

THE 1st DAY OF THE MONTH OF JULY

COMMEMORATION OF THE HOLY & UNMERCENARY PHYSICIANS & WONDER- WORKERS COSMAS & DAMIAN, WHO WERE MARTYRED AT ROME

AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

With rays of miracles * dispel every infirmity of our sicknesses, * freely extending grace to us, * and enrich us with the gifts of the Master * Who hath taken on His shoulders * the afflictions of mortals on earth.

Having first been trained well as physicians, * ye cleansed away the illnesses of all with faith; * and in later times, * having armed yourselves spiritually, * ye divinely dispel * the symptoms of spiritual sickness.

Having received grace freely from Christ God, * ye heal the ailments of all without fee, * O unmercenary ones, * and cleanse not only our infirmities, * but even reasonably treat cattle, * in that ye are merciful.

And 3 stichera in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Like rivers in full flood * and manifestly overflowing * with spiritual waters, * ye irrigate creation * with divine signs and the all-glorious gifts of healing, * dry up soul-corrupting passions, * heal infirmities, * and expel evil spirits, * O God-bearing unmercenarities, * intercessors for our souls.

Having subdued the irrational passions, * O holy ones, * with spiritual powers, * ye impart well-being * to men and cattle, * having been enriched by Christ * with the gift of healings. * Wherefore, celebrating your sacred and radiant solemnity, * we ask cleansing for our souls.

Your divine temple * hath been shown to be like a splendid heaven of salvation, * which now displayeth * salvific miracles like stars, * and the divine working of healings * like a radiant sun, * O all-blessed Cosmas and all-glorious Damian, * ye servants of the Lord * and intercessors for our souls.

Glory ..., in Tone VI:

Boundless is the grace of the saints, which they have received from Christ. Wherefore, their relics continually work miracles by the power of God, and their names, when invoked with faith, heal incurable sicknesses. Through them, O Lord, free us also from the passions of soul and body, in that Thou lovest mankind.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set all aside ...":

Of old, the unblemished ewe-lamb, * the immaculate Mistress, * beheld her Lamb * upon the tree of the Cross. * She exclaimed maternally * and cried out, marveling: * "O Child most sweet, * what is this new and all-glorious sight? * How is it that the ungrateful assembly * hath given Thee over to the judgment-seat of Pilate * and condemneth the Life of all to death? * Yet do I hymn Thine ineffable condescension, * O Word!"

At the Aposticha, Glory ..., in Tone VI:

Ever having Christ working within you, O holy unmercenaries, ye work wonders in the world and heal the sick. For your healing is an inexhaustible well-spring: drawn from, it floweth in abundance; and poured forth, it gusheth forth, flowing every day in great quantity, granting healing to all, yet remaineth undrained. And those who draw forth from it are filled with healing, yet it remaineth full. What, therefore, shall we call you? Healing physicians of souls and bodies? Healers of incurable sufferings who heal all and have received this gift from Christ the Savior, Who granteth great mercy unto us.

Now & ever ..., Theotokion, 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 holy unmercenaries and wonder-workers Cosmas and Damian, visit our infirmities. Freely have ye received, freely give unto us.

AT MATINS

At "God is the Lord ...", the troparion of the saints, twice, Tone VIII:

O holy unmercenaries and wonder-workers Cosmas and Damian, visit our infirmities. Freely have ye received, freely give unto us. (Twice)

Glory ... , Now & ever ... : Theotokion, or Stavrotheotokion.

Both canons from the Oktoechos, with 8 troparia, excluding the martyrica;

Canon of the saints, with 6 troparia, in Tone IV:

ODE I

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray, the three parts of my soul in the depths of dispassion as Thou didst the mighty warriors, that in the mortality of my body, as on a timbrel, I may chant hymns of victory to Thee.

O ye two radiant and wise unmercenaries, standing with all the elect before the worshipful Trinity, pray that those who keep your radiant memory may be enlightened by the divine splendors of the Spirit.

Showing yourselves to be elevated in mind high above material things, O wise saints, ye have received the immaterial radiance of the Spirit. Wherefore, O unmercenaries, ever dispel the darkness of infirmities by your divine visitations.

Having acquired spiritual eyes which slumber not, O glorious, merciful and God-bearing unmercenaries, in divine fulfillment of the commandments of God, by grace ye rouse to goodly health those who sleep in infirmities.

Theotokion: O pure and all-pure one, by thy pure blood thou gavest flesh to the Savior and God Who, through the Spirit, hath shown forth to us physicians for our souls, our saving and fervent helpers, the honorable unmercenaries.

ODE III

Irmos: Not in wisdom, nor in power do we boast, but in Thee, the hypostatic Wisdom of the Father, O Christ; for there is none holier than Thee, O Thou Who lovest mankind.

Your divine temple doth sacredly pour forth in spiritual streams the fragrant myrrh of healings, ever washing away the fetid passions.

Ever dwelling in the mansions of heaven, O all-wise ones, through the grace of the Almighty ye ever show your tabernacle to be a well-spring of healings.

Curbing the passions of the flesh with the reins of abstinence, ye have most richly received spiritual radiance. Wherefore, ye enrich the world with healings.

Theotokion: God chose thee as the most beautiful among women, O pure one, and He Who resteth in His saints was well pleased to be born in the flesh of thee.

Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Bestowers of healing, wonder-workers and radiant beacons of miracles have ye been shown to all through the grace of the Spirit; for by faith ye cool the flame of the passions and warm the minds of those who believe in Him. Wherefore, having acquired spiritual healing, we cry out, fleeing to your divine church: O God-bearing unmercenaries, entreat Christ God, that He grant remission of offenses unto those who with love celebrate your holy memory.

Glory ..., in the same tone & melody:

Shining forth rays of healings for those on earth, O godly wonder-workers, ye manifestly drive away the infirmities of men, having truly acquired within yourselves the never-waning Sun, Christ our God. Wherefore, assembling as is meet, O holy and God-bearing unmercenaries, we venerate your honorable memory. Entreat Christ God, that He grant remission of sins unto those who with love honor your holy memory.

Now & ever ..., Theotokion:

All of us, the race of men, bless thee as the Virgin who, alone among women, gave birth without seed to God in the flesh; for the fire of the Godhead dwelt within thee, and thou didst nourish the Creator and Lord with milk as a babe. Wherefore, we, the race of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

Stavrotheotokion: **T**he 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 Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O longsuffering Lord, abyss and inexhaustible wellspring of mercy, have pity, and grant remission of offenses unto those who with faith hymn Thy divine sufferings!"

ODE IV

Irmos: **S**eated in glory upon the throne of the Godhead, Jesus most divine is come on a light cloud, and by His incorrupt arm He hath saved those who cry: **G**lory to Thy power, O Christ!

With life-bearing actions and all manner of activities do ye heal the mortal sufferings of men, O light-bearing pillars, immovable ramparts, divine branches of the true Vine.

Let the unmercenaries, the breasts of the Church who pour forth the milk of healings, nurturing all with the divine food of enlightenment, be praised with joyful hymns.

Your church, O saints, hath been shown to be healing and a calm and saving harbor for the tempest-tossed. And having recourse thereto, we all attain tranquility and deliverance from evils.

Theotokion: O Virgin who alone truly gavest birth to the merciful Word Who alone showed forth the merciful saints, the healers and wonder-workers, in the ends of the earth: vouchsafe unto me the mercy which is within thee.

ODE V

Irmos: All things are in awe of thy divine glory; for thou, O Virgin who knewest not wedlock, didst contain within thy womb Him Who is God over all; and thou gavest birth to the timeless Son, granting peace unto all who hymn thee.

Manifestly illumined with divine splendors, ye travel about the whole world and enlighten all men, dispelling the darkness of the passions and expelling demons, O God-bearing unmercenaries.

Like two lamps ye illumine the world, O God-bearers, moved by the Spirit to go about all creation, visiting those who are on their bed of pain and rescuing them from misfortunes.

Without fee granting healing to the infirm and deliverance from the passions, O God-bearing unmercenaries, ye have been shown to be great intercessors for all, helpers of all with God, and assistants to all

Theotokion: Thou gavest birth to the hypostatic Wisdom of God, O all-pure Virgin Theotokos who hast shown forth the saints as most wise. Through them have the arrogance and evil machinations of the wicked-minded one been made to fall.

ODE VI

Irmos: I shall 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.

Not by human skill, but by divine grace do ye cleanse men of infirmities, O glorious ones, wherefore, having assembled, we call you blessed as is meet.

Bound with love for Christ, O God-bearers, ye destroy all the malice of the demons with divine grace. Wherefore, we celebrate your solemnity.

As shoots of the divine vine pouring forth the wine of healings upon us who are in the grief of infirmities, ye fill us with gladness, O unmercenaries.

Theotokion: **O** Mistress, thou wast made an all-pure temple by the all-pure Word, Who hath forever magnified in miracles and signs the divine temple of the unmercenaries.

Kontakion, in Tone II:

Having received the grace of healings, ye extend health to those in need, O all-glorious physicians and wonder-workers. By your visitation cast down the audacity of the enemy, healing the world with miracles.

Ikos: **T**he discourse of the wise physicians surpasseth all reason and wisdom and imparteth understanding to all, for, having received the grace of the Most High, they invisibly grant health to all. Wherefore, even unto me hath grace been given to chant the narrative of how the God-bearing favorites and ministers of Christ bestow a multitude of healings; for they deliver all from sickness, healing the world with miracles.

ODE VII

Irmos: **T**he children of Abraham in the Persian furnace, burning with love of piety more than with the flame, cried out: **Blessed art Thou in the temple of Thy glory, O Lord!**

Opening a God-given well-spring, O holy ones, ye pour forth rivers of pure healings upon all, washing away the defilement of the passions and the most vile wickedness of the demons.

Strengthened by the grace of the omnipotent Spirit, Thy two right wondrous unmercenaries ever grant health to the sick, O Word, Thou Wisdom and Power of God.

Thou alone art holy, Who dost glorify Thy saints; for Thou deliverest the world from misfortunes for their sake and dost enlighten those who cry out: **Blessed art Thou in the temple of Thy glory, O Lord!**

Theotokion: **I**n putting forth Christ, O Mary, thou didst bud forth a staff from the root of Jesse, Who hath adorned His favored unmercenaries with miracles, like flowers.

