**y thy birthgiving \* the might of hell hath been destroyed, \* and all mankind hath been saved; \* and now, by thy supplications, \* do thou cast down the arrogance of our enemies \* and destroy their might, \* and grant victory over the foe to thy people, \* that all who do evil to thy servants \* may be put to shame.

**O** Mistress Theotokos, our mighty ally, \* strengthen our Orthodox hierarchs against all heresies, \* and as of old thou didst save the Imperial City from the incursions of pagans, \* so now save our land from the assaults of the enemy, \* from civil strife, famine and earthquake, \* O Virgin who knewest not wedlock. \* Wherefore, we glorify thee, \* the helper of men.

**T**he land of Russia \* now boasteth and rejoiceth in thee, \* having thee as an ally unashamed \* and an impregnable bulwark, \* an unshakable foundation for our city, \* a tireless guardian of our land. \* Cease thou not to offer entreaties, O Lady, \* that thy city and people may now be delivered from all misfortunes.

**B**efore thee, O Lady, \* do the company and councils of hierarchs \* fall down in homage, \* the assembly of all, \* kings and princes, and all the people, \* praying with compunction, \* bowing low before thee, \* and lovingly kissing thine image; \* and they pray, saying: \* From all misfortunes do thou ever save the city which honoreth thee!

And 3 stichera in Tone VIII: Spec. Mel.: "O all-glorious wonder ...":

**O** all-glorious wonder! \* He Whom the heavens cannot contain, \* Who is glorified by the angels \* and hymned by the seraphim, \* descending into thy womb, dwelt therein, \* yet did not break the seal of thy virginity: \* He hath freed the whole human race, and given thee to us, O Lady, as an ally. \* Wherefore, cease thou never \* to preserve and save our souls, \* in that thou art compassionate.

**O** all-glorious wonder! \* Lo! our help hath come, \* and the opposition hath been cast down. \* Save thou our city, \* rout thou our enemies, \* and gladden us, thy servants, with thy mercy. \* O dwelling-place of the Word of God, \* from all misfortunes do thou ever save \* the human race, which honoreth thee.

**Grant** consolation, O pure one, \* unto thy servants \* who are beset with perils, \* and exalt the horn of the faith. \* O Mary Theotokos, \* by thy supplications save thy city unharmed, \* cast down the arrogance of the barbarians, \* and save us, thy servants, \* who praise thee, O unwedded one.

**Glory ..., Now & ever ..., in Tone VIII:**

**Come**, ye assemblies of Russia! Come, O ye companies of the faithful, to greet the divine Maiden and Queen! For, lo! the Queen cometh in her precious image, to save the city and people assailed by the pagan foe. O great and all-glorious wonder which passeth understanding! O how the adversary is vanquished by the arrival of her precious image, the scepters of kings are made steadfast, night hath been abolished and day hath drawn nigh! Wherefore, our nature receiveth thee as the cause of our salvation, and all creation hymneth thee, crying aloud: Rejoice, O intercessor, helper and salvation of our souls!

**Entrance. Prokimenon of the day. 3 Readings:**

### **A READING FROM GENESIS**

**J**acob went forth from the well of the oath, and departed into Haran. And he came to a certain place, and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed: and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said: "I am the God of thy father Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be like the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all tribes of the earth be blessed. And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said: "The Lord is in this place, and I knew it not." And he was afraid, and sad: "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

### **A READING FROM THE PROPHECY OF EZEKIEL**

**T**hus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me



back by the way of the outer gate of the sanctuary that faceth eastward; and it was shut. And the Lord said to me: "This gate shall be shut; it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by the way of the gate that faceth northward, in front of the house: and I looked, and, behold! the house was full of the glory of the Lord.

### A READING FROM PROVERBS

**W**isdom hath built a house for herself and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: "Whoso is foolish, let him turn aside to me." And to those who want understanding, she saith: "Come, eat of my bread, and drink wine which I have mingled for you. Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge." He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

### At the Litia, these stichera, Idiomelon, in Tone II:

**A**s thine icon, O Theotokos, is truly more venerable than the ark of old before which David danced, having assembled the ranks of Israel, there now stand before it the councils of hierarchs with the ranks of the angels, kings and princes, and all the multitude of the Christian people; and they bless thee, the Mother of God; they glorify thee as befitteth servants, and honor and bow down before thee; and they pray to thee, after God, that thou grant the world peace in Orthodoxy, make steadfast the scepters of kings, and save thy servants from all evils, in that thou art blessed.

**B**efore thine image, O all-pure Lady Theotokos, stand the company of hierarchs, kings and princes, and all the people, monastics and laity, who know thee truly to be a powerful and invincible helper; and they are moved to offer thee supplications with all their soul, and are impelled to pray to God, needful of thine aid, that thou mightest stretch forth thy God-bearing hands and pray for the world. Hearken thou and give ear, O Mistress, and grant consolation to thy servants, lest our heavy and grievous sins gain the victory over us; for we are all ever in need of thine assistance.

**In Tone VIII:** **W**hen first thine icon was painted by Luke, the Evangelist of the mysteries of the Gospel, and was brought to thee, O Queen, that thou mightest make it thine own and impart to it the power to save them that honor thee, thou didst rejoice; and as thou art the merciful collaborator in our salvation, in that once thou didst conceive God in thy womb, thou didst chant a hymn to the icon, giving mouth and voice thereto: "Behold, from henceforth all generations shall call me blessed!", and, gazing at it thou didst say with authority: "My grace and power are with this image!" And we truly believe what thou didst say, O Lady, for in this image thou art with us. Wherefore, standing reverently before it, we thy servants bow down before thee. Visit us with thy maternal compassion.

**In Tone VII:** **A** great and all-glorious mountain art thou, O Theotokos, surpassing Mount Sinai. For, unable to bear the descent of the glory of God in types and shadows, it caught on fire, and thunder and lightning struck it; but thou, being all divine light, didst bear the Word of God in thy womb without being consumed, and with the milk of thy breasts didst nurture Him Who holdeth all things in His hand. And now, as thou dost possess maternal boldness toward Him, O Mistress, help them that faithfully celebrate thine honored festival, and visiting us in thy mercy, forget us not; for thou hast received from God the gift of ordering and protecting the Christian flock, thy servants.

**Glory ..., Now and ever ..., in Tone VI:**

**T**o thee do all the generations of men offer gifts of praise, and they entreat thee as Queen and the Mother of God: the prophets proclaimed thee most wisely, the Levites blessed thee, the apostles and martyrs confessed thee, kings and princes bow down before thee, hierarchs proclaim thee, monks and layfolk render thee reverence, rich and poor, orphans and widows, and men of every age and station, old and young, flee beneath thy mighty protection with faith. By thy prayers, O Lady, protect and preserve us, and save our souls from misfortunes.

**On the Aposticha, these stichera, in Tone VIII:**

**Spec. Mel.: "What shall we call you ...":**

**W**hat shall we call thee, O Mistress Theotokos? \* Root of Jesse, \* for Christ came forth to us through thee like a flower? \* Manna delighting the hearts of the faithful by thy birth giving? \* Fleece of Gideon, \* for Christ descended upon thee like dew, \* and hath shown thee to us as a helper? \* Him do thou entreat, that He save our souls.

**Stichos: Harken, O daughter, and see, and incline thine ear.**

**O** ye faithful, let us all praise her who hath given us such aid unashamed, \* an insuperable and invincible triumph over the enemy, \* salvation to us all, \* a rampart and protection for our city, \* an unshakable foundation, \* an alliance with our pious Orthodox hierarchs \* and resounding victory over all heresies.

**Stichos:** The Lord hath sworn in truth unto David, and He will not annul it.

**M**eet it is for the human race to call thee blessed, O pure one, \* for thou savest those who honor thee from all misfortunes. \* For thou, O pure Virgin Lady, \* hast shown thyself to thy servants as a sure helper, \* a fervent advocate before God \* in the midst of the tribulations which assail us. \* By thee are the incursions of barbarians set at nought \* and the darts of the enemy destroyed. \* And we, thy servants, delivered from the woes which beset us, \* bless thee with hymns, O Mother of God.

**Glory ..., Now & ever ..., Idiomelon, in the same tone:**

**L**et the assemblies of Russia rejoice, and let nature dance, O pure one, for our city hath been saved by the arrival of thy precious image, and thy servants, delivered from besetting want, cry aloud to thee, O pure one: Rejoice, thou cause of beauty, sure helper and salvation of our souls!

**Troparion, in Tone IV:**

**T**oday the most glorious city of Moscow is adorned, having received thy wonder-working icon like the radiance of the sun; and we, hastening to it and entreating thee, O Mistress, do thus cry out: O all-wondrous Mistress Theotokos, entreat Christ our God, Who became incarnate through thee, that He deliver this city, and all cities and lands where Christians dwell, unharmed by all the assaults of the enemy, and save thou our souls, in that thou art compassionate.

## AT MATINS

On "God is the Lord ...", the troparion of the icon, in Tone IV:

Today the most glorious city of Moscow is adorned, having received thy wonder-working icon like the radiance of the sun; and we, hastening to it and entreating thee, O Mistress, do thus cry out: O all-wondrous Mistress Theotokos, entreat Christ our God, Who became incarnate through thee, that He deliver this city, and all cities and lands where Christians dwell, unharmed by all the assaults of the enemy, and save thou our souls, in that thou art compassionate. (Thrice)

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

Spec. Mel.: "Joseph marveled ...":

With divine rays illumine those who hymn thee and make their minds steadfast, O immaculate Virgin, mighty ally of the whole world. Wherefore, hymning thee with love, we all celebrate thee, glorifying the arrival of thine image, O Virgin. Cease not in thy supplications, saving thy servants from all misfortunes, O thou who alone art blessed.

Glory ..., Now & ever ..., Theotokion:

O Bride who knewest not wedlock, thy womb was shown to be the habitation of the Word, the Wisdom of God; for as thou hast been revealed as the mediatrix of good things, O Mother of God, from all sufferings deliver thy servants who hymn thy glory without ceasing.

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

Spec. Mel.: "Awed by the beauty of thy virginity ...":

Like a star of great splendor hath thine image passed from the East to the West, O Mother of God. Illumine those held fast in the darkness of sorrow, and deliver them from the threats of the enemy, breaking all their snares asunder. O mighty intercessor, show thyself to be an invincible weapon for the whole world against the enemy; for the Master of all, receiving flesh from thee, hath deified all men.

Glory ..., Now & ever ..., The foregoing is repeated.

Polyeleos, and this magnification: It is meet to magnify thee, O Theotokos, who art more honorable than the cherubim and beyond compare more glorious than the seraphim:

Selected Psalm verses:

A: O God, give Thy judgment to the king.

B: And Thy righteousness to the son of the king.

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

After the Polyeleos, this Sedalion, in Tone I:

**B**lessed art thou, O pure Theotokos! Who can hymn thy magnitude, O thou who hast wrought an awesome wonder and a great miracle? By thy supplications, O Mother of God, is the city which honoreth thee ever freed from all misfortunes, darkness and the sword, from captivity under the heathen and all wrath. Wherefore, beholding the honored arrival of thine image, we, the faithful, praise thee as Queen, hymning thee, O pure one, and blessing thee with words, we say: O pure Theotokos, entreat Him Who became incarnate through thee, that our souls be saved.

Glory ..., Now & ever ..., The foregoing is repeated.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: I shall commemorate thy name in every generation and generation.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, § 4 [LK. 1: 39-49, 56]

**A**nd Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For, lo! as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this sticheron, in Tone II:

**M**ake ready to greet the Virgin Mother of God, O most honored city of Moscow! For, lo! the great and radiant Sun cometh to thee through the gate which was shut. Wherefore, the darkness of thy tribulation is driven away, the light of thy joy is fulfilled, the storm of adverse winds is quelled, men and priests receive sweet consolation amid their griefs, bowing down before her who alone is Queen, and offering supplication, saying: O all-pure Virgin, by thine entreaties deliver thy servants from all misfortune and grief.



Canon of the Supplication to the Theotokos [the Paraclysis], with 6 troparia, including its Irmos; and that of the meeting of the icon, 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.**

**O** Mistress, illumine our souls with divine radiance, with thy grace which passeth understanding, and grant me the bountiful gift to hymn thee as the helper of human nature, O all-hymned one, faithful ally against all heresies for our pious Orthodox hierarchs.

**C**ome ye, let us gather together, O ye assemblies of Russia, in the all-honorable temple of the most immaculate Mistress, and let us chant with compunction, praying before the precious image, and crying aloud: O Theotokos who knewest not wedlock, save those who praise thee!

**T**he most godly Luke, the divinely eloquent recorder of the glad tidings of Christ, in painting thy most precious image, O Mother of God, depicted the Creator of all in thine honored arms. And those who have recourse thereto thou deliverest from perils and grief, and coverest all with thy mercy.

**T**he Creator of all, finding thee alone to be an all-comely temple, made His abode within thee and hath deified men. Pray thou to Him for us, O Theotokos, that He save us from capture by the heathen and from every other tribulation which assaileth us, that with all honor we may celebrate the meeting of thine image today.

### 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.**

**P**utting aside all earthly thought, O ye divinely wise, come ye to greet the all-comely beam who holdeth the all-luminous Ray Who enlighteneth and enricheth the whole world with mercy.

**H**aving acquired thy most precious and wonder-working icon as a mighty ally and an impregnable rampart, O Mother of God, the princes of Russia pray to thee, that thou grant victory over all heresies to our pious Orthodox hierarchs.

**T**hou hast been shown to be a radiant cloud washing clean the defilements of our bodies with the dew of grace and enlightening our souls, O thou who alone art most hymned.

**T**hou hast been revealed as a most fruitful tree delighting all with food which perisheth not, and gladdening men's souls, O pure Bride of God. Pour forth goodly gifts upon all, and save us from violent tribulations.



Sedalion, in Tone IV: Spec. Mel.: "Joseph marveled ...":

**O** ye God-loving people, come to greet the Virgin! For, lo! she who surpasseth all the prophets doth arrive, bearing in the arms of her precious image Him Who bestoweth life upon the world, that she might preserve her suffering city, cast down the boldness of the barbarians and show herself to be the steadfast guardian of all who entreat her might and protection with faith.

Glory ..., Now & ever ..., The foregoing is repeated.

#### ODE IV

**Irmos:** Perceiving the inscrutable counsel of God, - the Incarnation of Thee, the Most High, from the Virgin - the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

**T**he true and radiant Sun hath shown forth the all-great mountain, from whence came the Stone that was cut not by man's hand, which hath crushed all temptations to dust and illumined the faithful, shedding light in rays, O Ever-virgin Theotokos.

**T**he children of Hagar arm themselves against thy people, O pure Theotokos, taking evil counsel, razing cities and destroying the faithful; yet do thou annihilate them all by thy mercy, O most hymned one, granting ascendancy to the Orthodox Faith over their false religion.

**O** only Mother of God, thou animate heaven who received the great Light, illumining all, dispel the darkness of the misfortunes which have beset us, and vouchsafe unto us communion with the Most High.

**D**avid danced before the ark, and the Levites chanted hymns; and all the more doth Russia sing praises before thee as Queen, O pure Theotokos, earnestly giving utterance to thee with voices of entreaty: Rejoice, O ally of our city!

#### 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 gavest birth to the timeless Son, granting peace unto all who hymn thee.

**T**hee, O Mother of God, did Isaiah, great among the prophets, behold in the Spirit as containing within thy womb the burning Ember Who illumine the faithful and utterly consumeth all temptations, saving the human race.

**T**hou didst put forth the Rod of Aaron and hast uprooted the root of evil, O Virgin Bride of God, having given birth for the world unto the Bestower of life. Him do thou beseech, that this city be saved from manifold perils.

**With gladness approach ye now the most honored Mother of God, O divinely chosen flock, ye assemblies of Russia, and lovingly receive her precious image. For, lo! her grace is inexhaustible, pouring forth divine waters in abundance. Her do we honor, and we bow down before her precious image.**

**From the root of Jesse the Tree of life hath grown forth for all, and thou didst produce its Fruit in thy womb, O pure Virgin, nurturing all men with thy mercy.**

## **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.**

**From thee, O Mother of God, hath a Torrent of sweetness issued forth, giving drink to all men and washing their souls clean of defilement. O Mistress Theotokos, save all who with faith bow down before thy precious image.**

**Having assembled together, let us all hymn the pure Virgin, the divinely chosen Maiden of Jacob, the fleece of Gideon, the mediatrix of joy, the might and boast of those who are saved, the pure Theotokos.**

**Behold, gladness now draweth nigh, and sorrow is destroyed! The faithful are saved, drawing forth joy as from a well-spring, and they chant continually in praise: Rejoice, O pure Mistress, thou inception of our salvation, bulwark and boast of all the faithful!**

**By thine entreaties grant us thine aid, O all-pure Theotokos, for sorrows descend upon us, griefs have multiplied, and the enemy array themselves against us. Yet, interceding, O all-pure one, deliver us: cast down the arrogance of our foes and grant us victory over our enemies, that all who do evil to thy servants may be put to shame.**

**Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":**

**To thee the champion leader we thy flock dedicate, a feast of victory and of thanksgiving, as ones rescued out of sufferings O Theotokos. But as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee: Rejoice thou bride unwedded.**

**Ikos: An angelic messenger was sent from heaven to say to the Theotokos: "Rejoice!", with his incorporeal voice, O Lord; And perceiving Thee incarnate, he was filled with awe and stood, crying out to her such things as these: Rejoice, thou through whom Joy hath shone forth; rejoice, thou who didst annul the curse! Rejoice, restoration of fallen Adam; rejoice, deliverance of Eve from tears! Rejoice, height not easily scaled by the thoughts of men; rejoice, depth not easily plumbed even by the eyes of angels! Rejoice, for thou art the throne of the King; rejoice, for thou bearest Him Who bearest all things! Rejoice, thou star who revealeth the Sun; rejoice, womb of the incarnation of God! Rejoice, thou through whom creation hath been restored; rejoice, thou by whom the Creator is worshiped! Rejoice, thou Bride unwedded!**

## 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!**

Arrayed by thee as in purple and fine linen dyed scarlet, O Mistress Virgin Theotokos, thy city magnifieth Christ and glorifieth the arrival of thy precious image, which hath appeared outshining the rays of the sun and illumining with light undimmed those who sing aloud thy praises.

The tablets divinely inscribed by the finger of the Spirit did Moses break in anger; yet the all-glorious Creator Who made His abode within thee, O pure one, preserved thee unharmed. To Him do we chant: O God of our fathers, blessed art Thou!

Accept the entreaties of thy servants, O all-pure Virgin Theotokos. By thy supplications still thou the restless tempest, and drive away the councils of the adverse foe who fall upon thy flock, O most immaculate Mistress.

By His nativity the Creator of all signified that thou alone art the helper of the human race, O Theotokos Mary, and the prophet prefigured thee: one as the gate, another as the bower of God. And we hymn thee as the Mother of God, our mediatrix before God, our ally against all the evils which assail us.

## 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!**

How can we hymn thee as is meet, O Virgin: our steadfast help, the preserver of our life, our sure mediatrix before thy Son and our God? Him do we hymn and exalt supremely forever!

O Mary Theotokos, thou all-comely flower, rich fragrance: thou fillest all with sweet savor, savest and deliverest from infirmities, and dispellest the demons; wherefore, we cry out to thee: Rejoice, O helper of all the faithful who pray to thee!

Thou hast shown thyself to be a tower repelling the assaults of the adversary, O Mother of God; for thou hast been revealed as a bulwark and rampart, a refuge of salvation for all who honor thee with ardent hearts.

Like David we chant a hymn to thee, calling thee the mountain of God, O all-pure Virgin; for thou hast poured forth upon us the ever-flowing Well-spring. Him do we hymn and exalt supremely forever.

## 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!

O pure Theotokos, mediatrix of Joy, gladden thou our minds, that we may cry to thee: Rejoice, O our guardian, might and protection, our refuge of salvation!

Let heaven and earth praise thee together, in that thou gavest birth to the Bestower of life for the world: Rejoice, O tranquil haven, thou inexhaustible well-spring of the water of life, O Mistress!

O ye people, having assembled today to greet the all-pure Mother of God who bore the Fruit of the noetic vine Who ever exudeth the Wine which filleth all with gladness, let us glorify the Theotokos as is meet.

O Mother of God, thou divine river of the waters of life who watereth all valleys: drown thou our temptations, and destroy them utterly.

**Exapostilarion: Spec. Mel.: "Thou hast illumined us ...":**

Let the Mother of God be honored today who gave birth to the Creator: the opening of the gates of paradise and the purification of the whole world, who granteth victory to our Christ-loving Orthodox hierarchs over all heresies; for of her did the prophets speak, and to her do we bow down.

**Glory ..., Now & ever ...,**

Today the all-radiant splendor of mercy, the grace of God, raineth down with joy upon all in heavenly showers, guiding to paths of sweetness all mortals who acknowledge thee, O Mistress Theotokos and Ever-virgin; for the whole land of Russia now rejoiceth, glorifying thee with faith ..

**On the Praises, 4 stichera, in Tone IV:**

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

O Mistress, Christ, thy Son and our God, \* hath shown thee unto all \* as a guide for the lost, \* a haven of salvation \* on the deep and in the midst of tempest, \* amid temptations and griefs, \* for those who approach thee with faith. \* Him do thou beseech, \* that those who acknowledge thee to be the true Theotokos \* may be delivered from evil misfortunes. Twice

By thy birthgiving \* hast thou destroyed corruption \* and all the pain of old, O most hymned one; \* for, having given birth to Life for the world \* and destroyed death, O good one, \* thou healest the sickness \* of those who hymn the miracles of thine image with faith, \* who bow down with love \* and honor thee, our holy and most honorable guide.

Seeing thee to be like a well-spring \* of life and grace, O all-hymned one, \* pouring forth miracles \* and the healing of the sufferings of soul and body, \* a torrent of remission, \* an inexhaustible sea of mercy and compassions, \* afflicted, we all fall down now, \* asking release \* from the torment which is to come.

Glory ..., Now & ever ..., in the same tone:

**O** Good One, Who ridest upon the cherubim and art hymned by the seraphim, Thou didst descend from heaven, as the prophets foretold, and madest thine abode within the womb of the pure divine Maiden, whom the angels have mystically hymned, saying: Rejoice, O joyous Virgin who, in manner past recounting, received the infinite God within thy womb, Who leadeth the world from unbelief to the Faith! Glory to Thee, O Christ, Who alone art merciful and lovest mankind!

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the icon.

**P**utting aside all earthly thought, O ye divinely wise, come ye to greet the all-comely beam who holdeth the all-luminous Ray Who enlighteneth and enricheth the whole world with mercy.

**H**aving acquired thy most precious and wonder-working icon as a mighty ally and an impregnable rampart, O Mother of God, the princes of Russia pray to thee, that thou grant victory over all heresies to our pious Orthodox hierarchs.

**T**hou hast been shown to be a radiant cloud washing clean the defilements of our bodies with the dew of grace and enlightening our souls, O thou who alone art most hymned.

**T**hou hast been revealed as a most fruitful tree delighting all with food which perisheth not, and gladdening men's souls, O pure Bride of God. Pour forth goodly gifts upon all, and save us from violent tribulations.

**F**rom thee, O Mother of God, hath a Torrent of sweetness issued forth, giving drink to all men and washing their souls clean of defilement. O Mistress Theotokos, save all who with faith bow down before thy precious image.

**H**aving assembled together, let us all hymn the pure Virgin, the divinely chosen Maiden of Jacob, the fleece of Gideon, the mediatrix of joy, the might and boast of those who are saved, the pure Theotokos.

**B**ehold, gladness now draweth nigh, and sorrow is destroyed! The faithful are saved, drawing forth joy as from a well-spring, and they chant continually in praise: Rejoice, O pure Mistress, thou inception of our salvation, bulwark and boast of all the faithful!

**B**y thine entreaties grant us thine aid, O all-pure Theotokos, for sorrows descend upon us, griefs have multiplied, and the enemy array themselves against us. Yet, interceding, O all-pure one, deliver us: cast down the arrogance of our foes and grant us victory over our enemies, that all who do evil to thy servants may be put to shame.

*After the Entrance: the troparion of the icon; Tone IV:*

**T**oday the most glorious city of Moscow is adorned, having received thy wonder-working icon like the radiance of the sun; and we, hastening to it and entreating thee, O Mistress, do thus cry out: O all-wondrous Mistress Theotokos, entreat Christ our God, Who became incarnate through thee, that He deliver this city, and all cities and lands where Christians dwell, unharmed by all the assaults of the enemy, and save thou our souls, in that thou art compassionate.



Glory ..., Now & ever ..., the Kontakion of the icon. Tone VIII:

To thee the champion leader we thy flock dedicate, a feast of victory and of thanksgiving, as ones rescued out of sufferings O Theotokos. But as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee: Rejoice thou bride unwedded.

Prokimenon, in Tone III: the Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

EPISTLE TO THE HEBREWS, § 320 [HEB. 9: 1-7]

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

Alleluia, in Tone II: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

GOSPEL ACCORDING TO LUKE, § 54 [LK. 10: 38-42, 11: 27-28]

Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

**Communion Verse:** I will take the cup of salvation, and I will call upon the name of the Lord.

**THE 24<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE NATIVITY OF THE HONORABLE & GLORIOUS**  
**PROPHET & FORERUNNER JOHN THE BAPTIST**  
**AT LITTLE VESPERS**

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

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

**T**hou wast born of a barren womb, \* O glorious forerunner of the coming of Christ, \* who hast loosed the barrenness of our hearts, \* giving utterance to our souls \* and fruitfulness in faith and truth. \* Thou art manifestly known to be \* the far-famed voice of the Word, \* the clarion-voiced herald of repentance, \* the divine mediator \* between the old and the new covenants. \* His nativity do we in gladness \* celebrate with love. (**Twice**)

**N**ow the fatted calf of abstinence \* is born of the barren one, \* pointing out to us \* the Lamb Who was born \* of the Virgin Maiden \* and taketh away the sins of the world. \* He hath manifestly shone forth as a turtledove who loveth the wilderness. \* heralding the divine springtime; \* and at the sound of his voice the cruel winter of ungodliness hath ceased, \* and John, the true friend of the Bridegroom, \* hath splendidly arrived, \* praying that our souls be saved.

**O** thou who wast born in accordance with the promise of God, \* when thy father was praying in the temple \* and the all-wondrous and great archangel \* announced thy nativity, \* then, as it is written, \* Gabriel sentenced the priest, who would not believe and protested, \* that he be mute and deaf \* until thy birth. \* But when thou, O blessed forerunner, \* wast born of thy father, \* thou didst free his tongue, \* and prayest in behalf of us all.

Glory ..., in Tone VIII, Idiomelon:

**S**weet fragrance is meet for John; the beauty of hymns is fitting for the Baptist; for the warrior of the King, the forerunner of grace, proclaimed the beginning of our salvation, leaping up in his mother's womb and crying out in the wilderness, announcing the Lamb and entreating the Savior in behalf of our souls.

Now & ever ..., Theotokion:

**O** Mistress, accept the supplications of thy servants, and deliver us from all need and grief.

At the Aposticha, these stichera, in Tone II:

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

**T**hou didst cause thy tongue, \* to shine forth with splendor, \* crying out, O Zacharias: \* "This child will be a prophet of God \* and the forerunner of the divine Word!"

**Stichos:** Blessed be the Lord God of Israel, for He hath visited and wrought deliverance for His people.

From thy mother's womb, O John, \* thou wast shown to be \* sanctified for God; \* for no one greater than thee \* hath ever arisen among men.

**Stichos:** And thou, O child, shalt be called the prophet of the Most High.

Thou didst loose the muteness of thy father, \* O all-blessed one, \* as thou didst likewise open \* the lock of thy mother's barrenness, \* being born through divine grace.

**Glory ..., Now & ever ..., in Tone VIII:**

Behold Elizabeth, who saith to the Virgin Mary: "Wherefore hast thou come to me, O Mother of my Lord? Thou bearest the King, I the servant; thou the Law-giver, I the upholder of the law; thou the Word, I the voice which announceth the kingdom of heaven!"

**Troparion, in Tone IV:**

O prophet and forerunner of the coming of Christ, we who honor thee with love are at a loss how to praise thee worthily; for by thy glorious and honored nativity thou didst loose the barrenness of her who gaveth birth to thee and the muteness of thy father, and dost proclaim unto the world the incarnation of the Son of God.

