

THE 19th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE HOLY PASSION-BEARER, THE PIOUS PRINCE IGOR
OF CHERNIGOV,

WHO RECEIVED THE NAME GEORGE IN THE MONASTIC TONSURE
AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 3 of the feast; in Tone VI:

Raised on high, * the Cross exhorteth all creation * to hymn the all-pure Passion * of Him that was lifted up thereon. * For thereon having slain him that slew us, * in that He is merciful, * He gave life unto the dead, * and in the exceeding greatness of His goodness * He hath made them beautiful and vouchsafed them to live in the heavens. * Wherefore, rejoicing, * we exalt His name, * and magnify His extreme condescension.

Moses prefigured Thee, * stretching forth his arms on high, * and vanquished the tyrant Amalek, * O precious Cross, boast of the faithful, * confirmation of sufferers, * savior of all the venerable. * Wherefore, creation, * beholding thee lifted up, is gladdened, * and keepeth festival, glorifying Christ, * Who through thee hath gathered the dispersed * in His extreme goodness.

O most precious Cross, * who art today exalted, * and about whom the ranks of angels stand in gladness, * by divine command thou dost uplift all * who for the stealing of the fruit were driven out and were sunk in death. * Wherefore, we, the faithful, * venerating thee with hearts and lips, * derive from thee sanctification, * crying out: Exalt ye Christ, the all-good God, * and worship His divine footstool.

And 5 of the saint, in Tone II:

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

When of thine own will thou didst forsake thine earthly kingdom, and didst desire to labor for the Lord in monasticism, then the enemy of the human race inflicted many and cruel tribulations upon thee; yet, firm as adamant, thou wast not shaken thereby, but didst manfully endure them all. And now thou standest before Christ, praying for those who honor thy memory. (Twice)

When thou didst commit thyself to the Monastery of Saint Theodore, and there gavest thyself over to monastic obedience, then the enemy of the human race incited lawless people against thee, who unjustly dragged thee forth to slaughter thee like an innocent lamb, though thou hadst done no wrong to anyone. But thou didst pray unto the Lord, emulating the first martyr of Christ, and crying out with him: "O Lord, lay not this sin to their charge!" (Twice)

When thou wast praying on thy knees before the image of the all-pure one, thy murderers, like wild beasts, fell upon thee with rage; and thou gavest thyself over into their hands without complaint, accepting great suffering and torment from them with patience, and didst commit thy righteous soul to the Lord.

Glory ..., in Tone VI:

The city of Chernigov, which preserveth thy holy and much-suffering body in the Church of the Savior, rejoiceth today and crieth out to thee with love: O passion-bearer Prince Igor, entreat Christ God, that He preserve our land in peace profound, and that He protect this city and save us all.

Now & ever ..., of the feast, in Tone II:

Come, all ye nations, let us worship the blessed Tree whereby everlasting righteousness hath come to be; for he who by the tree deceived our forefather Adam, is himself deceived by the Cross, and he who by tyranny held fast the royal house, falleth, cast down by a strange fall. By the Blood of God the venom of the serpent is washed away, and the curse of the just condemnation was lifted by the Righteous One when He was condemned by an unjust sentence; for it was fitting that the tree be healed by a Tree, and that, by the sufferings of the Dispassionate One on the Tree, the sufferings of the condemned be loosed. Glory, O Christ our King, to Thy wise dispensation toward us, whereby Thou hast saved all, in that Thou ad good and lovest mankind.

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.

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

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

At the Aposticha, these stichera, in Tone II:

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

Blessed art thou, O city of Kiev, * and holy are thy streets * which drank the precious blood * of the passion-bearing Prince Igor, * who there was unjustly slain.

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

Rejoice, O city of Chernigov! * Be glad, O holy house of the Savior! * For ye guard a priceless treasure: * the holy relics of the passion-bearer Igor, * who prayeth unceasingly in behalf of our souls.

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

Suffering steadfastly * and manfully enduring tribulations, * thou didst behold the Lord face to face, * Who adorneth thee with the crown of martyrdom * and hath caused thee to dwell in the mansions of heaven.

Glory ..., in Tone VI:

Come, all ye who love the martyrs, let us glorify the glorious Igor, the passion-bearer of Christ; for he hath crushed the head of the serpent, and with his blood hath sanctified the earth. And he hath passed over from that which is on earth to the eternal habitations, and received honors for his struggles from the hand of the Almighty; and he asketh that cleansing and great mercy be granted to our souls.