ODE VIII

Irmos: **S**tretching forth his arms, Daniel closed the mouths of the lions in the pit; and the youthful lovers of piety, girded about with strength, quenched the power of the fire, crying: **Bless the Lord, all ye works of the Lord!**

Ye were shown by the divine Spirit to be devoid of all evil, O saints, becoming the vesture of salvation, the cause of remission, and the avoidance of evils for us who cry out: **Bless the Lord, all ye works of the Lord!**

Becoming sons through divine communion, O Cosmas and Damian, through faith ye have now truly acquired both your Father's portion of heavenly delight and the radiant activity of miracles; and ye cry aloud: Bless the Lord, all ye works of the Lord!

With the divine drops of your, blood, O saints, ye wash away the spiritual defilement of our souls, drive away the suffering of pain, and repel the assaults of the demons, as our intercessors and merciful healers.

Adorned by the Spirit like a lily, like noetic flowers, like roses, O saints, emitting sweet fragrance and dispelling the stench of the passions, ye have been revealed to us who cry out: Bless the Lord, all ye works of the Lord!

Theotokion: **B**y thee hath death been slain, O all-pure one, for thou gavest birth to Christ God, the hypostatic Life, Who hath shown forth the unmercenaries as intercessors for our life and physicians for us who cry out: Blessed is the Fruit of thy womb, O all-pure one!

ODE IX

Irmos: **T**hrough the infirmity of disobedience Eve incurred the curse; but through the budding forth of thy pregnancy, O Virgin Theotokos, thou didst cause blessing to blossom forth for the world. Wherefore, we all magnify thee.

Behold, what is so good or so beautiful, as it is written, as for the brethren, whom we now fittingly bless, to dwell in oneness of mind, in a place of splendor, in the mansions of heaven, in never-fading glory?

How great is the temple, ever adorned with miracles, which ye ever visit, O right wondrous Cosmas and Damian, granting health to those who require it. Wherefore, ye are fittingly blessed.

Today the angels, the divine apostles, the prophets, the venerable and all the righteous rejoice with us in your memory, O blessed ones; for, dwelling joyfully with them, ye pray for all the world.

O ye two divine and radiant unmercenary and most honorable God-bearers: ask remission of offenses, amendment of life and deliverance from all evils for us who praise you forever.

Theotokion: **O** only pure and all-pure Ever-virgin, thou wast the abode of the Light Who hath illumined all and shown the saints to be most radiant, driving away the darkness of soul-corrupting passions now by the Spirit.

Exapostilation: Spec. Mel.: "The heaven with stars ...":

What speech sufficeth to describe the unmercenaries' grace of healing? For, after God, they are the saving physicians of the whole world.

Theotokion: With thy mighty protection, O pure one, preserve all of us, thy servants, unharmed by the assaults of the enemy; for thee alone have we acquired as our refuge amid tribulations.

On the Praises, 6 stichera, in Tone I:

Having received the grace of healings from God, O most comely unmercenaries, ye fervently heal without fee the passions of our souls and bodies. Wherefore, bestowing health upon the faithful through you, Christ showeth you forth to the universe as steadfast luminaries. Him do ye beseech, that our souls be saved.

Drawing forth an abyss of healings from the thought of the Most High, O unmercenaries, ye pour forth healings upon all the faithful; for, supernaturally drawing saving remedies for the suffering of ailments from the treasures of the Spirit, with mystical therapy ye heal the afflicted. Wherefore, having become temples of the life-creating Trinity, the Godhead manifestly dwelt within you. Pray ye to the Trinity, that our souls be saved.

The composition of Theophanes, in Tone II:

Living actively with divine love and desire for the things to come, ye made straight the ways of salvation. Wherefore, having preserved the purity of your souls unsullied, ye stood fast against material things until the end; and made golden by the divine Spirit, without fee ye grant healing to the infirm, O sacred twain, radiant company, ye two enlightened and godly unmercenaries, who visit us in our tribulations and pain and freely heal the afflictions of our souls.

The composition of Germanus, in Tone II: Vouchsafed great gifts, O all-praised ones, ye lived a humble life on earth; and going about everywhere, freely healing the sufferings of the sick, ye were shown to be conversers with the angels. O wise Cosmas and Damian, all-comely brethren, heal also our sufferings through your supplications.

Stichos: In the saints that are in His earth hath the Lord been wondrous;
He hath wrought all His desires in them.

The pool of healing cured but one person every year, but the temple of the unmercenaries healeth a great multitude of the infirm; for inexhaustible and unmovable are the riches of the saints. Through their supplications, O Christ, have mercy upon us.

Stichos: Behold, what is so good or so joyous as for brethren to dwell together in unity?

The composition of Germanus, in the same tone: The choir of the saints rejoiceth forever, for they have inherited the kingdom of heaven. And the earth which received their relics emitted a sweet fragrance, for they were servants of Christ, who have made their abode in everlasting life.

Glory ..., the composition of Theophanes, in Tone IV:

The holy unmercenaries, possessed of a well-spring of healings, grant healing to all in need, for they have been vouchsafed great gifts by Christ the Savior, the ever-flowing Wellspring. For the Lord told you, in that ye are emulators of the apostles: "Behold, I have given you authority over unclean spirits and every disease." Wherefore, having lived well in His commandments, ye freely received. Freely give also, healing the sufferings of our souls and bodies.

Now & ever ..., Theotokion, or this Stavrotheotokion:

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

Beholding Christ, Who loveth mankind, crucified, * His side pierced by a spear, * the all-pure one cried out: * "What is this, O my Son? * How have the ungrateful people rewarded Thee * for the good things Thou didst do for them? * And dost Thou hasten to leave me childless, O most Beloved? * I marvel, O Compassionate One, * at Thy voluntary crucifixion."

At the Aposticha, Glory ..., in Tone VIII:

Who will not marvel, who will not render glory, who will not hymn with faith the miracles of the wise and all-glorious unmercenaries? For even after their holy repose they richly impart healings unto all who have recourse to them with faith, and their precious and holy relics pour forth the grace of healings. O ye two holy ones! O honored ones! O the wisdom and glory which cometh from the grace given you by God! Wherefore, we cry out in hymns to God our Benefactor, Who hath given them to us for the healing of our souls and bodies.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

The unblemished ewe-lamb, * beholding her Lamb upon the Tree, * crucified of His own will, * cried out, lamenting pitiably: * "Woe is me, * O my most beloved Child! * How hath the ungrateful assembly of the Jews recompensed Thee, * desiring to leave me bereft of Thee, O most beloved One?"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the canon of the unmercenaries.

Your divine temple doth sacredly pour forth in spiritual streams the fragrant myrrh of healings, ever washing away the fetid passions.

Ever dwelling in the mansions of heaven, O all-wise ones, through the grace of the Almighty ye ever show your tabernacle to be a well-spring of healings.

Curbing the passions of the flesh with the reins of abstinence, ye have most richly received spiritual radiance. Wherefore, ye enrich the world with healings.

Theotokion: God chose thee as the most beautiful among women, O pure one, and He Who resteth in His saints was well pleased to be born in the flesh of thee.

Troparion, in Tone VIII:

O holy unmercenaries and wonder-workers Cosmas and Damian, visit our infirmities. Freely have ye received, freely give unto us.

Kontakion, in Tone II:

Having received the grace of healings, ye extend health to those in need, O all-glorious physicians and wonder-workers. By your visitation cast down the audacity of the enemy, healing the world with miracles.

Prokimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE CORINTHIANS, § 153 [I COR. 12: 27-13: 8]

Brethren: Ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity

vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.

Alleluia, in Tone IV: Behold, what is so good or so joyous as for brethren to dwell together in unity?

Stichos: For there the Lord commanded the blessing, life for evermore.

GOSPEL ACCORDING TO MATTHEW, § 34, [MT. 10: 1, 5-8]

At that time, when Jesus had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them saying: "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying: "The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 1st DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE FATHER NICODEMUS OF THE HOLY
MOUNTAIN
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone II:

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

Come, ye monks of Athos, that in gladness of heart we may celebrate the yearly memorial of our teacher, the blessed Nicodemus, who in his words and deeds guideth us to the path of the virtues. For, having lived righteously, he hath shown himself to be for us a higher model and a splendid image in all.

Resplendent in discourse and true wisdom, and in thine honored life, O divinely wise father, in these latter days thou hast been shown to be a most glorious luminary of the Spirit, enlightening all with rays of godly writings, O Nicodemus, divinely inspired minister of Christ, and moving the minds of the faithful to love.

Thou didst leave to the Church of Christ the multitude of thy writings as a spiritual treasure and heavenly riches, O father, as the odor of the recognition and sweet savor of the Holy Spirit; and unceasingly delighting therein, O venerable Nicodemus, we celebrate thine eternal memory.

Gazing upon thy precious head, and venerating it in compunction of soul, we think that we are looking upon thy radiant countenance which is full of grace, and which calmly uttereth words of life with its holy mouth, granting peace to thy children and sending forth paternal instruction unto us who love thee.

Glory ..., in Tone I:

Having illumined thy heart with divine light, thou wast shown to have received God in thy life, O divinely wise Nicodemus; for, living for Christ thy Lord, and writing and speaking of Him, thou wast shown to be a treasury of spiritual thoughts and a God-bearing teacher of the Church. As thou didst fight the good fight, strengthen us also therein by thy venerable supplications, that we may be well-pleasing unto God, we pray.

Now & ever ..., Theotokion:

Accepting the entreaties of the sinful, and disdaining not the sighs of the sorrowful, O all-holy Virgin, beseech Him Who issued forth from thy holy womb, that we may be saved.

At the Aposticha, these stichera, in Tone II:

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

O venerable Nicodemus, thou hast been shown to be a vessel of holiness and a godly orator of piety furnished with wings by the Holy Spirit.

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Enriched by thy discourses, as with an accurate scale, unto the acquisition of what is higher, O divinely wise one, we hymn thy godly transcendence.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

The city of monastics, unceasingly enlightened by thy teachings, doth celebrate, O Nicodemus, thy sacred memory.

Glory ..., Triadicon, in the same tone & melody:

The godly Nicodemus hath been vouchsafed Thy glory, rightly theologizing Thee, the three-Sunned Godhead, with a mouth of piety.

Now & ever ..., Theotokion:

Hymning thee, O Virgin, with hymns most sweet, the godly Nicodemus cried out to thee in spirit: Rejoice, O pure Virgin!

