

THE 9th 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 ...":

Having 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)

With 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)

With 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 ...":

Of 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:

As 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 ...":

The 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:

He 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 ...":

The 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:

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: **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:

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.

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]

Brethren: 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]

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

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