Now & ever ..., of the feast, in Tone VIII:

That which Moses prefigured with his body of old cast down and vanquished Amalek; and David the psalmist, crying out, hath commanded us to bow down before Thy footstool, Thy precious Cross, O Christ God. Today we sinners also do homage with our unworthy lips to Thee Whose will it was to be nailed thereto; and, chanting, we pray: O Lord, vouchsafe that with the thief we may receive Thy kingdom!

Troparion, in Tone IV:

Illumined by divine baptism, enlightened by the splendors of the Holy Spirit, thou didst take the Gospel of Christ into thy heart, fulfilling the word of the Son of God by thy deeds, O right-believing Prince Igor. Entreat our all-good Savior, that He grant us peace and mercy, and the salvation of the souls of us who cherish thine honored memory.

Glory ..., Now & ever ..., Troparion of the feast, in Tone I:

Save O Lord Thy people, and bless Thine inheritance. Grant now unto the faithful victory over adversaries, and by the power of Thy Cross do Thou preserve Thy commonwealth.

AT MATINS

On "God is the Lord ...", the troparion of the feast, in Tone I:

Save O Lord Thy people, and bless Thine inheritance. Grant now unto the faithful victory over adversaries, and by the power of Thy Cross do Thou preserve Thy commonwealth.

Glory ..., that of the saint, in Tone IV:

Illumined by divine baptism, enlightened by the splendors of the Holy Spirit, thou didst take the Gospel of Christ into thy heart, fulfilling the word of the Son of God by thy deeds, O right-believing Prince Igor. Entreat our all-good Savior, that He grant us peace and mercy, and the salvation of the souls of us who cherish thine honored memory.

Now & ever ..., that of the feast.

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

Forsaking an earthly kingdom of thine own will, O passion-bearer, thou didst desire the glory which is in heaven, and didst endure pangs and a violent death; wherefore, we celebrate thy most holy memory today, offering praise unto Christ, O all-blessed Igor.

Glory ..., Now & ever ..., Sedalion of the feast, in Tone I:

No sooner was the tree of Thy Cross planted, O Christ our Lord, than the foundations of death were shaken. That which Hades swallowed greedily it spewed forth, trembling. Thou hast revealed to us Thy salvation, O Holy One, and we glorify Thee. O Son of God, have mercy upon us!

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

Completing the race of truth, thou didst vanquish all the might of the tyrannous, and hast received a crown from the hand of the Almighty, O most blessed Igor; and thou hast been shown to be a companion of the angels.

Glory ..., Now & ever ..., Sedalion of the feast, in Tone VI:

Today the words of the prophet have been fulfilled! For, behold! we bow down before the place where Thy feet stood, O Lord, and, receiving the Tree of salvation, we have achieved liberation from sinful passions through the supplications of the Theotokos, O Thou Who alone lovest mankind.

Polyeleos, and this magnification: We magnify thee, O holy passion-bearer Prince Igor, 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:

With multifarious tortures the cruel tormenters subjected thy much-suffering body to wicked execution, O divinely wise Prince Igor; yet thou didst endure all these things as though it were another who was suffering, awaiting future reward and immortal life.

Glory ..., Now & ever ..., Sedalion of the feast, in Tone VIII:

Spec. Mel.: "That which was mystically commanded ...":

Of old, Joshua, the son of Nun, mystically prefigured the image of the Cross when he stretched forth his arms in the form of the Cross, O my Savior; and the sun stood still until he had cast down all the enemy which was opposed to Thee, O God. And now Thou hast raised with Thee the whole world, which saw Thee set upon the Cross, destroying the might of death.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, 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.

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 36 [MT. 10: 16-22]

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 that endureth to the end shall be saved."

After Psalm 50, this sticheron, in Tone VI:

The city of Chernigov, which preserveth thy holy and much-suffering body in the Church of the Savior, rejoiceth today and crieth out to thee with love: O passion-bearer Prince Igor, entreat Christ God, that He preserve our land in peace profound, that He protect this city and save us all.

Canon of the feast, with 6 troparia, including the Irmos; and that of the passion-bearer, with 8 troparia, in Tone VIII:

ODE I

Irmos: Tracing an upright line with his staff, Moses divided the Red Sea for Israel which was traveling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let us hymn Christ our God, for He hath been glorified.