Troparion, in Tone I:

O ye faithful, let us honor Nicodemus, the beacon of Athos and scion of Naxos, the divinely inspired teacher of the whole Church, who was full of divine wisdom; for he poureth forth abundant heavenly doctrines upon those who cry: Glory to Christ Who hath glorified thee! Glory to Him Who hath crowned thee! Glory to Him Who granteth help unto us through thee!

Glory ..., Now & ever ..., Theotokion:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

AT GREAT VESPERS

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

On "Lord, I have cried ...", 6 stichera: 3 in Tone IV:

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

As is meet, let us hymn the divinely eloquent Nicodemus, the dwelling-place of grace, the divinely inspired interpreter who was guided by the Holy Spirit, the clarion blown by God, announcing the word of grace in the world, the ineffable glory of God and immaterial gifts of life.

O Nicodemus, whose heart was enlightened by the divine Spirit, from thy mouth thou didst pour forth a sea of doctrines upon the Church, and didst abundantly irrigate its meadows with the discourse of the grace given thee, O father, as David saith; and thou bringest joy to the assemblies of the pious by thy wisdom.

Celebrating thy most holy memory, O Nicodemus, we hymn thee as a new and radiant lamp illumining the Church with thy divine words, as a teacher of piety, as a divinely wise mouth of miraculous virtues, as a preacher of the higher life and a harp of hymns most sweet.

And 3 stichera, in Tone VIII: Spec. Mel.: "O all-glorious wonder ...":

The abundant grace of the all-holy Spirit dwelt within thy soul, O wise one; and having first cleansed it with the rewards of the virtues, it made thee a divine vessel and a divinely inspired word. O thy most wise teachings, O Nicodemus, whereby we are all ever taught the higher life! (**Twice**)

Like a noetic wellspring thou hast poured forth torrents of doctrines, which sweeten the hearts of the faithful more than honey, O Nicodemus; and by thine understandings and works thou hast been shown to be a treasury of all wisdom and a coffer containing divine effulgence, imparting correction unto all who piously follow thy teaching, O Father.

Glory ..., in Tone VI:

Today the memorial of Nicodemus, the venerable teacher of heavenly mind, hath shone forth for us like a luminary of the morning, enlightening the Church. Come, therefore, ye who love his words, and in spirit and truth let us celebrate, crying out to him: Rejoice, thou who madest thy mind a habitation of the Holy Spirit by thy virtuous life! Rejoice, divinely inspired treasury of wisdom, wherein lieth an inexhaustible wealth of the most divers wisdom! Rejoice, godly scion of Naxos, adornment of the Holy Mountain, and divinely wise instructor of the whole Church! O father, intercede, we pray, in behalf of our souls!

Now & ever ..., Dogmatic Theotokion, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birth-giving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three readings:

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

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

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 Litia, these stichera:

In Tone I: Rejoice in the Lord, O glorious Athos, thou chosen portion of the Mother of God! For, lo! within thee, like a pillar of light reaching up to the heavens, is revealed the divinely wise Nicodemus, who is pleasing unto God in wisdom and godly in virtues; for by his blameless life he inherited the splendor of life on high, and, emitting everywhere the rays of the gifts of the Spirit, he guideth to deeds of light those who in compunction cry aloud unto God: O Lord, glory be to Thee!

In Tone II: Living an ascetic life, thou didst make what is baser subject to that which is higher, O Nicodemus. Thou didst unite thyself unto God with ever-flowing prayer, and from this blessed bond didst straightway learn that which is divine, and, like the godly Paul, didst hear ineffable words. And thou didst set forth in writing what thou didst master by thine activity. Wherefore, like divine light thy words shine forth from the rising of the sun even unto its setting, unto the enlightenment of those who cry: O Lord, glory be to Thee!

In Tone III: Pouring forth philosophy, thou wast shown to be an instrument of theology and a most excellent recorder of the mysteries of the spiritual life; for having done so, thou teachest, and the brief words of the fathers, as saith Isaiah, thou dost in many ways reveal by the power of active discourse and the beauty of God-given wisdom, O greatly wise Nicodemus. For divine grace poured forth from thy mouth and hath revealed thee to be a book of all that is ineffable, unto the salvation of those who cry: O Lord, glory be to Thee!

In Tone IV: Like lilies of the Spirit do thy divinely inspired books emit the fragrance of the life which issueth from Eden, O most blessed Nicodemus; for in thy pure life was the perfume of Christ made manifest, and with the blossoming of thy words thou dost dispel the fetor of the passions: for like phials of sweet fragrance thy mouth filleth us abundantly with thy writings, enabling us to recognize the virtues and the treasury of divine dogmas, unto the salvation of those who cry: O Lord, glory be to Thee!

Glory ..., in the same tone:

O ye multitudes of the reverent, as is fitting let us bless the great Nicodemus, most wise among the venerable and venerable among the learned: for, having sanctified himself by asceticism, he became the mouth of the Comforter, and, as David saith, he mystically proclaimed divine wisdom in the midst of the Church, wherewith he hath raised the souls of the Orthodox to understand and seek that -which is higher; and he thundered against the assemblies of the heretics, for his sound hath gone forth into all the earth, unto the glory of Christ God, the Savior of our souls.

Now & ever ..., Theotokion:

From all misfortunes preserve thy servants, O blessed Theotokos, that we may glorify thee, the hope of our souls.

At the Aposticha, these stichera, in Tone V: Spec. Mel.: "Rejoice ...":

Rejoice, thou beauty of monks, excellent scion of the Island of Naxos, goodly adornment of Athos, thou radiant eye, thou tongue most sweet, uttering godly words in the divine Spirit, speaking and recording doctrines, making plain unto all the meaning of unapproachable sounds of heaven, and opening the understanding of ineffable contemplations to the breadth of higher comprehension, O father Nicodemus, thou treasury of inspired understanding given by God!

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Rejoice, O vessel of wisdom, treasury of true theology, glory of the Orthodox, who wisely vanquished the thoughts of the heretics, sweet-sounding harp of the dogmas of the Faith, God-pleasing husbandman of blameless morals, teacher of the gifts of piety, summit of divine understanding, depth of comprehension of the thoughts of the Spirit, unfathomable ocean! O father Nicodemus, shine forth divine effulgence on all!

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Rejoice, new and most radiant star of the Church of Christ, mouth of theologians, ardent lover of piety, revealer of the Traditions and Scriptures, elucidation of ineffable things, who healest the sickness and perdition of souls by the word of grace, melodious lyre and sweet-sounding harp of divine hymns and songs! O venerable father Nicodemus, entreat Christ God, that He grant remission of sin unto those who honor thee.

Glory ..., in Tone VIII:

Having cultivated well the discourse of doctrines, thou dost produce the fruit of immortal life for the Church, O divinely eloquent Nicodemus; for like fruitful trees by the springs of the waters of grace thy godly books ever produce salvific understanding for us, like the sweetness of heaven, whereby we are delivered from the bitterness of the passions, receiving from Christ peace and great mercy.

Now & ever ..., Theotokion:

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

At the Blessing of the Loaves, the troparion of the venerable one, in Tone I:

O ye faithful, let us honor Nicodemus, the beacon of Athos and scion of Naxos, the divinely inspired teacher of the whole Church, who was full of divine wisdom; for he poureth forth abundant heavenly doctrines upon those who cry: Glory to Christ Who hath glorified thee! Glory to Him Who hath crowned thee! Glory to Him Who granteth help unto us through thee! **(Twice)**

And "Virgin Theotokos, rejoice! ...", once.

AT MATINS

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

O ye faithful, let us honor Nicodemus, the beacon of Athos and scion of Naxos, the divinely inspired teacher of the whole Church, who was full of divine wisdom; for he poureth forth abundant heavenly doctrines upon those who cry: Glory to Christ Who hath glorified thee! Glory to Him Who hath crowned thee! Glory to Him Who granteth help unto us through thee! (*Twice*)

Glory ..., Now & ever ..., Theotokion:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

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

Spec. Mel.: "The assembly of angels ...":

Piously have the multitudes of monastics assembled eagerly to celebrate thy holy memory, O Nicodemus, teacher of piety. With thine immaterial regard bless those who with faith venerate thy most precious head, O divinely wise one.

Glory ..., in the same tone & melody:

Illumined with rays of divine wisdom, O venerable Nicodemus, teacher of piety, thou didst acquire the treasure of divine words, wherewith thou dost ever direct us to ascend unto the life and effulgence which are in Christ, O most blessed one.

Now & ever ..., Theotokion:

Hymning the great magnitude of thy glory in melodious songs, O pure one, the venerable Nicodemus exclaimed unto thee like David: Rejoice, O blessed Mary who knewest not wedlock, thou bridge leading the world to God the Savior and help of Athos!

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

Spec. Mel.: "Go Thou quickly before ...":

O Nicodemus, by thy pure life thou hast been shown to be a fragrant meadow of divinely inspired writings, and a God-pleasing initiate of the divine mysteries; for, delighting in the study thereof, thou didst receive the sweet savor of the transcendent knowledge of heaven, O father, wherewith thou dost gladden those who call thee blessed.

Glory ..., in the same tone & melody:

Thou didst live righteously and virtuously, O wise and venerable Nicodemus, and didst astonish all with thy wisdom; and thou hast gladdened the assemblies of the Orthodox with thy words, and hast set at naught the mindless learning of the heterodox. Wherefore, we celebrate thine annual memorial.

Now & ever ..., Theotokion:

Thou didst conceive the Creator of all without seed, and without being subject to corruption didst of thine own blood give birth to Christ our God. Wherefore, having acquired thee as the beginning of our salvation, we hymn thee, O Theotokos, as our intercession, and with faith we magnify thy glory, O all-pure one.

Polyeleos, and magnification: We bless thee, O venerable father Nicodemus, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee; O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Enriched with wisdom divine, thou didst acquire the spiritual wealth of all knowledge, O blessed one, and hast been shown to provide for all from the treasure of thy heart, nurturing the souls and minds of the pious with the discourse of grace. Wherefore, setting aright the morals of the people, thou hast shown unto all the splendor of salvation, O God-bearing Nicodemus. Entreat Christ God, that He grant remission of sins unto those who celebrate thy holy memory with love.