**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 of His own will accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

## AT GREAT VESPERS

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

At "Lord, I have cried ...", 8 stichera, in Tone IV:

**By John the Monk:** When John was born, he loosed the muteness of Zacharias, for it was not fitting for the father to be silent when the voice of the Word arrived. But since, when the priest had not believed in the beginning, his tongue was bound, so, when John appeared, he set his father free. To him was announced and born the voice of the Word, the forerunner of the Light, praying for our souls. (Twice)

**T**oday the voice of the Word looseth the voice of his father, which was restrained because of his unbelief, and showeth forth fruitfulness to the Church, loosing the bonds of his mother's barrenness. The lamp of the Light cometh forth; the splendor of the Sun of righteousness announceth His coming, for the edification of all and the salvation of our souls.

**By Anatolius:** When the Word of God wished to be born of the Virgin, His angel, the highest of the prophets and greatest born of women, issued forth from elderly loins; for it was meet that he be the all-glorious beginning of things divine: an offspring produced past the age of fertility, a conception accomplished without seed. O Thou Who workest miracles for our salvation, glory be to Thee!

**By Andrew of Crete:** Today the great forerunner, the greatest of all the prophets, hath appeared, issuing forth from the barren womb of Elizabeth, and there is none like unto him, nor hath any other such arisen; for the all-luminous Light followed the lamp of the forerunner, the Word followed the voice, the Bridegroom followed the bridal attendant, who maketh ready an excellent people for the Lord, cleansing them beforehand with water in the Spirit. He is the offspring of Zacharias, the good child of the wilderness, the preacher of repentance, the cleanser of sins, who announceth to those in Hades the resurrection of the dead, and prayeth for our souls.

**T**hou wast shown to be a prophet and forerunner from thy mother's womb, O John, baptizer of Christ, leaping up and rejoicing within her belly when thou didst behold the Queen, bearing the Timeless One Who was begotten of the Father without mother, coming to her handmaid and to thee, who shone forth from a barren woman and an elderly man according to God's promise.

**O** all-glorious wonder! He who did not believe the word of the angel, who said that Elizabeth would conceive and bear a son, saying: "How can such a one give birth? For I am stricken with age, and her womb is withered up", and was condemned to muteness for his unbelief, today beholdeth the promise fulfilled. His silence is broken, and he entereth into gladness, crying: "Blessed art Thou, O Lord God of Israel, for Thou hast visited and wrought deliverance for Thy people, granting the world great mercy!"

**O** all-praised John, apostle to the whole world, glad tiding of Gabriel, offspring of the barren woman, good child of the wilderness and true friend of Christ the Bridegroom: beseech Him, that He have mercy upon our souls.

**Glory ..., the composition of Byzantium, in Tone VI:**

**T**oday the lamp of the Light, like a radiant star, doth precede the coming of the Word of God. Today the tongue of Zacharias is loosed, which the angel had commanded to keep silent. For it was thus fitting for the father to hold his tongue in silence for him who issued forth from the barren womb and with great boldness proclaimeth the deliverance of all the world.

**Now & ever ..., in the same tone:**

**E**lizabeth conceived the forerunner of grace, and the Virgin conceived the Lord of glory. Both mothers kissed each other, and the babe leapt up, for within her womb the servant praised the Master. And the mother of the forerunner marveled and cried out: "Whence is this to me, that the Mother of my Lord should come to me? May He Who hath great mercy save a despairing people!"

**Entrance. Prokimenon of the day. Three readings:**

**A READING FROM THE BOOK OF GENESIS**

**A**nd God said to Abraham, Sarai thy wife-her name shall not be called Sarai; Sarah shall be her name. And I will bless her and give thee a son of her, and I will bless him, and he shall become nations, and kings of nations shall be of him. And Abraham fell upon his face, and spake in his mind, saying: "Shall there be a child to one who is a hundred years old, and shall Sarah, who is ninety years old, beareth" And God said to Abraham: "Yea, behold, Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac; and I will establish my covenant with him, for an everlasting covenant." And Abraham and Sarah were old, advanced in days. And Sarah laughed within herself, saying: "The thing hath not yet happened to me, even until now, and my lord is old." And the Lord God said to Abraham: "Why is it that Sarah hath laughed in herself, saying: 'Shall I then indeed bear? But I am grown old.' Shall anything be impossible with the Lord?" And the Lord God visited Sarah, as He said, and the Lord did to Sarah, as He spake. And Abraham circumcised his son on the eighth day, as the Lord God commanded him. And Abraham was a hundred years old when Isaac his son was born to him. And Sarah said: "The Lord hath made laughter for me, for whosoever shall hear shall rejoice with me." And she said: "Who shall say to Abraham that Sarah suckles a child? For I have borne a child in mine old age." And the child grew and was weaned, and Abraham made a great feast the day his son Isaac was weaned.



## A READING FROM THE BOOK OF JUDGES

In those days, there was a man of the tribe of Dan, and his name was Manoah, and his wife was barren and bore not. And an angel of the Lord appeared to the woman, and said to her: "Behold, thou art barren; yet thou shalt conceive in thy womb and bear a son. But now be very cautious, and drink no wine nor strong drink, and eat no unclean thing. For, lo thou shalt conceive in thy womb, and bear a son. And there shall come no razor upon his head, and the child shall be consecrated to God from birth. And the woman went, and spake to her husband, saying: "A man of God came to me, and his appearance was as of an angel of God, exceeding bright. And he said: 'Behold, thou shalt conceive in thy womb, and bear a son. And now, drink no wine nor strong drink, and eat no unclean thing; for the child shall be consecrated to God from his birth even unto the day of his death. "' And Manoah prayed to God, and said: "O Lord, let the man of God, whom Thou didst send to me, come to us again, and enlighten us as to what we should do when the child is born." And the angel of the Lord came to Manoah and said: "Of all things concerning which I spoke to the woman, she shall beware. She shall eat of nothing that cometh of the vine yielding wine, and let her not drink wine or strong liquor." And Manoah said to the angel of the Lord: "What is thy name, that when what thou hast said will come to pass, we may glorify thee?" And the angel of the Lord said to him: "Wherefore dost thou thus ask after my name, whereas it is awesome?" And the angel of the Lord appeared no more to Manoah and to his wife.

## A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: Comfort ye, comfort ye my people, saith God. Speak, ye priests, to the heart of Jerusalem; comfort her, for her humiliation is accomplished, her sin is put away: for she hath received from the Lord's hand double the amount of her sins. The voice of one is heard crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God. O thou who bringest good tidings to Sion, go thou up upon the high mountain; lift up thy voice with strength, O thou who bringest glad tidings to Jerusalem. Lift it up; fear not I, the Lord God, I will hearken to the poor of Israel, and will not forsake them. But I will open rivers on the mountains, and fountains in the midst of the plain; I will make the desert into a meadow, and a thirsty land springs of water. Let heaven rejoice from above, and let the clouds rain down righteousness; let the earth bring forth and blossom with mercy, and let righteousness shine forth likewise. Utter aloud a voice of joy, and it shall be heard; proclaim it even unto the ends of the earth. Say ye that the Lord hath delivered His servant Jacob. And if they shall thirst, He shall lead them through the desert; He shall bring forth water for them out of the rock. Be glad, thou barren woman who bearest not; break forth and cry, O thou who dost not travail: for more are the children of the desolate than of her who hath a husband.

**At the Litia, these stichera, in Tone I:**

**Y**e mountains, put forth sweetness! Ye hills, leap up like lambs! For the forerunner of the Lord, who loosed the muteness of his father at his birth, hath been born of Elizabeth, desiring to make his abode with us. Wherefore, we cry aloud to him: O thou who baptized Christ, entreat Him, that our souls be saved!

**O** voice who art a sign from God, candle-stand of the Light, forerunner of the Lord, thou to whom witness is borne by Christ, thou foremost of the prophets: make supplication in behalf of the world, and be thou especially mindful of thy flock, that it be saved unharmed.

**T**hou wast a preacher of the Word and Lamb of God, O prophet and forerunner John. Thou foretellest things to come, and dost prophesy unto the ends of the earth: Behold, the Lamb of God Who taketh away the sins of the world, and shall grant great mercy unto all!

**Glory ..., the composition of Andrew of Crete, in Tone V:**

**T**oday Elizabeth giveth birth to the ultimate prophet, the first of the apostles, the earthly angel and heavenly man, the voice of the Word, the soldier and forerunner of Christ, who leapt up beforehand in token of the promise, and before his birth proclaimed the Sun of righteousness. And she rejoiceth. Zacharias is astonished in his old age, putting aside his silence like a bond imposed upon him; and as the father of the voice he doth manifestly prophesy: "For thou, O child, shalt be called the prophet of the Most High and shalt go forth to prepare the way for Him." Wherefore, O angel, prophet, apostle, warrior, forerunner, baptizer, preacher and instructor of repentance: as the voice of the Light and Word, pray thou unceasingly for us who keep thy memory with faith.

**Now & ever ..., Theotokion, in the same tone:**

**T**hou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto those who sleep in darkness, desiring to enlighten that which He fashioned by His own hand in His image. Wherefore, O most lauded one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

**At the Aposticha, these stichera, in Tone II:**

**W**ith psalms, hymns and spiritual songs let us praise the glorious John, the prophet of prophets, offspring of Elizabeth, greatest of all born of women, citizen of the desert; and let us cry out to him: O baptizer and forerunner of the Savior, as thou hast boldness before Him because of thine honored nativity, entreat Christ, that He grant peace to the world and great mercy to our souls.

**Stichos:** Blessed is the Lord God of Israel, for He hath visited and wrought deliverance for His people.

**J**ohn the forerunner hath come: the voice of the grace of the Word, the herald of the Sun, who was born on this day of a barren and childless woman, according to God's promise. Rejoice, O ye people! He is come to prepare for us the way of salvation. Leaping up, he paid homage, while yet in his mother's womb, to the Lamb Who taketh away the sins of the world and doth grant us great mercy.

**Stichos:** And thou, O child, shalt be called the prophet of the Most High.

**H**e who was sanctified from his mother's womb and was the fulfillment of the prophecy, is born today of a barren woman, manifestly proclaiming the coming of the Lord, saying: Repent, for the kingdom of heaven is at hand!

**Glory ..., the composition of the nun Cassia, in Tone VIII:**

**T**oday is fulfilled the saying of Isaiah the prophet concerning the birth of the greatest of the prophets; for he said: "Behold, I shall send mine angel before thy face, who shall make ready thy path before thee." This warrior of the King of heaven, running ahead, truly made the paths straight for our God, being a man by nature, but an angel in his life: for, having utterly preserved his purity and chastity, he possessed them by nature; and avoiding that which is unnatural, he struggled supernaturally. Emulating him in his virtues, O ye faithful, let us all pray, that he make entreaty for our souls to be saved.

**Now & ever ..., in the same tone:**

**B**ehold Elizabeth, who said to the Virgin Mary: "Whence is this to me, O Mother of my Lord? Thou bearest the King, I the warrior; thou the Law-giver, I the upholder of the law; thou the Word, I the voice which proclaimeth the kingdom of heaven!"

**After the blessing of the loaves, the troparion of the forerunner, in Tone IV:**

**O** prophet and forerunner of the coming of Christ, we who honor thee with love are at a loss how to praise thee worthily; for by thy glorious and honored nativity thou didst loose the barrenness of her who gaveth birth to thee and the muteness of thy father, and dost proclaim unto the world the incarnation of the Son of God. (Twice)

**And "Virgin Theotokos, rejoice ...", (Once)**

## AT MATINS

At "God is the Lord ...", the troparion of the forerunner, , in Tone IV:

**O** prophet and forerunner of the coming of Christ, we who honor thee with love are at a loss how to praise thee worthily; for by thy glorious and honored nativity thou didst loose the barrenness of her who gaveth birth to thee and the muteness of thy father, and dost proclaim unto the world the incarnation of the Son of God. (Twice)

Glory ..., Now & ever ..., the Theotokion:

**T**he 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 of His own will 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.: "Joseph marveled ...":

**N**ow the fruit of Zacharias, the adornment of the desert, the foundation of the prophets, hath sprung forth, bringing gladness noetically to the thoughts of the faithful; wherefore, the forerunner of Christ hath appeared, the true witness of His coming. With spiritual songs let us together cry out to the Baptist: O prophet and preacher of the truth, pray thou that we be saved! (Twice)

Glory ..., Now & ever ..., Theotokion:

**J**oseph marveled, beholding that which was beyond nature, O Theotokos, and in thought he compared thy seedless conception to the rain which descended upon the fleece, the bush which was unconsumed by the fire and the rod of Aaron which sprouted forth. And, bearing witness, thy betrothed and protector cried out to the priests: "The Virgin giveth birth, yet remaineth a virgin even after giving birth!"

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

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

**O** all-praised John, thou wast truly and most gloriously born as the herald of the coming of Christ, the chief of the prophets; and, as the voice of the Word, thou didst cry out: "Repent! The kingdom of heaven is at hand!" Wherefore, having prepared the way of the Lord, thou wast shown to the ends of the earth as the forerunner of grace. O baptizer and apostle, entreat Christ God, that He grant remission of transgressions unto those who celebrate thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

**O** all-holy Virgin, Mother of Christ, heal thou the cruel passions of my soul, I pray, and grant me forgiveness of my transgressions, which I have foolishly committed, defiling both soul and body, wretch that I am. Woe is me! What shall I do at that hour when the angels will separate my soul from my passion-plagued body? Then be thou my helper and most fervent intercessor, for I, thy servant, have thee as my hope.

After the Polyeleos, this magnification: We magnify thee, O John, forerunner of the Savior, and we honor thine all-glorious birth from a barren woman.

Selected Psalm verses:

**A:** Blessed be the Lord God of Israel, for He hath visited and wrought deliverance for His people.

**B:** And hath raised up a horn of salvation for us in the house of His servant David.

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

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "That which was commanded ...":

**L**et the father rejoice. Be glad, O mother, for today thou hast given birth on earth unto a prophet, the forerunner summoned by God by the promise. The barren woman nurtureth the Baptist as a babe, and Zacharias rejoiceth, saying to the infant: "My tongue hath been loosed by thine advent on earth, O candle-stand of the Light! A miracle truly all-glorious!" (Twice)

Glory ..., Now & ever ..., Theotokion:

**We** ever thank thee, O pure Theotokos who art full of grace, and we magnify and bow down before thee, hymning thy birthgiving and crying out without ceasing: Save us, O almighty Virgin, in that thou art good, and rescue us from the dread sentence of the demons at the hour of trial, that we, thy servants, may not be put to shame.

Then the Songs of Ascent, the first antiphon of Tone IV.

**Prokimenon, in Tone IV:** And thou, O child, shalt be called the prophet of the Most High.

**Stichos:** Blessed is the Lord God of Israel, for He hath visited and wrought deliverance for His people.

Let every breath praise the Lord



## GOSPEL ACCORDING TO LUKE, § 3 [LK. 1: 24-25, 57-68, 76, 80]

And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zechariah, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her: There is none of thy kindred that are called by this name. And they made signs to his father, how he would have him called. And he asked for a writing tablet, and wrote, saying, His name is John. And they marveled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying: What manner of child shall this be? And the hand of the Lord was with him. And his father Zechariah was filled with the Holy Spirit, and prophesied, saying: Blessed be the Lord God of Israel; for He hath visited and redeemed His people. And thou, child, shalt be called the prophet of the Highest. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

*After Psalm 50, this sticheron, in Tone II:*

**He** who was sanctified from his mother's womb and was the fulfillment of the prophecy, is born today of a barren woman, manifestly proclaiming the coming of the Lord, saying: "Repent, for the kingdom of heaven is at hand!"

### ODE I

*Canon I, the composition of John the Monk, with 8 troparia, including its Irmos, in Tone IV:*

**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.

The offspring of the barren woman manifestly proclaimeth the birthgiving of the Virgin, preceding the Sun like a magnificent dawn. And he now shineth forth the light of piety and grace upon the whole universe.

"**T**ruly art thou called the prophet of the Most High; for thou goest before the face of Christ, to prepare the way for the Creator!" Zacharias crieth out to thee, his son, borne up by the most Holy Spirit, O all-praised John.



Hearing the words of Gabriel's divine news, Zacharias showed himself to be intractable, and was stricken with muteness; but he is suddenly loosed therefrom, for John the Forerunner, the voice of the Word, hath been born.

**Theotokion:** O most immaculate Theotokos, thou godly city of the King of all, habitation well-pleasing unto God, precious treasure: preserve thine inheritance, which ever praiseth thee and honoreth thy birthgiving with faith.

Another Canon, the composition of Andrew, with 6 troparia, in Tone IV:

**Irmos:** Let us chant unto our Deliverer and God, Who of old guided Israel, who were fleeing the slavery of pharaoh, and fed them in the wilderness, for He hath been glorified!

The silence of the father is a symbol of the mysteries of the Scriptures of the law; for when grace arrived Moses fell silent. For it was fitting that all fall silent in the presence of the treasure of wisdom which was revealed.

While the priest was censuring in the temple, an angel from on high stood before him and cried out: "I am come unto thee bearing news of a strange birthgiving, O elder! For thou shalt receive from the barren woman the baptizer of Christ as your offspring."

"Wherefore dost thou marvel, O elder? Why standest thou, refusing to believe the one who telleth thee these things? For he is an angel, even if he is in the semblance of a man, be thou therefore mute until the time of the birth of the voice of the Word!"

He who made the silence of Zacharias a symbol of the written law hath thereby shown me to be a preacher of repentance who cry out: He giveth unto the barren woman a son who is the voice who crieth.

O the all-glorious pronouncements of the Forerunner of Christ! He who, even before he was wrapped in swaddling bands, recognized Him who hath loosed our bonds and sanctified the nations, is born today of Elizabeth and looseth the voice of his father.

**Theotokion:** Thou art the habitation of God and the noetic ladder whereby God hath descended and, taking form, hath led our nature up to the heavens. Thee do we all praise as the mediatrix of our salvation.

**Katavasia:** I shall open my mouth ...

**ODE III**

Canon I

**Irmos:** Not in wisdom, nor in power, nor yet in wealth do we boast, but in Thee, O Christ, Thou hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

The birthgiving of the Master is accomplished through the Virgin, while that of His beloved servant is through an elderly and barren mother; wherefore, Wonder of wonders! he goeth on before unto splendor.

The elderly and barren woman kisseth the Virgin Mother, truly recognizing her birthgiving, for the bond of her barrenness hath been loosed by the will of God.

**Theotokion:** O thou who gavest birth unto God incarnate without having known wedlock, make me steadfast who am beset by the assaults of the passions; for I have none other helper than thee, O all-pure one.

### Canon II

**Irmos:** O Lord Who dost establish the thunder and createst the wind: make me steadfast, that I may truly hymn Thee and do Thy will, for none is holy as Thou, O our God.

Elizabeth, who before was barren, prefigured Thy Church of the nations, O Christ, and, giving birth most gloriously, she showeth forth as most fertile that which once was seen to be barren.

Making straight the ways of the Lord and preparing His path, O prophet and herald of Christ, thou didst show men the fruits of repentance and didst teach them the way of life.

Dancing today, Elizabeth holdeth thee in her elderly arms, O Forerunner, and crieth out, uttering the praise: None is as holy as Thou, O Lord our God!

**Theotokion:** O all-holy Theotokos, thou didst loose the grief of our first parents, giving birth to the Creator of life and Deliverer for us. Him do thou earnestly entreat, that thy flock be saved.

**Sedalion, in Tone VIII: Spec. Mel.: "That which was commanded ...":**

The Forerunner, the voice of the Word, splendidly loosed the voice of Zacharias when he was born, and he hath shown unto all the barrenness of the law, crying out: Repent, ye who are on earth, for, lo! Jesus cometh and hath appeared, desiring to deliver all from the primal curse, illumining them with baptism! Truly this is an all-glorious wonder!

**Glory, in Tone IV: Spec. Mel.: "Joseph marveled ...":**

Like the radiant sun hath the son of Zacharias shone forth upon us through the womb of Elizabeth, and hath loosed the muteness of his father, crying out to all men with great boldness: "Make straight the way of the Lord! For He freeth and saveth those who have recourse unto Him." Entreat Him Whom didst thou preach, O John, that our souls be saved.

Now & ever ..., Theotokion:

**B**y thy divine birthgiving, O pure one, thou hast renewed mortal nature which hath become corrupt in human passions, and hast raised up all from death to the life of incorruption. Wherefore, as is meet, we all call thee blessed, O all-glorious Virgin, as thou didst foretell.

**ODE IV**

Canon I

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

**A** mystery precedeth ineffable mysteries, proclaiming release from pain by a new disposition of nature, its correction and deification, O Christ.

**I**saiah prophesied that when the Son would become flesh, the Father would say: "Behold, I send before Thy face an earthly angel, the equal of the angels, who crieth out: **Glory to Thy power, O Christ!**"

**I** have been born to serve the Master as a servant; for, lo! for this reason have I come, to announce His coming, that the barren and elderly woman, putting forth fruit, may believe beforehand the birthgiving of the Virgin.

**Theotokion:** The womb of the holy Theotokos, in whom it was Thy good pleasure to make Thine abode as in a fragrant dwelling, O all-divine Word of the Father, neither becometh corrupt nor suffered pain; for she gaveth birth to Emmanuel: God and man.

Canon II

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

**R**epentance was made accessible through thy nativity, O Forerunner and herald; for thou alone didst preach, crying aloud: Repent ye! The kingdom of heaven is at hand!

**V**irginity is established and chastity doth triumph; the desert rejoiceth, and the world holdeth festival in thy nativity, O Forerunner!

**E**lizabeth rejoiceth and Zacharias speaketh once again. Both, therefore, become young in their old age and are made luminous through John the voice of the Word.

**Theotokion:** Of old, the lawgiver saw thee as the bush unconsumed by the fire, and Daniel envisioned thee as a holy mountain, O Mistress who alone art Mother and Virgin.

## ODE V

### Canon I

**Irmos:** Now I shall arise, now I shall be glorified, now I shall be exalted, elevating the fallen human nature, which I received from the Virgin, to the noetic light of My divinity! said God prophetically.

The earth hath given rise to the true herald, the voice who preacheth to all, with the tongue of the Spirit, the Son of the Virgin, righteousness from heaven which bendeth down to us in bodily substance.

The Lord hath appointed thee the true luminary of Christ, enlightening all, clothing only those who are His enemies in shame, as in a garment, and forthrightly proclaiming the Word and Son of God.

All creation rejoiceth in thy nativity in godly manner; for thou wast shown to be an earthly angel and a heavenly man, O Forerunner, proclaiming the God of heaven Who becometh incarnate for us.

**Theotokion:** He Who is begotten of the Father is born of thee and is ever with thee: the ever-existing and indivisible Word, the only-begotten Son, Who, in the latter days, is incarnate of the Virgin and the Holy Spirit.

### Canon II

**Irmos:** Shine Thou upon me the light of Thy precepts, O Lord, for my spirit riseth at dawn and chanteth unto Thee; for Thou art our God, and to Thee do I flee, O King of peace.

O Sun of righteousness, Thou hast prepared a star, Thy baptizer John, who today is born according to Thy promise and looseth the voice of his father.

Utter thou no words of protest, O sacred elder; for Gabriel, the foremost among the archangels, telleth thee the mysteries of God, recounting His descent unto us.

Be not unbelieving, O elder; for God doth promise that thou shalt beget a son in thine old age, in whose birth many shall rejoice, for he shall come with the power of Elijah.

O prophet, herald and forerunner, offspring of the barren woman, preacher of repentance, lamb of the wilderness, and lampstand of the Light: pray thou for all who honor thee with faith.

**Theotokion:** We hymn thee, O Mistress, Mother of the Creator of all, as the impassable door, the bush unconsumed, and the unquarried mountain from whom was cut the Stone Who is He Who was incarnate of thee.

## ODE VI

### Canon I

**Irmos:** I have come unto the depths of the sea, and the tempest of many sins hath engulfed me; but as Thou art God lead my life up from the abyss, O greatly Merciful One.

While yet in thy mother's womb, as a prophet thou didst recognize the Word of God, and, deified by light unapproachable, thou didst utter theology in that dark chamber, employing her tongue.

As the voice of one crying unceasingly, O Baptist, cease thou never to entreat the Deliverer of the world, that He loose the spiritual barrenness of those who hymn thy nativity.

**Theotokion:** Thy womb, O pure Theotokos, was shown to be the dwelling-place of the unapproachable Godhead, and thereon the heavenly ranks cannot gaze without fear.

### Canon II

**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, do thou govern me and save me, as Thou didst the prophet.

Today John is born: the citizen of the desert, the preacher of repentance, the true witness of grace, the forerunner of the Word, the star which shineth before the Light.

Today, the axe which hath been forged, bodeth hewing for barren souls, planteth the fruits of the virtues, and cometh forth steadily in thy nativity, O forerunner.

Jordan hath rejoiced most gloriously and leapeth up, learning that John is born of the barren one's womb; and the sea danceth with leaping waters.

Coming forth, the candle-stand of the Light preached the coming of the Savior, the Lamb of God, Who hath shone forth light upon the earth, offered spiritually for all nature.

**Theotokion:** O most immaculate Theotokos, who gavest birth to the Abyss of mercy: drowning the abyss of my passions in the depths of thy compassions, grant me a torrent of tears from my soul.

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

Today she who before was barren giveth birth unto the forerunner of Christ, and he is the fulfillment of all prophecy; for, laying his hand in the Jordan upon Him Whom the prophets foretold, he hath been shown to be the prophet, herald and forerunner of the Word of God.

**Ikos:** Let us now praise the forerunner of the Lord, to whom Elizabeth gaveth birth for the priest through her barren womb, though not seedlessly; for Christ alone passed through an inviolate dwelling without seed. The barren woman gaveth birth unto John, but did not beget him without the aid of her husband; but the pure virgin gaveth birth to Jesus through the overshadowing of the Father and the Spirit of God. The prophet, herald and forerunner was revealed through the barren woman to the Seedless One.

## ODE VII

### Canon I

**Irmos:** The three youths in Babylon, putting to mockery the tyrant's command, cried out amid the flame: Blessed art Thou, O Lord God of our fathers!

Before, all of human nature was in darkness, O forerunner; but thou wast shown to be the dawn, crying out: Blessed art Thou, O Lord God of our fathers!

Thy nativity through the barren woman hath healed all afflicted nature, O forerunner, teaching it to chant: Blessed art Thou, O Lord God of our fathers!

Thou wast born of a barren woman, O forerunner, for, since the law is barren, grace hath truly come, chanting unto Christ: Blessed art Thou, O Lord God of our fathers!

**Theotokion:** O blessed Virgin, pray for us who beseech thee; for on thee do we set our hope, and to thee to we cry out: O Mistress, disdain not thy servants!

### Canon II

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

Falling mute for a time, Zacharias made plain his silence by writing; and, provided again with speech through thy nativity, O forerunner, he most gloriously announceth the grace of the Spirit.

The most honored Elizabeth, that barren and childless woman, is like unto the Church: that which before was bedimmed with sacrifices and ordure now boasteth in beauty and birth giving.

Today the spiritual axe, whereby all the uprisings of the passions are hewn down, is honed at the nativity of the forerunner; and the fruits of repentance mystically flourish.

We honor thee, O John, as the mediator between the old and the new testaments, the one who maketh straight the paths of Christ Who cleanseth the threshing-floor of transgression with the winnowing-fan of the Spirit.



**W**e all hymn the glorious John who issued forth from the barren woman, the forerunner and preacher of repentance, who hastened before the Sun, Christ our God, like a star.

**Theotokion:** **O** Virgin Theotokos, cease thou never to pray in behalf of all unto Him Who, without seed, made His abode within thy womb, Who, in His ineffable and utter humility, was born and beggared Himself for our sake.

## **ODE VIII**

### **Canon I**

**Irmos:** **O** almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious and didst teach them to chant: Bless and hymn the Lord, ye works!

**M**oses the lawgiver was a servant, but Jesus is the God of the new covenant; and now the forerunner hymneth both, as mediator between them, saying: Bless the Lord, all ye works of the Lord!

**A** turtle-dove hath issued forth from the womb of the barren one! Like a divinely planted grove hath she offered the forerunner of Christ unto the Church, and chanteth: All ye works of the Lord, bless ye the Lord!

**O** God-bearing people, holy nation, liken yourselves unto the turtle-dove of Christ and, abiding in chastity, chant ye with voices flowing with honey: All ye works of the Lord, bless ye the Lord!