Of old, Moses, standing between the priests, prefigured in himself the image of Christ's most pure sufferings; for, forming a cross with his outstretched arms, he raised up victory, vanquishing the might of the tyrant Amalek. Wherefore, let us hymn Christ our God, for He hath been glorified.

Upon a pole did Moses set the cure of the deadly and venomous sting of the serpents, and the deliverance therefrom; for to the tree, in the image of the Cross, he bound a serpent which crawleth upon the ground, triumphing over the sinister nuisance therein. Wherefore, let us hymn Christ God, for He hath been glorified.

The sky showed forth the victory of the Cross to the divinely wise Emperor Constantine, the pious ruler; and therein the audacity of the hostile foe was cast down, delusion was destroyed and the divine Faith spread to the ends of the earth. Wherefore let us hymn Christ our God, for He hath been glorified.

Canon of the passion-bearer:

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!

Forsaking the miry water of ungodliness, thou didst hasten to the water of purification, O holy Igor. Cleanse thou our hearts, that in purity we may hymn thy sufferings.

Washed with the water of baptism, thou wast delivered from the ancestral sin and didst unite thyself unto Christ, the pure Master. Unite us also unto Him by thy supplications.

Emulating Him Who drowned the wicked serpent in the waters, thou didst drown the power of the enemy in the blood of thy martyrdom, O passion-bearer. Entreat thou the Savior, that we also may be delivered therefrom.

Theotokion: Grant me the purifying water of tears, O all-pure one, and having cleansed me of the mire of iniquities, present me pure to thy Son and God, O Theotokos.

Katavasia: Tracing an upright line with his staff, Moses divided the Red Sea for Israel which was traveling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let us hymn Christ our God, for He hath been glorified.

ODE III

Irmos: **The rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the tree of the Cross hath now budded forth, for her might and confirmation.**

The rough stone, struck, put forth water for a disobedient and hard-hearted people, and showed forth the mystery of the divinely elect Church, whereof the Cross is the might and confirmation.

When Christ's all-pure side was pierced by the spear, blood and water flowed therefrom, renewing the covenant and washing sin away, for the Cross is the boast of the faithful, the might and confirmation of kings.

Canon of the passion-bearer:

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.**

Giving thy whole life to the Fashioner of the vault of heaven, thou didst love Him utterly. Vouchsafe that, by thy supplications, O passion-bearer, we also may love the Lord until the end of our days.

Desiring the heavenly life, thou didst reject all things in thine earthly life. Vouchsafe, O holy one, that by thy supplications we may be counted worthy of the life of heaven.

Desiring the heavenly bridal-chamber, thou didst preserve the purity of thy virginity; and now thou joinest chorus with the virginal in the bridal-chambers of heaven.

Theotokion: In giving birth to the Creator of heaven, O most hymned Theotokos, thou wast shown to be more spacious than the heavens. Turning me away from the broad path of destruction, guide me to the heavenly way, I pray.

Katavasia: **The rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the tree of the Cross hath now budded forth, for her might and confirmation.**

Kontakion of the Cross, in Tone IV:

O Thou Who wast lifted up willingly on the Cross, bestow Thy compassions upon the new community called after Thee, O Christ God; gladden by Thy power Orthodox Christians, granting them victory over all adversaries. May they have as an ally the invincible trophy, Thy weapon of peace.

Sedalion of the saint, in Tone II:

Enlightened by the splendors of the virtues, and adorned with the light of martyrdom, O allwise one, thou shinest forth steadily, more brightly than the sun, and truly illuminest those who celebrate thy radiant memory with faith. O all-glorious passion-bearer Igor, save us by thy supplications.

Glory ..., Now & ever ..., Sedalion of the feast, in Tone IV:

Spec. Mel.: "Joseph marveled ...":

Like a cloud of light hath the Virgin Mary, the Theotokos, truly shone forth upon us today, and she cometh forth from the righteous ones for our glory. No longer is Adam condemned, and Eve is freed from her bonds. Wherefore, we exclaim, crying aloud with boldness to her who alone is pure: Thy nativity announceth joy to the whole world!

ODE IV

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

Of old, Moses transformed with a tree the bitter springs in the desert, showing forth the conversion of the gentiles to piety through the Cross.