Glory ..., Now & ever ..., Theotokion:

Having supernaturally and immutably provided flesh for Christ our God of thy pure blood, O all-pure Virgin, in the loving-kindness of thy goodness thou hast led us to our ancient life, slaying the serpent by thy birthgiving. Wherefore, we ever offer thee hymns of thanksgiving with goodly understanding, receiving grace from thee. Entreat thy Son and God, that He grant remission of sins unto those who with love have recourse to thy protection, O Mistress.

Song of Ascents, the first antiphon:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Let every breath praise the Lord

GOSPEL ACCORDING TO MATTHEW, § 43 [MT. 11: 27-30]

The Lord said to His disciples: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye who labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

After Psalm 50, this sticheron, in Tone VI:

Nicodemus who received God within himself, the newly revealed ray of the Church, the godly teacher of monastics, completing the highest path of the virtues hath ascended to the mansions of heaven; and he giveth his paternal blessing unto those who celebrate his honored memory, and asketh great mercy for all.

ODE I

Canon of the Theotokos, the acrostic whereof is "Rejoice, O Virgin, thou cause of our joy", the composition of the monk Gerasimus, in Tone IV:

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

O Lady, thou treasury and unfathomable sea of mercies, let fall a drop of understanding upon me, that with the angel I may cry out to thee "Rejoice!" with the clarion of hymnody.

Rejoice, O most immaculate Lady Bride of God, thou annulment of the curse and redemption of the world! Rejoice, thou who hast poured forth eternal Life! Rejoice, thou who by thy birthgiving hast put Hades to death!

Rejoice, O all-pure one, thou palace of the Power of the Father! Rejoice, O undefiled bridal-chamber of Him Who hast created all things! Rejoice, O all-splendid chamber of the glory of the incarnation of God!

Rejoice, O thou who knewest not wedlock, O thou who gavest rise to the Planter of all creation! Rejoice, O vine who put forth the beautiful Branch Who poureth forth the wine of understanding!

Canon I of the Saint, the acrostic whereof is "I hymn the holy Nicodemus", the composition of the monk Gerasimus, in the same tone:

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

O consubstantial Trinity - Father, Son and Holy Spirit, - grant me wisdom, that with splendor I may hymn the holy Nicodemus, who by his words, teachings and works hath glorified Thee, O Lord.

The divine Nicodemus, the heavenly intelligence, the phial of the Spirit, calleth us all to keep his annual memorial. Let us all, therefore, come, rendering him honor.

Mortifying the mind of thy flesh, O father Nicodemus, through the struggle of divine philosophy thou didst make that which is more base subject to that which is higher, and hast been shown to be a priceless vessel of grace.

Theotokion: Acquiring power, confirmation and enlightenment by thy good pleasure, O Lady, the godly Nicodemus, divinely inspired and wholly God-bearing, appeared on Athos in the latter days.

Canon II of the Saint, the acrostic whereof is "I celebrate the grace of Nicodemus", the composition of Gerasimus, in Tone VIII:

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

Enlighten my mind with Thine effulgence, O Lord, Bestower of light, and grant me discourse, O Word, that with my mouth I may chant splendid hymnody worthy of Nicodemus, Thy divine and wondrous servant.

Thy pure way of life revealed thee on Athos as a habitation of light, O venerable one, a most radiant pillar, and a most luminous beacon shining forth the doctrines of immortality in the world, O divinely eloquent father Nicodemus.

Disclosing the law of God, O venerable father, with thy God-pleasing tongue thou didst rain down upon the Church divinely inspired discourse, a sea of understanding and a wealth of divine knowledge with all manner of wisdom, as it were manna from heaven.

Theotokion: **O** Lady, thou stream of divine and spiritually nourishing things, thou inexhaustible wellspring: pour forth upon my soul the water which rusheth forth unto life everlasting, that thou mayest quench the burning coal of sin, O Virgin, that I may become full to overflowing with immaterial effulgence.

ODE III

Canon of the Theotokos

Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Rejoice, O pure Mother and Virgin, thou mountain wholly overshadowed and divine, from whence the King of creation hath issued forth and found Adam in the mountains of perdition.

Rejoice, thou who hast rained a torrent of healings in abundance upon the people! Rejoice, inexhaustible wellspring from whence the Water which hasteneth toward eternal salvation hath flowed forth upon us!

Rejoice O Virgin, thou golden jar, who without seed hast given rise for the world to the Bread of life, like manna from heaven! Rejoice, O most luminous lamp of the Effulgence of the Father!

Let us hymn the tablet of the New Covenant, whereon the Master of all was writ in the body; and let us cry aloud: Rejoice, fulfillment of the law and voice of the prophets!

Canon I of the Saint

Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Thou wast filled with the light of heaven, O Nicodemus, having purified thy mind; and like a lamp of many lights thou didst shine forth within the Church in the latter times, unto the salvation of the pious.

The grace of thy divine words hath shone forth throughout the whole world like lightning from heaven, purifying the morals of men's souls and guiding them to the light of the precepts of Him Who hath created all things.

With divine songs let the divinely chosen Nicodemus be hymned today as is meet: the lamp of divine understanding, the right laudable clarion of God, the divinely eloquent tongue.

Theotokion: Thou hast been shown to be the luminous temple and throne of God, Whom thou didst conceive in the flesh, O blessed Lady. Wherefore, illumine me with the splendor of thy glory.

Canon II of the Saint

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

Cleansing thy soul and body of the defilement of every passion by ready asceticism, O divinely wise Nicodemus, thou didst cultivate the grace of dispassion, and by thy words dost call all to the acquisition thereof.

O blessed Nicodemus, thou hast been shown to us as a God-bearing initiate of the life which is hidden in Christ, adorned with the virtues, and leading our souls to divine ascent.

Thy mind, illumined with the glory of the Comforter, O father Nicodemus, and thy hand, moved by Him, have set forth heavenly doctrines for us in many holy books.

Theotokion: O all-glorious Mary, Virgin Queen of all, who ineffably gavest birth unto God: heal thou my soul, which hath grown corrupt through the passions, and grant me swift and saving conversion.

Sessional hymn, in Tone V:

Spec. Mel.: "The Word Who is co-unoriginate with the Father...":

Let the divinely wise Nicodemus, the divinely inspired mouth of the divine Spirit, the melodious harp of heavenly hymns, the adornment of the monks of Athos, the God-bearing scribe of the wisdom of God, be praised with joy as a true servant of Christ.

Glory ..., Now & ever ..., Theotokion:

O Virgin Theotokos, help of the world, in time of need aid those who ever fervently have recourse unto thine intercession; and from all harm preserve thou thine honored portion, for it ever hasteneth to thine aid, O Lady.

ODE IV

Canon of the Theotokos

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

Rejoice, O Virgin, thou luminous lamp shining forth the unapproachable Light upon those who sit in the image of death, who hast revealed the never-waning Dawn, the Sun of righteousness!

Thou hast been shown to be a portal of salvation for those who cry out: Rejoice! Rejoice, O phial, who didst conceive Christ the Word, Who granteth the fragrance of incorruption unto those who have cultivated death by disobedience!

Rejoice, O life-gushing wealth of heavenly gifts! Rejoice, dwelling-place of the goodness of the Godhead, vessel of divine fragrance! Rejoice, thou who hast not known wedlock, through whom corruption vanisheth away!

Shining forth from thy womb, the Effulgence of the Father showed thee to be a divine cloud of immortality, O Virgin, overshadowing those who cry out to thee: Rejoice, O habitation of the King of creation!

Canon I of the Saint

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

Having studied the teachings of the law of God and the words of the Spirit day and night, O Nicodemus, thou wast shown to be a most fruitful tree planted by the waters of divine grace, bearing as fruit a higher knowledge.

Tranquil of character, meek in appearance and sweet in discourse, O father, thou wast shown to be divinely wise in thine admonitions to those who had recourse unto thee, O holy one, imparting the doctrines of salvation unto all.

The height and depth, the length and breadth, and the grace-bearing riches of thy wisdom strike the minds of the faithful, O venerable father; for thou hast been shown to be a great abyss of knowledge.

Theotokion: Thou hast been shown to be heaven on earth, transcending the heavens, O all-holy Virgin, who held in thine arms as a babe the Creator of heaven and earth, Who in His mercy leadeth us up to life in heaven.

Canon II of the Saint

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 unto Thee: Glory to Thy power, O Thou Who lovest mankind!

The mellifluous, most sweet and divinely eloquent instrument of thy tongue, inspired by God, O Nicodemus, hymned the glorious struggles of the venerable ones, gladdening the hearts of the pious with the sweetest of sounds and melodious hymns.

O Nicodemus, initiate of the mysteries of heaven, thy discourse giveth rise to the manna of life, to honey divinely flowing from a rock, to divine dew descending upon the earth through the Holy Spirit, nurturing, gladdening and bedewing the hearts of those who with faith delve into thy books.

The sweetness of divine grace, poured forth from thy mouth by thine immaculate heart, O venerable Nicodemus, was preserved in thy holy books, and sweeteneth and bringeth joy to all who with faith study thy books.

Theotokion: O only Ever-virgin Theotokos, in our behalf ever entreat Him Who issued forth from thy pure womb, that He be merciful to the people He hath fashioned, and that He grant unto us all remission of sins and a share in eternal light.

ODE V

Canon of the Theotokos

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Delivered from the ancient curse by thy birthgiving, we joyously cry to thee "Rejoice!" Rejoice, O Virgin who hast reconciled with our God, the King of all, those who were beguiled by the serpent.

O most pure one, thou divinely planted field which hath given rise to the beauteous and sweet-smelling Blossom Who adorned the earth with flowers, thou hast filled with divine and sweet savor those who cry out to thee: Rejoice, O fragrance divine!

Rejoice, O Lady and Virgin, thou city of the great King, thou Sion of many names, of whom it is manifestly strange to speak! Rejoice, thou who hast opened unto us the gates of heaven and joy which fadeth not away!

Rejoice, O pure Virgin, thou bush which was not consumed! Rejoice, thou who hast slain Hades, in that thou gavest birth unto the Author of life Who by His death and sufferings hath poured forth dispassion and life upon all!

Canon I of the Saint

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

O Nicodemus, thou hast poured forth divine doctrines like a river of the living God, and as a torrent of joy thou dost ever gladden the whole Orthodox Church of Christ with the streams of thy discourses.