**Triadicon:** Illumined with the threefold Light, let us worship the one uncreated Godhead, crying out in Orthodox manner with ceaseless voices: All ye works of the Lord, bless ye the Lord!

### **Canon II**

**Irmos:** Thou hast formed all things in Thy wisdom, O Master, and hast established the foundation of the earth, in accordance with Thy knowledge, O Thou Who hast planted it firmly on the boundless waters. Wherefore, we all cry out, chanting: Bless the Lord without ceasing, O ye works of the Lord!

**B**efore thy birth, before thine own swaddling-clothes, O forerunner, thou didst recognize Christ, the Bestower of life, Whom thou didst worship, and thou didst indicate Him out by leaping, naming Him thy Lord, borrowing thy mother's tongue to sing unto Christ our God.

**T**he ends of the earth celebrate the fore feast today; the angels and the souls of the righteous rejoice; the quick and the dead are gladdened by the birth of John, receiving through him the preaching of the Savior and Lord of all.

**T**oday the Jordan, likening itself to John, hath leapt up most gloriously in its fluid torrents, listening to him whose life is like unto that of the angels, who was born of a barren and elderly woman, who maketh straight the ways and paths of the Lord and hath baptized the world.

**T**oday Zacharias noted on a slate the name of the prophet and forerunner which was designated by God, and in his silence he declared:

**L**et him be called John who is born to me in mine old age! This marvelous appellation befitteth one who was begotten according to God's promise.

**Theotokion:** **T**hy people, O Virgin, have thee as a mighty consolation, a hope unashamed, an unassailable rampart and divine intercession, and, saved, they glorify and cry out to thee earnestly: Bless the Lord unceasingly, all ye works of the Lord!

## **ODE IX**

### **Canon I**

**Irmos:** **In thee, O all-pure Virgin, is the hidden and ineffable mystery of God made manifest and perfect; for, in His loving-kindness, God took flesh of thee. Wherefore, we magnify thee as the Theotokos.**

**L**o! the voice of the forerunner falleth upon barren and empty hearts, crying: Prepare ye now the way of Christ, for He shall come in glory, and, submitting ourselves, we magnify Him!

**A**s of old, O forerunner, thou didst through the Holy Spirit manifestly preach the Son, Who is the Lamb of God Who taketh away the sins of the world, ask thou remission of offenses for thy flock.

**Triadicon:** **C**hanting in Orthodox manner, O ye faithful, let us glorify the threefold Unity, the consubstantial Trinity, Who illumineth us divinely and filleth our souls with the splendors of the never-waning light.

**Theotokion:** **O** thou who hast dominion over all creatures, grant the trophy of victory to thy people and set the feet of Orthodox hierarchs upon all heresies and schisms, that we may magnify thee as the Theotokos.

### **Canon II**

**Irmos:** **For the Mighty One hath done great things to me, and holy is His name; and His mercy is upon them that fear Him unto generation and generation.**

**B**ehold, in thee, O priest, hath God wrought a great and all-glorious sign; for thou begettest a son, the forerunner, in thine old age and the mortality of thy members.

**L**et barren women hearken and chant unto God! For, lo! Elizabeth crieth out: I give birth unto the son of mine old age and in the mortality of my members!

**B**e glad and rejoice now in God, O Zacharias! For, lo! Elizabeth nourisheth the son of her old age at her breast and in the mortality of her members giveth birth to the forerunner.

**G**lory to Him Who hath giveth fruit to the barren woman in her old age and hath bestowed upon the aged prophet a son, the divine forerunner, who prepareth for Him a perfect people.

**Theotokion: He** Who was begotten in the bosom of the Father without passion and corruption, having made His abode within thee, in His loving-kindness hath led us to the Father and the divine Spirit.

**Exapostilation: Spec. Mel.: "Hearken, ye women ...":**

**T**oday the joyous birth of the forerunner looseth the grief of his father's muteness and the barrenness of her who bore him. And he declareth the present joy and gladness. Wherefore, all creation doth celebrate it with splendor. **(Twice)**

**Glory ..., Now & ever ..., in the same melody:**

**T**he prophets preached, the apostles taught, and with godly wisdom the martyrs openly confessed thy Son to be the God of all, O all-pure one. With them we glorify thee, delivered by thee from the ancient sentence.

**On the Praises, 4 stichera, in Tone VIII:**

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

**O** all-glorious wonder! \* From a mother advanced in age \* doth John, the proclaimer of God the Word \* hasten to issue forth today, \* and by his nativity \* he most clearly showeth the bound tongue to speak. \* O Thine ineffable dispensation, O Master, \* whereby, O Christ, \* save Thou our souls, in that Thou alone art merciful.

**O** all-glorious wonder! \* The prophet who is the greatest \* among those born of women \* looseth the condemnation of his mother's barrenness, \* coming with the spirit and power of Elijah \* to make straight the way of the Lord. \* O Thine ineffable loving-kindness, O Master, \* whereby, O Christ, \* save Thou our souls, in that Thou alone art merciful.

**O** all-glorious wonder! \* He Who preached to men the condescension of Christ \* with his voice doth indicate Him Who transcendeth all, \* and with power divine \* looseth the barrenness of her who gave him birth \* and the tongue of Zacharias. \* O Thy great wonders, O Master! \* Thereby, O Christ, \* do Thou save those who honor Thy great forerunner.

**O** all-glorious wonder! \* the prophet and forerunner \* is shown to be the greatest born of women, \* and the most sublime prophet \* and herald of the coming of Christ, \* leaping up in his mother's womb. \* O Thine exceeding great gifts, O Thou Who lovest mankind! \* Thereby, O Christ, \* save Thou our souls, in that Thou art almighty.

Glory ..., the composition of Anatolius, in Tone VI:

The forerunner, the star of stars, John who longeth for God, is born on earth today from a barren womb, and he revealeth the radiance of Christ, the Orient from on high, for the straight passage of the faithful.

Now & ever ..., Theotokion:

○ Theotokos, thou art the true vine which hast budded forth for us the Fruit of life. Thee do we beseech, O Mistress: With the holy apostles pray thou that our souls find mercy.

Great Doxology, litanies and dismissal.

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the first canon of the forerunner and 4 from Ode VI of the second canon.

The birthgiving of the Master is accomplished through the Virgin, while that of His beloved servant is through an elderly and barren mother; wherefore, Wonder of wonders! he goeth on before unto splendor. (Twice)

The elderly and barren woman kisseth the Virgin Mother, truly recognizing her birthgiving, for the bond of her barrenness hath been loosed by the will of God. (Twice)

Today John is born: the citizen of the desert, the preacher of repentance, the true witness of grace, the forerunner of the Word, the star which shineth before the Light.

Today, the axe which hath been forged, bodeth hewing for barren souls, planteth the fruits of the virtues, and cometh forth steadily in thy nativity, O forerunner.

Jordan hath rejoiced most gloriously and leapeth up, learning that John is born of the barren one's womb; and the sea danceth with leaping waters.

**Theotokion:** O most immaculate Theotokos, who gavest birth to the Abyss of mercy: drowning the abyss of my passions in the depths of thy compassions, grant me a torrent of tears from my soul.

### Troparion of the forerunner, in Tone IV:

O prophet and forerunner of the coming of Christ, we who honor thee with love are at a loss how to praise thee worthily; for by thy glorious and honored nativity thou didst loose the barrenness of her who gaveth birth to thee and the muteness of thy father, and dost proclaim unto the world the incarnation of the Son of God.

### Kontakion, in Tone III:

Today she who before was barren giveth birth unto the forerunner of Christ, and he is the fulfillment of all prophecy; for, laying his hand in the Jordan upon Him Whom the prophets foretold, he hath been shown to be the prophet, herald and forerunner of the Word of God.

**NOTE:** After the Little Entrance, the troparion of the temple of Christ, or of the Theotokos, if the temple is so dedicated; then the troparion of the forerunner. Then the Kontakion of the temple of Christ; Glory ..., that of the forerunner; Now & ever ..., that of the temple of the Theotokos. If the temple is not dedicated to the Theotokos: Now & ever ..., Kontakion of the temple of Christ. But if the temple is not dedicated to Christ, we begin with the troparion

of the forerunner; Glory: the Kontakion of the forerunner; Now & ever: O protection of Christians. We chant the Prokimenon, epistle, alleluia, Gospel and communion verse of the forerunner alone.

**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 ROMANS, § 112 [ROM. 13:11-14: 4]**

**B**rethren: And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof. Him that is weak in faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

**Alleluia, in Tone I:** Blessed be the Lord God of Israel, for He hath visited and wrought redemption for His people.

**Stichos:** And thou, O child, shalt be called the prophet of the Most High.

#### **GOSPEL ACCORDING TO LUKE, § 1 [LK. 1 :5-25,57-68, 76, 80]**

**T**here was in the days of Herod, the king of Judea, a certain priest named Zechariah, of the course of Abijah: and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren; and they both were now well stricken in years. And it came to pass that, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zechariah saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zechariah: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at



his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zechariah said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be Performed, because thou believest not in my words, which shall be fulfilled in their season. And the people waited for Zechariah, and marveled that he tarried so long in the temple. And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless. And it came to pass; that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elizabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein He looked on me, to take away my reproach among men. Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zechariah, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing tablet, and wrote, saying, His name is John. And they marveled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zechariah was filled with the Holy Spirit, and prophesied, saying: Blessed be the Lord God of Israel; for He hath visited and redeemed His people. And thou, child, shalt be called the prophet of the Highest. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

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

We transfer the epistle and Gospel of the daily cycle to the previous day.

NOTE: When the feast of the nativity of the forerunner coincides with a Sunday, the hymns of the resurrection precede those of the saint.

**THE 25<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**AFTERFEAST OF THE NATIVITY OF THE FORERUNNER**  
**COMMEMORATION OF THE HOLY MARTYRED NUN FEBRONIA**  
**AT VESPERS**

On "Lord, I have cried ...", 6 stichera: 3 for the forerunner, in Tone IV:

**W**hen John was born, he loosed the muteness of Zachariah; for it was not fitting that his father keep silence when the voice issued forth: but as his tongue was bound before because he would not believe, so when the Baptist appeared he freed his father, announcing unto him that the voice of the Word was born, the forerunner of the Light, who prayeth for our souls.

**T**oday the voice of the Word looseth the voice of his father, which hath been restrained because of his unbelief; and he maketh fruitfulness manifest to the Church, loosing the bonds of his mother's barrenness. The lamp goeth forth, the ray announceth the coming of the Sun of righteousness, unto the edification of all and the salvation of our souls

**T**he composition of Anatolius: When the Word of God was to be born of the Virgin, His angel issued forth from the womb of an elderly woman: he who is the greatest born of women and the foremost of the prophets. For it was fitting that the Word is the all-glorious beginning of divine things, the Offspring outside of time, conceived without seed. O Thou Who workest wonders for our salvation, glory be to Thee!

And 3 stichera of the martyred nun, in the same tone:

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

**T**hou didst endure a twofold suffering \* in thy contest, \* O most praised Febronia, \* mingling the blood of martyrdom with the sweat of thine ascetic endeavor; \* wherefore, the Benefactor hath given thee \* a twofold crown. \* And thou hast entered in unto Him, \* splendidly adorned, \* as a most immaculate virgin \* and an invincible martyr.

**T**he divine beauties of thy soul \* came together with the comeliness of thy body, \* and thou didst shine forth like a white lily \* in the habitations of the venerable, \* yet empurpled by the streams of thy blood, \* O most immaculate bride. \* Wherefore, the comely Bridegroom of heaven \* and the indestructible bridal-chamber \* have received thee as a virgin and martyr.

**O** most lauded Febronia, \* the angel of deliverance \* hath come nigh to thee; \* for from childhood thou wast shown to fear the Lord, \* and didst bring thyself to the Almighty \* as a pure and cherished offering. \* Wherefore, thou didst trample the foolishness of Selenus underfoot \* and didst earnestly hasten \* to Christ, thy Bridegroom.

**Glory ..., Now & ever ..., in Tone VIII:**

**B**ehold Elizabeth, who said to the Virgin Mary: "Why hast thou come to me, O Mother of my Lord? Thou bearest the King, and I, the warrior. Thou, the Law-giver; I, the transmitter of the law, Thou, the Word; and I, the voice proclaiming the kingdom of heaven."

**At the Aposticha, the stichera from the Oktoechos;**

**Glory ..., Now & ever ..., in Tone VI:**

**E**lizabeth conceived the forerunner of grace, and the Virgin conceived the Lord of glory. Both mothers greeted each other with a kiss, and the babe leapt up within his mother, for the servant praised his Master. And the mother of the forerunner, marveling, cried out: "Why is this granted to me, that the Mother of my Lord should come to me?" That He might save the despairing people, in that He hath great mercy.

**Troparion of the forerunner, in Tone IV:**

**O** prophet and forerunner of the coming of Christ, we who honor thee with love are at a loss how to praise thee worthily; for by thy glorious and honored nativity thou didst loose the barrenness of her who gaveth birth to thee and the muteness of thy father, and dost proclaim unto the world the incarnation of the Son of God.

**Glory ..., troparion of the martyred nun, in the same tone:**

**T**hy ewe-lamb Febronia cried 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 ..., Theotokion, or Stavrotheotokion.**

## AT MATINS

At "God is the Lord ...", the troparion of the forerunner, in Tone IV:

**O** prophet and forerunner of the coming of Christ, we who honor thee with love are at a loss how to praise thee worthily; for by thy glorious and honored nativity thou didst loose the barrenness of her who gaveth birth to thee and the muteness of thy father, and dost proclaim unto the world the incarnation of the Son of God. (Twice)

Glory ..., that of the martyred nun, in the same tone:

**T**hy ewe-lamb Febronia cried 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 ..., Theotokion, or Stavrotheotokion.

One canon from the Oktoechos, with 6 troparia, including the Irmos; and two from the Menaion: that of the forerunner, with 4 troparia, and that of the martyred nun, with 4 troparia.

## ODE I

Canon of the forerunner, the composition of John the Monk, in Tone VIII:

**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!**

**H**aving had an angel of heaven foretell thy divine nativity, O glorious forerunner, thou wast shown to be an earthly angel and heavenly man.

**I**n the supernatural exaltation of thy life thou wast shown to be a reason-endowed heavenly firmament, having Christ in its midst like the sun, and the virtues like stars.

**P**recious is thy death in the sight of the Lord Who sacrificed Himself for our sake, O wise one who bearest the male gender like a lamb of the Word.

**Theotokion: H**aving made His abode within thee, O Maiden, the Deliverer hath truly cast out the greatly lamentable sin which made its abode within me, and hath shown me to be a dweller in paradise.

Canon of the martyred nun, the acrostic whereof is:

"Wisely do I hymn thee with songs, O Febronia", the composition of Theophanes, in Tone VIII:

**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!

**O** pure Febronia, champion of the glory of Christ, grant me grace and thine enlightenment, that I may joyfully praise thy luminous solemnity.

**C**ontinually enlightening thy soul with the thought of death, O martyr Febronia, thou didst ascend to the summit of martyrdom, offering thyself to Christ through thine agonies.

**H**aving manifestly renewed the meadow of thy heart through thy pangs, O martyr, thou hast received the crown of martyrdom and chantest to our God in thy sufferings.

**Theotokion:** **B**y a gesture, He Who createth all things became incarnate of thee, O Mother of God; and, piously desiring Him, the maiden Febronia brought herself to Him through martyrdom.

### **ODE III**

#### **Canon of the Forerunner**

**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 faith, Who alone lovest mankind!

**O** greatly flourishing offshoot of a barren womb, show forth my barren soul as greatly fruitful with goodly offshoots, like a growing vine which produceth forth the sweet grapes of the virtues.

**T**he beauteous branch of sacred lineage gave rise to a truly sacred root and pure seed. And thou, O blessed one, hast baptized Christ, the life-bearing Offspring Who sprung forth from the divine root of Jesse.

**O** all-praised one, grant me continual sighs, frequent tears, a contrite heart, a humble spirit, sorrowful lamentation, fervent compunction and abiding pangs.

**Theotokion:** **H**aving sprung forth from an earthly root, O pure Mistress, thou gavest rise to Christ, the ever-flowering and beauteous Offspring of nature, the flower of the Godhead; for the rod of Aaron was a representation of thee.

#### **Canon of the Martyred Nun**

**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.

**T**hou wast strengthened by the Spirit, to cast down the savagery of the tyrant and the polytheism of the ungodly, O all-glorious Febronia.

**W**ith Thy mighty arm, O Master, Thou hast now rendered the glorious Febronia steadfast, who struggled in martyrdom.



**T**hy body, which was cloven asunder in thy martyrdom for Christ, O most wise and pure one, won for thee the delights of paradise.

**Theotokion:** **O** all-pure one, the glorious martyr Febronia found thee, the Mother of God, to be her help; and she put the tyrant to shame.

**Kontakion of the martyr, in Tone VI: Spec. Mel.: "O helper ...":**

**"O** my Bridegroom, Jesus most sweet," cried Febronia, "it is not difficult for me to follow Thee; for the sweetness of Thy love hath given wings of hope to my soul, and the beauty of Thy mercy hath sweetened my heart, that I might drain the cup of sufferings in emulation of Thee, that Thou mayest worthily reckon me among the wise virgins who dance with Thee in Thy bridal-chamber." Wherefore, O venerable passion-bearer, honoring the struggles of thy labors, we entreat thee: Pray thou, that we not find the portals of the bridal-chamber locked to us.

**Sedalion of the forerunner, in Tone VIII:**

**Spec. Mel.: "That which was commanded ...":**

**T**he fruit of Zachariah, the flower of the barren woman, the honored forerunner John hath been born for us today according to the promise; and, leaping up within his mother's womb-, even before his birth he proclaimeth the Creator of all. He hath shown forth the ineffable and salvific manifestation of God, and we all honor him.

**Glory ..., Sedalion of the martyr, in the same tone:**

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

**T**hy soul bound by the love of Christ, O wise martyr, as a disciple of the Word thou didst pass over corruptible and transitory things with forgetfulness; and having first mortified the passions with fasting, thou didst later put the deceiver to shame with suffering. Wherefore, thou hast been vouchsafed twofold boldness before the Creator, O glorious Febronia who art most rich, in that thou wast obedient to Him. Entreat Christ God, that He grant remission of offenses to those who honor thy holy memory of love.

**Now & ever ..., Theotokion:**

**A**s the most immaculate Bride of the Creator, as the Mother of the Deliverer who knewest not man, as the vessel 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 machinations; and show me forth to be a splendid dwelling-place of the virtues, O unblemished light-bearer. Drive away the cloud of the passions, and, by thy supplications, vouchsafe me to share in the never-waning light of the Most High.

**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 the crucifixion which Thou endurest in the loving-kindness of Thy mercy. O long-suffering Lord, abyss and inexhaustible well-spring of mercy, take pity and grant remission of offenses unto those who with faith hymn Thy divine sufferings!"

## ODE IV

### Canon of the Forerunner

**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 to Thee: Glory to Thy power, O Thou Who lovest mankind!

The mouths of men are unequal to the task of praising thee, whom the sweet and honeyed mouth of Christ, full of life, praised, granting His words unto all; yet accept my hymnody and my very entreaty, O thou who knewest Love, for it is inexorable.

Thy pure heart was shown to be the phial of the Holy Spirit, holding the virtues like scents, perfuming men's minds and sweetening their good works, O forerunner; for blessed are the pure of heart, for they shall see God.

The time draweth nigh when the axe shall be laid to the root; and witness is borne that every tree which beareth not good fruit will be felled by the axe and cast into the fire of Gehenna. Wherefore, bring forth fruits of repentance, O my soul.

As thou dwellest in the heavens and hast received a city which hath unshakable foundations, thou hadst no desire for a city here; and thou hast revealed the abiding Jerusalem, the free mother of Paul, Sion most high.

**Theotokion:** Fervent faith is declared, but not the report of thine awesome mystery, O Maiden; for, though seen, it can in nowise be recounted, and though witnessed, it is unapproachable. For with thee it eludeth and avoideth comprehension; and, revealing itself, discloseth little of its essence.

### Canon of the Martyred Nun

**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 to Thee: Glory to Thy power, O Thou Who lovest mankind!

There was no fault in thee, O most praised Febronia; for Him Who was both thy Deliverer and thy desired Lover thou didst strive to please, adorned with the pangs of asceticism and the sufferings of martyrdom, O divinely wise one who art most rich.

From infancy thou didst desire the love of the ever-flowing Well-spring desired by all the reason-endowed; and, full of the pangs of martyrdom, thou didst endure, burned with fire, thy member & cut off, O Febronia, boast of virgins.

Nurtured on the words of God, O divinely wise one, and sacredly commending the salvific discourse of sanctified books to those who desired to learn of God, O martyr, in godly manner thou didst extend thy hands to receive the reward of thy teaching, enriched with the glory of the martyrs.

**Theotokion:** O most immaculate one, thou hast been revealed as the portal of the Light, having shone forth upon all who are in darkness Christ, the Sun of righteousness, the infinite Light; and Febronia, strengthened by His rays, hath acquired the glory of the martyrs.

## ODE V

### Canon of the Forerunner

**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 eloquent language of those who with philosophy thunder forth discourses and words of power flowing forth in number and covenant, and their elaborate high oratory are unable worthily to praise thee.

O forerunner, Christ hath shown thee to be a shower-laden cloud which letteth fall the rain of understanding, spreading dew upon those withered by the flame of ignorance and cooling those who were perishing.

With gifts of incorruption, divine benefactions and bestowals enrich me, who am become poor and am stripped bare of every virtue, and with thy salvific protection clothe me as with a divine robe.

My soul, rife with vile thoughts and corrupt fantasies, O blessed one, hath been made barren because of the thorns of the passions; but, having burned away its weeds, cleansing it with the fire of thy supplications, sow in it the fear of God.

**Theotokion:** O Lady and Virgin, who art called the city of Christ the King which is gladdened by the flowing of the mystical river, arrange for my wretched soul to dwell where the habitation of all those who are glad is.

### Canon of the Martyred Nun

**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.

Clad in a purple robe woven for thee of thy blood, O martyr, thou didst strip thy body bare and cast off the garments of the passions; and, standing before the tribunal of the tyrants, O Febronia, thou didst emulate the nakedness of Christ.

Kindled by thy love of thy noetic Bridegroom and set afire by His incorrupt beauties, thou didst endure the severing of thy hands and painful wounds, O martyr Febronia, thou boast of the martyrs.

The torrents of thy blood quenched the flame of polytheism, and thine uprooted teeth removed the falsehood of idolatry and made thee food of eternal beauty, O Febronia.

**Theotokion:** Thy severed feet trod the path of the divine martyrs and passed over to Him Who was born of the holy Virgin, joyously walking into paradise, O virgin Febronia, bride of God.

## ODE VI

### Canon of the Forerunner

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

Learning the immortality of the immaterial ones in thy mortal and material flesh like one incorporeal and immaterial, O Baptist, in fasting thou didst adorn thyself with supreme love of knowledge, and didst partake of both angelic and human nature.

An all-radiant sun among stars, a sweet spring among seasons, enriching every nature with impeccable majesty, thou standest above the council of the saints as the sun doth above all the stars.

O great aid of Christians, ardent comforter of sinners, herald of the kingdom of heaven, introducer of divine baptism, preacher of repentance: make me steadfast with models of penitence.

**Theotokion:** Thou art like the ladder which extended from earth to heaven, O Mistress; thou art truly the impassable gate, the golden jar, and bridge leading to the heavens, giving access to life.

### Canon of the Martyred Nun

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

Thou didst cast down the ungodly and prideful savagery of the wicked Selenus, O glorious one, by God's providence for all, which sought thy blood; and the godly Lysimachus was saved by thine endurance.

**T**he wise and God-bearing Bryene, who instructed thee with doctrines, showed thee to be a divinely radiant lamp, O maiden, and thou didst in nowise disappoint her hope; for she presented thee to Christ as an undefiled bride, O Febronia.

**Theotokion:** The animate bridal-chamber of the Master, shining radiantly with the bright beams of virginity, the all-pure Virgin Theotokos of godly magnificence is glorified like a lily among a mass of thorns.

**Kontakion of the forerunner, in Tone III:**

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

**T**oday she who before was barren giveth birth unto the forerunner of Christ, and he is the fulfillment of all prophecy; for, laying his hand in the Jordan upon Him Whom the prophets foretold, he hath been shown to be the prophet, herald and forerunner of the Word of God.

**Ikos:** Isaiah and all the prophets of old beheld Jesus Christ, our true god, in images and shadows; but this prophet was the greatest of them, as is written, for he beheld God the Word in the flesh, Whom He foretold, and touched Him, and even before his birth proclaimed Him the joy of all the world by his leaping within his mother's womb, for he was first to be the prophet, herald and forerunner of the advent of the Word.

## **ODE VII**

### **Canon of the Forerunner**

**Irmos:** The children who went down from Judea once, in Babylon, trampled the flame of the furnace underfoot by their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

**C**hrist, the true Head of the whole Church, showed thee forth, O blessed one; as the summit of the prophets, the seal of the apostles, the first of fasters, the perfection of the righteous and the confirmation of the martyrs.

**F**rom thy mother's womb thou wast filled with the Holy Spirit, O forerunner, and thou didst quaff neither wine nor strong drink, as the angel told thy father. Wherefore, thou hast been called great in the sight of God.

**H**e Who first baptized men in fire by the Holy Spirit will later plunge into the fire of Gehenna those who do not believe on Him. O Baptist, deliver me from that bitter baptism!

**Theotokion:** The inanimate jar of old called thee the animate Jar, O Mistress; for thou didst bear Christ, the Manna of life Who taketh away the bitterness of death, the true sweetness and enlightenment of the world.

### **Canon of the Martyred Nun**

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



**T**hou pourest forth streams of healing upon those who have recourse to thy tomb with faith, O Febronia, and cry out to thy Bridegroom: Blessed art Thou, O Lord God, forever!

**O** thy goodly commerce, O divinely wise one! For with a cup of blood thou didst purchase the kingdom of God, O most lauded one, crying out: Blessed art Thou, O Lord God, forever!

**Theotokion:** **T**hou dancest with the choirs of the virgins, O right wondrous virgin Febronia, crying out to the Virgin Mother of God: Blessed is the Fruit of thy womb, O all-pure one!

## **ODE VIII**

### **Canon of the Forerunner**

**Irmos:** **Madly 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!**

**T**hrough wounding by the staff of Moses, the dry, hard and uncut stone poured forth sweet and potable water for the disobedient and ignorant people of Israel; and from a barren and childless womb a river of healings hath poured forth upon us.

**W**ith praises the assembly of the righteous, the company of the prophets, the army of the martyrs and the band of ascetics, the ranks of the venerable and all the saints, keep thy memory, O prophet; for the memory of the righteous is truly celebrated with hymns of praise.

**L**et the forerunner be hymned: the animate heaven adorned with the virtues as with stars, the golden sun shining with rays of gold, the lamp of grace, the treasury of the Spirit, the great preacher of the kingdom, the divinely inspired orator, the tongue with voice of thunder, the great clarion.

**Theotokion:** **S**trange, wondrous and awesome is the tale of thy strange and all-glorious birthgiving, O most hymned Mary! For the Lord of glory, before Whom the cherubim and seraphim stand, Who is One of the Trinity without confusion, was immutably born, incarnate of thee without seed.

### **Canon of the Martyred Nun**

**Irmos:** **Madly 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!**



**T**hy splendid memory is now celebrated, shining with radiant lightning-flashes, O Febronia; for thou didst draw nigh to the Light and becamest light, crying out to the Creator and Bestower of light: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

**T**hou wast first made marvelous by ascetic feats, O all-praised one, and wast afterwards adorned with feats of martyrdom; for thou didst hasten after thy Lover, O radiant maiden. Both of thy breasts, more goodly than wine, were cut off, O Febronia, for piety's sake, and the sweet scent of thy fragrance perfumeth the faithful.

**W**eighed down by the burden of transgressions and broken down by the waves of the passions, I flee to thy protection, O most lauded Febronia, seeking deliverance from both. As thou art wondrous and the chosen one of the Master, O virgin, disdain me not who cry out, but by thy supplications rescue me from soul-destroying snares.

**Theotokion:** **T**he tongues of orators cannot hymn thee, O Mary Theotokos, Bride of God; for from thy virginal womb which knew not wedlock thou gavest birth to Him Who is God over all, O pure Maiden. To Him doth Febronia now cry out, chanting: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

## ODE IX

### Canon of the Forerunner

**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 hath become more spacious than the heavens. Wherefore, the ranks of angels and men magnify thee, the Theotokos.