Jordan, having hidden in its depths an axe-head, gave it forth again through the power of a stick, signifying the cutting off of deception by the Cross and baptism.

In a sacred manner did the people encamp in four divisions; and preceding in this fashion the tabernacle of the witness, they were glorified in the cross-like formation of their ranks.

Wondrously stretched forth, the Cross emitted rays like the sun's, and the heavens declared the glory of our God.

Canon of the passion-bearer:

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

Hearing the heavens declare the glory of God, O Igor, thou didst desire to glorify God on earth. Vouchsafe His glory also unto us.

Hearing that thine enemies had risen up against thee, thou wast not daunted by their savagery, but didst meekly give thyself over into their vile hands, crying out to the Lord: "Lay not this sin to their charge!"

Hearing the threats of thine enemies, and enduring torments at their hands, thou didst remain unshaken. Make me unshaken in the virtues.

Theotokion: Hearken, O all-pure Mistress, to mine entreaty, and deliver me from evils; and count me worthy to hear the voice which summoneth the blessed to the kingdom.

Katavasia: I have heard, O Lord, the mystery-of Thy dispensation; I have considered Thy works, and have glorified Thy divinity.

ODE V

Irmos: O thrice-blessed Tree, whereon the King and Lord was crucified, and whereby he who beguiled mankind by the tree did fall! He was beguiled by thee, when God was nailed in the flesh, Who granteth peace unto our souls!

O ever-hymned Tree, whereon Christ was stretched: the whirling sword which guarded Eden stood in awe of thee, O Cross, and the dread cherubim withdrew, when Christ was nailed to thee, Who granteth peace unto our souls.

The adverse powers of the nether world are stricken with fear when the sign of the Cross is traced in the air in which they live, as are the generations of the earthborn and the heavenly, who bend the knee to Christ, Who granteth peace unto our souls.

Having shone forth a divine light and revealed itself in rays of incorruption unto the benighted gentiles astray in error, the divine Cross acquireth them for Christ Who was nailed thereto, and granteth peace unto our souls.

Canon of the passion-bearer:

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

Illuminating the path of thy life with the light of divine knowledge, thou didst love Christ the Lord with all thy soul, O passion-bearer. Vouchsafe that I also may be an emulator of thee therein.

The faithful were enlightened, beholding thee valiantly enduring unbearable torments. Vouchsafe that I also may have such endurance, O athlete.

Enlighten me, O splendid martyr Igor, who am benighted by the darkness of sin, and cause me to be illumined with never-waning light, I pray thee.

Theotokion: In giving birth to the true Light, O Theotokos, thou hast enlightened our darkened nature; wherefore, having enlightened me with Light, free me from the dark foe.

Katavasia: O thrice-blessed Tree, whereon the King and Lord was crucified, and whereby he who beguiled mankind by the tree did fall! He was beguiled by thee, when God was nailed in the flesh, Who granteth peace unto our souls!

ODE VI

Irmos: Stretching forth his arms in the form of a cross in the belly of the sea monster, Jonah clearly prefigured the saving Passion. And, issuing forth after three days, he foreshadowed the transcendent resurrection of Christ God, Who was nailed in the flesh and enlightened the world by His rising on the third day.

Bent with age and weighted down with infirmity, Jacob drew himself up when he crossed his arms, showing forth the power of the life-bearing Cross; for God Who was nailed in the flesh hath set aright the obsolescence of the law of the Scripture which was written in shadows, and hath dispelled the soul-destroying disease of deception.

Divine Israel, laying his hands cross-wise upon the heads of the young, revealed that the people who hath the honor of being the elder is a slave to the law. Wherefore, when suspected of erring in so doing, he did not alter the life-bearing image, for, he said, protected by the Cross, the newly established people of Christ God surpass them.

Canon of the passion-bearer:

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!

Hearkening to thy suffering entreaty, O Igor, Christ gave thee the strength and power to bear thy sufferings. By thy supplications vouchsafe that I too may be steadfast amid the sufferings of life.

Having strengthened thyself with prayer before the image of the all-pure one, thou didst go forth to thine enemies who were seeking thee; and like an innocent lamb thou didst suffer at their hands, unjustly slain.

Everyone who bringeth supplication unto thee with faith, O athlete, quickly receiveth the healing of the sufferings of their souls and bodies. Grant this also richly unto us, we pray.

