

THE 11th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HIEROMARTYR MOCIUS
AT VESPERS

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

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

Thou didst shine forth from the West * like the radiant sun, * illumining the whole world * with the lightning-flashes of thy suffering, O divinely wise one who art most rich, * thou adornment of athletes, * splendor of priests, * peer of the holy angels, * who hast destroyed the might of falsehood, * O divinely blessed Mocius.

Heated by piety, * honed by suffering, * and tempered with courage, O glorious Mocius, * thou becamest a sword forged in heaven, * utterly destroying * the hordes of the enemy. * Wherefore, we celebrate today * thy radiant, luminous and holy memory, * O glory and boast of the martyrs.

Crushed by the wheels of torture, * burned with fire, * cast to the wild beasts, * punished with banishment, * and beheaded by the sword, O blessed one, * thou didst not deny Christ, * nor didst thou sacrifice to the idols. * Wherefore, thou hast received crowns of victory * and hast been numbered among the choirs of the incorporeal beings, * where thou prayest for the whole world.

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

Troparion, in Tone IV:

As thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a way to the vision of God, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even to the shedding of thy blood. O hieromartyr Mocius, entreat Christ God, that our souls be saved.

AT MATINS

Canon of the hieromartyr, in Tone IV:

ODE I

Irmos: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

To the broad expanse of thy praises guide the narrowness of my mind, O blessed and all lauded martyr, and send down light upon my heart, which hymneth thy luminous and glorious memory.

The Church doth recognize thee as a star of great brilliance, illumining its firmament with the radiance of thy sufferings, O all-blessed and most wise Mocius, thou adornment of martyrs.

Thou didst destroy ungodliness with thy blood and didst rout the enemy with the struggles of thy warfare, and, consumed by fire, thou didst bum up all the vanity of the impious.

Beaten with a rod and tortured with fire, O divinely blessed Mocius, thou becamest more lustrous than gold, an image of the sufferings of Christ and a champion of the Faith.

Theotokion: In that thou didst receive the fullness of the whole Divinity, O most immaculate one, thou hast been revealed as the mediatrix of joy for us; wherefore, like the angel, O divinely joyous one, together we all cry out to thee: Rejoice!

ODE III

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

Stripped naked for thy struggles, thou didst enter the fray, fortifying thy weakness with the power of the Cross; wherefore, thou hast cast down the boastful serpent.

Through a temporary death thou didst find immortal glory, and for the sake of the pangs of thy flesh thou didst find eternal delight, as thou didst desire, O invincible martyr.

Through uttermost love thou didst truly pass over from corruption to incorruption, and didst make thine abode in joy, becoming a companion of the angels, O Mocius.

Theotokion: The Wisdom of God, finding thee to be an all-pure habitation, became incarnate of thy pure blood, and showed thee forth to be incorrupt even after giving birth.

Sedalion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

With praises let the glorious Mocius be honored: the athlete renowned by all, who utterly brought down the enemy and mightily endured fiery torment; for he endured unbearable tortures and was beheaded, and as one crowned hath entered in, rejoicing, unto Christ.

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

ODE IV

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

Flayed thy body over, thou didst shed the skin garments of ancient mortality, O blessed one, and didst clothe thyself in the vesture of incorruption; and, rejoicing, thou dost delight in the tree of life.

Thou didst adorn thyself in the comeliness of the virtues and didst illumine thyself through the pangs of thy voluntary suffering, O all-glorious one, emulating the angels; for like one of the incorporeal beings thou didst endure wounds and the breaking of thy bones.

The abyss of ungodliness in nowise drowned thee, for the Creator saved thee with His mighty hand; and rivers of torments were unable to move the unshakable pillar of thy soul, O wise one.

Theotokion: He Who created all things by His will and desire formed flesh for Himself of thy blood, O Virgin Mother; and He issueth forth as One in two natures, saving us in His goodness.

ODE V

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

Thy martyr, O Christ, having acquired Thee as mighty power against the invisible foe, cast down his feeble might.

The earth hath been hallowed by thy blood, O blessed one, and the hordes of the demons have been wounded by thy wounds, O divinely wise and right wondrous one.

Possessing thee as a lustrous and precious pearl, O most blessed one, the honored Church is adorned in thy crowning.

Theotokion: Unto us thou gavest birth to the timeless Light, the Effulgence of the Father, Who came under time in the richness of His goodness, O most immaculate one.

ODE VI

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

With love, hope and faith the great Judge of the contest armed thee as a mighty warrior of piety; wherefore, thou didst cast down the fortress of falsehood.

