

THE 20th 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 ...":

Thy 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.

By 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.

With 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:

Rejoice, 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.

Take 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 II:

Thy 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.

Before 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.

Possessed 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.

At 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!

Thou 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.

Uniting 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.

The 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: Knowing 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 ...":

Thou 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!

Sanctified 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!

Made 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!

Taught 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!

As 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!

Radiantly desiring the eternal kingdom of Christ, O holy hierarch, thou didst cry out to Christ Who granted it to thee by the right path:

Ye 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.

We 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.

Ever 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.

Thou 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.

Thou 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.

Straining 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.