Theotokion: Accept thou our prayer, O all-pure one, and with thine omnipotent supplication beseech God Who was born of thee, Who loveth mankind, that He deliver us from enemies, visible and invisible, from sins and all torments.

Katavasia: Stretching forth his arms in the form of a cross in the belly of the sea monster, Jonah clearly prefigured the saving Passion. And, issuing forth after three days, he foreshadowed the transcendent resurrection of Christ God, Who was nailed in the flesh and enlightened the world by His rising on the third day.

Kontakion, in Tone VI:

Thou didst exchange the glory of an earthly principedom for the humble habit of a monk, and, ending thine earthly life in martyrdom, thou now rejoiceth in the heavens, earnestly praying for those who honor thee, O Igor, boast of athletes.

Ikos: Thou didst stain thy princely diadem with thy blood, O divinely wise passion-bearer Igor; and, taking the Cross in thy hand instead of a scepter, thou wast shown to be a victor. And didst offer thyself to the Master as an unblemished sacrifice; for like an innocent lamb thou wast slain by thine own subjects. And now, rejoicing, thou standest before the Holy Trinity. Pray thou that our souls be saved.

ODE VII

Irmos: The mad command of the impious tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three children feared not the fury of the wild beasts, nor the roaring blaze; but, in the midst of the fire, when, the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain taint as a corruption to the whole race. But we mortals, gaining utterance through the tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou!

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: O all-hymned God of our fathers, blessed art Thou!

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who cry out with faith: O all-hymned God of our fathers, blessed art Thou!

Canon of the passion-bearer:

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

The Angel Who preserved the Hebrew children unconsumed by the fire strengthened thee in thy suffering, O Igor, and thou didst chant: Blessed art Thou, O Lord God, forever!

Considering torments to be like childish games, thou didst not spare thy body, but, manfully enduring sufferings, thou didst chant: Blessed art Thou, O Lord God, forever!

Emulating the tortured children, O Igor, I also praise Christ, Who gave thee strength. Strengthening me for the contest of the virtues, vouchsafe that I may chant with thee: Blessed art Thou, O Lord God, forever!

Theotokion: **I** marvel at thine Offspring, Who hath preserved thee a virgin even after giving birth, O Theotokos. Show forth as wondrous the mercy of thy Son upon men that, treated compassionately by thee, I may chant: Blessed art Thou, O Lord God, forever!

Katavasia: **The mad command of the impious tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three children feared not the fury of the wild beasts, nor the roaring blaze; but, in the midst of the fire, when, the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!**

ODE VIII

Irmos: **O** 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 the all-holy Spirit, Who giveth life unto all, exalt ye supremely forever!

O hosts of heaven, chant ye to the exalted Tree which was drenched in the blood of God the Word incarnate, celebrating the restoration of those on earth. Ye people, worship the Cross of Christ, whereby the resurrection of the world is accomplished forever!

O ye mortal stewards of grace, in sacred manner raise on high with your hands the Cross whereon Christ God stood and the spear which pierced the body of God the Word, that all the nations may see the salvation which is of God, glorifying Him forever!

O faithful Christian kings, forechosen by divine decree, be ye glad! And having received from God the precious Cross, rejoice in it, the weapon of victory, for thereby tribes of warriors seeking courage are scattered abroad forever.

Canon of the passion-bearer:

Irmos: **Becoming vanquishers of the tyrant and the flame by Thy grace, taking exceeding care to keep Thy commandments, the children cried out: Bless the Lord, all ye works of the Lord!**

Thou wast shown to be a victor over the enemies who tormented thee, O glorious Igor; for, suffering long and cruel tortures, thou didst unceasingly cry aloud: Bless the Lord, all ye works of the Lord!

By thy courage thou didst vanquish all the machinations of the tyrant, O glorious passion-bearer Igor; wherefore, entreat Christ the Master, we beseech thee, that He grant victory over the enemy to all the faithful, who chant: Bless the Lord, all ye works of the Lord!

Thou wast shown to be victorious over the cruel-hearted murderers, O glorious Igor; for they have been cast down into the flames of hell by heavenly fire, while thou hast ascended into heaven, where thou chantest now with the angels: Bless the Lord, all ye works of the Lord!

Theotokion: **O** all-pure one, conquer the enemies, visible and invisible, who strive to bring us down; and deliver me from all the passions, that I may solemnly chant: Bless the Lord, all ye works of the Lord!