**L**o! to Thee, my blessed Master, the fervent Helper of my soul, have I brought this poor offering, wisely fulfilling my ministry as servant. Harken unto it, valuing mine intention above my deeds, and my thought above my gift.

**W**ith impure and defiled lips do I, who am impure, defiled and besmirched with pleasures, entreat thee, the most pure kinsman of the all-pure Virgin, O blessed one: Wash thou my body, cleanse my spirit and sanctify my soul.

**O** initiate of the mysteries of the heavenly bridal-chamber, true friend of Christ the Bridegroom, who art worthy to stand and listen to the joyous voice of the Bridegroom, show me forth also as good to God Who with blessings summoneth the heir of His kingdom into his inheritance.

**Theotokion:** **O** all-pure Virgin Mother of God, thou animate tongs of the seraph who immaterially bearest the Ember Who burneth away the dross from men's souls, thou flaming throne of Him Who is borne up by the cherubim: with immaterial fire burn away the dross of my soul, and deliver me from unquenchable fire.

## Canon of the Martyred Nun

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

**O** divine turtle-dove of the Master, rendered golden by the splendor of virginity, who hast made thy body bright by asceticism and hast furnished thyself with golden wings through the golden luster of thy confession and thy divine blood: illumine those who hymn thee.

**C**onversing with the mind of God, thine own mind laid bare, O divinely wise Febronia, them didst utterly trample down carnal desires and hast been vouchsafed to attain a blessed end; and now thou reignest in splendor with Christ thy Bridegroom, abiding in gladness with the ineffable mansions of heaven.

**T**hou pourest forth healings like rivers upon those who have recourse to thy precious shrine with faith, O godly Febronia, thou pillar of virginity, beauteous flower of nature, daughter of the King, who hast within thee the blessedness of divine glory.

**Theotokion:** **T**hou hast set aright the stumbling of women by giving birth to the Word Who raiseth on high those who have fallen, in that He is good and mighty in power, O Virgin. Him did the glorious Febronia ardently desire, crying out in rejoicing: "I hasten after Thee!"

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

**T**oday the joyous nativity of the forerunner looseth the burden of his father's muteness and the barrenness of his mother, and proclaimeth true joy and gladness. Wherefore, all creation doth celebrate it with splendor.

**Theotokion:** **O** Virgin who gavest birth to the hypostatic Wisdom, the transcendent Word, the Physician of men's souls and bodies, heal thou the grievous and burdensome sores and wounds of my soul, and cause thou the pangs of my heart to disappear.

**At the Aposticha, the stichera from the Oktoechos; and, Glory ..., in Tone II:**

**T**hou didst cause thy tongue to shine forth with splendor, crying out, O Zacharias: "This child will be a prophet of God and the forerunner of the divine Word!"

Now & ever ..., Theotokion, or this Stavrotheotokion:

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

**S**he who knew not wedlock, beholding Thee nailed to the tree of the Cross, O Jesus, lamented, saying: "O sweet Child, unapproachable Light of the all-unoriginate Father, wherefore hast Thou left me alone, who gave thee birth? Haste Thou and glorify Thyself, that those who glorify Thy divine sufferings may receive divine glory!"

## AT LITURGY

**Prokimenon, in Tone IV:** Wondrous is God in His saints, the God of Israel.

**Stichos:** In congregations bless ye God, the Lord from the well-springs of Israel.

### EPISTLE TO THE CORINTHIANS, §181 [II COR. 6:1-10]

**Brethren:** As workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: Behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

**Alleluia, in Tone I:** 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 LUKE, §33 [LK 7:36-50]

**At** that time, one of the Pharisees desired Jesus that he would eat with him. And he went down into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing

to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hair of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said' to the woman, Thy faith hath saved thee; go in peace.

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

**THE 26<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF OUR VENERABLE FATHER DAVID OF THESSALONICA**  
**AT VESPERS**

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

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

**O** most blessed father David, \* who dost eminently irradiate your mind with abstinence, \* thou didst take wing to the First Cause of good things \* and wast shown to be a pillar of light, \* with godly understanding \* ever illumining with thy words and deeds \* all who have recourse to thee. \* Wherefore, we honor and bless thee.

**L**ike a right melodious bird \* thou didst establish thy shelter \* in the branches of a tree, O father, \* frozen by the cold \* and burned by the heat; \* and thou didst therefore receive golden wings \* of dispassion and perfection, \* and hast made thine abode in the heights of heaven, \* ever praying for us who praise thee.

**H**aving utterly consumed the pleasures of the flesh \* with the divine ember of dispassion, \* thou didst remain unconsumed, O venerable one, \* holding burning embers in thy hand \* before the face of the emperor, \* who was amazed at thy radiance. \* Wherefore, great favor hath been given thee by God, \* Who through grace hath made thee a great intercessor, O blessed one.

Glory ..., in Tone VI:

**O** venerable father, word of thy corrections hath gone forth into all the earth; wherefore, thou hast obtained the reward of thy labors in the heavens, hast destroyed legions of the demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, beg thou peace for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

**"P**ondering Thy seedless conception, \* Thine ineffable birth, \* I marvel greatly. \* How was it Thy good pleasure to die \* as a malefactor, O my Son?" \* weeping, the all-pure one exclaimed.

At the Aposticha, Glory ..., in Tone VIII:

**We**, the multitudes of monks, honor thee as our guide, O David our father; for by thy steps we have truly learned to walk aright. Blessed art thou who, laboring for Christ, didst denounce the power of the enemy, O converser with the angels and companion of the venerable and the righteous. With them entreat the Lord, that our souls find mercy.



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

**T**he unblemished heifer, \* beholding the Bullock \* nailed of His own will to the Tree, \* cried out, lamenting piteously: \* "Woe is me, \* my Child most beloved! \* How hath the ungracious Jewish multitude recompensed Thee, \* wishing to leave me bereft of Thee, \* a most Beloved?"

**Troparion, in Tone VIII:**

**I**n thee, a father, that which was created in God's image was manifestly saved; for, taking up thy cross, thou didst follow after Christ, and laboring thou didst teach us to disdain the flesh, in that it is transitory, but to care for the soul as a thing immortal. Wherefore, thy spirit rejoiceth with the angels, O venerable David.

## AT MATINS

Canon of the venerable one, the acrostic whereof is: "With divine words I hymn thy life, O blessed one", the composition of Joseph, in Tone V:

### ODE I

**Irmos:** **B**ringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, which chanteth a hymn of victory.

**A**ssembling, with hymns we honor thy radiant and divine memory, O all-blessed David, through the divine Spirit recognizing thee as an heir of the light and the day, O venerable one.

**H**aving mortified thy members on the earth, O father, thou didst have Christ our. Life dwelling in thy heart, Who hath destroyed the power of the devil who brought death upon mankind.

**S**ubmitting to the laws of the Master, O venerable one, thou didst take thy cross upon thy shoulder and, following after His steps, didst cast down the arrogance of the deceiver, laying him low.

**Theotokion:** **T**hou wast shown to be adorned with the beauty of the virtues, O Ever-virgin, and didst give birth to the comely Christ Who hath adorned men with the comely beauties of divinity.

### ODE III

**Irmos:** **O** Christ, Who by Thy command didst fix the earth upon nothingness and suspend its weight unsupported: establish Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

**H**aving caused the comeliness of thy body to wither away through abstinence, O father, namesake of the prophet, thou didst receive rays of the divine Spirit and didst emit splendid beams of dispassion and gifts of healing.

**F**ollowing the life of the saints, O thou who art most rich, thou wast wholly sanctified by divine deeds. Wherefore, thou dost mystically sanctify those who celebrate thy holy festival with faith, O most blessed and God-bearing father.

**H**aving lulled to sleep the pleasures of the body by prayers, vigils and ascetic struggles, O venerable father, thou didst truly repose, falling asleep in peace. Wherefore, those who honor thee with love have acquired thee as an ever-vigilant protector.

**Theotokion:** **T**hou hast been shown to be more honorable than the angels, O Virgin, having given birth to their Creator. Wherefore, I entreat thee, O pure one: Sanctify my mind and illumine my heart, dispelling the cloud of the passions.

**Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":**

**S**ubduing the passions of the flesh by abstinence, O wise and blessed father, thou wast shown to be an angel with a body; and like a melodious bird thou didst establish thy shelter in the branches of a tree and didst furnish thy mind with wings. Wherefore, enriched by the activity of miracles, thou didst pass on to the Lord Whom thou didst desire from childhood. O all-glorious David, entreat Christ God, that He grant remission of sins to those who honor thee.

**Glory ..., Now & ever ..., Theotokion:**

**F**allen into the subtle temptations of enemies visible and invisible, and beset by the storm of my countless offenses, I flee to the haven of thy goodness, as to my fervent help 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 offenses to those who hymn thy glory as is meet.

**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 dost endure in the lovingkindness 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:** **P**erceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

**H**eeding the Spirit's words of life, and forsaking the salty sea of life, with thy tear-drops thou didst dry up the torrents of the passions.

**F**ull of understanding and grace, O father David, in stillness thou didst seek the Benefactor of all and didst receive His radiance.

**H**aving splendidly shown forth thy life through the violence of nature, O venerable one, with the cooperation of the Spirit thou didst deliver men from evil offenses.

**Theotokion:** **O** most hymned Mistress, we hymn thee who ineffably gavest birth to God and dost incomparably transcend the choirs of the angels in beauty.

**ODE V**

**Irmos:** **O** Thou Who art clothed in light as with a garment, I rise at dawn unto Thee, and to Thee do I cry: enlighten my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

**L**ifting thine eyes and thoughts to Him Who was lifted up upon the Cross, O father, in the branches of thy tree thou didst persist, burned by the heat of clay and frozen by the cold.

**T**hou wast shown to be of appearance wholly like lightning, O most blessed one, bearing fire in thy hands and censuring the sovereign with incense.

**O** most blessed and venerable one, thou dost now behold the beauty of God not in indistinct images, nor by illusion, but face to face, directly.

**A** most comely grape of the divine vine wast thou shown to be, O venerable David, pouring forth the wine of compunction for those made foolish by the drunkenness of the passions.

**Theotokion: O** Theotokos, direct my life and the movements of my mind to the will of God Who hath ineffably come to us through thee.

### **ODE VI**

**Irmos: O** Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

**T**hou wast shown to be a temple of the divine Spirit, O venerable David, having confined thyself to a little perch, winning space through confinement.

**T**hou didst incline thy soul to the laws of the Master, O father, and wast full of light and a recipient of the gifts of the Spirit.

**T**hy life hath been shown to the ends of the earth as truly adorned with miracles, O God-bearing father. Wherefore, we praise thee with faith.

**Theotokion: I**n manner transcending nature thou didst weave flesh of thy pure blood for Him Who fashioned man, O Theotokos. Wherefore, we hymn thee as is meet.

**Kontakion, in Tone I: Spec. Mel.: "The choir of the angels ...":**

**A**n ever-blossoming garden, bearing the fruits of the virtues, thou didst appear in the tree of a grove, like a right melodious harp, and receiving the Lord, the Tree of life, in thy heart all the more, and cultivating it like a garden, O divinely wise one, thou hast thereby nurtured us with grace. Pray thou ever in our behalf, O most blessed David.

**Ikos: T**he everlasting flame kindleth the furnace of my pleasures, O venerable David; but do thou extinguish it by thy supplications as with thy copiously flowing tears, lighting the ember of the love of my Creator, O blessed one, as of old thou didst bear one in thy hand as a sacrifice, astonishing the emperor, that I may hymn thee, O light-bearing and most blessed David.

## ODE VII

**Irmos:** The supremely exalted Lord of our fathers quenched the flame and bedewed the youths who chanted together: Blessed art Thou, O God!

Thou didst fix thyself firmly in the branches of the tree, O venerable one, ever watering it with the outpourings of thy tears, and chanting continually: Blessed art Thou, O God!

Thou didst extend all thy desire to God, O God-bearer, and didst make thy whole heart a receptacle of divine gifts, chanting: Blessed art Thou, O God!

When the emperor beheld thee shining with light and holding a burning ember in thy hand, he marveled and fell at thy feet.

**Theotokion:** The curse of mankind was abolished by thy birthgiving, O thou who alone art most blessed; wherefore, we glorify thee forever as full of grace, O Theotokos.

## ODE VIII

**Irmos:** The youths, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn ye the Lord, all ye works, and exalt Him supremely for all ages!

Thou wast shown to be the dawning of understanding for those amid the darkness of life, O blessed one, shining forth the light of knowledge upon all who honor thee with love and exalt Christ supremely for all ages.

Thou wast upright, humble and meek, faithfully emulating David thy namesake; wherefore, with him thou hast inherited the land of the meek for all ages, O father.

Thou wast shown to be a divinely radiant pillar of monastics, O blessed David, and another prophet of God, foretelling the coming divine manifestations of the Spirit of God.

**Theotokion:** Thee, the beauty of Jacob, whom God loved and whom He chose, O Virgin, do we all hymn as the only blessed one, for all ages.

## ODE IX

**Irmos:** Rejoice, O Isaiah, the Virgin hath conceived in her womb and borne a Son, Emmanuel, both God and man. Orient is His name, and magnifying Him we call the Virgin blessed.

Assembling today, O ye faithful, let us all celebrate the sacred festival of the sanctified father, who shone forth in abstinence and dedicated himself wholly to God through a life of perfection.

Like a tree wast thou planted by waters, O venerable one, bearing fruit, through streams of spiritual virtues; and establishing thy nest amid the branches of a tree like an eagle, O father, thou didst furnish thy mind with wings to fly to the heavens.

**P**rophetically knowing the time of thy departure, O David, thou didst foretell it to the people when, being sent, thou didst avert the sovereign's great displeasure which was against them, O wise one.

**T**oday thy holy memory doth sanctify us who keep it faithfully, O venerable David; for thou didst lead a holy life and dost ever rejoice with the saints, O holy one.

**Theotokion:** **E**zekiel foresaw thee as a splendid portal through which Christ our true God passed. Him do thou earnestly entreat, O pure one, that He open unto me the portal of repentance, I pray.

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

**T**hou didst avoid the gladness of the world as though it were filth, and, causing thy flesh to wither away through fasting, thou didst renew the strength of thy soul, O venerable and glorious one, and wast enriched with heavenly glory. Wherefore, cease thou never to entreat the Lord in our behalf.

**Theotokion:** **O** Mistress, saved by thee we confess thee to be the true Theotokos; for thou didst ineffably give birth unto the Lord, Who by His Cross hath destroyed death and drawn to Himself the assemblies of the venerable, with whom we praise thee, O Virgin.

**Aposticha stichera from the Oktoechos, and Glory ..., in Tone V:**

**O** venerable father, thou gavest neither sleep to thine eyes nor slumber to thine eyelids, until thou didst free thy soul and body from the passions and didst prepare thyself as a habitation for the Spirit; for Christ, coming with His Father, made His abode within thee, and thou wast a favorite oft he consubstantial Trinity. O David our father, thou great herald: pray that our souls be saved.

**Now & ever ..., Theotokion, or this Stavrotheotokion: Spec. Mel.: "Rejoice ...":**

**W**hen thou didst behold, suspended upon the Tree, the uncultivated Cluster Whom thou didst put forth like a vine, thy divine womb was pierced as with a spear, and thou didst say: "What is this, O my Son and God? How is it that Thou Who healest all infirmities and sufferings, and in Thy divine nature art immune to suffering, dost endure suffering? How have these ungrateful people rewarded Thee, their Benefactor, for the good things Thou didst do for them," cried the all-pure one. Yet pray thou, that by His sufferings I may be freed from the passions, and I may glorify thee.



**THE 26<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE APPEARANCE OF THE TIKHVIN ICON OF OUR ALL-**  
**HOLY MISTRESS, THE THEOTOKOS & EVER-VIRGIN MARY**  
**AT LITTLE VESPERS**

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

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

**T**he hosts of heaven rejoice \* in thine all-glorious benefactions, O Mother of God, \* and, calling mortals to spiritual gladness, \* they show salvation to this world, \* steadfast defense and protection \* to all the Russian land. **(Twice)**

**M**oved to compunction and joy \* by thine all-glorious manifestation, O Mistress, \* the people kiss thine all-pure image \* as a treasury of miracles \* which illumineth the faithful with the grace of God \* and delivereth from misfortunes those who have recourse to it with love.

**O** ye faithful, let us rejoice spiritually today \* with the all-glorious ranks of the angels, \* splendidly celebrating \* the all-radiant solemnity of the Mother of God; \* for her all-pure image hath appeared \* like an ever-flowing wellspring, \* ever pouring forth abundant gifts of healing upon the world.

Glory ..., Now & ever ..., in Tone V:

**S**trange and ineffable is the wonder of the appearance of thine image, O Mistress! It amazeth the inhabitants of heaven and moveth those on earth to awe, and illumineth them with the radiant grace of Christ our God Who was born of thee, and thine own grace as well. Him do thou entreat, O pure one, on thy divine festival, that He grant us enlightenment and great mercy.

At the Aposticha, these stichera, in Tone II:

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

**O** most immaculate Virgin, \* what thanks can we offer thee? \* For by the radiant manifestation of the all-pure icon \* of thee and the Babe Who was born of thee \* thou hast made steadfast the hearts of the faithful.

**Stichos:** Harken, O daughter, and see, and incline thine ear.

**O** all-holy Lady and Mistress, \* do not forget us, thy servants, \* who bow down before thy wonder-working icon \* and piously chant unto thee: \* deliver us, O Lady, from all misfortunes and temptations.

**Stichos:** I shall commemorate thy name in every generation and generation.

**O** most lauded Mother, \* take pity on our entreaty; \* for we are the inheritance of thee and thy Son. \* Save and have mercy upon us all, \* that we may all magnify thee unceasingly.

Glory ..., Now & ever ..., in the same melody:

Thy monastery, O Bride of God, hath been shown to be a calm haven for all who have recourse to it with faith; for it hath within it thine all-precious icon, which imparteth grace in abundance unto all.

**Troparion, in Tone IV:**

Today thy most precious icon hath shone forth upon us in the air like the all-radiant sun O Mistress, illumining the world with rays of mercy; and great Russia, reverently receiving it from on high as a gift of God, glorifieth thee as the Mistress of all, O Mother of God, and joyously magnifieth Christ our God Who was born of thee. Him do thou entreat, O Lady, Queen and Theotokos, that He preserve all the cities and lands where Orthodox Christians live, unharmed by all the assaults of the enemy, and save those who with faith worship before the all-honored image of Him and thee, O Virgin who knewest not wedlock.

## AT GREAT VESPERS

We chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 4 in Tone II:

Spec. Mel.: "With what wreaths of praise ...":

With what pure lips \* shall we bless the Theotokos, \* who is more honorable than the cherubim, \* more holy than the seraphim, \* and more glorious than the angels \* and all the saints, \* the immovable throne of the King, \* the house wherein the Most High madeth His abode, \* the salvation of the world, \* the sanctification of God, \* who on her godly festival \* doth richly impart great mercy \* unto the faithful?

What spiritual songs \* shall we now offer unto thee, O most pure one? \* For by the all-wondrous transit \* of thine all-precious icon \* thou hast sanctified the world; \* by its wondrous appearance \* thou hast amazed the whole Russian land; \* and by its radiant arrival \* thou hast illumined the desolate and trackless place \* where thou dost now abide \* in thy divine icon, \* unceasingly imparting great mercy to the world \* through thine omnipotent intercession.

What cries of compunction \* did they offer unto thee, O Theotokos, \* when the pious people beheld thy radiant icon \* miraculously suspended in the air, \* shining with beams of splendor? \* With lamentation they prayed, \* weeping and crying aloud: \* "Come thou to us, O Queen! Come down, O Mistress! \* Send down the compassions of thy love for mankind! \* Visit us from on high! \* With thy radiant coming illumine those who are in darkness, \* and remain with us forever, \* richly imparting great mercy to the world!"

What shall we offer unto thee, O all-holy Virgin, \* for thy great goodness and love for mankind? \* For most gloriously thou hast sent down \* through the air, upon the land of Russia, \* thy divine gift, thy greatly wondrous icon, \* O pure divine Maiden; \* and by the grace of God, \* through the miracles which proceed therefrom, \* we are delivered from misfortunes, \* receive in abundance \* healing of every illness for our bodies and souls, \* and unceasingly draw forth great mercy.

And 4 stichera in Tone V: Spec. Mel.: "Rejoice ...":

Rejoice, O pure Theotokos, our hope! Rejoice, thou who received joy from the angel! Rejoice, thou who gavest birth to the Effulgence of the Father! Rejoice, O blessed, pure and all-holy Virgin, who alone art all-hymned! Rejoice, speedy helper and fervent aid of Christians amid tribulations! Rejoice, exalted boast and most high glory of Orthodoxy, who gavest birth to the good Shepherd Who hath sought us who were lost, hath loosed us who were bound with the bonds of sin, and granteth the world great mercy! (Twice)

**R**ejoice, O all-holy Virgin, mediatrix of our salvation! Thou hast poured forth joy and blessing upon all, having given birth in the flesh without seed to the Well-spring of good things, Who is more comely in beauty than all the children of men: Jesus, the Deliverer of all the world; and thou didst bear Him on thine all-pure arm. And now we gaze upon Him lovingly in the all-precious image, Who with thee hath radiantly come to us for the healing of our bodily infirmities and the salvation of our souls.

**R**ejoice today, O Christ-loving land of Russia, for the glory of the Lord hath shone forth upon thee in the all-glorious appearance of the icon of the Mother of God! For, in accordance with the providence of God, it hath come wondrously and in splendor to thee upon the air. Dance now and be glad, O Novgorod the Great, for thou hast received within the boundaries of thy dominion her who hath emitted divine radiance from on high, pouring forth the grace of miracles. Adorn thyself and keep splendid festival, O all-honored monastery of the Mother of God, for thy comeliness hath been most beautifully been made plain; for thou hast within thyself the great treasure of the whole world, the miraculous icon of the Mistress, which arrived all-gloriously upon the air, granting great mercy to all the faithful.

**Glory ..., Now & ever ..., in Tone VI:**

**T**oday the multitude of the faithful rejoiceth; for thy divine icon hath appeared on the air, O Mistress, like a sun of surpassing radiance, shining with great light, and, emitting rays of mercy in all directions, it illumineth all the faithful. Joining chorus, the angels minister unto thee today, and honoring thee, they have invisibly transported thine icon from place to place, O Mother of God; and when they had borne it to the place chosen by God, they reverently set it down with due glorification. But what shall we, who are clay, offer thee? And what fitting laudation can we make for thine arrival? We are at a loss and merely marvel, magnifying the lovingkindness which thou hast shown us. But earnestly entreat thy Son and our God, O all-holy one, that He grant victory over all heresies to our Orthodox bishops, peace to the world, and great mercy to our souls.

**Entrance. Prokimenon of the day. Three readings:**

**A READING FROM GENESIS**

**J**acob went forth from the well of the oath, and departed into Haran. And he came to a certain place, and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed: and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And

the Lord stood upon it, and said: "I am the God of thy father Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be like the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all tribes of the earth be blessed. And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said: "The Lord is in this place, and I knew it not." And he was afraid, and sad: "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

### A READING FROM THE PROPHECY OF EZEKIEL

**T**hus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the al tar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me back by the way of the outer gate of the sanctuary that faceth eastward; and it was shut. And the Lord said to me: "This gate shall be shut; it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by the way of the gate that faceth northward, in front of the house: and I looked, and, behold! the house was full of the glory of the Lord.

### A READING FROM PROVERBS

**W**isdom hath built a house for herself and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: "Whoso is foolish, let him turn aside to me." And to those who want understanding, she saith: "Come, eat of my bread, and drink wine which I have mingled for you. Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge." He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.



**On the Litia, these stichera:**

**In Tone III:** **C**ome, all ye who love the feasts of the Church, let us bless the wondrous appearance of the icon of the Mother of God; for it hath most gloriously shone forth in godly manner, and the world hath been enlightened by its holy manifestation. Wherefore, with mouth and heart, with hymns and spiritual songs, let us splendidly celebrate this holy day with all who have come hither.

**In Tone VIII:** **W**hen thine icon was first painted by the proclaimer of the mysteries of the Gospel, and was brought to thee, for thee to take and impart to it the power to save those who honor thee, thou didst rejoice, in that thou art the merciful collaborator in our salvation, and gavest utterance and voice to the icon, and, as once when thou didst conceive God in thy womb, thou didst chant the hymn: "Behold, now all generations shall call me blessed!" And, gazing at the icon thou didst say with authority: "My grace and power is with this image!" And we truly believe what thou didst say, O Lady, that in this image thou art with us. Wherefore, standing before it with reverence, we thy servants bow down before thee. Visit us with thy maternal compassions.

**W**ho can confess the great depth of thy miracles as is meet, O pure one? For in thy loving visitation the wilderness hath received thy miraculous icon from on high. Then a pious man beheld thee in splendor, conversing with the holy hierarch Nicholas, and, unable to bear thine ineffable radiance, he fell upon the ground, bereft of sight until that wondrous hierarch raised him up, dispelling his fear with kindness. And thou, O pure one, illumining him with the light of thy mercy, didst command that it was thy good pleasure that a cross be erected, to benefit the salvation of the faithful.

**In Tone IV:** **L**et the clouds drop forth sweetness, and let all the earth rejoice in gladness for thine ineffable mercy, O all-pure one. For a wondrous miracle is seen, O Mistress: what before was a wilderness bereft of any splendor and known and traversed by no one, is now, by thy visitation, O Mother of God, shown to be a monastery all adorned like a city, and an ever-splendid church, wherein a divine treasure, thy wondrous icon, is shown forth. And we, gazing upon its magnificence and falling prostrate with fervor, kiss it with joy and fear: fear, for we are unworthy because of our sins; and joy, because of the mercy which thou impartest to us, thy servants, in that thou art full of lovingkindness.

**O** good Mistress, mighty helper of the world: make mighty our Orthodox hierarchs against heresies and schisms, as once God did the meek David; and as of old thou didst save the Imperial City from the assault of aliens, so now save this land from the attacks of the adversaries, and preserve it from all the incursions of the foe. For with God thou, O Bride of God, art the protection and salvation of all the faithful.



**Glory ..., Now & ever ..., in Tone V:**

**T**he land of Russia rejoiceth today with the host of heaven, having been enriched from on high with the icon of the Mother of God; and it crieth out, summoning the Christ-loving flock: Come, ye faithful, and adorn yourselves with light for the festival of the Theotokos! Come, ye who love the feasts of the Church, and be glad on the wondrous feast of the universal Mistress of all! Behold the divine treasure which abundantly imparteth gifts of miracles to all! What, then, shall we render unto the Lord Who hath shown us His love for mankind in giving us the image of Him and her who gaveth Him birth, Who hath sent it down upon us as a heavenly gift, and illumined the faithful? Wherefore, delighting in His great loving-kindness, let us joyfully send up cries of thanksgiving, chanting with gladness unto her who bore Him: Glory, O Mistress, unto Christ our God Who was incarnate of thee, and hath vouchsafed such grace unto us!

**At the Aposticha, these stichera, in Tone II:**

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

**W**hen Moses beheld the bush burning without being consumed, which prefigured thine all-pure womb, wherein the divine Fire made its abode, O Virgin, he was seized with fear, marveling at the mystery; so also, O Mistress, when thy people beheld thine all-pure image, which, by the good pleasure of Him Who was incarnate of thee, remained unconsumed by the material fire through the immaterial power of God, and with grace shone brighter than the sun, illumining the hearts of the faithful, they cried out to thy Son with joy: Glory to Thy loving-kindness, O Thou Who lovest mankind!

**Stichos: I shall commemorate thy name in every generation and generation.**

**W**hen amid horror and trembling stones buried the builders of thy temple, O Mistress, the people were pierced with sorrow, certain that they were dead; but, all-glorious wonder! as of old the Word of God and God of all, Whose will it was to be incarnate of thee, O most hymned one, preserved Jonah unharmed for three days in the belly of the whale, so did He work a miracle through thine intercession: for though they were buried for three days, thou didst preserve them alive and unhurt, and didst teach all to chant with joy: Glory to the magnitude of the love for mankind and the compassions of Him Who glorifieth thee who gavest birth without seed!