Thou didst live peaceably, O Nicodemus, learning vigilance of mind and asceticism, and studying the divinely inspired Scriptures; and thou hast been noetically borne up to the heavenly effulgence of the Spirit.

Thou didst hymn the labors of the martyrs and the struggles and valor of the venerable, whom thou didst follow in leading an angelic life on earth, and with whom thou hast been glorified, O venerable one.

Theotokion: O gracious Theotokos, thou all-splendid habitation of Almighty God, enlighten my benighted soul, and show it forth to be a pure vessel of Him Who shone forth from thee, O Mother of God.

Canon II of the Saint

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.

In thy holy books thou dost splendidly set forth the excellence of the virtues, the mastery of spiritual struggles, and the divine scriptures, and as is meet thou didst name it in accordance with these works.

With the cultivation of thy discourse thou didst sever the roots of the passions, O Nicodemus, and didst wisely plant the salvific seed of the commandments of God in the fields of thy soul, as a most divine husbandman of God, O father.

Thou dost reveal the ways of invisible warfare against the princes of darkness, O Nicodemus, as one who triumphed therein, and with active counsels thou preparest us for the struggle against the passions and the demons, O divinely inspired one.

Theotokion: O Mother, Virgin and Daughter, who ineffably conceived God the Word, preserve thy flock, the glorious Mount Athos, and with thy beauty protect it from all need and from destruction as thou hast promised.

ODE VI

Canon of the Theotokos

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Rejoice, O pure one, who gavest birth to the Myrrh of heaven, thou phial of grace, who hast filled the whole world with sweet fragrance! Rejoice, divine vessel of alabaster, full of incorruption!

O all-pure one, thou hast been shown to be an animate palace and the ark of the sanctity of the Almighty. Wherefore, we chant to thee: Rejoice, O all-honorable temple of the glory of God!

Rejoice, river full of the waters of the Spirit, whereby the whole world is bedewed with divinely flowing streams, crying out to thee: Rejoice!

Rejoice, O adornment of the angels, boast of the prophets and confirmation of the venerable! Rejoice, crown of martyrs and refuge of the despairing!

Canon I of the Saint

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Thou hast been shown to be a newly revealed sun of the Church of Christ, O Nicodemus, ever enlightening the council of the Orthodox with the rays of the words of thine instructions.

Thou hast been shown to be a great teacher, O Nicodemus, for thou didst fulfill the will of God and didst teach others to fulfill it. Wherefore, thou hast been vouchsafed great honor by the Lord Who hath glorified thee.

Divinely inspired in the virtues and divinely wise in discourse and wisdom, thou wast shown forth on Athos as a mystic guide for the thoughts of monks, full of divine understanding.

Theotokion: Rejoice, O Ever-virgin, thou most radiant lamp of the Light of the Godhead, illumining with mystic effulgence those who piously cry out to thee: Rejoice!

Canon II of the Saint

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Having reached the end of thy life with patience, tranquility of mind and divine purification, O Nicodemus, thou wast shown to be a habitation of the writings of the fathers and the mouth of their doctrine.

Strengthened by the power of love for God, O venerable father Nicodemus, thou didst lay waste to the weakness of the flesh, setting down teachings in writing for the sake of the salvation of thy neighbor.

O father Nicodemus, our thoughts are ever bedewed by the flow of words abundantly poured forth from thy mouth, rendering us ground fruitful for virtuous works.

Theotokion: O only pure and blessed Ever-virgin, joy of the angels and helper of men, help us ever in our needs and amid every evil circumstance.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

The Church doth celebrate thee as a most excellent initiate of the mysteries of the life of virtue and piety, a God-bearing teacher of Orthodoxy; for receiving gifts from heaven, with thy divine writings thou dost illumine those who cry to thee: Rejoice, O father Nicodemus!

Ikos: O Nicodemus, on Athos thou wast shown to be an angel in character, great in understanding; for, possessed of an angelic life, with an angelic voice thou didst elucidate the writings of the fathers, whereby thou enlightenest those who cry: Rejoice, goodly adornment of Naxos! Rejoice, illumination of Athos! Rejoice, revelation of the dogmas of the fathers! Rejoice, explanation of the

sayings of the saints! Rejoice, height of understanding and river of wisdom! Rejoice, abyss of divine knowledge and treasury of love! Rejoice, for thou hast been shown to be a God-bearing scribe! Rejoice, divinely eloquent interpreter! Rejoice, beacon of moral purity! Rejoice, fire of heavenly radiance! Rejoice, thou by whom the faithful are made steadfast! Rejoice, thou before whom the enemy tremble! Rejoice, O father Nicodemus!

ODE VII

Canon of the Theotokos

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

Knowing thee to be an abundant stream of healings, we cry out to thee with faith: Rejoice, O wellspring all of gold, pouring forth the water of immortality which floweth to life everlasting!

Rejoice, Let us hymn the most precious tongs who holdeth the burning Coal of love in her all-pure arms, saying: Rejoice, O Mother of God, the divinely chosen golden censer of the sweetly fragrant Word!

Rejoice, O ineffable robe of purple, wherein the beginningless Word was woven, O thou robe of His incarnation not wrought by the hands of men! Rejoice, O Mistress, who hath clothed Adam in the vesture of incorruption!

O Virgin, thou hast been shown to be an that I may walk the paths which lead well unto uncultivated field which hath produced Christ, the life of heaven, O pure Virgin, the Source of good things, Who giveth redemption unto all who cry out to thee: Rejoice, O divine land which Joel proclaimed beforehand!

Canon I of the Saint

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

O venerable Nicodemus, by the ladder of thy discourses, which thou hast set up, thou leadest those who with faith have recourse to thy book to ascend the steps of the life of light. This book thou callest the New Ladder.

O father Nicodemus, with the plough of thy divinely eloquent tongue thou hast shown thy divinely inspired book, which thou callest the Garden of Grace, to be a fragrant meadow of the divine Spirit, a garden of the life of grace.

Having enriched thy divine tongue and thy God-pleasing mind, O venerable Nicodemus, thou wast shown to be a sacred instructor of the words of faith in these latter times, and thou callest all to acquire that which is higher.

Theotokion: With divine inspiration the sacred Nicodemus praised thy mighty works, O truly wondrous and all-hymned Virgin; and thou didst glorify him with mystic manifestations of thy good will, as thy divine minister.

Canon II of the Saint

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

The assemblies of the wise were in nowise able to withstand the mighty and truly abundant outpouring of thy divine words, thy radiance and heavenly grace, O father Nicodemus; wherefore, they were vanquished by thee.

Thou didst cleanse soul, body, senses and thoughts of all defilement, O father Nicodemus; wherefore, by thy wise teaching thou leadest us up to purity and the preservation of our mind.

With purity of mind and strength of thought thou didst explain the divinely eloquent words of the holy fathers, O father, and hast left thy divine books to the Church of Christ as a spiritually profitable treasure.

Theotokion: Grant me heavenly serenity and a compunctionate character, O Virgin Theotokos, and a light unto the feet of my soul,

ODE VIII

Canon of the Theotokos

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

Rejoice, O Virgin, thou noetic ladder! Rejoice, thou through whom the most Perfect One descended unto men and as God raised fallen Adam up to his former glory, who crieth out to thee: Rejoice, O Virgin, thou luminous tabernacle of Him Who created all things out of nothing!

Thou hast been shown to be a haven unassailed by storms, O thou who gavest birth to the Helmsman of the world; wherefore, lead me up from the billows of perdition unto the harbor of salvation, that I may cry to thee: Rejoice, O Virgin, thou protection and help of those who hymn thy glory!

Following after love divine, with faith we call thee the lamp-stand and table of heaven, the chariot of many names, and the splendid bower; and we cry out to thee: Rejoice, O cause of our joy! Rejoice, thou who deliverest us from the pain of Eve!

O thou who alone wast a virgin before birthgiving, during birthgiving and after giving birth, in that thou gavest birth to the Unapproachable One in the flesh: with thy divine glory heal thou our ailments of soul and body, that in thanksgiving we may cry out to thee: Rejoice!

Canon I of the Saint Irmos:

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

O holy one, thy divine discourse, which shineth heavenly light upon those who reverently have recourse unto it, ever imparteth purification of the sin of the passions, healing for suffering souls, redemption from grief, and the radiance of holy life.

Thou wast shown to be guileless and meek, and, adorned with all justice, O venerable Nicodemus; and, revealing the splendor of righteousness in thy person, thou wast merciful unto all, in that thou wast full to overflowing with divine effulgence.

Having made plain the strictness of Orthodox dogmas with thy most wise mouth, O venerable Nicodemus, thou didst amaze those who came to thee from the West, and by the torrent of thy divine speech didst show them truly to be fish devoid of speech, O father.

Theotokion: **H**eal thou my ailing soul, which is enflamed by sinful passions and unclean and defiled thoughts, O most pure one, and illumine my heart with the light of repentance, for, wretch that I am, I flee unto thee. Despise not my prayer, O Virgin!

Canon II of the Saint

Irmos: **Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding 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!**

On Athos thou wast gloriously adorned with discourse and wisdom, O Nicodemus, and in the splendor of thy way of life thou wast shown to be a model and a saving guide for all monks to the acquisition of the virtues, crying out unceasingly: Ye priests, bless; ye people, exalt Christ supremely forever!

Armed about with the word of God as with a heavenly sword, and arrayed in the grace of the Spirit as in a breast-plate, O father, thou didst put to flight heretics and evil spirits, crying aloud in gladness: Ye priests, bless; ye people, exalt Christ supremely forever!

Thy head is seen to be a treasure of holiness, pouring forth divine fragrance; for thy mouth wast shown to be a vessel of perfume, O venerable one, as Wisdom hath said, ever imparting unto us the odor of immortality and food of gladness, which is dispassion.

Theotokion: **O** Virgin, in the flesh thou didst conceive the incorporeal Lord, Who is in the bosom of the Father - the Word Who with the Father and the Spirit is equally without beginning, and Who without corruption hath restored the world: through true repentance restore my soul, which hath become corrupt through the evil of the flesh.

ODE IX

Canon of the Theotokos

Irmos: **Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!**

O most immaculate Lady, thou art the bridge which God traversed; for through thee the Word, visiting the rejected, hath led forth from death to never-ending light those who cry: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Rejoice, O thou who knewest not wedlock, thou holy land from whence Christ formed Himself into man! Rejoice, thou rock which letteth fall life-giving Honey for those who wander in the wilderness of life, and are saved by thy goodness, O Mistress!