Katavasia: **O** 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 the all-holy Spirit, Who giveth life unto all, exalt ye supremely forever!

ODE IX

Irmos: **O** Theotokos, thou art a mystical paradise, which untilled did put forth Christ, by Whom the life-bearing tree of the Cross was planted. Wherefore, worshiping it as it is now raised aloft, we magnify thee.

Let all the trees of the forests rejoice, for their nature hath been sanctified by Him Who planted them in the beginning—Christ Who was stretched out upon the Tree. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

A sacred horn hath been lifted up, the chief horn for all the divinely wise: the Cross, whereby all the horns of the sinful are noetically broken asunder. Wherefore, worshiping it as it is now raised aloft, we magnify thee, O Theotokos.

That Thou mayest show the Cross to the world, O worshipful Lord and King, in the sight of all Thou didst form its all-glorious image in the skies, radiant with boundless light, an invincible weapon. Wherefore, all the powers of heaven magnify Thee.

Canon of the passion-bearer:

Irmos: **S**aved by thee, O pure Virgin, we who confess thee to be in truth the Theotokos, magnify thee with the incorporeal choirs.

Truly confessing God, O passion-bearer, thou hast inherited a dwelling-place in heaven. Vouchsafe that we also may eternally magnify Christ with thee.

In thee, O blessed Igor, hath truly been fulfilled the prophecy of Christ: "He who endureth to the end shall be saved." For with all the saved thou dost now eternally magnify Christ.

No one who truly hath recourse unto thee departeth without thy grace, O passion-bearer. Fill me also therewith, that I may magnify thee.

Theotokion: **T**hou didst truly give birth to the true God in the flesh, O Theotokos. Move Him to mercy for us on the day of judgment, that we may unceasingly magnify thee with Him.

Katavasia: O Theotokos, thou art a mystical paradise, which untilled did put forth Christ, by Whom the life-bearing tree of the Cross was planted. Wherefore, worshiping it as it is now raised aloft, we magnify thee.

Exapostilarion of the saint:

Like the radiant sun hath thy memorial now shone forth, O passion-bearer, filling all the faithful with gladness; and they cry out to thee in supplication: Pray thou earnestly, that we be saved.

Glory ..., Now & ever ..., Exapostilarion of the feast

Spec. Mel.: "When the disciples ...":

The Cross is the guardian of the whole world! The Cross is the beauty of the Church! The Cross is the dominion of kings! The Cross is the confirmation of the faithful! The Cross is the glory of the angels and the wounding of the demons!

On the Praises, 6 stichera: 3 of the feast; in Tone VIII:

O all-glorious wonder! * the Life-bearing Tree, * the all-holy Cross * is revealed today, lifted up on high. * All the ends of the earth glorify it, * and the hordes of the demons are affrighted. * O what a gift hath been given to mortals! * Thereby, O Christ, save Thou our souls, * in that Thou alone art compassionate.

O all-glorious wonder! * The Cross which bore the Most High * like a cluster of grapes full of life * is seen today lifted up from the earth. * Thereby have we all been drawn to God, * and death hath been utterly slain. * O the all-precious Tree * whereby we have received the food of immortality in Eden, * glorifying Christ!

O all-glorious wonder! * The length and height of the Cross * is equal to heaven! * For it sanctifieth all things with grace divine. * In it the barbarian nations are vanquished. * In it the scepters of kings are made firm. * O divine ladder, * whereby we ascend to the heavens, * exalting Christ the Lord in hymns!

And 3 of the saint, in Tone VIII:

Rejoice, O Igor, passion-bearer of Christ, for thou didst consider the glory of this world as but nought, and at the eleventh hour of thy life thou didst serve the Lord well in monasticism. And thou standest now with the martyrs and the venerable before the throne of God, earnestly praying in behalf of our souls.
(Twice)

Rejoice, O Igor, passion-bearer of Christ, boast of the city of Chernigov, and sacred adornment of the whole land of Russia, O thou who didst shed thine innocent blood! Pray thou earnestly in behalf of our souls!

Glory ..., in Tone VI:

Today the glorious city of Chernigov is enlightened with the rays of the passion-bearer, and the holy house of the Savior, adorned, crieth out to thee, O favorite of Christ: Cease thou never to pray for all who celebrate thy holy memory with love!