**Stichos: Hearken, O daughter, and see, and incline thine ear.**

**W**hen, with great sorrow, the people wished to take up the remains of those builders who had been buried under the stones for a space of three days, O thou who art full of grace, then, as thy Son and God wished to glorify yet more thine

intercession for the holy monastery, they discovered them to be alive and unharmed, through thy protection. Wherefore, filled with gladness, they all glorified thee, their kind Mistress, and Him Who was born of thee, and they cried out with joy: Glory to Thy compassion, O Thou Who lovest mankind!

**Glory ..., Now & ever ..., in Tone VIII:**

**C**ome, all ye faithful, and let us make haste to the church of the Mother of God; for, lo! her most precious icon shineth therein like, a beacon of piety, illumining with the grace of God all the councils of those who love the feasts of the Church; and driving away the darkness of the gloom of sin, it worketh all-glorious miracles for those who have recourse to it, and expelleth evil spirits. It giveth strength against heresies to the Orthodox hierarchs, is a rampart and bulwark for all the earth, maketh her monastery steadfast by her mighty assistance, is glorified in most glorious victories over the enemy, calleth all the faithful to keep festival, and teacheth them to cry out with joy to the Mother of God: O Theotokos, thou art our might and confirmation, our hope and salvation with God, and we pray to thee: entreat thy Son and our God, that He deliver us from torment on the day of judgment, and count us worthy of His heavenly kingdom.

**Troparion, in Tone IV:**

**T**oday thy most precious icon hath shone forth upon us in the air like the all-radiant sun, O Mistress, illumining the world with rays of mercy; and great Russia, reverently receiving it from on high as a gift of God, glorifieth thee as the Mistress of all, O Mother of God, and joyously magnifieth Christ our God Who was born of thee. Him do thou entreat, O Lady, Queen and Theotokos, that He preserve all the cities and lands where Christians live, unharmed by all the assaults of the enemy, and save those who with faith worship before the all-honored image of Him and thee, O Virgin who knewest not wedlock.

## AT MATINS

On "God is the Lord ...", the troparion of the icon, in Tone IV:

**T**oday thy most precious icon hath shone forth upon us in the air like the all-radiant sun, O Mistress, illumining the world with rays of mercy; and great Russia, reverently receiving it from on high as a gift of God, glorifieth thee as the Mistress of all, O Mother of God, and joyously magnifieth Christ our God Who was born of thee. Him do thou entreat, O Lady, Queen and Theotokos, that He preserve all the cities and lands where Christians live, unharmed by all the assaults of the enemy, and save those who with faith worship before the all-honored image of Him and thee, O Virgin who knewest not wedlock. (Twice)

Glory ..., Now & ever ..., the troparion again.

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

**W**ith divine rays enlighten and make firm the minds of those who hymn thee, O most immaculate Virgin, thou mighty helper of the whole world, that with love we may all hold festival, praising thee and glorifying the all-glorious coming of thine image, and may pray; from every evil circumstance save thou thy servants by thy supplications, O thou who alone art blessed.

Glory ..., Now & ever ..., the foregoing is repeated.

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

**B**y the omnipotent power of thy Son and God, O Bride of God, thine image hath come like a star of surpassing radiance and hath all-gloriously arrived traveled from the East to the West, illumining those held fast by the darkness of sorrows, delivering them from the threats of the enemy, loosing their bonds, and revealing thy mighty intercession to all the world as an invincible weapon; for the Master of all, Who took flesh of thee, glorifieth thine all-pure image, and as a Son He honoreth thee as His Mother.

Glory ..., Now & ever ..., the foregoing is repeated.

Polyeleos, and this magnification: Meet it is to magnify thee, O Theotokos, who art more honorable than the cherubim and more glorious beyond compare than the seraphim.

Selected Psalm verses:

A: O God, give Thy judgment to the king.

B: And Thy righteousness to the son of the king.

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

After the Polyeleos, this Sedalion, in Tone VI:

**T**hou art truly the help of the helpless, O all-pure Mother of God; wherefore, we, the lowly are exalted by thee and caught up in thee to the heights. Thou art a refuge for all and a most merciful mediatrix before God.

Glory ..., Now & ever ..., the foregoing is repeated.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: I shall commemorate thy name in every generation and generation.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Let every breath praise the Lord.

**GOSPEL ACCORDING TO LUKE, § 4 [LK. 1: 39-49, 56]**

And Mary arose in those days and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo!, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this sticheron, in Tone VI:

Today the multitude of the faithful rejoiceth; for thy divine icon hath appeared on the air, O Mistress, like a sun of surpassing radiance, shining with great light, and, emitting rays of mercy in all directions, it illumineth all the faithful. Joining chorus, the angels minister unto thee today, and honoring thee, they have invisibly transported thine icon from place to place, O Mother of God; and when they had borne it to the place chosen by God, they reverently set it down with due glorification. But what shall we, who are clay, offer thee? And what fitting laudation can we make for thine arrival? We are at a loss and merely marvel, magnifying the lovingkindness which thou hast shown us. But earnestly entreat thy Son and our God, O all-holy one, that He grant victory over all heresies to our Orthodox bishops, peace to the world, and great mercy to our souls.

Two canons of the Theotokos

### ODE I

Canon, with 8 troparia, including its Irmos (chanted twice), the acrostic whereof is: "O thou who art full of grace, grant me the grace to chant the words of a most simple hymn", in Tone VIII:

**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** omnipotent Trinity, three-sunned Unity! Having illumined my soul, heart and mind and sanctified them with grace, I pray Thee Who art all-good, lead me up to Thy divine love and teach me to hymn the compassion of the blessed Ever-virgin with devotion.

**O** good Mother of the good King, who dost readily hearken to the petitions of all and art almighty in thy benefactions, shine forth the grace of thy light upon us and fill us with grace today, O thou who art full of the grace of God, that we may begin to chant hymnody unto thee.

**F**or the choirs of the angels the glorification of thy present feast is the cause of joy, O Mistress, for today they are moved to laudation. But what shall we, who are clay, offer unto thee? If not only our fervent hymns of thanksgiving.

**We** chant unto thee the cry of the archangel: Rejoice, O pure one! And even though we are unworthy, O Mistress, accept this hymnody instead of goodness, illumining us with the light of thy mercy and granting grace unto all.

*A second canon, in Tone IV:*

**Irmos:** I will open my mouth, and it will be filled with the Spirit, and I will utter discourse unto the Queen and Mother, and shall be seen, keeping splendid festival; and, rejoicing, I will hymn thy wonders.

**O** Christ, Bestower of light, on this notable day of the all-glorious appearance of the icon of her who gaveth birth to Thee, grant that I may keep splendid festival and may ever hymn her miracles with gladness, in fear and joy.

**O** Virgin who gavest birth in the flesh to the light-bestowing Word of God, the Wisdom of the Father: enlighten the profound darkness of mine ignorance and provide me with the words to hymn thy wonders.

**T**oday are the assemblies of the faithful enlightened and the hordes of the heretics put to shame, O Mistress, seeing thine icon traversing the air like the sun, destroying the gloom of impiety and illumining the faithful.

**With** God, O divine Bride, thou alone art our greatness and boast; for through thee are we saved from misfortunes, to thee do we flee, and we pray earnestly: O Mistress, from everlasting torment deliver thy servants who hymn thy wonders!

*Katavasia: I will open my mouth ...*

**ODE III**

**Canon I**

**Irmos:** **O** Christ Who in the beginning established the heavens in wisdom 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.



Come, behold an all-glorious sight, ye faithful, and look upon the all-pure Virgin, who with reverence shineth forth on high in her all-pure image, illumining with grace us who reverently chant: There is none more pure than thee, O Mistress!

The mind of each of the faithful is hallowed by thy grace, O Theotokos, and exalted by the wondrous coming of thine icon. Vouchsafe unto us, thy servants, who honor it with piety and glorify thee with faith, O Mistress, to partake thereof.

O Bride of God, grant that we may tread the heavenly path unassailed, strengthening us to do godly works; that leaving the path of the evil one's wiles by thy help, O Virgin, we may have a share in eternal glory.

With the beams of Christ the true Light, the Creator of the angels, Who shone forth ineffably from thee, O Mother of God, and with thine own grace, illumine the souls and hearts of us who are in darkness. O thou who art full of grace, sanctify us, guiding us to the love of heavenly light.

### Canon II

**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.**

O Christ Jesus, pre-eternal King Who art full of mercy, illumine us with the appearance of the all-pure image of Thee and the Ever-virgin who gaveth birth to Thee, and grant us remission of offenses and deliverance from misfortunes.

When the people beheld thine all-pure icon invisibly borne up by the angels and suspended in the air amid radiance, O Mistress, illumined with the light of thy mercy they were filled with ineffable joy.

O God-loving hierarchs and priests, kings and princes, and all the people, radiantly join chorus today, for a radiant beam hath shone forth on high, holding the true Light depicted in the flesh. With Him she hath come down to us, granting enlightenment to all the world.

Through thy most precious icon did the Creator of all work wonders of old and save the Imperial City from the incursions of aliens. So also be thou a protection and help for the land of Russia, O Lady and Queen, saving it from all the assaults of the enemy.

### Sedalion, in Tone IV:

Thine all-pure image, O Mistress, truly more precious than the ark of old, shining more brightly than an electric cloud, emitteth rays of thy mercy revealing them to all, in every place, in abundance, and with the grace of God mercifully preserveth those who honor its all-glorious coming. And fervently rejoicing therein, O Mistress, we keep festival and glorify thy maternal loving-kindness toward us.



Glory ..., Now & ever ..., the foregoing is repeated.

## ODE IV

### Canon I

**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 poverty. Wherefore, with the Prophet Habbakuk I cry to Thee: Glory to Thy power, O Thou Who lovest mankind!

The Creator and Fashioner of all, Who beareth all things with His omnipotent power, hath today arrived most gloriously, O pure Virgin, borne on thine arm in His and thy divine and miraculous image, for the salvation and healing of men.

Come, ye faithful, let us bow down before the ineffable gift of God, the icon of Christ the light and the all-pure Virgin, and with love let us fall down, crying out: For the sake of the kind Ever-virgin who gaveth birth to Thee, O Benefactor, send down grace and mercy upon us, Thy servants.

O Queen of the angels, noetic ark: God hath adorned and glorified thine all-pure image with ineffable miracles and grace beyond that of the ark of the law, and hath commanded even the angels to venerate it. With them, O all-hymned one, do thou pray to Him for us who glorify His saving providence, that we also may obtain thy salvation.

O most good and immaculate helper given by God in His grace unto all of us Christians, entreat Him, that He overlook our countless offenses and deliver us from flaming retribution and the outermost darkness, and from every torment.

### Canon II

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

Let all the- earth and the air be glad today, and let the sea cause joy to fall in drops, for by the miraculous journey of the most precious image of the Mother of God the land of Russia hath been all-gloriously illumined.

As behooveth servants, the ranks of the angels minister to thee, the Queen of all, and they reverently honor thy most precious icon, hymning thee, the all-holy Virgin. But how can we, the lowly, hymn thee, the most pure one, as is meet?

We cry out to thee the hymn of the archangel: Rejoice, a Bride of God, the Lord is with thee! Rejoice, thou joy of the angels and gladness of all men who truly glorify thee! Save the souls of those who hymn thee, O pure Theotokos!

O Theotokos, bestower of joy: fill thou with ineffable joy those who with faith glorify thee and hymn thee with all their soul, and vouchsafe them never-waning light, O Virgin Mistress who art full of grace.

## ODE V

### Canon I

**Irmos:** My soul riseth at dawn unto thee, O God, Who art ineffably begotten of the Father and hast lifted up a horn of salvation for us.

In thy merciful good pleasure, O thou who art full of grace, today thou hast graciously enlightened our land with thy godly appearance, and hast sent down the mystical illumination of thy light upon the world, guiding the faithful to the light of heavenly glory, O Theotokos.

We have become benighted by our thoughts and weighed down by our sins, O Mistress, and we are at a loss how to confess thy radiant grace and mercy; but illumine us, O all-holy Virgin, visit us and make us rich through thy mystical gifts of divine desires, directing us to the light of the right path.

Go thou before those who, from every direction, make haste to thine all-honored icon, O Mother of God, who bow down before it with fervor and call upon thee with faith in every place; and save all from every misfortune, delivering them from cruel infirmities and driving away the evil spirits, imparting tranquility and health unto all, O Mistress.

Forsake us not, neither disdain us, O Theotokos, who are cruelly vexed by grievous thoughts, vile memories and the wicked enemy; but cover us with thy grace, protecting us from them and helping us, O blessed of God, saving us from all their assaults.

### Canon II

**Irmos:** All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all who hymn thee.

In the wilderness, O Mother of God, the reverent man was counted worthy to behold thee manifestly with the holy hierarch, and he received from thee the words of thy good pleasure, for the great confirmation and furthering of the salvation of the world. O Queen.

Wretched am I, O most pure one, and unworthy of the grace to behold thee now; yet vouchsafe that I may behold thee in the future, and meet thy Son Who shall come in glory, and hear the divine voice crying in the kingdom of heaven.

We flee to thy goodness, O pure Virgin, and direct the eyes of our hearts at thee; and bending our knees while weeping, we entreat thee; disdain not our sighing, and be thou a protection and helper for us on the day of judgment.

Thou art an intercessor for all Christians, O all-pure Mother of God. Harken to our supplication; look upon us, O most hymned one, save thy city and monastery, and illumine thy flock with the radiance of the grace of thine aid.

## ODE VI

### Canon I

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

In the all-glorious arrival of thine icon, O Queen, the wide air and our land hath been filled with the grace of thy miracles and divine gifts, unto the confirmation of piety and of all the faithful, O most hymned one. Thereby are our adversaries laid low today, and those who glorify thee are made firm in might.

O city of God, holy habitation, Virgin Bride of God: from the assaults of the adversary and all the attacks of the enemy preserve thy holy dwelling, and all cities and lands where Christians dwell, who hymn thee with love and with faith honor thine all-precious image.

O Mother of God, ever give sanctification, health and salvation to the souls and bodies of us who piously venerate thy divine icon, reverently and fearfully kiss it with mouth and heart, and faithfully hymn thee with all our soul.

Having acquired thee as a mighty protection and an unassailable rampart, O Ever-virgin Theotokos, after God it is on thee that we, the faithful, set our hope; and we earnestly pray: by thy power show forth the darts of the enemy and all the wiles of the demons to be as impotent and ineffective as those of children, O our mighty helper.

### Canon II

**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.

O thine all-wondrous miracle, O Mistress! For disobeying thy command, a man was caught up in horror from the pinnacle of the church, but, by thy mercy, O most merciful one, he found himself on the ground, unharmed.

No one hath disobeyed the commands of God as have I, wretch that I am. Wherefore, falling down before thee, I pray, O Mistress; before I perish utterly, guide me to the path of truth, and save me, O pure one.

O Mother of God, who hast given birth unto Him Who endured crucifixion on the tree of the Cross for our sake, ask thou ever that we who commemorate His holy suffering may do His divine will and become heirs to the eternal good things.

O pure Virgin Mistress, deliver us from all cruel circumstances, entreating Him Who nailed our sins to the Cross, and vouchsafe that we may worthily stand at His right hand when He shall come in His glory.

### Kontakion, in Tone VIII:

**O** ye people, let us make haste to the Virgin Theotokos and Queen, giving thanks to Christ our God; and gazing with compunction at her miraculous icon, let us fall down and cry out to her: O Mary our Mistress, visiting this land in the miraculous appearance of thy precious icon, save our Orthodox hierarchs and all Christians in peace and prosperity, showing us to be inheritors of the life of heaven. For to thee do we cry with faith: Rejoice, O Virgin, salvation of the world!

**Ikos:** Beholding the all-wondrous appearance of the Mother of God, let us ascend to the summit of the virtues and lift our mind up to heaven; for she hath come, traversing the heavens, that she may draw up to the heights those who cry out to her thus: Rejoice, O blessed Virgin, chosen by God from among all generations; rejoice, Queen of heaven, Mother of the Lord God, the Creator of all! Rejoice, Object of the angels' most joyous hymnody; rejoice, sight most desired by all the world! Rejoice, immovable foundation of the Faith of piety; rejoice, most splendid knowledge of grace; rejoice, goodwill of God towards men! Rejoice, thou who hast led mortals to God; rejoice, consolation of our oppressed souls! Rejoice, speedy help for all the faithful; rejoice, intercessor given by God to the Christian people, whom do thou earnestly preserve from all misfortunes and evils, that we may cry out to thee: Rejoice, O Virgin, salvation of the world!

### ODE VII

#### Canon I

**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, sang: Blessed art Thou, O God of our fathers!

Thine image, O Mistress, which even the angels revere, ever shineth with ineffable grace and power; for today thou dost illumine mortals with its gifts, dost guide them to the heavens, and leadest them to everlasting life, in thine ineffable goodness, O thou who art full of grace.

The mouths of orators are in nowise able to confess thy godly manifestation, the all-glorious arrival of thine icon, and the abyss of thy miracles, O pure one. What then shall we, who are coarse, say? Only: have mercy and save us, O most merciful Mistress!

**O** renowned helper of the faithful and bestower of all good things: accept us who fall down in faith and cry out to thee with love:

**H**ave mercy upon us, O Lady, have mercy upon us; and today, as in the age to come, be thou our helper and aid!

O merciful Mother of God, open unto us today the portals of thy mercy, and snatch us from the jaws of the noetic wolves who would devour us and destroy us utterly. Have mercy, we pray thee, O Mistress, have mercy! Turn not away from thy servants who have been put to shame!

### Canon II

**Irmos:** The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, O all-hymned Lord and God of our fathers!

O the wonder! Thine only-begotten Son, the God of all, preserved thine all-pure image unharmed amid the flame, O Mother of God; for it was found, shining more brightly than the sun with grace, and illumineth the faithful who chant with faith: Blessed art Thou, O God!

O Theotokos, the ranks of heaven rejoice with those born on earth on thy splendid festival. With the light of thy radiance, O all-pure one, illumine us who celebrate it and who stand with fear before thine all-pure image; and save us all.

O Queen, thou gavest birth in the flesh to the Word of God, the King of heaven, One of the Trinity. Beseech the Godhead, O Mistress, that victory be given to our Orthodox hierarchs over all heresies and schisms; and to all the faithful aid, remission of sins and salvation of soul.

In that thou gavest birth to the Benefactor of all, O pure one, with thy light-giving and divine grace cover thy servants, who hymn thee and pray to thee with unwavering faith; protect and preserve us from all the assaults of the enemy.

### ODE VIII

#### Canon I

**Irmos:** O Thou Who supportest Thy chambers in the waters, Who hast set the sand for a bound to the sea, and holdest all things together: the sun hymneth Thee, and all creation doth offer up a hymn unto Thee as Creator of all, forever.

The excellent ranks of heaven piously reverence thine all-pure image, and its all-wondrous arrival, O most pure one, which is shown forth as all-glorious under the sun and hath moved the Orthodox people to lift up their voices in hymnody and glorify thy Son as Creator of all, forever.

Chanting all-glorious hymns today, with devotion we lovingly bow down before thine image, which is revered even by the angels, O Lady and Queen. With thy divine grace cover our Orthodox hierarchs, who glorify thee; strengthen them against heresies and schisms, and maintain their authority in peace.



**R**ejoice, O most blessed and most immaculate one, cause of joy! Rejoice, thou who art full of grace, our might, rampart and refuge of salvation! Save us, thy servants, who have no help than thee before God; for in thee do we trust, and thee do we hymn forever.

**T**hee do we have, with God, as the sole preserver of our life and our mighty hope of salvation. O kind-hearted one, we beseech thee to mediate for us until the end, that we may be delivered from the reckoning which is to come, and may find thy Son and God merciful on the day of judgment.

### Canon II

**Irmos: The birthgiving of the Theotokos saved the pious youths in the furnace: then in figure, but now in deed. And it moveth all the world to chant unto Thee: O all ye works of the Lord, bless ye the Lord; praise and exalt Him supremely for all ages!**

**O** thine all-glorious wonders, O pure one! For the builders of thy holy church, who were buried beneath the stones for three days, were found alive and unharmed, preserved by thy protection; and they sent up cries of praise to thee, the Queen of all.

**T**hou gavest life instead of death to one who had died, O Theotokos. Wherefore, O Bride of God, preserve unharmed by the enemy us, who have been slain because of our many sins, and lead us up to the higher life, saving our souls.

**T**oday all the faithful are filled with joy and gladness because of thine icon, O Theotokos, for thou art shown to be a cause of life for those in the jaws of death, an ever-flowing fountain pouring forth gifts of healing and imparting salvation unto all.

**O** most lauded one, accept the supplication of the people who have come together from all places, fittingly to hymn the all-glorious arrival of the all-pure image of thee and the Babe Whom thou didst bear, the true God; and fulfill their petitions.

### ODE IX

#### Canon I

**Irmos: Heaven is stricken with awe, and the ends of the earth are amazed that God hath appeared to men in the flesh and that thy womb hath become more spacious than the heavens. Wherefore, the ranks of angels and men glorify thee, the Theotokos.**

**T**hine icon, O Mistress, traveling upright a path through the luminous air, and radiantly traversing invisible ways, moved by God, hath illumined with grace on earth the faithful who cry with faith: Truly thou art higher in honor than all others, O pure Virgin!



In nowise are we able fittingly to adorn the accounts of thine exalted miracles with rhetoric, O pure Queen; we can only pray fervently to thee, that thou entreat thy Son, the Master and King of all, Who hath given thee to us as an all-glorious helper, that He count us worthy of His heavenly kingdom.

**O** thou who art full of the grace of God, accept from us this song of hymnody in thanksgiving for thine ineffable lovingkindness, fulfilling those of our petitions which are profitable; and lead us all up to the heights of heaven, for we cry out to thee with faith: Truly thou art higher than all, O most immaculate Virgin!

**All** of us, the generations of men, joyously call thee blessed, O Theotokos, for thou hast filled us all with joy by the all-glorious arrival of thine icon, O all-pure one. And bowing down before it today, we entreat thee with compunction: in the age to come, O Mistress, forget not to vouchsafe thy servants the joy of the elect!

## Canon II

**Irmos:** Let every mortal man 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!

**Who** doth not marvel at the appearance of thy most precious icon, O Mistress; who is not amazed? For thou didst send it, as a light-bearing gift, through the air to the land of Russia, which hymneth thee with joy and magnifieth thee with faith.

**O** Mistress, who hast given ineffable joy to the world through the manifestation of thine all-pure icon; from every grief deliver those who bow down before it with faith and kiss it with fear. O all-holy one, save and have mercy upon all, and vouchsafe us the kingdom of heaven.

**O** Mistress, who gavest birth to God Who loveth mankind, in thy love for us thou hast visited us in thy divine icon; and ever having recourse to it and gazing upon its magnificence, we cry out to thee with compunction: O Theotokos, ever save thine inheritance!

**With** humble lips have I offered thee this meager hymnody, O most hymned one; but though I am coarse and full of sin, and am unworthy to hymn thee as is meet, yet do I trust fervently in thy compassions, in that thou gavest birth to the Savior of the whole world. Disdain this not, O Queen, but accept it and save me.

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

**H**onoring thine all-pure image, whereby thou hast illumined us, O divine Virgin Maiden, we celebrate now its arrival, receiving, through thy grace and that of thy Son, deliverance from tribulations, misfortunes and dangers, O Mother of God Most High.

Glory ..., Now & ever ..., the foregoing is repeated.

On the Praises, 4 stichera, in Tone VIII:

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

**O** all-glorious wonder! \* the icon of the Mother of God \* hath shone forth universal joy \* upon us from on high, \* and, imparting enlightenment unto all the world, \* confirmation of piety, \* and salvation for the faithful, \* this divine gift hath been bestowed upon mortals. \* Rejoicing therein, O Christ, we entreat Thee: \* Save our souls, in that Thou art full of lovingkindness. (Twice)

**O** all-glorious wonder! \* The land of Russia hath been honored above all others \* by the providence of the Most High! \* For it, and none other, hath been counted worthy, through His grace, \* to receive this icon of the Mother of God \* as a radiant and heavenly gift \* all-gloriously sent by God from on high. \* And rejoicing therein, O Christ, it crieth out to thee with compunction: \* O Good One, save our souls, in that Thou art full of loving kindness!

**M**ost gloriously, O Theotokos, \* doth thy monastery boast in thee, among all lands, O Bride of God, \* for it hath within itself thy miraculous icon \* which was wondrously and all-gloriously transported through the air by the angels; \* and receiving ineffable healings from it, \* we cry out words of thanksgiving unto thee, \* entreating thee with compunction: \* O all-holy Virgin, \* save our souls, in that thou art full of lovingkindness!

Glory ..., Now & ever ..., in Tone II:

**A**s once the Imperial City, possessed of thine icon, O all-pure Virgin, rejoiced, vanquishing the adversary with the aid of God and thee, so now the land of Russia, having wondrously acquired thine image, O Lady, as its aid, doth celebrate with gladness, having been made firm. And thine all-honored monastery is also greatly adorned, having thee, with God, as a protection and a firm bulwark against all the assaults of the enemy. And thy church, O Theotokos, like that of Blachernae of old, shineth with thine all-pure image and is illumined with all-glorious miracles; and, rejoicing spiritually, it holdeth chorus today, O Mistress, crying out with all the faithful: Rejoice, O all-holy Virgin, my majesty and boast and everlasting gladness! Thou makest me rich with all-wondrous miracles and divine gifts; O Mistress, thou inexhaustible wellspring of healings, consolation for those amid misfortunes, and protection and salvation of all the faithful

Great Doxology, troparion, litanies and dismissal. First Hour.

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the first canon of the icon, and 4 from Ode VI of the second canon.

Come, behold an all-glorious sight, ye faithful, and look upon the all-pure Virgin, who with reverence shineth forth on high in her all-pure image, illumining with grace us who reverently chant: There is none more pure than thee, O Mistress!

The mind of each of the faithful is hallowed by thy grace, O Theotokos, and exalted by the wondrous coming of thine icon. Vouchsafe unto us, thy servants, who honor it with piety and glorify thee with faith, O Mistress, to partake thereof.

O Bride of God, grant that we may tread the heavenly path unassailed, strengthening us to do godly works; that leaving the path of the evil one's wiles by thy help, O Virgin, we may have a share in eternal glory.

With the beams of Christ the true Light, the Creator of the angels, Who shone forth ineffably from thee, O Mother of God, and with thine own grace, illumine the souls and hearts of us who are in darkness. O thou who art full of grace, sanctify us, guiding us to the love of heavenly light.

O thine all-wondrous miracle, O Mistress! For disobeying thy command, a man was caught up in horror from the pinnacle of the church, but, by thy mercy, O most merciful one, he found himself on the ground, unharmed.

No one hath disobeyed the commands of God as have I, wretch that I am. Wherefore, falling down before thee, I pray, O Mistress; before I perish utterly, guide me to the path of truth, and save me, O pure one.

O Mother of God, who hast given birth unto Him Who endured crucifixion on the tree of the Cross for our sake, ask thou ever that we who commemorate His holy suffering may do His divine will and become heirs to the eternal good things.

O pure Virgin Mistress, deliver us from all cruel circumstances, entreating Him Who nailed our sins to the Cross, and vouchsafe that we may worthily stand at His right hand when He shall come in His glory.

*After the Entrance: the troparion of the icon, in Tone IV:*

Today thy most precious icon hath shone forth upon us in the air like the all-radiant sun, O Mistress, illumining the world with rays of mercy; and great Russia, reverently receiving it from on high as a gift of God, glorifieth thee as the Mistress of all, O Mother of God, and joyously magnifieth Christ our God Who was born of thee. Him do thou entreat, O Lady, Queen and Theotokos, that He preserve all the cities and lands where Christians live, unharmed by all the assaults of the enemy, and save those who with faith worship before the all-honored image of Him and thee, O Virgin who knewest not wedlock.

Glory ..., Now & ever ..., the Kontakion of the Icon, in Tone VIII:

**O** ye people, let us make haste to the Virgin Theotokos and Queen, giving thanks to Christ our God; and gazing with compunction at her miraculous icon, let us fall down and cry out to her: O Mary our Mistress, visiting this land in the miraculous appearance of thy precious icon, save our Orthodox hierarchs and all Christians in peace and prosperity, showing us to be inheritors of the life of heaven. For to thee do we cry with faith: Rejoice, O Virgin, salvation of the world!