Rejoice, O Bride of God, who hath rained down Manna upon us! Rejoice, O thou who bringest life unto those who once died through eating of the tree! Rejoice, thou who openest the gates of Eden unto those who cry: Rejoice, O most blessed Theotokos, pure Ever-virgin!

O most hymned one, thou art a true Mother, and even after giving birth wast preserved an incorrupt Virgin. Who, then, will not manifestly hymn thy mighty works? Accept my hymnody, which I have offered unto thee from mine ardent heart.

Canon I of the Saint Irmos:

Irmos: **Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!**

Through splendor of mind thou becamest a steadfast initiate of the mysteries of the Spirit and of the ancient fathers, O venerable Nicodemus, imparting to the faithful a radiant blossom by thy sacred works, and a fragrant understanding of their words.

Thou didst offer thy whole life, from thy youth, unto the Word, the Bestower of life, like incense and an unblemished sacrifice, following in His steps, O venerable one; wherefore, in sanctity Christ hath crowned thee with a crown of wisdom.

Sanctified by thy grace, O most wise Nicodemus, with sacred hymns we celebrate thy holy memory. As a right acceptable gift, O father, receive thou the praise of all of us who fervently venerate thee as our father and teacher.

Theotokion: O all-blessed one, who alone didst ineffably conceive the Most High God, Who in His goodness hath led us up from Hades: Unto the heights of a pure life lead me up, who have fallen into the abyss of the passions, O Theotokos, our hope.

Canon II of the Saint

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Having parted from thy flesh, O venerable Nicodemus, thou wast vouchsafed to behold the light and grace of the thrice-radiant Godhead, whereof thou wast also an heir and partaker, in that thou didst live a divinely inspired life in all things, O divinely eloquent one.

Thy precious discourses pour forth perfume like the fragrant flowers of spring; for unto all thou didst show forth sweet savor from God a meadow of doctrine, O divinely wise father Nicodemus, thou beacon of the Church and adornment of the Orthodox.

Having received heavenly delight from God, O God-bearing Nicodemus, and come to enjoy invincible life, by thy supplications preserve and protect those who celebrate thee with love, and with thine enlightenment illumine me who earnestly hymn thee, O father.

Theotokion: O pure one, thou all-radiant lamp of the Effulgence of the Father, O throne of God, about Whom the hosts of heaven stand with great fear, O only Ever-virgin Mary: enlighten my mind with the light of the precepts of Him Who shone forth from thy womb.

Exapostilarion:

Nourished with the love of divine philosophy, O divinely wise father Nicodemus, thou didst delight in heavenly wisdom, living with the instruments of theology and the righteous. With them cease thou never to pray for us, O God-bearer.

Glory ..., Now & ever ..., Theotokion:

Having given flesh to the transcendent God, O Virgin, by thy birthgiving thou didst annul the condemnation of Eve, and hast poured forth a spring of blessing upon those who glorify thee and piously proclaim thee to be the most pure Ever-virgin Theotokos.

**On the Praises, 4 stichera, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":**

With love let us celebrate the luminous memorial of our teacher, the sacred Nicodemus; for, living in holiness and the virtues, he was well-pleasing unto Christ, and hath been revealed by the divine Spirit as a bestower of holy doctrines.

Let all Athos join chorus, rejoicing and glorifying the divine Nicodemus, wise among the venerable; for, illumined with abundant gifts and mystic lamps, like a radiant beacon he casteth light upon the whole world.

Soaring above the fields of the divine Scriptures with upright mind, O father, like a bee thou didst gather sweetness and the honey of grace there, and thou bringest joy unto our souls with divinely inspired understandings.

Standing about thy most precious and all-holy head with faith, O most blessed Nicodemus, we venerate it with love and draw forth divine grace therefrom; and in the Spirit we find the gift of life which ageth not.

Glory ..., in Tone V:

Let us sound the clarion of hymnody! Let us join chorus in celebration and holy festival, rejoicing in the luminous memorial of our teacher! Let priests and monks hasten forth, and let them praise in hymns the God-bearer who poureth forth sacred springs of doctrine upon the world, which issue forth upon all as from Eden. Ye councils of the Orthodox, assembling let us hymn the newly shining beacon of Orthodoxy, the treasury of wisdom, the receptacle of the virtues, the mouth of the Comforter, the pillar of honorable morals, the tongue of divinely eloquent theologians, the divinely radiant lamp of abstinence, the harp of right dogmas, the divinely inspired guide of all the pious; and praising him with divinely eloquent hymns, let us say thus: O divinely wise Nicodemus, instruct us with thy teaching, and ever mediate before the Trinity in behalf of those who honor thee.

Now & ever ..., in the same tone:

Let us sound the clarion of hymnody! For the Queen of all, who is both Mother and Virgin, hath been revealed from on high, and with blessings crowneth those who hymn her. Let those who exercise dominion assemble and in hymns praise the Queen who hath given birth unto the King Who before was well-pleased, in His love for mankind, to deliver those held fast by death. Ye pastors and teachers, assembling, let us praise the all-pure Mother of the good Shepherd, the golden lamp-stand, the Light-bearing cloud, her who is more spacious than the heavens, the animate ark, the fiery throne of the Master, the golden jar which received the Manna, the gate of the Word which was shut, the refuge of all Christians; and praising her with divinely eloquent hymns, let us say thus: O palace of the Word, vouchsafe the kingdom of heaven unto us, the lowly, for naught is impossible for thy mediation.

Great Doxology. Troparion. Litanies. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I of the saint, and 4 from Ode VI of Canon II of the saint.

Thou wast filled with the light of heaven, O Nicodemus, having purified thy mind; and like a lamp of many lights thou didst shine forth within the Church in the latter times, unto the salvation of the pious. (Twice)

The grace of thy divine words hath shone forth throughout the whole world like lightning from heaven, purifying the morals of men's souls and guiding them to the light of the precepts of Him Who hath created all things.

With divine songs let the divinely chosen Nicodemus be hymned today as is meet: the lamp of divine understanding, the right laudable clarion of God, the divinely eloquent tongue.

Having reached the end of thy life with patience, tranquility of mind and divine purification, O Nicodemus, thou wast shown to be a habitation of the writings of the fathers and the mouth of their doctrine.

Strengthened by the power of love for God, O venerable father Nicodemus, thou didst lay waste to the weakness of the flesh, setting down teachings in writing for the sake of the salvation of thy neighbor.

O father Nicodemus, our thoughts are ever bedewed by the flow of words abundantly poured forth from thy mouth, rendering us ground fruitful for virtuous works.

Theotokion: O only pure and blessed Ever-virgin, joy of the angels and helper of men, help us ever in our needs and amid every evil circumstance.

Troparion, in Tone I:

O ye faithful, let us honor Nicodemus, the beacon of Athos and scion of Naxos, the divinely inspired teacher of the whole Church, who was full of divine wisdom; for he poureth forth abundant heavenly doctrines upon those who cry: Glory to Christ Who hath glorified thee! Glory to Him Who hath crowned thee! Glory to Him Who granteth help unto us through thee!

Theotokion, in Tone I:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

Kontakion, in Tone VIII: Spec. Mel.:

The Church doth celebrate thee as a most excellent initiate of the mysteries of the life of virtue and piety, a God-bearing teacher of Orthodoxy; for receiving gifts from heaven, with thy divine writings thou dost illumine those who cry to thee: Rejoice, O father Nicodemus!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE HEBREWS, § 335 [HEB. 13: 17-21]

Brethren: Obey those who have the rule over you, and submit yourselves: for they watch for your souls, as those who must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, Who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 [LK. 6: 17-23]

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye who hunger now: for ye shall be filled. Blessed are ye who weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

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

THE 2nd DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, JUVENAL,
PATRIARCH OF JERUSALEM
AT VESPERS

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

With hymns let us honor the most lauded Juvenal, who was young in soul, but an elder in understanding, a pastor and teacher, the impregnable rampart of Orthodoxy, the all radiant star of the Church, the father and patriarch of the mother of the Churches.

Thou didst proclaim unto the world the three-Sunned light of Orthodoxy, didst thunder greatly against the heretics, and didst suffer for the sake of the truth, O divinely wise Juvenal; wherefore, we praise thee as is meet.

Having honed the sword of the Word of God to sharpness, thou didst put to shame the impiety of Nestorius, didst denounce the false teaching of Eusebius, and didst make clear the dogmas of Orthodoxy, O most sacred father Juvenal; wherefore, make us steadfast in the apostolic Faith.

Glory ..., in Tone VI:

When the winds of contrary doctrines blew and storms of heresies rose up against the Church, thou wast like an unshakable pillar, O wondrous Juvenal; for, rejecting the false teaching of Eutyches, thou didst confess Christ to be the true God-man, and putting the impiety of Nestorius to shame, thou didst declare unto the world that the Ever-virgin Mary is the true Theotokos. Wherefore, instructed by thee, we cry out unceasingly unto God: Through the Theotokos, have mercy upon us!

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set all aside ...":

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

Glory ..., in Tone VIII:

O heir to the apostle and brother of the Lord, thou didst shepherd well his flock, O Juvenal, holy hierarch of Christ; and having armed thyself against the heretics, the cruel wolves, with the divine fathers, thou didst set at nought their convoluted reasoning, and didst proclaim the Truth to the whole world, showing thyself to be a new Athanasius in discourse and writing. Wherefore, having been deprived like him of thy hierarchal see, rejoicing, thou didst accept disgrace for Christ's sake, and didst cry out to Him: "O Christ, Thou King of all, shine forth Thy Truth upon men, burning up the thoughts of the impious with the Spirit of Thy mouth!"

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

Beholding Thee nailed to the Cross and accepting suffering of Thine own will, O Jesus, * Thy Virgin Mother cried aloud, O Master: * "Woe is me, O my sweet Child! How is it that Thou dost unjustly endure wounding, O Physician. * Who hast healed man's affliction and delivered all from corruption in Thy lovingkindness?"

Troparion, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and teacher of abstinence. Wherefore, thou didst attain the heights through humility and riches through poverty. O father Juvenal, entreat Christ God, that our souls be saved.