Now & ever ..., of the feast, in the Tone VI:

Today the Cross of the Lord cometh forth; and the faithful receive it with desire, and they derive healings of soul and body, and every pang. Let us venerate it with joy and fear: with fear, for we are unworthy because of our sins; and with joy, because of the salvation which is granted to the world by Christ God, Who hath great mercy, and Who was nailed to it.

Great Doxology, Troparia, Litanies, First Hour.

AT LITURGY

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

The first man, tasting of the tree, made his abode in corruption; for, having condemned himself by an inglorious rejection of life, he imparted a certain taint as a corruption to the whole race. But we mortals, gaining utterance through the tree of the Cross, cry out: O all-hymned God of our fathers, blessed art Thou! (Twice)

Disobedience violated the commandment of God, and the tree brought death to man by its being partaken of unseasonably, for, for the preservation of that which is most precious, the tree of life was forbidden; but God disclosed it to the hapless thief who cried out rightly: O all-hymned God of our fathers, blessed art Thou!

Israel, foreseeing things to come, laid hold of the tip of Joseph's staff, revealing beforehand that the most glorious Cross would seize the power of the kingdom, for it is the victorious boast of kings and a light for those who cry out with faith: O all-hymned God of our fathers, blessed art Thou!

Harkening to thy suffering entreaty, O Igor, Christ gave thee the strength and power to bear thy sufferings. By thy supplications vouchsafe that I too may be steadfast amid the sufferings of life.

Having strengthened thyself with prayer before the image of the all-pure one, thou didst go forth to thine enemies who were seeking thee; and like an innocent lamb thou didst suffer at their hands, unjustly slain.

Everyone who bringeth supplication unto thee with faith, O athlete, quickly receiveth the healing of the sufferings of their souls and bodies. Grant this also richly unto us, we pray.

Theotokion: Accept thou our prayer, O all-pure one, and with thine omnipotent supplication beseech God Who was born of thee, Who loveth mankind, that He deliver us from enemies, visible and invisible, from sins and all torments.

Troparion of the feast, in Tone I:

Save O Lord Thy people, and bless Thine inheritance. Grant now unto the faithful victory over adversaries, and by the power of Thy Cross do Thou preserve Thy commonwealth.

Troparion of the Saint, in Tone IV:

Illumined by divine baptism, enlightened by the splendors of the Holy Spirit, thou didst take the Gospel of Christ into thy heart, fulfilling the word of the Son of God by thy deeds, O right-believing Prince Igor. Entreat our all-good Savior, that He grant us peace and mercy, and the salvation of the souls of us who cherish thine honored memory.

Kontakion of the Cross, in Tone IV:

O Thou Who wast lifted up willingly on the Cross, bestow Thy compassions upon the new community called after Thee, O Christ God; gladden by Thy power Orthodox Christians, granting them victory over all adversaries. May they have as an ally the invincible trophy, Thy weapon of peace.

Kontakion of the Saint, in Tone VI:

Thou didst exchange the glory of an earthly principedom for the humble habit of a monk, and, ending thine earthly life in martyrdom, thou now rejoicest in the heavens, earnestly praying for those who honor thee, O Igor, boast of athletes.

Prokimenon of the feast, in Tone III: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Prokimenon of the saint, 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.

THE ACTS OF THE APOSTLES, § 17 [ACTS 6: 8-15; 7: 1-5,47-60]

In those days, Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of those of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, who said: "We have heard him speak blasphemous words against Moses, and against God." And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, who said: "This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all who sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. Then said the high priest: "Are these things so?" And he said: "Men, brethren, and fathers, hearken; the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him: 'Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.' Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this- land, wherein ye now dwell. And He gave him none inheritance in it, no, not so much as to set his foot on: Solomon built him a house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet: "Heaven is my throne, and earth is My footstool: what house will ye build Me?"

saith the Lord": or "What is the place of My rest? Hath not my hand made all these things?" Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain those who showed before of the coming of the Just One; of Whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it." When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God!" Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying: "Lord Jesus, receive my spirit!" And he kneeled down, and cried with a loud voice: "Lord, lay not this sin to their charge!" And when he had said this, he fell asleep.

Alleluia of the feast, in Tone VIII: Hearken, O daughter, and see, and incline thine ear.

And that of the saint, 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 [JN. 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 its 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 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, 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 of the feast: I will take the cup of salvation, and I will call upon the name of the Lord.

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