**Prokimenon, in Tone III: The Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.**

**Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.**

**EPISTLE TO THE HEBREWS, § 320 [HEB. 9: 1-7]**

**T**hen verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

**Alleluia, in Tone II: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.**

**Stichos: The Lord hath sworn in truth unto David, and He will not annul it.**

**GOSPEL ACCORDING TO LUKE, § 54 [LK. 10: 38-42, 11: 27-28]**

**N**ow it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as He

spoke these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

**Communion Verse:** I will take the cup of salvation, and I will call upon the name of the Lord.

**THE 27<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF OUR VENERABLE FATHER SAMPSON THE HOSPITABLE**  
**AT VESPERS**

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

Spec. Mel.: "O all-praised martyrs ...":

**H**aving made thine abode in the wilderness \* like Elijah of old, \* O all-praised father Sampson, \* with the burnings of abstinence \* thou didst cause the assaults of the flesh to wither up, \* purifying thy mind with unceasing prostrations before God. \* And now do thou pray, \* that He grant our souls \* peace and great mercy.

**O** divinely wise father Sampson, \* adorned with dispassion \* thou wast numbered among the desert-dwellers, \* and didst make thine abode in a monastery of the venerable, \* where was the never-waning light, \* and where also was the tree of life. \* And now, pray thou, \* that God grant unto our souls \* peace and great mercy.

**O** divinely inspired father Sampson, \* thou wast a lamp \* enlightening all the earth with the beams of thy miracles, \* dispelling the darkness \* of soul-destroying infirmities \* and driving away the gloom of the demons. \* And now, do thou pray, \* that God grant unto our souls \* peace and great mercy.

Glory ..., Now & ever ..., Theotokion, in the same tone & melody:

**W**oe is me! What shall I do, \* having defiled with transgressions \* my mind, soul and body? \* What shall I do? \* How shall I escape the unbearable flame, \* the unbreakable and everlasting bonds? \* But before the end, O most immaculate one, \* entreat thy Son, \* that He grant me remission!

Stavrotheotokion, in the same melody:

**W**hen the unblemished Ewe-lamb and Mistress \* saw her Lamb on the Cross, \* bereft of form and of comeliness, \* she said, lamenting: \* "Woe is me! \* Whither hath Thy beauty set, O Thou Who art most sweet? \* Where is Thy majesty, \* where the shining grace of Thy visage, \* O my Son most beloved?"

Troparion, in Tone VIII:

**I**n thy patience, O venerable father, thou didst acquire thy reward, having endured in prayer without ceasing, and loved the poor and provided for them. Beseech Christ God, O merciful and blessed Sampson, that our souls be saved.



## AT MATINS

Canon, the acrostic whereof is: "With faith I hymn thee, O Sampson, with divine words", the composition of Joseph, in Tone II:

### ODE I

**Irmos:** Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

Standing crowned before the throne of the Master, O all-blessed one, send light down upon me who strive to praise with hymns thy most splendid solemnity.

Desiring the one thing which leadeth thee to life, thou didst pass beyond the beauties of this world and didst acquire a transcendent inheritance. Wherefore, assembling, we honor thee, O Sampson.

When thou didst submit to the law of God, rejoicing, O right wondrous one, thou didst reach the summit of virtue, being merciful to all. Wherefore, we now call thee blessed.

**Theotokion:** O all-immaculate one, without ceasing we bless and glorify thee as the mighty help of all the defeated, who in manner past recounting art the bearer of God.

### ODE III

**Irmos:** O Lord, Who slew death by the Tree, establish us within Thee and plant the fear of Thee in the hearts of us who hymn Thee.

Let us praise the sacred Sampson; for, emulating the compassion of God, he was merciful to the needy; providing vesture to all the naked.

Having led the godly life in a holy and pious manner, thou hast been numbered among the saints and hast attained unto the mansions of the venerable, counted worthy of ineffable illumination.

Blessed art thou, and well will it be with thee, who didst keep the divine laws of our Lord and God, O father. Him do thou beseech, that thy flock be saved.

**Theotokion:** Drive away the darkness of my mind and soul, O pure one, and grant that I may live to see the promised day, observing the precepts of salvation.

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

Shining forth in spirit like a brilliant beacon, O most blessed Sampson, thou dost illumine us with honor in thy habitation; hence, O father, thou dost dispense the healing given thee by God to those with divers ailments. Wherefore, by thine entreaties deliver us from the passions.

**Glory ..., Now & ever ..., Theotokion:**

**B**y thy divine birthgiving, O pure one, thou hast made new our mortal nature which had grown corrupt in earthly passions, and hast raised all up from death to a life of incorruption. Wherefore, we all call thee blessed, as is meet, O all-glorious Virgin, as thou didst foretell.

**Stavrotheotokion: O** all-immaculate Mother of Christ God: a sword pierced thine all-holy soul, when thou didst see thy Son and God crucified of His own will; Him do thou entreat without ceasing, O blessed one, that He grant us the forgiveness of our transgressions.

**ODE IV**

**Irmos: I** have heard report of Thy dispensation, O Lord, and have glorified Thee, Who alone lovest mankind.

**L**ike a star thou dost illumine the hearts of all of us who rightly call thee blessed.

**P**utting slumber away from thine eyes, thou didst keep vigil constantly and didst lull to sleep the pleasures of the body.

**T**hou wast generous to the poor for the sake of Christ, and, rejoicing, hast received a heavenly inheritance, O venerable one.

**Theotokion: W**e hymn and bless thee, O Mistress, as the splendid palace of the Word.

**ODE V**

**Irmos: O** Lord, Bestower of light and Creator of the ages, direct us in the light of Thy commandments, for we know none other God save Thee.

**T**he all-pure Light which abode within thee, O father, made thee wholly luminous, enlightening the faithful with the splendid effulgence of thy virtues.

**B**y thy mercy thou wast wealth for the poor and didst manifestly rise up as a physician for those in sickness, removing their ailments with healing.

**T**hou didst show thyself truly to be a pure temple of the all-holy and honored Spirit, cleansing away the filth of the passions, O God-bearing father; wherefore, we praise thee.

**Theotokion: W**ith faith and godly voices do we hymn thee, O all-holy and pure one, as the beauty of Jacob, who gavest birth for us to God in the flesh, before Whom all things tremble.

**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!

**L**oving almsgiving, O glorious Sampson, thou wast enriched with heavenly treasures, opening thy compassion unto the poor with perfect intent.

**T**hou didst erect a hallowed building to the glory of our God; and, hastening thereto, the faithful are cleansed of their many ailments, O all-blessed one.

**T**hou didst live thy life purely, and hast made thine abode with the venerable in a holy manner. Pray for us who honor thee with faith, O divinely inspired one.

**Theotokion:** **B**y divine grace wast thou the pure palace, the splendid chamber and the lofty heaven of God the King of all, O most immaculate one.

**Kontakion, in Tone VIII: Spec. Mel.: "As first-fruits ...":**

**R**ejoicing with psalms and hymns, O divinely wise and venerable Sampson, and hastening to thy divine shrine, as to that of an excellent physician and a right acceptable intercessor, we glorify Christ Who bestoweth upon thee such grace of healing.

**Ikos:** **L**et us praise the venerable Sampson, who blamelessly completed a meek, guileless life at an advanced age, and who gloriously received the sure and ineffable grace of miracles: the feeder of the hungry, the helper of those in need, and the great champion who raised up a divine temple of healing for the infirm.

### **ODE VII**

**Irmos:** **W**hen the golden image was worshiped on the plain of Dura, Thy three children despised the godless command; and, cast into the midst of the fire, bedewed they sang: **Blessed art Thou, O God of our fathers!**

**P**ossessed of the mighty strength of Christ amid dangers, O all-blessed and venerable one, thou didst pass through the tempest of life without capsizing and didst reach a calm haven, chanting: **Blessed art Thou, O God of our fathers!**

**M**oved by great wisdom and spiritual love, thou didst erect a great building, O father; and ever having recourse thereto, all receive healing, crying aloud and saying: **Blessed art Thou, O God of our fathers!**

**T**hou wast shown to be a radiant beacon of the virtues, luminous with divine light, O Sampson, and hast enlightened the ends of the whole world. Wherefore, assembling, with faith we call thee blessed, chanting: **Blessed art Thou, O God of our fathers!**

**Theotokion:** **T**he fleece once prefigured thy pure womb, which received the heavenly Rain which bedeweth all who are held fast by the thirst of sin, O most lauded one. **Blessed art thou who gavest birth unto God in the flesh!**

### **ODE VIII**

**Irmos:** **G**od Who descended to the Hebrew children in the fiery furnace and transformed the flame into dew, hymn ye as Lord, **O ye works, and exalt Him supremely for all ages!**

**M**oving thy tongue to the hymns of God, O father Sampson, thou didst enslave the passions of the flesh to thy soul by abstinence and didst show thyself to be a true servant of Christ and an heir to the heavenly city.

**T**hy pure mind, adorned with divine splendors, was shown to be all-luminous and the abode of pure and divine effulgence, O most blessed one; wherefore, we honor thee, O Sampson, forever.

**P**ossessed of a sanctified life, O most blessed Sampson, thou wast manifestly and all-gloriously glorified, passing over to God; for, lo! thy memory and righteousness abide forever.

**Theotokion:** **S**till the cruel tempest of my passions, O pure and blessed Virgin, and do battle against all the incorporeal enemies who pitilessly assail my lowliness, that I may hymn thee with faith.

### **ODE IX**

**Irmos:** **O** ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who in His ineffable wisdom came from God to renew Adam, who had grievously fallen into corruption, and Who was ineffably incarnate for our sake of the holy Virgin.

**B**ehold, thy memory hath shone forth upon all like the sun, O father, illumining with radiance those who glorify thee thereon as a minister of Christ, an heir of His kingdom and a companion of all the venerable.

**I**n that thy life is luminous, thy glory great and the tomb where thine honored body lay is rich, O wise one, it poureth forth health upon those who have recourse to it with faith and, ever ask thy help.

**C**ease thou never to visit us with the all-glorious healing which thou didst acquire by thy pangs, O father, but intercede for us unceasingly in thy great lovingkindness, and alleviate the pain and labor of our souls, we pray.

**S**hining forth the rays of the sun upon those who honor thee, O blessed father, illumine the senses of our soul, and make us worthy partakers of the divine effulgence by thy supplications, we pray thee.

**Theotokion:** **K**nowing thee to be the luminous cloud of the Sun of righteousness, O pure one, we cry out to thee with faith: Rejoice, O Virgin who knewest not wedlock, thou glory of the apostles, crown of the glorious martyrs, and salvation of the faithful!

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

**I**n God-pleasing manner thou didst distribute thy wealth to the poor and didst offer thyself wholly to the Lord, O Sampson. Him do thou entreat, that He deliver us from all the passions.

**Glory ..., Now & ever ..., Theotokion:**

**B**y thy mighty protection, O pure one, preserve all thy servants unharmed by the assaults of the enemy; for thee alone have we acquired as a refuge in time of need.

## AT LITURGY

At the beatitudes, 4 from the Oktoechos, and 4 from Ode III of the Saint:

**L**et us praise the sacred Sampson; for, emulating the compassion of God, he was merciful to the needy; providing vesture to all the naked.

**H**aving led the godly life in a holy and pious manner, thou hast been numbered among the saints and hast attained unto the mansions of the venerable, counted worthy of ineffable illumination.

**B**lessed art thou, and well will it be with thee, who didst keep the divine laws of our Lord and God, O father. Him do thou beseech, that thy flock be saved.

**Theotokion:** **D**rive away the darkness of my mind and soul, O pure one, and grant that I may live to see the promised day, observing the precepts of salvation.

**Troparion, in Tone VIII:**

**I**n thy patience, O venerable father, thou didst acquire thy reward, having endured in prayer without ceasing, and loved the poor and provided for them. Beseech Christ God, O merciful and blessed Sampson, that our souls be saved.

**Kontakion, in Tone VIII:**

**R**ejoicing with psalms and hymns, O divinely wise and venerable Sampson, and hastening to thy divine shrine, as to that of an excellent physician and a right acceptable intercessor, we glorify Christ Who bestoweth upon thee such grace of healing.

**Prokimenon, in Tone VII:** Precious in the sight of the Lord is the death of His saints.

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

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

**B**rethren: the fruit of the Spirit is love, joy, peace, longsuffering, 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 vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an 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 rejoice.

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

## GOSPEL ACCORDING TO LUKE, § 67 [LK. 12: 32-40]

At that time, Jesus came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea 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 the heavens.

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



**THE 28<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE TRANSLATION OF THE RELICS OF THE HOLY**  
**WONDERWORKERS CYRUS & JOHN, THE UNMERCENARY PHYSICIANS**  
**AT VESPERS**

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

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

**W**ith hymns let us all honor Cyrus \* and with him the great John, \* the two martyrs \* who possessed the radiance of the Trinity, \* the foundation of the Faith, \* the flowers breathing forth \* the true fragrance \* of the understanding of Christ, \* for they pray unceasingly for us to the Lord. **(Twice)**

**W**ith fasting and radiance of life \* thou didst shine forth, \* and later thou didst adorn thy soul with suffering, \* O glorious Cyrus. \* Thou didst forsake an earthly army, \* O wise John, \* and didst find the army of heaven. \* And, entreating the Savior, O blessed ones, \* ye both pray for those who bless your memory. **(Twice)**

**Y**e were shown to be physicians of the infirm, O blessed ones, \* and never-waning luminaries \* of the divine Faith, \* uttering confession together \* and sharing in the lot of the martyrs. \* Having truly received crowns from Christ, \* O glorious Cyrus and wise John, \* unceasingly entreat the Savior \* in behalf of those who hymn you with faith. **(Twice)**

**Glory ..., in Tone VIII:**

**T**wo martyrs have shone forth upon us today, healing the pangs of our souls: Cyrus and John, the wonder-workers. The one, embracing the angelic life and living it to the end, united himself to Christ by the blood of martyrdom; and the other, shining forth among the military ranks, is now enrolled in the armies of heaven. Wherefore, they impart healing to those who with faith celebrate their memory, praying for our souls.

**Now & ever ..., Theotokion, or this Stavrotheotokion:**

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

**"I** cannot bear to see Thee, O my Child, \* Who givest vigilance to all, \* asleep upon the Tree. \* that Thou mayest bestow divine and saving wakefulness \* upon those who of old \* fell into the sleep of perdition \* by eating the fruit of disobedience!" \* the Virgin said, weeping. \* Her do we magnify.

**At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone II:**

**C**ome, ye assembly of the faithful, and with hymns let us crown Cyrus and John today: the soldiers of grace and most generous fulfillers of petitions; for in manifold ways they have been shown unto all as most splendid physicians. Wherefore, they pray for our souls.

Theotokion, or this Stavrotheotokion: Spec. Mel.: "When from the Tree ...":

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

Troparion, in Tone V:

○ Christ God Who hast given us the miracles of Thy holy martyrs as an invincible rampart, through their supplications set at nought the counsels of the heathen and strengthen the scepters of kings, in that Thou alone art good and lovest mankind.

## AT MATINS

Both canons from the Oktoechos, and of the saints, with 6 troparia, in Tone VIII:

### ODE I

**Irmos:** Let us chant unto Christ, Who overthrew the tyranny of Pharaoh in the sea, and led Israel over to dry land, for He hath been glorified forever.

O ye faithful, let us chant unto Him Who hath shown forth the honorable Cyrus and the martyr John as wonderworkers and physicians in the world, healing the sufferings of all by grace, and let us honor the memory of the martyrs.

Having rejected the things of the present, by shedding their blood the lovers of that which is to come followed Him Who truly loveth; wherefore, suffering amid wounding, they endured valiantly.

Having fortified themselves with boldness and made their souls steadfast, taught by Christ they manfully struggled with the martyrs and rightly plaited wreaths for themselves.

**Theotokion:** O Mother of the Truth, save me who am grievously bestormed by the passions and am often drowning, and guide me to the safety of the calm haven, O pure one.

### 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!

Thou didst hone Thy saints with faith, O Christ, didst forge them with hope, and fire them with lave; and with tridents Thou didst weave for them a three-stranded wreath.

Valiantly did ye withstand the ungodly tyrants O invincible martyrs, passing unharmed over the snares of deception; for, having been armed by Christ, ye rejoice with Him.

Like divinely erected pillars and firm foundations the martyrs were planted upon the rock of the ascent of Faith, having drunk the water of immortality from the Rock that is the chalice of Christ.

**Theotokion:** Thou becamest the dwelling-place of the Spirit, having received the Fullness of the Godhead in the Son and given birth to the Savior, Lord and Deliverer of our race.

**Sedalion, in Tone IV: Spec. Mel.: "O Thou Who wast lifted up ...":**

Trampling underfoot the pleasures which drag men down, ye were taken up in splendor by grace to the divine heights of martyrdom, O athletes Cyrus and John, ye luminaries of all the world. Wherefore, we beseech you: from the darkness of sin and afflictions deliver us, entreating Him Who is God over all. (Twice)

### Glory ..., Now & ever ..., Theotokion:

Though I love sin, I beseech thee, O all-pure one, who gavest birth to the sinless God. Who taketh away the sins of the world: Have pity on my most sinful soul, and wash away my many sins; for thou art the cleansing of sinners, the salvation and help of the faithful.

**Stavrotheotokion:** She who in latter times gave birth in the flesh to Thee Who wast begotten of the unoriginate Father, O Christ, seeing Thee hanging upon the Cross cried out: "Woe is me, O Jesus most beloved! How is it that Thou Who art glorified as God by the angels art now of Thine own will crucified by iniquitous men? O my long-suffering Son, I hymn Thee!"

### 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.

Body, soul and intellect, and all the workings of your heart, did ye sacrifice unto Christ with faith; and vanquishing the savagery of the tyrants, ye were rightly crowned, O saints.

Surrendering your bodies to the sword and to fire, ye became sacrifices acceptable unto God, and on a mystical altar ye offered yourselves up as the odor of sweet savor.

The relics of Thy martyrs have shone forth upon the world as-inextinguishable radiance, O Benefactor; thereby hath the darkness of ignorance been dispelled and the knowledge of God hath been instilled in its place.

**Theotokion:** O pure Mistress, portal of the divine Word from all evils protect and preserve those who assemble in thy church and praise thee, the all-pure one, with hymns.

### 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.

The virgins, having acquired the passion-bearers as companions, laid hold of the perfect crown of victory, rejoicing.

Illumined by the radiance of divine effulgence, O all-praised martyrs, ye ever enlighten the world.

Emulating the sufferings of the Lord, O invincible passion-bearers, with valiant mind ye endured pain.

**Theotokion:** Still thou the inconstant tempest of my passions, O thou who gavest birth to God the Helmsman and 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.

Valiantly prayed in the breast-plate of the Faith, O martyrs, ye grievously wounded the adverse enemy and foe.

In hymns we glorify the memory of Thy saints, O Christ, and unto Thee our God do we offer worship with faith.

Emulating Thy sufferings, O Christ, the glorious martyrs endured tortures. Through their supplications, save us all O God.

**Theotokion:** O Theotokos, we the faithful declare thee to be the ark and temple of God, the animate bridal-chamber and portal of heaven.

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

Receiving the gift of miracles from grace divine, O saints, ye work wonders unceasingly, cutting down all our passions with invisible skill, O divinely wise Cyrus and glorious John; for ye are divine physicians.

**Ikos:** Offering yourselves to God, O saints, ye endured every trial for His sake, dying zealously, O valiant martyrs; and even after your repose ye pour forth divine gifts upon all in divers infirmities, healing many of afflictions, of whom I am first, wretch that I am. For I ail in body and soul because of cruel wounds, and with faith I cry out to you: Heal me, for ye are divine physicians.

## ODE VII

**Irmos:** Blessed art Thou, O God of our fathers, Who by Thine Angel didst save the youths from the fire and transform the thundering furnace into dew!

Thy saints Cyrus and John, O Lord, as lovers of the glory of heaven, forsook transitory and corruptible glory.

Giving up their bodies as a reasonable sacrifice and shedding their blood for Thee, their God, in worship, O Jesus, Thy passion-bearers were wholly consumed.

Awesome is the company of the martyrs, for even after their death they drive away evil spirits and impart healing to the infirm.

**Theotokion:** Immaculately didst thou give birth to the Cause of all, Who in His surpassing goodness became man; wherefore, we bless thee together, O pure one.

## ODE VIII

**Irmos:** Him Who was begotten of the Father before time began, and became incarnate of His Mother in latter days, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Repelled by idolatrous sacrifices, O valiant martyrs, ye offered yourselves as spiritual sacrifices on the altar of heaven.

**P**erforming mystical services, ye offered up the severing of your members as acceptable sacrifices unto Him Whose body and blood are offered up on altar and in chalice.

**H**aving eluded him who caused our first mother to fall, ye embraced the Torrent of sustenance and tasted of the divine Tree, O virgins who adorned yourselves with sufferings.

**Theotokion:** **T**he prophecies of the prophets received their divine fulfillment in thee, O all-holy one, and they impel the whole world to hymn thee as is meet, O pure one.

### **ODE IX**

**Irmos:** **We magnify thee, the Mother of God, and we glorify thee, O Virgin Theotokos, as her who gave birth to the Savior of our souls.**

**C**yrus and John, the warriors of Christ and physicians of the ailing, having received the grace of miracles from God, heal us all.

**S**tanding forth, the invincible Cyrus and John utterly dispel the passions of the soul by faith and the power of Christ.

**O** God our Creator, Whom Cyrus and John professed of old, have pity on all who celebrate the memory of their martyrdom.

**Theotokion:** **L**et us all divinely honor the Mother of our God; because for her sake have we who hymn her have been vouchsafed heavenly honor.

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

**O** wonder-working luminaries Cyrus and John, having received from the Lord the grace of healings, cure ye our infirmities of soul and body.

**Glory ..., Now & ever ..., Theotokion:**

**T**hou wast the cause of the good things given by God to the world, O Theotokos. Entreat God, Who is easily reconciled, for the salvation of us all.

**At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone IV:**

**W**ith hymns of goodly laudation, O ye faithful, let us magnify Cyrus and John, who in spirit were as of one blood and in the flesh were of brotherly mind, praising with them the valiant Athanasia and her offspring, Theodote, Eudoxia and Theoctiste, the ever-virginal athletes, who entreat Christ in behalf of our souls.

**Now & ever ..., Theotokion, or this Stavrotheotokion:**

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

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



## AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the saints' canon:

**T**hou didst hone Thy saints with faith, O Christ, didst forge them with hope, and fire them with lave; and with tridents Thou didst weave for them a three-stranded wreath.

**V**aliantly did ye withstand the ungodly tyrants O invincible martyrs, passing unharmed over the snares of deception; for, having been armed by Christ, ye rejoice with Him.

**L**ike divinely erected pillars and firm foundations the martyrs were planted upon the rock of the ascent of Faith, having drunk the water of immortality from the Rock that is the chalice of Christ.

**Theotokion:** **T**hou becamest the dwelling-place of the Spirit, having received the Fullness of the Godhead in the Son and given birth to the Savior, Lord and Deliverer of our race.

### Troparion, in Tone V:

**O** Christ God Who hast given us the miracles of Thy holy martyrs as an invincible rampart, through their supplications set at nought the counsels of the heathen and strengthen the scepters of kings, in that Thou alone art good and lovest mankind.

### Kontakion, in Tone III:

**R**eceiving the gift of miracles from grace divine, O saints, ye work wonders unceasingly, cutting down all our passions with invisible skill, O divinely wise Cyrus and glorious John; for ye are divine physicians.

**Prokimenon, in Tone IV:** In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

**Stichos:** I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

### EPISTLE TO THE CORINTHIANS, §153 [I COR. 12:27-13:8]

**B**rethren: Ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove

mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.

**Alleluia, in Tone II:** Behold now, what is so good or so joyous as for brethren to dwell together in unity?

**Stichos:** For there the Lord commanded the blessing, life for evermore.

**GOSPEL ACC. TO MATTHEW, §34 FROM THE MIDPOINT [10: 1, 5-8]**

**A**t that time, when Jesus had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying: "Go not into the way of the gentiles, and into any city of the Samaritans enter not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying: "The kingdom of heaven is at hand!" Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

**Communion Verse:** Rejoice in the Lord, O ye righteous; praise is meet for the upright.

**THE 29<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF HOLY, GLORIOUS, ALL-PRAISED & PREEMINENT**  
**APOSTLES PETER & PAUL**  
**AT LITTLE VESPERS**

On "Lord, I have cried ...", 4 stichera, in Tone IV:  
Spec. Mel.: "Thou hast given a sign ...":

Thine honored apostles hast Thou given \* to Thy Church, O Lord, \* as a boast, \* and therein shine forth the noetic luminaries \* Peter and Paul, \* as stars of the Word, \* shedding light upon the whole world. \* By them hast Thou enlightened the darkness of the West, \* O Almighty Jesus, \* Thou Savior of our souls. (Twice)

Thou hast granted confirmation \* unto Thy Church, O Lord: \* the steadfastness of Peter, \* the understanding \* and splendid wisdom of Paul, \* and the truly divine proclamation of them both, \* which dispelleth the deception of the Greeks. \* Wherefore, having been initiated into the mysteries by both of them, \* we hymn Thee, O Almighty Jesus, \* Thou Savior of our souls.

Thou hast provided the sinful with a model of repentance: \* Thy two apostles. \* For the one denied Thee at the time of Thy suffering, \* yet repented, \* while the other opposed the preaching of Thee, \* but later came to believe. \* And both are preeminent among the assembly of their peers, \* O Almighty Jesus, \* Thou Savior of our souls.

**Glory ..., the composition of John the Monk, in Tone VIII:**

Thou didst vex and persecute the Church, O most blessed Paul, but when thou wast called from heaven, thou didst defend it most gloriously. Pray thou now, that it be delivered from misfortunes, and that our souls be saved.

**Now & ever ..., Theotokion, in the same tone:**

Thy protection is spiritual healing, O Virgin Theotokos, for fleeing thereto we are delivered from the ailments of our souls.

**Prokimenon of the day.**

**At the Aposticha, these stichera, in Tone II:**

**Spec. Mel.: "When from the tree ...":**

**O** Peter, foundation of the apostles, rock of the Church of Christ, prince of Christians: gloriously tend the sheep of thy fold, protect thy lambs from the wolves of falsehood, deliver thy flock from grievous perils; for thee have we truly acquired as a never-tiring advocate before God, and, boasting in thee, we are all saved.

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

**O** Paul, fisher of the nations, intercessor for Christians, beacon for the whole world, ever-speaking mouth of Christ the living God, who in preaching the divine Faith hast passed over all the ends of the earth like the sun: from the bonds of sin release all who praise thee and are adorned by thy supplications.

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

**O** Peter, preeminent disciple! O Paul, who completed the rank of the apostles! O foremost preachers, earnestly pray ye now with boldness to God, and send down speedy help and release from misfortunes upon us who are sorrowful, that we may boast in faith, by deeds revealing your protection now in your tabernacle.

**Glory ..., the composition of John the Monk, in Tone IV:**

**H**aving chosen thee as the first, O Peter foundation of the Faith, Christ crowned thee, as He, the Master of all, foretold unto thee, saying: "Blessed art thou, O Simon bar Jonah, for flesh and blood hath not disclosed and made thee My sacred herald, but my Father Who is in the heavens!" Him do thou beseech, O divinely blessed apostle, that He grant us great mercy.

**Now & ever ..., Theotokion, in the same tone:**

**D**eliver us from our needs, O Mother of Christ God, who gavest birth unto the Creator of all, that we all may cry out to thee: Rejoice, O thou that alone art the intercession for our souls!

**Troparion, in Tone IV:**

**O** first enthroned among the apostles and teachers of the whole world: entreat the Master of all, that He grant peace to the world and great mercy to our souls.

**Glory ..., Now & ever ..., Theotokion:**

**T**he 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 GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera, the composition of Andrew Pyrrhus,

In Tone II:

**Automelon:** With what wreaths of praise shall we crown Peter and Paul, who were separate in body yet united in spirit, the foremost of the preachers of God, the one as leader of the apostles, and the other as the one who labored more than the rest? For Christ our God, Who hath great mercy, doth truly crown them with diadems of glory as is meet. (Thrice)

**Prosomia:** With what beauties of song shall we hymn Peter and Paul? They are the wings of divine knowledge who soared above the ends of the earth and were borne up to the heavens, the hands of the grace of the Gospel, the rivers of wisdom, the arms of the Cross, wherewith Christ, Who hath great mercy, hath cast down the pride of the demons. (Thrice)

With what spiritual hymns shall we praise Peter and Paul? They have closed the ever-gaping mouths of the ungodly, they are the dreadful swords of the Spirit, the splendid adornments of Rome, the nurturers of the whole world, the noetic and divinely graven tablets of the new covenant, whom Christ, Who hath great mercy, proclaimed in Sion. (Twice)

Glory ..., the composition of John the Monk, in Tone IV:

By His thrice-repeated question, "Peter, lovest thou Me?", did Christ set aright the three denials. Wherefore, Simon said to the Author of mysteries: "Lord, Thou knowest all things, Thou understandest all things! Thou knowest that I love Thee!" Wherefore, the Savior said unto him: "Feed My lambs; feed My chosen ones; feed My sheep, which I have acquired for salvation by My blood!" Him do thou beseech, O divinely blessed apostle, that He grant us great mercy.