AT MATINS

Canon of the holy hierarch, the acrostic whereof is: "I praise the wondrous champion of Orthodoxy", the composition of Valeria, in Tone II:

ODE I

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

Come, glorify your patriarch and father, O children of the city of God, and with us chant hymns of beauty divine now, celebrating his annual commemoration!

Afire with apostolic zeal, thou didst thunder forth against the heretics in thy discourse, O Juvenal, as a fellow initiate of the mysteries and a converser with the God-bearing fathers, who confessed the Son of God in Orthodox manner.

As heir to the apostle and brother of the Lord, thou didst shepherd his flock well, O holy hierarch; and, receiving the blessedness of those who are persecuted for the Truth, thou hast proclaimed the dogmas of Orthodoxy to all the world.

Theotokion: Today, in Blachernae, a precious treasure is enshrined, thy robe O all-pure Mother of God, wherewith do thou mercifully overshadow and protect us, preserving us from all misfortunes and perils.

ODE III

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my soul doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!

O glorious Juvenal, thou companion of the God-bearing fathers, denouncer of the false wisdom of the heretics, golden trumpet proclaiming the Truth unto the world: establish us in the Orthodox Faith.

O sacred head of Sion, the mother of Churches, opposing the impiety of Nestorius thou didst cry out to the Theotokos: O Virgin, stop thou the mouths of the ungodly, for there is none besides thee who hath contained God!

The artfully contrived reasoning of false understanding didst thou reject, O holy hierarch, and thou didst explain the divine Truth both to the all-wise and to children, who chant together: There is none more holy than Thee, O Lord!

Theotokion: O righteous Anna, join chorus now with us, for thou gavest birth to her who is more glorious than the seraphim and more spacious than the heavens, whose sacred robe we reverently kiss today, which is more precious than the purple vesture of kings, in woven with gold, and is the protection and bulwark of the Christian people.

Sedalion, in Tone V:

O Juvenal, thou sacred intercessor for the earthly Jerusalem, blessed dweller in the heavenly Jerusalem, partake of life which waxeth not old: instruct thou the young and the old, that they may preserve unadulterated the dogmas of Orthodoxy, may stand, even unto death, for the Faith of their fathers, and may piously honor and call the Ever-virgin Mary the Theotokos. To her do thou now pray in behalf of our souls.

Glory ..., Now & ever ..., Theotokion:

O pure Ever-virgin, thou fervent and invincible intercessor, excellent and unashamed hope, rampart, protection and refuge of those who have recourse unto thee: with the angels entreat thy Son and God, that He grant peace, salvation and great mercy to the world.

Stavrotheotokion: Beholding Thee hanging of Thine own will upon the Cross between the thieves, O Christ, Thy Mother said maternally, her womb rent with pain: O my sinless Son, how is it that Thou art unjustly nailed as a malefactor to the Cross, desiring to bring life to the human race, in that Thou art compassionate?

ODE IV

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

In the city of David thou didst make thy flock steadfast in the apostolic Faith, in Ephesus thou didst denounce the teachings of the heretics, and in Chalcedon thou didst proclaim the truth to the whole world, like thunder, O holy hierarch Juvenal. Wherefore, thou dost now minister to the Truth Himself in heaven.

O most sacred hierarch Juvenal, contending for the Truth thou didst suffer manfully, and thou didst receive the blessedness of those who are persecuted for Christ, and deprived for a time of thy hierarchical throne, thou hast been seated on a throne of incorruption in the Jerusalem on high.

Openly didst thou proclaim the Truth, and didst preach the dogmas of Orthodoxy from the rooftops, O father Juvenal, and fasting and making supplication day and night, thou didst cry out in the inner chamber of thy soul: Glory to Thy power, O Lord!

Theotokion: We now enshrine thy robe in a church of the Imperial City, and we celebrate with splendor, O Mistress. On thee alone do we set our hope of salvation, for thou hast set the Christian race as a seal upon thine all-merciful heart, stretching forth thine all-pure hands unceasingly to thy Son. To Him do we cry: Glory to Thy power, O Lord!

ODE V

Irmos: O Christ my Savior, enlightenment of those who lie in darkness and salvation of the despairing: rising early unto Thee, O King of the world, may I be enlightened by Thy radiance, for I know none other God than Thee.

O holy hierarch, thou didst preach to the world Christ the Savior, God the Word Who was begotten by God, and came forth, a perfect Man, from the divine Maiden Mary. Wherefore, through thee do we cry out to Him: We know none other God and God-man than Thee!

The divinely wise Juvenal commandeth us to call the Ever-virgin Mary the true Theotokos, and with him we cry out unceasingly: We know none other Mother of the Most High than thee!

Keep the eye of thine understanding pure and the Faith unadulterated, O brethren, in nowise allowing yourselves to be buffeted by the winds of adverse teachings, lest darkness be found within you instead of light, the great Patriarch Juvenal commandeth.

Theotokion: Grant unto us a robe of salvation, and array us in the vesture of gladness, O Theotokos, for we zealously honor the deposition of thy robe, and fall down before thee, crying out: We know none other fervent helper than thee, O Virgin!

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Taught by thee, O wise Juvenal, in Orthodox manner we confess there to be two natures in Christ the Lord-unconfused, immutable, indivisible and inseparable.

The voice which issued forth from Ephesus like thunder proclaimeth to the whole world, in Orthodox manner: Understand that the pure Theotokos gave birth to Christ without corruption, and be ye saved through her intercession!

Taking thy cross upon thy shoulder, thou didst follow after Christ the Master, enduring persecutions and tribulations for His sake, and by thy supplications, O good shepherd, lead us, who lack endurance and are inclined toward vanity, up from the abyss of sins.

Theotokion: The insatiable maw of hell already gapeth wide to swallow us who are besotted with sin; but do thou, O most hymned Theotokos, stretch forth thy robe over it and, closing off the entrance to the abyss, grant us time to repent.

Kontakion, in Tone II:

Assembling now, with hymns let us honor Juvenal, the boast of Jerusalem, the namesake of youth, who today has been translated to the life which waxeth not old, the heir of the apostles, fellow initiate of the mysteries with the God-bearing fathers, explainer of the dogmas of Orthodoxy, denouncer of false doctrines, the universal teacher of the Truth.

Ikos: Thou didst not emulate Pilate, who asked: "What is truth?", O holy hierarch Juvenal; rather, thou didst clearly proclaim to the whole world that Christ, the God-man, is Truth and Life, and didst command all to honor His all-pure Mother as the true Theotokos. Wherefore, having assembled today, with hymns we honor thee as the opponent of false teachings and the champion of the Truth.

ODE VII

Irmos: When the golden image was worshiped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

With thee, O Juvenal, we honor two natures in Christ the Savior, Who is immutably God and perfect man, crying out unceasingly: Blessed art Thou, O God of our fathers!

O Juvenal, faithful servant of the Lord, thou commandest that we honor the Ever-virgin Mary as the true Theotokos; wherefore, adorned by her and joining chorus, we chant: Blessed art Thou, O all-pure Mistress!

Thou didst fight fearlessly for the Truth, O most blessed father, O true mouth of Chalcedon and radiant voice of Ephesus, rejoicing in the three-Sunned light of Orthodoxy, and crying aloud: Blessed art Thou, O God of our fathers!

Theotokion: Thine incorrupt body, which had contained God, O Virgin, thou didst cover with thy robe. Thereby do thou defend us who cry out to thee with love: All-blessed art Thou, O Theotokos Mary!

ODE VIII

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

In the heavenly Sion thou standest now in glory with many others before the Lamb of God, having the name of the heavenly Father written upon thy forehead, O hierarch of God, chanting a new hymn before His throne and rejoicing forever.

Thou wast a venerator and faithful custodian of the tomb of the Lord, O holy hierarch father Juvenal, and in the church of Gethsemane thou didst unceasingly send up prayers to the Theotokos in behalf of all the world, and didst emulate her glory in thy life.

By thy word and life thou didst command all to confess the Father, the Son and the Holy Spirit, O most blessed one; wherefore, standing now before the life-creating Trinity, thou dost glorify God forever.

Theotokion: **O** Mistress, as the apple of our eye do we cherish thy robe, wherewith thou didst cover thine all-pure body which contained God, and we enshrine it now with honor in the church, crying: Protect us therewith from misfortunes and perils, forever!

ODE IX

Irmos: **G**od the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

Thou didst do battle steadfastly for the Faith, O Juvenal, and the peace of God which surpasseth all understanding thou didst preserve in thy heart; and now thou hast been crowned by the hand of the Almighty. Wherefore we all earnestly magnify thee.

Thou didst tend the lambs and sheep of the flock of Christ exceeding well, and didst wound the cruel wolves with the sword of thy discourses, O beacon of Orthodoxy and truly good shepherd; wherefore, the whole world honoreth thee.

We who celebrate thy memory with love, O holy hierarch of Christ, ask thine aid before the throne of the King of glory; we learn righteousness in thy discourses, and magnify thee as the friend of God.

Theotokion: **T**he Theotokos and Mother of the Unoriginate One, whom thou wast zealous to glorify as is meet, O Juvenal, do thou unceasingly entreat in behalf of those who honor thy memory with faith, that we may fervently magnify thine intercession.

Exapostilarion:

O pastor of the city of God, with the pipes of thy discourse and writings call thou thy sheep together, that, following after thee, they may attain unto the fold of the Lord.

Glory ..., Now & ever ..., Theotokion:

Come, ye faithful, and with the most sacred Juvenal let us honor the Mother of God as the Theotokos, for her most precious robe is enshrined today in Blachernae and within the hearts of those who piously set their hope of salvation on her sure intercession.

THE 3rd DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY MARTYR HYACINTH
AT VESPERS

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

Spec. Mel.: "O all-glorious wonder ...":

The chosen Chief Cornerstone * hath been set up in Sion, * the immovable Foundation * whereon the ranks of the martyrs have founded themselves. * With them doth the victorious Hyacinth * shine with heavenly luster. * O Thine ineffable loving-kindness, O Master! * Thereby, O Christ, * save Thou our souls, * in that Thou alone art merciful.

Thou didst fly through Jerusalem, * the splendid city of God, * like a stone dyed with blood, * clad in the purple robe of suffering. * And now thou hast manifestly prayed, * dancing and rejoicing. * By thy supplications save * those who celebrate * thine all-glorious and sacred memory, O all-blessed one.

