

THE 25th 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:

When 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.

Today 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

The 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 ...":

Thou 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.

The 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:

Behold 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:

Elizabeth 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:

Thy 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:

Thy 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!

Having had an angel of heaven foretell thy divine nativity, O glorious forerunner, thou wast shown to be an earthly angel and heavenly man.

In 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.

Precious 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: Having 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: **L**et us chant unto our **D**eliverer and **G**od!

O pure Febronia, champion of the glory of Christ, grant me grace and thine enlightenment, that I may joyfully praise thy luminous solemnity.

Continually 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.

Having 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 **C**reator of the **C**hurch: establish me in **T**hy love, **O** summit of desires, confirmation of the faith, **W**ho 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.

The 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 **T**hee, **O** **L**ord; **T**hou art the light of the benighted, and my spirit doth hymn **T**hee.

Thou wast strengthened by the Spirit, to cast down the savagery of the tyrant and the polytheism of the ungodly, O all-glorious Febronia.

With **T**hy mighty arm, O Master, Thou hast now rendered the glorious Febronia steadfast, who struggled in martyrdom.

Thy 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 ...":

The 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 ...":

Thy 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:

As 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.

The 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 ...":

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: 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!

Christ, 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.

From 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.

He 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!

Thou 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!**

Through 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.

With 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.

Let 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!**

Thy 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!

Thou 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.

Weighed 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.

Lo! 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.

With 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.

Conversing 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.

Thou 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 ...":

Today 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:

Thou 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 ...":

She 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.