Now & ever ..., Dogmatic Theotokion, in the same tone:

The Prophet David, the forefather of God, for thy sake gaveth voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works: the Queen stood at Thy right hand. For God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the mediatrix of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

Entrance. Prokimenon of the day. Three Readings:

**A READING FROM THE GENERAL EPISTLE OF PETER**

**B**rethren, blessed be the God and Father of our Lord Jesus Christ, Who according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

**A READING FROM THE GENERAL EPISTLE OF PETER**

**B**eloved, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He Who hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, Who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.

**A READING FROM THE GENERAL EPISTLE OF PETER**

**B**eloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto those who are sent by Him for the punishment of evildoers, and for the praise of those who do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For



even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin neither was guile found in His mouth: Who, when He was reviled, reviled not again when He suffered, He threatened not; but committed Himself to Him Who judgeth righteously: Who His own self bore our sins in His own body on the Tree, that we, being dead, to sins should live unto righteousness.

**At Litia, these stichera, in Tone II:**

**The composition of Andrew of Jerusalem:**

**C**ome, ye assemblies of the faithful, and with fitting praises let us crown today Peter and Paul, the right laudable and beautiful company the chosen artisans of grace, for they have abundantly sown the word for all. Therewith they have made rich the grace of the Spirit, and as branches of the true Vine they have put forth for us a ripe cluster which doth gladden our hearts. To them do we cry aloud with open countenance and a pure conscience, saying: Rejoice, destroyers of the irrational and servants of those endowed with reason! Rejoice, ye beauteous chosen ones of the Creator and Fashioner of all Rejoice, mediators of good things and dispellers of that which is false! Let us beseech them, that they ever entreat the Creator and Teacher to grant sure peace unto the world and great mercy to our souls.

**The composition of Arsenius: L**et us praise the preeminent Peter and Paul as intercessors for the whole world: the disciples of Christ and foundations of the Church, the pillars and ramparts of truth, the divine clarions of the teachings and sufferings of Christ. For having traveled the breadth of the whole world, sowing thy Faith as with a plough, they planted divine knowledge for all, revealing the word of the Trinity. O Peter, thou rock and foundation! O Paul, thou chosen vessel Yoked together by the bonds of Christ, they have drawn all to the knowledge of God: gentiles and Jews, cities and islands, they have led to Christ; and they pray that our souls be saved.

**The composition of Germanus: O** Peter, preeminent among the glorious apostles, rock of faith! O wondrous Paul, rhetor and luminary of the Holy Churches! Standing before the divine throne, pray ye to Christ for us. O blessed Paul, mouth of the Lord, foundation of doctrines, who wast once a persecutor of Jesus the Savior, thou art now among the foremost enthroned among the apostles. Wherefore, thou hast seen ineffable things, O wise one, ascending even unto the third heaven, and didst cry aloud: Come with me, and we shall not be deprived of good things!

**The composition of John the Monk, in Tone III: T**he citizens of the heavenly Jerusalem, the rock of faith, the rhetor of the Church of Christ, the two servants of the Trinity, the fishers of the world: having forsaken that which is here on earth and departed unto God with suffering, beseech Him with boldness that our souls be saved.

**Glory ..., the composition of Byzantius, in Tone V:**

**A**s the Wisdom of God, the consubstantial Word of the Father foretold in the Gospels, O most lauded apostles, ye me exceeding fruitful vines bearing the ripe and comely Cluster upon your branches, and we the faithful, eating thereof, delight in its taste with gladness. O Peter, rock of faith, and Paul, boast of the whole world, make steadfast the flock which ye acquired by your teachings.

**Now & ever ..., Theotokion, in the same tone:**

**W**e bless thee, O Virgin Theotokos, and we, the faithful, glorify thee as is meet, thou unassailable city, impregnable rampart, steadfast intercession and refuge of our souls.

**At the Aposticha, these stichera, the composition of Andrew of Crete, in Tone I:**

**W**ho can relate the bonds and tribulations thou didst endure in all cities, O glorious Apostle Paul, the labors, pangs and vigils, the oppression amid hunger and thirst, in wintertime and nakedness, the basket [in which thou madest thine escape], thy beating with staves and stones, thy journeys, and the time thou wast cast into the deep? Thou wast a spectacle for angels and men. Wherefore, thou didst endure all things for the sake of Christ Who strengthened thee, that thou mightest acquire the world for Jesus Christ thy Lord. Wherefore, we who honor thy memory with faith beseech thee: Pray thou unceasingly, that our souls be saved.

**Stichos:** Their sound hath gone forth in to all the earth, and their words unto the ends of the world.

**W**ho can tell of thine imprisonment and tribulations throughout all the cities, O glorious apostle? Or who can imagine the struggles and exertions wherewith thou didst labor to spread the glad tidings of Christ, that thou mightest obtain all and lead the Church to Christ? Yet pray thou that it preserve thy goodly confession even unto its final breath, O Paul, apostle and teacher of the Church.

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

**L**et us praise Peter and Paul, the luminaries of the Great Church, for they have shone forth in the firmament of the Faith more brightly than the sun, and with the rays of their preaching have led the nations up from ignorance. For the one, crucified upon a cross, made his journey to heaven, where he hath received from Christ the keys of the kingdom; and the other, beheaded by the sword, passed over to the Savior. Both are fittingly blessed, and both make proclamation unto Israel, who unjustly lifted up their hands against the Lord Himself. Wherefore, through their supplications, O Christ our God, cast down those who rage against us, and make steadfast the Orthodox Faith, in that Thou lovest mankind.

**Glory ..., the composition of Ephraim of Karyes, in Tone VI:**

**A** joyous feast hath shone forth today upon the ends of the earth: the most honored commemoration of the all-wise and preeminent Apostles Peter and Paul. Wherefore, Rome, joining chorus, rejoiceth in hymns and songs; and we celebrate, O brethren, observing this most honored day, crying: Rejoice, O apostle Peter, thou true friend of thy Teacher, Jesus Christ our God! Rejoice, O most beloved Paul, thou preacher of the Faith and teacher of the whole world! As ye have boldness, O ye two holy and chosen ones, entreat Christ our God, that our souls be saved.

**Now & ever ..., Theotokion, in the same tone:**

**Christ** the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

**At the blessing of the loaves, the troparion of the apostles, in Tone IV:**

**O** first enthroned among the apostles and teachers of the whole world: entreat the Master of all, that He grant peace to the world and great mercy to our souls. **(Twice)**

**And "Virgin Theotokos rejoice! ...", (Once)**

## AT MATINS

On "God is the Lord ...", the troparion of the apostles, in Tone IV:

**O** first enthroned among the apostles and teachers of the whole world: entreat the Master of all, that He grant peace to the world and great mercy to our souls. (Twice)

Glory ..., Now & ever ..., Theotokion:

**T**he 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 VIII:

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

**F**orsaking the fishing of the deep, having received from the Father in heaven the divine revelation of the incarnation of the Son, with boldness thou didst cry out with faith to thy Creator: "I know that Thou art the consubstantial Son of God!" Wherefore, as is meet, thou wast truly shown to be a rock of faith and the key-bearer of grace. O Apostle Peter, entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory.

Glory ..., Another Sedalion, in Tone I:

Spec. Mel: "When the stone was sealed ...":

**O** ye faithful, as is meet, let us praise the champion of Paul, the net of the world, and the most lauded Peter, the rock of the Church, in that he holdeth the keys of heaven: for the whole world hath been enlightened by them with the Faith of the Trinity. Glory to Him Who hath glorified you! Glory to Him Who hath strengthened you! Glory to Him Who because of you hath given us everlasting life!

Now & ever ..., Theotokion:

**S**tretching forth thy hands, wherewith thou didst bear the Creator Who had become incarnate in His goodness, O all-holy Virgin, beseech Him to deliver from temptations, passions and misfortunes us who praise thee with love and cry aloud: Glory to Him Who made His abode within thee! Glory to Him Who issued forth from thee! Glory to Him Who by thy birthgiving hath delivered us!

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

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

**R**eceiving from Christ a calling from the heavens, thou wast shown to be a proclaimer of the light, and didst illumine all with the teachings of grace; for having cast off the worship of the letter of the law, thou didst make plain to the faithful the understanding of the Spirit. Wherefore, thou wast fittingly caught up on high to the third heaven, and hast attained unto paradise. O Apostle Paul, entreat Christ God, that He grant remission of offenses unto those who with love celebrate thy holy memory.

Glory ..., in Tone IV: Spec. Mel.: "Thou hast appeared today ...":

With luminous radiance ye enlighten the ends of the earth like stars with the doctrines of holy preaching, O apostles of the Lord, initiates of the mysteries of heaven.

Now & ever ..., Theotokion:

We, the faithful, bless the Theotokos, through whom we have been delivered from corruption: the fervent ally of those in tribulation, our helper and reconciliation with God.

Polyeleos, and this magnification: We magnify you, O apostles of Christ, who enlightened the whole world with your teachings, and led all the ends of the earth unto 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 ...":

Let us praise Peter and the all-wise Paul, who were shown to be preeminent among the disciples, the great and radiant luminaries; for shining forth with the fire of the divine Spirit, they burned away all the gloom of deception. Wherefore, they have fittingly been shown to be warriors of the kingdom on high, equally enthroned in grace. For this cause we cry aloud: O apostles of Christ God, ask remission of transgressions for those who with love celebrate your holy memory. (Twice)

Glory ..., Now & ever ..., Theotokion:

As the most immaculate Bride of the Creator, as the Mother of the Deliverer, who knewest not wedlock, as the vessel of the Comforter, O all-hymned one, haste thou to deliver me, who am the vile abode of iniquity and have become in mind the plaything of the demons, from their machinations; and make me the splendid habitation of the virtues. O radiant and incorrupt one, dispel from me the cloud of the passions, and vouchsafe unto me communion on high and the never-waning light, through thy supplications.

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 [IN. 21: 15-23]

At that time, Jesus showed Himself to His disciples, after He had risen from the dead, and said to Simon Peter: "Simon, son of Jonah, lovest thou Me more than these?" He said unto Him: "Yea, Lord; Thou knowest that I love Thee." He said unto him: "Feed My lambs." He said to him again the second time: "Simon, son of Jonah, lovest thou Me?" He said unto Him: "Yea, Lord; Thou knowest that I love Thee." He saith unto him: "Feed My sheep." He said 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 said unto him: "Feed My sheep. Verily, verily, I say unto thee: When thou wast young, thou girdedst 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 said unto him: "Follow Me." Then Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned on His breast at supper, and said: "Lord, which is he that betrayeth Thee?" Peter seeing him said to Jesus: "Lord, and what shall this man do?" Jesus said 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?"

After Psalm 50, this sticheron Idiomelon, in Tone VI:

With hymns of praise let us honor the true preachers of piety, the all-radiant stars of the Church: Peter, the rock of Faith, and Paul, the teacher of the Truth and initiate of the mysteries of Christ. For both of them, having sown the word of truth in the hearts of the faithful, beseech Christ God Who giveth fruitfulness unto all, that our souls be saved.

Two canons, the composition of John of Damascus: the first to the holy Peter, the Irmos of which is chanted twice, followed by 6 troparia, and the second for the holy Paul, with 6 troparia.

### ODE I

Canon of the holy Apostle Peter, in Tone IV:

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

With divinely inspired songs let us hymn today the preeminent of the apostles as the first called of Christ.

Having foreknown thee, O most blessed Peter, the Pre-eternal One ordained thee from of old as the leader of His Church, the first-enthroned.



Neither flesh nor blood, but the Father inspired thee to theologize Christ as the true Son of God Most High, O apostle.

**Theotokion:** We hymn thee, the holy mountain, the most exalted chariot, the Mother of God and true Virgin.

**Canon of the holy Apostle Paul, in Tone VIII:**

**Irmos:** That which had been hewn down cut through the undivided, and the sun saw land which it had not seen before; the water engulfed the cruel enemy, and Israel traversed the impassible, and chanted the hymn: Let us sing to the Lord, for gloriously is He glorified!

When Christ called things into existence out of non-existence, O most blessed Paul, He chose thee from thy mother's womb to carry before the nations His divine name, which is above every name; for gloriously hath He been, glorified.

Declaring to thee the coming effulgence of piety and the cleansing away of falsehood, O Paul, Christ, Who showed Himself to be as bright as lightning on the mountain, dimmed thy bodily eyes while enlightening the eyes of thy soul with the understanding of the Trinity: for gloriously hath He been glorified.

Performing circumcision on the eighth day, as a zealot of the traditions of thy fathers, O Paul, and showing thyself to be a legalistic Pharisee, a Jew by birth, of the tribe of Benjamin, thou didst come to consider all such things as but dung, and didst acquire Christ: for gloriously hath He been glorified.

**Theotokion:** O Mistress, pure Mother of almighty God, who sprang forth from royal stock and gayest birth in the flesh, in manner transcending nature, to God Who alone reigneth over all: Save me from misfortunes, who chant unto thy Son: For gloriously hast Thou been glorified!

**ODE III**

**Canon of the Holy Apostle Peter**

**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.

The sweet mouth of Christ God showed thee to be blessed and a sure treasure of the kingdom; wherefore, we hymn thee, O Apostle Peter.

On the rock of thy theology hath Jesus the Master established the Church unshakably, and therein we glorify thee, O Apostle Peter.

How greater than the angels was Peter in the body! For Christ God said that at His radiant coming he would be a judge and would be equally enthroned.

**Theotokion:** O thou who knewest not wedlock, who gavest birth unto God in the flesh: render me steadfast and unshaken by the assaults of the passions, for we have none other helper than thee, O pure one.

### Canon of the Holy Apostle Paul

**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.**

**T**hou hast been set as a precious foundation stone for the souls of the faithful, a corner-stone of the Savior and Lord.

**O** most blessed Paul, pray thou that on thy foundations the splendors of most laudable virtues may be set firmly.

**E**ver perfectly bearing the mortality of Jesus on thy body, O Paul, thou wast vouchsafed true life.

**Theotokion:** **Thee have we all of us Christians acquired as our rampart and refuge, and we glorify thee without ceasing, O thou who knewest not wedlock.**

#### Sedalion, in Tone VIII:

**W**hat dungeon held thee not prisoner? What Church had thee not as an orator? Damascus extolleth thee, O Paul, for it knew thee blinded by the light; and Rome, which received thy blood, boasteth in thee; but Tarsus rejoiceth yet more and loveth thee, honoring thine infancy. O Peter, rock of the Faith, and Paul, boast of the whole world, coming together from Rome make us steadfast.

### ODE IV

### Canon of the Holy Apostle Peter

**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!**

**A**s He promised, Christ made thee a divine fisher of men for His Church, entrusting its helm to thee first.

**E**ntreated by thee, O Peter, may Jesus, the Bestower of life, Who gaveth thee the authority to bind and to loose, be merciful unto me.

**P**ray thou earnestly, O Peter, that the kingdom of Christ be opened unto those who honor thy divine memory with unwavering faith.

**Theotokion:** **O** most hymned Lady Theotokos, having cleansed away mine evil thoughts by thy supplications, show me forth as fruitful, O Mother of the God of all.

### Canon of the Holy Apostle Paul

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

**O**nce Saul crouched like a lion, wrathfully destroying the Church of Christ; but he was seized by the divine voice of the Lamb of God, Whom he had persecuted, and Who entrusted His flock to him as shepherd.

**H**e who would enlighten the whole world was struck blind; but Ananias was sent to him, imparting unto him enlightenment of soul and body through divine revelation, and showing him to be a chosen vessel.

As is meet, Damascus is given drink by Paul; for from him, as from the garden of paradise, a great well-spring of divine waters once issued forth and irrigated the whole earth abundantly with knowledge divine.

**Theotokion:** The Lord hath cast down the mighty from their thrones, as the Virgin Mother said, and with divine good things hath filled the hungry, who cry aloud with faith: Glory to Thy power, O Lord!

## ODE V

### Canon of the Holy Apostle Peter

**Irmos:** O Lord Who acquired us, the chosen people, by Thy Blood, grant us Thy peace, preserving Thy flock in oneness of mind.

He Who through love received boldness before God hath fittingly become wondrous, though he was an ignorant fisherman, and he now worketh all-glorious wonders through grace.

Thy godly apostle, O Christ, having acquired neither gold nor silver for Thy sake, but rather virtue, hath been enriched by the power of miracles.

By thine effective word the feet and joints of the lame were set aright, for all-glorious things were accomplished by the divine Spirit.

**Theotokion:** God became incarnate, O pure one, hypostatically united to the flesh He received from thee, yet remaining immutable, incorporeal in His divine nature.

### Canon of the Holy Apostle Paul

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

Thou didst choose true praise, O Apostle Paul, ever bearing the Cross of Christ the King as a trophy.

For thee to live is Christ, and to die is an excellent acquisition; for through love thou wast crucified with Him Who was crucified for our sake, O all-glorious Paul.

Thou truly rejoicest in the Lord, O honorable Paul, having departed from the body and passed over to Christ God, the Bestower of life.

**Theotokion:** Ever beseech thy Son and our God, O pure Mary who knewest not wedlock, that He send forth His mercy upon us, the faithful.

## ODE VI

### Canon of the Holy Apostle Peter

**Irmos:** Jonah, who was three days in the sea monster, prefigured Thee, the Immortal One, O Christ, for Thou didst die of Thine own will and wast three days in the heart of the earth.

As of old with Thy right hand Thou didst save Peter who walked on foot upon the waters, O Christ, so do Thou save me, who am drowning amid the storm of cruel perils, in that Thou art full of lovingkindness.

**T**hou didst forsake things which were not essential, O Peter, and didst attain unto those things which are essential; and as a certain merchant thou didst manifestly search for Christ: the Pearl beyond price.

**O** Peter, thou didst slay those who mindlessly tried to tempt the all-holy Spirit, Whom before thou hadst theologized, openly confessing Him as God, O most blessed one.

**Theotokion:** **T**hou gavest birth for us to the incarnate Word of God Who transcendeth all nature; wherefore, with lips and soul we profess thee to be the Theotokos.

### Canon of the Holy Apostle Paul

**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!**

**S**purning all the beautiful things of the world, thou wast wounded by the love of the Master and by desire for the common salvation of man, wishing to bear witness unto Him, O blessed Paul. Pray thou now in behalf of the whole world.

**A**s an excellent emulator of the Master, clothed in Him, O Paul, thou wast truly all things to all men, that thou mightest acquire and save all the people; and pursuing the ends of the world for Christ, thou didst truly save them.

**A**s is meet Christ hath given thee life in the heavens, O Apostle Paul; for thou didst not desire a city which abideth here, O blessed one, but wast a faithful minister and celebrant of His mysteries.

**Theotokion:** **T**he Lord looked down upon thee, restoring my nature, in that He is mighty; and doing mighty works, O most immaculate one, through thee my God hath saved me from corruption, in that He is full of lovingkindness.

### Kontakion, in Tone II:

**T**he steadfast and divinely eloquent preachers, the foremost of Thine apostles, O Lord, hast Thou received into the delight of Thy good things and into rest; for Thou hast accepted their pangs and death as greater than any wholeburnt offering, O Thou Who alone knowest the hearts of men.

**Ikos:** **F**ill my tongue with light, O my Savior, and having expanded my mouth and filled it, have pity on my heart, that I may speak, follow, and teach that which I should first do; for Thou didst say that he who doeth and teacheth is great. For if I speak only, and act not, I am accounted as sounding brass. Wherefore, grant that I may speak fitting things and do that which is profitable, O Thou Who alone knowest the hearts of men.

## ODE VII

### Canon of the Holy Apostle Peter

**Irmos: O unoriginate Word, only-begotten Son, Who existed in the beginning with the Father and the Spirit: blessed and supremely exalted art Thou, O God of our fathers!**

Chastised by the divine providence of Christ, thou wast permitted to emulate the Merciful One, O Peter, that thy distress over denying Him before His suffering might be assuaged.

Having risen from the dead, Christ appeared to thee, the first-called and exceeding beloved, as the right glorious one who was first to preside over the apostles.

The Master, healing thy threefold denial before His suffering, O Peter, confirmed His love by a threefold divinely uttered question.

Thou didst call the all-seeing God the Word as witness to thy love for Christ, O Peter; wherefore, He entrusted the beloved flock to thee.

**Theotokion: We** all bless thee as the Mother of the God of all, who conceived in the flesh of thy womb the pre-eternal Word Who shone forth from God the Father.

### Canon of the Holy Apostle Paul

**Irmos: On 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!**

He who in latter times was called and surpassed all others in zeal became the seal and crown of Thine apostles, O Christ. With him the people of the Church chant unto thee: O God of our fathers, blessed art Thou!

Even though Paul the prisoner first persecuted Thy Church, O Christ, yet did he later replace his former ferocity with zeal for Thee; and he hath gathered together the nations, who chant: O God of our fathers, blessed art Thou!

Having from Jerusalem preached the Gospel unto all, thou didst take it round about the whole world, O Paul, and, teaching even unto the far ends of Illyricum, thou didst cry: O God of our fathers, blessed art Thou!

Caught up in awe, thou didst attain unto the third heaven, O thou who art all-rich; and hearing ineffable words, thou didst cry aloud: Glory to the transcendent Father and the Son, and to the equally-enthroned effulgence of the Spirit of God Who trieth the depths!

**Theotokion: Like** rain upon the fleece did Christ God descend upon thee, O Virgin, and issuing forth from thee in the flesh, He united those things that before were separate, thereby granting peace on earth and in heaven. O God of our fathers, blessed art Thou!



## ODE VIII

### Canon of the Holy Apostle Peter

**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!

"They shall stretch forth thine arms and bind thee to a cross," the Master foretold, commanding thee to follow Him; and thou criest aloud: Bless the Lord, all ye works of the Lord!

Working wonders, by the word of grace thou didst heal Eneus who was grievously paralyzed, and didst raise up Tabitha from the dead; and they cried: Bless the Lord, all ye works of the Lord!

O Christ Who announced unto Peter that the nations were cleansed, by spiritual radiance purify my thoughts, for I cry: Bless the Lord, all ye works of the Lord!

**Theotokion:** O most holy Virgin who gavest birth to God the Word in the flesh, driving the darkness away from my soul by thy supplications, illumine me who cry: Bless the Lord, all ye works of the Lord!

### Canon of the Holy Apostle Paul

**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!

Paul was bound to thee by Thy love and underwent a goodly change; for the glorious one lived not for himself, O Compassionate One, but had Thee living within him forever.

Thou didst betroth the Church unto Christ, presenting it to Him as a bride; for thou wast shown to be its wedding-escort, O God-bearing Paul. Wherefore, it glorifieth thee for all ages.

Thou didst fight the good fight, and finishing thy race lawfully, thou didst preserve the treasure of the Faith. Wherefore, thou hast been vouchsafed crowns of righteousness, O Paul.

**Theotokion:** Rejoice, O fiery throne of the Lord! Rejoice, O Virgin, unwedded Bride! Rejoice, cloud who shone forth the Sun of righteousness, Whom we exalt supremely for all ages!

## ODE IX

### Canon of the Holy Apostle Peter

**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.

Thine excellent grace is rightly glorified, for thy very shadow dispelleth the sufferings of the sick, O Peter; wherefore, we magnify thee.



**B**lessed is Peter, who with ineffable divine power cast down Simon Magus, who through sorcery had soared into the heights of the air.

**B**y thy supplications grant remission of offenses, enlightenment of heart and gladness of spirit unto those who hymn thy memory, O apostle.

**O** Peter, all thy words, relics and dust are full of glory, sanctity and miracles for those who with faith bow down with love before thy divine chains.

**Theotokion:** **T**he Fruit of thy womb caused the heavenly chorister, who announced "Rejoice!" with a loud voice unto thee who gavest birth to joy, to hymn thy name.

### Canon of the Holy Apostle Paul

**Irmos:** **T**hou didst transcend the laws of nature, conceiving the Creator and Lord, and didst become a portal of salvation for the world. Wherefore, we magnify thee unceasingly, O Theotokos.

**W**e bow down before thy chains, which thou didst bear for Christ like a malefactor, O Paul, and we kiss the wounds which thou didst bear on thy glorious and victorious body.

**N**ow thou hast departed unto Him Whom thou didst unceasingly desire, O apostle; and dwelling within as a servant, with unceasing entreaties draw thou thy servants to thyself.

**N**o longer is Christ visible to thee in shadows or in a reflection, but thou dost gaze upon Him face to face, and He perfectly revealeth to thee the understanding of the Godhead.

**Theotokion:** **O** all-holy Mother of God, thou wast the boast of the apostles of Christ, the glory of the martyrs and the foundation of the prophets; wherefore, we all magnify thee as is meet.

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

**L**et us all hymn the foremost among the apostles, the godly Peter and Paul, the universal luminaries, the preachers of the Faith, the divinely sounded clarions, the speakers of dogmas, the pillars of the Church and destroyers of falsehood. (**Twice**)

### Glory ..., Now & ever ..., Theotokion:

**O** divinely joyous Maiden, Mother of God and Virgin, great and all-glorious is the mystery of thy birthgiving, did the prophets proclaim, the apostles teach and the martyrs confess; the angels hymn it, and men bow down before it.

### On the Praises, 4 stichera, in Tone IV: Spec. Mel.: "Called from on high ...":

**W**hen the Savior put the question \* to the twelve disciples and apostles: \* "Whom do men say that I am?", \* Peter, the foremost of the apostles, \* receiving grace from heaven, \* answered, theologizing, \* crying out clearly: \* "Thou art the Christ, the Son of the living God!" \* Wherefore, he is fittingly blessed \* as one who received revelation from on high, \* rightly receiving the authority \* to loose and to bind.

**W**hen Christ, the Word of God \* Who revealed Himself through the Father, \* asked "Whom do ye suppose that I am?", \* then, speaking unto all with divine eloquence, \* thou didst straightway cry out: \* "Thou art the Son of the living God!" \* Wherefore, thou didst receive as thy reward \* the Savior's words: "Blessed art thou, Simon, son of Jonah!" \* For God doth glorify \* those who glorify Him \* and calleth them to rich delight; \* and He set thee as the rock unashamed, \* the foundation and ground of the Church.

**C**alled from on high, \* and not by men, \* when earthly darkness \* covered thy bodily eyes, \* putting an end to thine ungodly plans, \* a heavenly light illumined \* thy noetic eyes, \* disclosing the beauty of piety. \* Wherefore, thou didst recognize Christ our God \* Who brought forth light out of darkness. \* Him do thou beseech, \* that He save and enlighten our souls.

**A**s a preacher of Christ \* bearing the boast of the Cross, \* more than others thou didst discern \* the most ardent divine love \* which bindeth to the Desired One those who gaze upon it. \* Wherefore, thou didst call thyself a prisoner of Christ, \* who desired the burden of perils \* as something sweeter than any food, \* and who lived for thy Master. \* Him do thou beseech, that He save and enlighten our souls.

**Glory ..., the composition of Cosmas the Monk, in Tone VI:**

**T**he most honored feast of the apostles hath arrived for the Church of Christ, bringing salvation unto us all. Wherefore, mystically plaiting hymns for them, let us say: Rejoice, O lamps unto those who are in darkness, shedding forth rays of the noetic Sun! Rejoice, O Peter and Paul, ye unshakable foundations of the divine doctrines, friends of Christ, precious vessels! Come ye into our midst, vouchsafing immaterial gifts unto those who praise your feast with hymns.

**Now & ever ..., Theotokion, in the same tone:**

**O** Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. With the holy apostles entreat Him, we pray thee, O Mistress, that He have mercy upon our souls.

**Great Doxology. Troparion. Litanies. Dismissal. First Hour.**

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the canon of the Apostle Peter, and 4 from Ode VI of the canon of the Apostle Paul.