Thou didst cut thyself off from carnal love and, gazing upon the ineffable beauties of the Bridegroom, didst consider thy tortures as nought, O all-praised one.

Thou didst traverse the deep of martyrdom without sinking and didst hasten with all thy riches to the harbor of good things on high, receiving a crown of victory.

Theotokion: **O** thou who gavest birth to the Abyss of loving-kindness, in that thou alone art merciful, lead me up from the depths of sin, and save me from the tempest of adverse thoughts.

Kontakion, in Tone II: Spec. Mel.: "The steadfast ...":

Armed with the shield of faith, thou didst cut down legions of the ungodly, O hieromartyr Mocius, and hast received a crown from Christ; wherefore, rejoicing with the angels, from misfortunes save those who hymn thee, praying unceasingly in behalf of us all.

Ikos: **I**n that I have a soul and body defiled by countless temptations and am cruelly engulfed by the storm, I dare not utter thy praise, nor am I able to, O blessed hieromartyr; but like a well-spring wash away my many temptations, and pray that the Word grant that I may open my mouth, for thou prayest unceasingly in behalf of us all.

ODE VII

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

Cast into the furnace, thou didst find, bedewing thee, the Word in the guise of the Angel Who saved the three youths, O all-blessed one; and thou didst cry out: O all-hymned Lord God of our fathers, blessed art Thou!

Strengthened by divine power, O martyr, thou didst manfully oppose the sword, the fire and the heated instruments of torture; and thou didst cry out, rejoicing: O all-hymned Lord God of our fathers, blessed art Thou!

With the torrents of thy blood thou didst quench the flame of falsehood, and with the fire of patience thou didst utterly consume the flammable tinder of idolatry, chanting; O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: **O** Ever-virgin, we hymn thee who alone hast poured forth upon us Jesus Christ, the Water of remission, the Well-spring of immortality, and we cry: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: **T**he birth giving of the Theotokos saved the pious children in the furnace-then in figure, but now in deed-and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

Having empurpled a royal robe with thy blood, and clothed thyself therein, bearing the invincible weapon instead of a scepter thou dost reign with the King of all, O Mocius, crying: Hymn ye the Lord, ye works, and exalt Him supremely for all ages!

Like the sun hath the memory of thy suffering shone forth today upon the world, illumining all and dispelling the darkness of demonic malice, O glorious Mocius; and thereon do we joyfully hymn thee, blessing Christ forever.

Making the blood of thy suffering a chariot, O divinely wise one, taken up to the heavens thou didst attain unto the ranks of the noetic hosts and the choirs of the martyrs. Standing with them before the Trinity, do thou ever pray for those who hymn thee.

Theotokion: **I**n thee were the journeys of the great King of hosts visible, which did away with the confusion of men, O portal of heaven, O maiden who knewest not wedlock; wherefore, we hymn and exalt thee supremely, O Virgin, forever.

ODE IX

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

As thou wast all-rich and full of enlightenment, and adorned with suffering, thou hast found a place within the bridal-chamber, rejoicing with the wise virgins; and thou beholdest unimaginable beauty, whose splendor thou didst acquire.

Having first suffered in other cities, thou didst arrive in the city of Byzantium, O martyr, and therein thou didst receive the end of thy struggles and the crown of victory, as an invincible athlete; and thou dost protect it by thine entreaties.

Thou didst truly receive the everlasting kingdom as reward for thy pangs, and didst acquire access to the tree of life through thy desire, O most blessed and right wondrous martyr Mocius, becoming a god by communion.

Theotokion: **F**ollowing thy words, O Virgin, we ever call thee blessed; for thou gavest birth for us to the Word Who shone forth from the Father before time began, as He Himself willed, Whom we magnify as is meet.

AT LITURGY

Troparion, in Tone IV:

As thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a way to the vision of God, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even to the shedding of thy blood. O hieromartyr Mocius, entreat Christ God, that our souls be saved.

Kontakion, in Tone II:

Armed with the shield of faith, thou didst cut down legions of the ungodly, O hieromartyr Mocius, and hast received a crown from Christ; wherefore, rejoicing with the angels, from misfortunes save those who hymn thee, praying unceasingly in behalf of us all.

Prokimenon, in Tone VII: The righteous man shall rejoice in the Lord and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

THE SECOND EPISTLE TO TIMOTHY §292 [2:1-10]

Timothy my child: Be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Alleluia, in Tone IV: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO ST. JOHN, §51 [IN 15:9-16]

The Lord said to His disciples: As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I

spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

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