The sweet mouth of Christ God showed thee to be blessed and a sure treasure of the kingdom; wherefore, we hymn thee, O Apostle Peter. (Twice)

On the rock of thy theology hath Jesus the Master established the Church unshakably, and therein we glorify thee, O Apostle Peter.

How greater than the angels was Peter in the body! For Christ God said that at His radiant coming he would be a judge and would be equally enthroned.

Spurning all the beautiful things of the world, thou wast wounded by the love of the Master and by desire for the common salvation of man, wishing to bear witness unto Him, O blessed Paul. Pray thou now in behalf of the whole world.

As an excellent emulator of the Master, clothed in Him, O Paul, thou wast truly all things to all men, that thou mightest acquire and save all the people; and pursuing the ends of the world for Christ, thou didst truly save them.

As is meet Christ hath given thee life in the heavens, O Apostle Paul; for thou didst not desire a city which abideth here, O blessed one, but wast a faithful minister and celebrant of His mysteries.

**Theotokion:** The Lord looked down upon thee, restoring my nature, in that He is mighty; and doing mighty works, O most immaculate one, through thee my God hath saved me from corruption, in that He is full of lovingkindness.

### Troparion, in Tone IV:

O first enthroned among the apostles and teachers of the whole world: entreat the Master of all, that He grant peace to the world and great mercy to our souls.

### 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 II:

The steadfast and divinely eloquent preachers, the foremost of Thine apostles, O Lord, hast Thou received into the delight of Thy good things and into rest; for Thou hast accepted their pangs and death as greater than any wholeburnt offering, O Thou Who alone knowest the hearts of men.

**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, § 193 [II COR. 11: 21-30]

**B**rethren: Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities.

**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, §67 [16: 13-19]

**A**t that time, when Jesus came into the coasts of Caesarea Philippi, He. asked His disciples, saying: whom do men say that I the Son of man am?" And they said: "Some say that thou art John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." He said unto them: "But whom say ye that I am?" And Simon Peter answered and said: "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him: "Blessed art thou, Simon bar Jonah: for flesh and blood hath not revealed it unto thee, but my Father Who is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

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

**We read the daily Epistle and Gospel on the first convenient day before this feast.**

**NOTE: If this feast falls on a Wednesday or a Friday, we are permitted to eat fish and to drink wine.**

**NOTE: If the feast of the apostles falls on a Sunday, the hymns of the apostles take precedence over the hymns of the resurrection.**

**THE 30<sup>th</sup> DAY OF THE MONTH OF JUNE**  
**SYNAXIS OF THE TWELVE HOLY, GLORIOUS & ALL-PRAISED APOSTLES**  
**AT VESPERS**

On "Lord, I have cried ...", 6 stichera: 3 for the Apostles Peter & Paul, in Tone II:

Spec. Mel.: "With what wreaths of praise ...":

**W**ith what wreaths of praise shall we crown Peter and Paul, who were separate of body yet united in spirit, the foremost of the preachers of God, the one as leader of the apostles, and the other as one who labored more than the rest? For Christ our God, Who hath great mercy, doth truly crown them with diadems of glory as is meet.

**W**ith what beauties of song shall we hymn Peter and Paul? They are the wings of divine knowledge who soared above the ends of the earth and were borne up to the heavens, the hands of the grace of the Gospel, the rivers of wisdom, the arms of the Cross, wherewith Christ, Who hath great mercy, hath cast down the pride of the demons.

**W**ith what spiritual hymns shall we praise Peter and Paul? They have closed the ever-gaping mouths of the ungodly, they are the dreadful swords of the Spirit, the splendid adornments of Rome, the nurturers of the whole world, the noetic and divinely graven tablets of the new covenant, whom Christ, Who hath great mercy, proclaimed in Sion.

And 3 of the twelve apostles, in Tone IV:

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

**A**s witnesses and beholders of the incarnation of the Word, \* ye are blessed, O disciples most rich; \* for ye have appeared to the world, \* as bright as lightning, \* and pour forth the sweetness \* of the noetic mountain. \* As separate and ever-flowing rivers of paradise \* ye irrigate the Churches of the nations \* with divine waters.

**L**ike rays shining with spiritual luster \* ye were sent throughout the whole world, \* abundantly showing forth \* the working of miracles, \* O ye who were servants of the mysteries of Christ, \* divine graven tablets \* of the law ordained by God, \* inscribed by the grace of God, \* O initiates of divine mysteries who are most rich.

**T**he pen of the fishermen \* hath effaced the arrogance of the philosophers \* and the prating of the orators, \* while manifestly setting forth \* the glad tidings of the good mysteries, \* the divinely wise teachings of the dogmas, \* the partaking of eternal nourishment, \* the delight of the angels, \* and everlasting glory.



## Glory ..., in Tone VI:

The most honored feast of the apostles hath arrived for the Church of Christ, bringing salvation unto us all. Wherefore, mystically plaiting hymns for them, let us say: Rejoice, O lamps unto those who are in darkness, shedding forth rays of the noetic Sun! Rejoice, O Peter and Paul, ye unshakable foundations of the divine doctrines, friends of Christ, precious vessels! Come ye into our midst, vouchsafing immaterial gifts unto those who praise your feast with hymns.

## Now & ever ..., Dogmaticon, in the same tone:

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!

## At the Aposticha, these stichera, in Tone IV:

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

Thine honored apostles hast Thou given \* to Thy Church, O Lord, \* as a boast, \* and therein they shine forth the noetic luminaries \* Peter and Paul, \* as stars of the Word, \* illumining the whole world. \* By them hast Thou enlightened the darkness of the West, \* O Almighty Jesus, \* Thou Savior of our souls.

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

Thou hast granted confirmation \* unto Thy Church, O Lord: \* the steadfastness of Peter, \* the understanding \* and splendid wisdom of Paul, \* and the truly divine proclamation of them both, \* which dispelleth the deception of the Greeks. \* Wherefore, initiated into the mysteries by them both, \* we hymn Thee, O Almighty Jesus, \* Thou Savior of our souls.

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

Thou hast given to the sinful a model of repentance: \* Thy two apostles; \* for the one denied Thee at the time of Thy suffering, \* yet repented, \* while the other opposed the preaching of Thee, \* but later came to believe. \* And both are preeminent among the assembly of their peers, \* O Almighty Jesus, \* Thou Savior of our souls.



**Glory ..., in Tone VI:**

**A** joyous feast hath shone forth today upon the ends of the earth: the most honored commemoration of the all-wise and preeminent apostles Peter and Paul. Wherefore, Rome, joining chorus, rejoiceth in hymns and songs; and we celebrate, O brethren, observing this most honored day, crying: Rejoice, O apostle Peter, thou true friend of thy Teacher, Jesus Christ our God! Rejoice, O most beloved Paul, thou preacher of the Faith and teacher of the whole world! As ye have boldness, O ye two holy and chosen ones, entreat Christ our God, that our souls be saved.

**Now & ever ..., Theotokion, in the same tone:**

**O** Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. With the holy apostles entreat Him, we pray thee, O Mistress, that He have mercy upon our souls.

**Troparion, in Tone IV:**

**O** first enthroned among the apostles and teachers of the whole world: entreat the Master of all, that He grant peace to the world and great mercy to our souls.

## AT MATINS

At "God is the Lord ...", the troparion of the apostles, in Tone IV:

**O** first enthroned among the apostles and teachers of the whole world: entreat the Master of all, that He grant peace to the world and great mercy to our souls. (Twice)

Glory ..., Now & ever ..., Theotokion.

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

Spec. Mel.: "Thy tomb, O Savior ...":

**T**he spiritual choir of the apostles hath been mystically sent into the world by God Most High; and they have been shown forth as physicians for the suffering. And calling upon the Unity in three Hypostases, they have wisely described the divine incarnation of the Lord Emmanuel. (Twice)

Glory ..., Now & ever ..., Theotokion:

**O** Virgin, we hymn thee, the unburnt bush which Moses saw, the mountain of God, the holy cloud, the undefiled tabernacle, the God-pleasing table, the palace of the King Most High, the most splendid and impassable gate.

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

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

**O** divine clarions of the Comforter declaring the inspiration of the words of salvation, make ye proclamation to the world. O apostles of the divine Light, rousing those who sleep in the darkness of deception, lead them to the light of divine knowledge, entreating Christ God, that our souls be saved. (Twice)

Glory ..., Now & ever ..., Theotokion:

**W**ithout separating Himself from the divine Essence when taking flesh in thy womb, the one Lord remained God while becoming man, and even after thy birthgiving He preserved thee, the Virgin Mother, most immaculate, as thou wast before giving birth. Him do thou earnestly entreat, that He grant us great mercy.

## ODE I

Canon of the Apostles Peter & Paul, with 8 troparia, including the Irmos, the acrostic whereof is: "I honor Peter and hymn Paul with understanding", 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 be seen keeping splendid festival; and, rejoicing, I will hymn her wonders.

**O** Lord, grant me the gifts of Thine all-holy Spirit like drops of rain, fitting discourse; and I shall rejoice, faithfully praising the corrections of Thy foremost apostles.

**O** all-praised Peter, zealously thou didst forsake transitory things and didst follow in the steps of Christ; and leaving behind thine unbelief, O Paul, thou didst follow Him Who called thee.

**O** apostles Peter and Paul, receiving the grace of the divine Spirit which descended upon you in essence, ye traversed the world, teaching the ends of the earth.

**Theotokion:** **T**he most eloquent of orators and musical tongues of exalted sound are unable to honor or hymn thee, O pure one; for in thee alone have divine mysteries which transcend man been wrought.

**Canon of the twelve apostles, with 6 troparia, the acrostic whereof is: "I honor the wise apostles of Christ", the composition of Theophanes, in the same tone:**

**Irmos:** **Israel of old, traversing the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness by Moses' arms upraised in the form of the Cross.**

**O** Christ, in that Thou art God grant unto me, who desire to hymn the choir of the apostles, the radiance of the all-holy Spirit and the light of Thy wisdom through their supplications.

**S**trengthened by Thy power and grace, O Christ, Thine honored apostles destroyed the power of the adverse foe, in that they have become seers of God through Thine expansive gesture.

**W**orking healings by Thy name, O Master, the glorious apostles looked upon the multitudes of the nations and illumined them with Thy light.

**H**aving learned heavenly wisdom, O allwise and all-glorious apostles of Christ, with your successful preaching ye manifestly showed the overweening discourse of the impious to be foolish.

**Theotokion:** **O** all-pure Virgin Mother, thou gavest birth to One of the all-divine Trinity, Who through thee hath shown Himself to be like unto us in the flesh, through the good pleasure of Him Who begat Him, and through the activity of the all-holy Spirit.

### **ODE III**

#### **Canon of the Apostles Peter & Paul**

**Irmos:** **O** Theotokos, thou living and abundant fountain, in thy divine glory spiritually establish those who hymn thee, and who have spiritually formed themselves into a choir, and vouchsafe unto them crowns of glory.

**A**ndrew, thy kinsman, O Peter, showed thee Christ the Messiah, and thou didst approach Him with faith; and thou, O wondrous Paul, wast enlightened by Ananias with divinely ordained baptism.

**W**ith the enlightenment of grace Peter brought in the race of Israel, which had fallen, deceived by the letter of the law; and Paul delivered the flock of the nations from falsehood.

**T**hou didst send Thy disciples to the nations naked and simple, bearing Thy holy name instead of a sword, O Christ; and with faith they set at nought the warfare of falsehood.

**Theotokion:** **O** all-praised apostles Peter and Paul, all the earth was full of the knowledge of the Lord Who shone forth from the Virgin and hath restored the world by your divine preaching.

### **Canon of the 12 Apostles**

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

**D**ivinely proclaiming the heavenly and precious doctrines on earth, and declaring them with fiery tongues, O preachers of Christ, ye transmitted them.

**O** Master, Thou didst show forth Thy disciples as noetic heavens which declare Thy glory to all the ends of the earth.

**O** all-wise ones who were inscribed in the heavens and revealed as dwelling with Christ, preserve us now who honor you with love.

**Theotokion:** **H**e Who dwelleth in the highest and hath made His abode among us, O all-pure one, hath manifested Himself, receiving flesh from thee without seed.

### **Sedalion of the 12 apostles, in Tone IV:**

**Spec. Mel.: "Having been lifted up upon the Cross ...":**

**O** ye who have made your abode in unapproachable Light, as habitations of the Light, ye ever illumine your holy temple with divine proclamations. Wherefore, with faith we cry out: Entreating the Creator, O apostles, deliver us from darkness, from all manner of misfortunes and the cruel invasion of pagans.

### **Glory ..., Sedalion of the apostles Peter & Paul, in Tone VIII:**

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

**L**et us praise Peter and the all-wise Paul, the great and radiant luminaries, who have been shown to be the preeminent disciples; for, shining with the fire of the divine Spirit, they have utterly consumed the darkness of falsehood. Wherefore, they have worthily been shown to be citizens of the kingdom on high, sharing the throne of grace. For this cause we cry out to them: Entreat Christ God, that He grant remission of offenses unto those who with love celebrate your holy memory.

Now & ever ..., Theotokion:

All of us, the generations of men, bless thee as the Virgin who, alone among women, gavest birth without seed to God in the flesh; for the fire of the Godhead dwelt within thee, and thou didst nurture the Creator and Lord with milk as a babe. Wherefore, we, the generation of angels and men, glorify thine all-holy birthgiving as is meet, and cry out together: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birth giving.

**ODE IV**

Canon of the Apostles Peter & Paul

**Irmos: The Prophet Habbakuk, perceiving the unfathomable counsel of God, the incarnation of Thee, the Most High, from the Virgin, cried aloud: Glory to Thy power, O Lord!**

Piously joining the mighty with the lowly, orators with the unlearned, O Peter and Paul, apostles of Christ, ye won the victory.

The godly Peter denounced the cruel apostate Simon Magus as a lover of gold, and now the wise Paul hath rendered blind the steps of Elymas, who blasphemed Christ.

Though the fisherman and the tent-maker were coarse of speech, yet have they seasoned with divine salt the souls of those who love wisdom and led them to Christ by faith.

**Theotokion:** Of old, with divinely inspired speech the divine Habbakuk called thee the pure and overshadowed mountain of Him Who cometh from the south and is incarnate of thee, O Mistress, manifestly making declaration.

Canon of the 12 Apostles

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

The sound of the words of the divine apostles passed through the whole world like fire, burning up the tinder of falsehood and illumining the assemblies of the pious with grace.

The world of ungodliness, benighted in gloom, did the disciples of the Lord, the divinely radiant beacons, illumine with rays of grace, shown forth by the effulgence of their preaching.

Illumined by the sacred rays of the noetic Sun, ye shine forth in the world like the sun, O all-praised ones, dispelling the gloom of falsehood with divine light.

**P**ossessing Thy Cross as a staff of power, O Word, those who themselves beheld Thee divided the salty sea of life, roiling the waters of polytheism like steeds.

**Theotokion:** **T**he animate heaven of Thee, O Christ, the King of kings, adorned with divers effulgences, the all-pure Virgin is now glorified as the Theotokos.

## ODE V

### Canon of the Apostles Peter & Paul

**Irmos:** **A**ll things were filled with awe at thy divine glory; for thou, O Virgin who knewest not wedlock, didst bear in thy womb Him Who is God over all, and thou gavest birth to the timeless Son, granting peace unto all who hymn thee.

**I**n that thou art steadfast, O Peter, Christ called thee a stone, and on thee did He set the Church, against which the gates of hell will not prevail; and thee, O Paul, He called His vessel, chosen to bear His name before the nations.

**P**eter denied the Teacher thrice, and thrice made himself His by declaring his love for Him; and Paul, who before was a blasphemer who grievously oppressed the faithful, later preached Him Whom he before had persecuted.

**A**n incorruptible name and everlasting glory have Peter and Paul obtained from Christ; for the one hath received the keys of heaven, and the other, caught up into paradise, heard ineffable words which surpass men's understanding.

**Theotokion:** **F**ull of the divine Spirit, Isaiah foretold the birth without father of Emmanuel, God with us, from thee, O pure Virgin, Whom thou didst bear. Wherefore, we all hymn thee.

### Canon of the 12 Apostles

**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.

**T**hy divine and all-wise ministers hast Thou shown forth in the world as light, proclaiming Thee, the never-waning Light, unto all.

**H**aving manifestly passed through every virtue, O apostles, ye have destroyed the divers webs of the demons' malice.

**S**peaking with fiery tongues, O apostles, ye have revealed to us the effulgence of the Trinity, the Godhead in unity.

## ODE VI

### Canon of the Apostles Peter & Paul

**Irmos:** **C**elebrating 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.



**S**plendid were the miracles of Peter, and wondrous the signs of Paul: for their garments and handkerchiefs work healings when placed upon the sick.

**T**he truly glorious Peter and the truly wondrous Paul, the two godly ones, the most precious habitations of the life-creating Trinity, are commemorated by all.

**L**ike a divine and excellent physician Peter hath healed the souls and bodies of the sick, and Paul hath enlightened the nations, signing them with the light of the Lord.

**Theotokion:** **W**e must needs hymn thee, yet are truly unable to do so worthily; wherefore, we hymn thee with silence, honoring the ineffable mystery wrought in thee, O Virgin.

### Canon of the 12 Apostles

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

**H**aving made Thy disciples steadfast through wisdom and miracles, Thou didst make them stronger than the foolish prating of the Greeks; and they have abolished their false precepts.

**T**he divine rivers of wisdom have filled all the vales of the Church with salvific waters of salvation, enriching them with streams from the well-springs of salvation.

**R**evealed as living stars, O all-praised ones, ye destroyed all the darkness of falsehood with radiant effulgence, shining forth the light of divine knowledge.

**Theotokion:** **O** Mother of God, the noetic Bridegroom found thee to be a perfect and all-comely turtle-dove, a radiant lily and blossom of the valley; and He made His abode within thee.

### Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

**C**hrist the Rock doth radiantly glorify the rock of Faith, the most excellent of His disciples, as He doth Paul and the assembly of the twelve today; and, faithfully celebrating their memory, we glorify Him Who glorified them.

**Ikos:** **C**elebrating now your most honored and all-blessed memory, in hymns we earnestly cry out to you: O all-radiant and divinely luminous beacons of the world, ye twelve beloved disciples of Christ, in that ye have boldness before Him, pray for us; for to you hath been given the grace to heal and forgive sins. Wherefore, earnestly entreat Him, that we be delivered from sins and temptations, that we may glorify Him Who alone loveth mankind, Who hath glorified you.

## ODE VII

### Canon of the Apostles Peter & Paul

**Irmos:** **T**he divinely wise would not worship a creation rather than the Creator, and, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: **O** all-hymned Lord God of our fathers, blessed art Thou!

**P**eter was called blessed by Christ when he called Him the Son of the living God; and Paul was honored as a right profitable vessel; and they cried: **O** Lord God of our fathers, blessed art Thou!

**P**eter made wise the servants of the law as He was commanded, and Paul enlightened the gentiles; and both cleaved unto Christ through grace and cried: **O** God of our fathers, blessed art Thou!

**A**s a most excellent shepherd of Christ Peter hath received the flock, and Paul became their divine teacher; and they cry aloud: **O** God of our fathers, blessed art Thou!

**Theotokion:** **O** most immaculate Mary, excellent in holiness, **O** Virgin who gavest birth to God in the flesh, **O** pure one who knewest not wedlock: entreat Him, that He deliver us from every assault and from sin.

### Canon of the 12 Apostles

**Irmos:** **T**he children of Abraham in the Persian furnace, a fire with love of piety more than with the flames, cried out: **Blessed art Thou in the temple of Thy glory, O Lord!**

**O** All-good One Who wast God before nature, making Thy disciples sons Thou didst lovingly show them to be heirs of the inheritance of the Father, and it was Thy good pleasure that they walk with Thee, their God and Master.

**B**estowing an outpouring of wisdom, breadth of heart and right eloquent tongues upon Thy godly disciples, **O** Word, Thou didst send them forth to preach the Gospel of the kingdom to all the ends of the earth.

**T**he apostles, shown to be clouds of the light of God, let fall life-creating water as rain upon all, crying: blessed art Thou in the temple of Thy glory, **O** Lord!

**Theotokion:** **T**hou wast revealed as wholly adorned by the glory of God, **O** all-pure one, Mother and Virgin who alone didst conceive God the Word Who existed from before the beginning of time. Blessed art thou among women, **O** most immaculate Mistress!

## ODE VIII

### Canon of the Apostles Peter & Paul

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

Strengthened by divine power, Peter resurrected the dead Tabitha; and Paul raised up the dead Eutyches, who had fallen from a great height; and both cry out: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Having received an awesome and wondrous vision, Peter enlightened Cornelius, and Paul baptized Gaius, Crispus, Panestius and Stephaninus; and both cry out: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

At night, by His angel, Christ released Peter, who was fettered and kept under guard; and while Paul and Silas were praying, their feet made fast in stocks, He set them free and caused the prison to quake. Wherefore, they hymn Christ forever.

**Theotokion:** Deliver us from the most pernicious passions, and break asunder now the bonds of offenses wherewith each is bound; for we all have sinned, and, being guilty, we ask purification. Through thine entreaties, O Theotokos, grant it to us who exalt Christ supremely forever.

### Canon of the 12 Apostles

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

With the fire of the Spirit the divine and allwise choir of the apostles utterly consumed many of the sanctuaries of the demons as though they were tares, and have enlightened the hearts of the faithful, crying: Bless the Lord, all ye works of the Lord!

O godly disciples and apostles of Christ, who together have thundered forth to us the commandments of God, ye havens of the faith and common benefactors of mankind: serve ye the Savior, that we may honor you.

Let us honor the most precious vessels, the receptacles of the virtues, the first-fruits of humanity, the clarions of preaching, the torrents of life incorruptible, the God-bearing flashes of lightning, the well-springs of healing, the beautiful feet of the Gospel.

**Theotokion:** He Who is full humbleth Himself for our sake, that we may share in His fullness; for the Infinite One, entering into thine all-pure womb, became incarnate without leaving the bosom of the Father. Wherefore, we all call thee blessed, O Mary Bride of God.

## ODE IX

### Canon of the Apostles Peter & Paul

**Irmos:** Let everyone born of earth leap up, 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 it cry aloud: Rejoice, O most blessed Theotokos, O pure Ever-virgin!

Ye passed over all the world, soaring as on wings, preaching the Gospel of Christ to all tribes, nations and lands; and ye have brought them to the Faith, O all-blessed Peter and wondrous apostle Paul.

Having attained an advanced age, O Peter, discharging the debts of nature ye endured the cross in emulation of thy Teacher Christ. And when thy head was cut off, O Paul, O the wonder! instead of blood, milk poured forth in torrents, converting the unbelieving.

O ye two godly ones, who wisely dedicated yourselves to the souls of the whole world, converting them from ungodliness to piety, and, even after your death, have saved the souls of the faithful: be ye now mindful of us, and intercede before Christ, O preeminent apostles.

**Theotokion:** O good Savior Who lovest mankind by nature and art full of lovingkindness: through the divine entreaties of Thine all-hymned Virgin Mother and the supplications of Thine apostles Peter and Paul, send down Thy mercy and aid upon us from heaven.

### Canon of the 12 Apostles

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

Having received from the Master the authority to loose the bonds of transgressions, O ye who have beheld God, mercifully cleanse us of sins who hymn you, and vouchsafe unto us salvation.

O glorious apostles who learned exalted preaching and doctrine in the upper chamber, ye have all received the full effulgence of the Spirit which was made manifest to you essentially; and now ye are called blessed, as is meet.

Now Christ bestoweth never-fading wreaths upon you, His friends, as ye rest; and He filleth you with divine vision. Entreat Him now, that He save all the Churches.

**Theotokion:** Desiring to come in the flesh, He Who hath adorned all things by His word made His abode within thee, found thee to be holier than all others, and hath shown thee to be the true Theotokos, O Virgin Mother.

**Exapostilarion: Spec. Mel.: "To the disciples ...":**

**L**et us hasten together joyously to praise the twelve most honored disciples, crying:

**R**ejoice, O ye who traveled the world over, drew the nations from among the toils of unbelief and taught them things divine!

**G**lory ..., **O** ye faithful, let us all praise the choir of the twelve today, having been confirmed by them; and let us cry out to Christ: Through their prayers, O Savior, bring peace to Thy world!

**N**ow & ever ..., **Theotokion: I**n thee do we boast, O Theotokos, and thee do we have as our intercession before God. Stretch forth thine arm and crush our enemies, and send to thy servants help from the Holy One.

**On the Praises, 4 stichera, in Tone IV: Spec. Mel.: "Called from on high ...":**

**O** supreme foundation of the apostles, \* having forsaken all things \* thou didst follow after thy Teacher, \* crying out to Him: "I will die with Thee, \* that I may life the blessed life!" \* And thou wast the first bishop of Rome, \* the glory and boast of the greatest of cities, O Peter, \* and the confirmation of the Church \* against which the gates of hell will truly not prevail, \* as Christ hath foretold. \* Him do thou entreat, \* that He save and enlighten our souls.

**P**arted from thy mother's womb, \* thou didst avoid all the burden of material greatness, \* truly soaring aloft on wings of divine love \* to heights divine, O Paul, \* where, entering into the all-radiant darkness \* of the divine Light \* like one of the incorporeal ones, \* and being enriched with the teachings of ineffable discourses, \* thou wast sent to those in darkness, \* to proclaim the light of Christ our God. \* Him do thou beseech, \* that He save and enlighten our souls.

**O** Savior, Thou Light from before time began: \* when it was Thy good pleasure to come to me, a man, \* in Thine ineffable love for mankind, \* and to become flesh in Thy goodness, \* Thou didst show forth \* the apostles, Thy disciples, \* as secondary lights \* of Thine effulgence, \* brilliant flashes of lightning; \* and when they were sent forth \* they illumined all creation with Thy divine light, \* entreating Thee \* to save and enlighten our souls.

**O** Peter and Paul, \* ye husbandmen of the Word, \* O Andrew, James and John all-wise, \* Bartholemew and Philip, \* Thomas and Matthew, \* Simon, Jude and godly James, \* ye twelve universally honored disciples \* who preached throughout the world the most Holy Trinity, \* God Who is eternal in essence, \* ye truly impregnable ramparts \* and unshakable pillars of the Church: \* entreat the Master of all, that we be saved.

Glory ..., the composition of Cosmos the Monk, in Tone VIII:

○ disciples of the Savior, ye traversed creation, enlightening it and consuming the falsehood of idolatry like tinder with your teachings, and, having drawn the nations out of the abyss of ignorance unto divine understanding, ye saved them. And now, pray ye to Christ, that He be merciful to us on the day of judgment.

Now & ever ..., Theotokion, in the same tone:

○ Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Great Doxology. Litanies. Dismissal.



## AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III & 4 from Ode VI of the canon of the twelve apostles.

**D**ivinely proclaiming the heavenly and precious doctrines on earth, and declaring them with fiery tongues, O preachers of Christ, ye transmitted them. (Twice)

**O** Master, Thou didst show forth Thy disciples as noetic heavens which declare Thy glory to all the ends of the earth.

**O** all-wise ones who were inscribed in the heavens and revealed as dwelling with Christ, preserve us now who honor you with love.

**H**aving made Thy disciples steadfast through wisdom and miracles, Thou didst make them stronger than the foolish prating of the Greeks; and they have abolished their false precepts.

**T**he divine rivers of wisdom have filled all the vales of the Church with salvific waters of salvation, enriching them with streams from the well-springs of salvation.

**R**evealed as living stars, O all-praised ones, ye destroyed all the darkness of falsehood with radiant effulgence, shining forth the light of divine knowledge.

**Theotokion:** **O** Mother of God, the noetic Bridegroom found thee to be a perfect and all-comely turtle-dove, a radiant lily and blossom of the valley; and He made His abode within thee.

### Troparion, in Tone IV:

**O** first enthroned among the apostles and teachers of the whole world: entreat the Master of all, that He grant peace to the world and great mercy to our souls.

### Kontakion, in Tone II:

**C**hrist the Rock doth radiantly glorify the rock of Faith, the most excellent of His disciples, as He doth Paul and the assembly of the twelve today; and, faithfully celebrating their memory, we glorify Him Who glorified them.

**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]

**B**rethren: 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, as I am of Christ.

**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 MARK, §12 [3:13-19]**

**A**t that time, Jesus goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, And to have power to heal sicknesses, and to cast out devils: And Simon he surnamed Peter; And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Canaanite, And Judas Iscariot, which also betrayed him.

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