Possessed of right acceptable boldness * before Christ the Master, * as an invincible martyr, * and His well-given ear * as a lawful athlete, * cease not in thine entreaties, O right wondrous one, * delivering from temptations and evil circumstances * those who, keeping thy memory, * hymn thee faithfully.

Glory ..., Now & ever ..., Theotokion:

The pre-eternal God, * receiving flesh through thy blood, * hath shown thee to be an intercessor for men, * O pure one. * Wherefore, deliver thy servants * from every misfortune and evil circumstance, * and from the wiles of the wicked enemy. * And vouchsafe that all who glorify and bow down before thee * may receive a share of the splendor of the elect.

Stavrotheotokion: **S**eeing the God-Man * Who ineffably shone forth from her, * suspended upon the Cross, the Theotokos said weeping: * "What is this sight which mine eyes behold, O Master? * Lifted up upon a tree, * Thou Who sustaineth all creation dost die, * granting life unto all"

Troparion, in Tone IV:

In his suffering, O Lord, Thy martyr Hyacinth received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

AT MATINS

Canon, the acrostic whereof is:

"I hymn thee as brilliant stone, O martyr", in Tone VIII:

ODE I

Irmos: Traversing the water as if on dry land, and escaping the malice of the Egyptians, the Israelites cried aloud: Let us chant unto our Deliverer and God!

Upon thee, the precious stone of the Church of God, who shone with the splendor of martyrdom, do I now call to help me sing thy praises.

Forsaking earthly glory, thou didst inherit the glory of heaven, O glorious and crowned martyr, who art ever with the Master of all.

Valiantly opposing deception, O martyred athlete, thou didst display courage of mind for Christ, though thou wast young of age.

Theotokion: The Creator of all, making His abode within thy womb, O Mother of God, becometh incarnate for the salvation of man, taking on human substance for our sake.

ODE III

Irmos: Thou art the confirmation of those who have recourse unto Thee, O Lord. Thou art the light of those dwelling in darkness; and my spirit doth hymn Thee.

Though a youth, O wise martyr of Christ, thou wast shown to possess the understanding of an elder and to be adorned with wisdom. (Twice)

Speedily running the course of martyrdom, thou didst attain the martyrs' valor and crown of honor.

Theotokion: By thy supplications, O joyous one, guide thou to the entrance of heaven those who piously believe thee to be the Theotokos.

Sedalion, in Tone III: Spec. Mel.: "Of the divine Faith ...":

A precious stone of the Church laid up in the treasures of heaven wast thou, O Hyacinth. Thou didst denounce those who worship stones and didst drain the cup of suffering, O glorious martyr. Entreat God, that He grant us great mercy.

Glory ..., Now & ever ..., Theotokion:

Though He becometh flesh in thy womb, He was not separated from the divine Essence: He remained God, though He becometh man, the one Lord Who, even after thou gavest birth, preserved thee an immaculate Virgin, as thou wast before giving birth. Him do thou earnestly entreat, that He grant us great mercy.

Stavrotheotokion: **T**he unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him Who sprung forth from her without pain suspended upon the Cross, cried out, maternally lamenting: "Woe is me, O my Child! How is it that Thou sufferest of Thine own will, desiring to deliver man from the dishonor of the passions?"

ODE IV

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

Thou wast shown to be a lawful athlete, imbued with the pangs of piety, O thou who art most rich, and thou didst not fear the savagery of the tormenters.

Receiving in heaven a crown studded with hyacinth stones, O divinely wise one, thou wast counted worthy to join chorus with the inhabitants of heaven, as one who art heavenly.

With a courageous and pious mind thou didst preach the Word, and with invincible resolve thou didst denounce the tyrant, O most blessed one.

Theotokion: **O** divinely blessed one, who alone didst receive almighty God within thyself, deliver those who hymn thee from every evil circumstance.

ODEV

Irmos: **Rising early at dawn we cry to Thee: a Lord, save us! For Thou art our God, and we no none other besides Thee.**

Thou didst denounce the raging tyrant, O athlete, having been invested by God with invincible power. *(Twice)*

Accepting death voluntarily for Christ, O crowned one, thou didst acquire immortal piety.

Theotokion: **M**ay we who honor thine ineffable birthgiving be delivered from the snares of the enemy by thy supplications, O all-pure one.

ODE VI

Irmos: **Cleanse me, O Savior, for many are my transgressions. And lead me up from the abyss of evils, I pray; for to Thee have I cried, and Thou dost hearken to me, O God of my salvation.**

Suffering the torments inflicted by the impious, the martyr rejoiced, strengthening his mind with the suffering of the Dispassionate One; and, undaunted by the mindless ones, he hath been led in to the Judge of the contest. *(Twice)*

Like a brilliant hyacinth-stone thou hast given luster to the temple of God, and thou wast a choice purple cloth, dyed in the blood of thy suffering, for the Church of the firstborn, O all-glorious one.

Theotokion: **M**ay we be delivered from evil transgressions by thy supplications, O pure Theotokos, and may we receive the divine splendor of the Son of God Who became ineffably incarnate of thee.

Kontakion, in Tone VI:

Thy martyr, O Christ, having acquired Thy Faith like a tree of life in the midst of his soul, became more honorable than the Garden of Eden, boldly destroying the tree of the serpent's deception by his spirit; and he was crowned with Thy glory, O greatly Merciful One.

ODE VII

Irmos: **T**he children who came down from Judea, once, in Babylon, trampled down the flame of the furnace with their faith in the Trinity, chanting: **O God of our fathers, blessed art Thou!**

Manifestly possessing a pious mind as ruler of thy passions, O all-blessed one, thou didst spew forth the food of the iniquitous; for thou wast nurtured by the divine word, crying out: O God of our fathers, blessed art Thou! **(Twice)**

With purity of soul and radiance of mind, O wise one who art most dear to the Lord, thou didst offer thyself as a sacred sacrifice, crying out: O God of our fathers, blessed art Thou.

Theotokion: **W**hen the human race fell, O pure and blessed Virgin, thou didst pacify the God of our fathers, having conceived the Wellspring of immortality and Life incorruptible, for the sake of mortal corruption.

ODE VIII

Irmos: **M**adly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but beholding 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 durance vile and imprisonment thou didst reach the vast and beauteous spaciousness of paradise, beholding the luminous splendors of the saints and gazing upon the choirs of the angels; and standing earnestly before God, thou dost cry: **Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!**

With all thy heart didst thou love God, even to the shedding of thy blood, contending against sin and manifestly slaying the foe; and, adorned with wreaths of victory, thou dost cry out with zeal: **Ye priests, bless; ye people, exalt Him supremely for all ages!**

Like a magnificent ornament, like a jewel of surpassing brilliance, like a sacred robe of purple thou hast adorned the Church of heaven. And having adorned the holy of holies with the splendors of martyrdom, thou dost cry out unceasingly: Ye priests, bless; ye people, exalt Him supremely for all ages!

Theotokion: Ineffably didst thou give birth to the unoriginate Word of God, unto the benefit of rational nature; and thereby are we delivered from corrupt mortification and have received the life-creating Spirit. Wherefore, we glorify thee as the true Theotokos, O Virgin, for all ages.

ODE IX

Irmos: Thee, the Mother of God Most High who knewest not wedlock, thee who truly gavest birth ineffably to God at the word of the Archangel, who art more exalted than the all-pure hosts, do we magnify with unceasing glorification.

By thy supplications render the Master merciful to all who with faith hymn thine invincible suffering, whereby thou didst abolish the falsehood of idolatry, and hast made clear the word of piety.

Appearing to the army of the angels as all-comely, O Hyacinth, stained with blood as with heavenly dye, thou wast adorned with the crown of thy martyrdom for thy confession and faith in Christ.

Thou wast wholly a most sacred dwelling place of God and didst dedicate thy body and soul to untiring opposition to the warfare of the iniquitous tyrant. Wherefore, we all call thee blessed.

Theotokion: O Mistress, slay thou the sin which liveth within me; and transform into life the spiritual mortification of those who piously magnify thee, through the activity of the true Life which was born of thy womb in His ineffable lovingkindness.

THE 4th DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS ANDREW THE
JERUSALEMITE, ARCHBISHOP OF CRETE.
COMMEMORATION OF OUR VENERABLE MOTHER MARTHA,
MOTHER OF THE HOLY SYMEON OF THE WONDROUS MOUNTAIN.
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the holy hierarch, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Hating the earthly authority of the body, * with pure temperament * and a simple heart * thou didst cleave unto the Lord, * O wise father, * and wast shown to be a divinely inspired instrument of the Comforter, * playing the psalmody of salvation for us.

Finding the Mother of the Lord * to be the subject of great laudation, O Andrew, * thou didst also hymn with mellifluous discourses * the sacred apostles and the company of the blessed martyrs. * With them be thou mindful of us who honor thee.

We know thee to be a pillar of Orthodoxy, * a model of chastity, * an example of meekness, * and a godly hymnographer * illumining the Church of Christ, * O father Andrew, initiate of sacred mysteries. * Wherefore, we celebrate thy festival.

And 3 for the venerable one, in Tone IV:

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

Through fasting and tears thou didst set thyself apart * for painful ascetic endeavor * and courageous battle * against the hordes of the enemy * who hath crippled human nature, * sparing not thy flesh * for the sake of God's love. * Wherefore, thou didst undertake godly struggles, * casting down the mind of the adversary, * O honored and all-glorious Martha. (Twice)

Thou didst spurn transitory things, and didst avoid the love of what is corruptible, * and didst desire the heavenly portion * which is everlasting, meet for the righteous and incorrupt, * and never-ending life, O pure one. * Wherefore, celebrating thy radiant and splendid memory with faith, * O glorious Martha, * we honor thee with divine hymns.

Glory ..., in the same tone:

Relieving ailments with the grace of the Spirit, thou drivest away evil spirits, healest sufferings and enlightenest the faithful with the radiance of thy miracles, O most glorious Martha. Wherefore, we hymn thy splendid, radiant and right wondrous memory today with unceasing hymnody.

Now & ever ..., Theotokion, or this Stavrotheotokion:

When she beheld Thee, * the Lamb and Shepherd, upon the Cross, * the ewe-lamb who gave Thee birth lamented and exclaimed to Thee maternally: * "O my Son most desired, * how is it that Thou art suspended upon the tree of the Cross, O Long-suffering One? * How is it, O Word, that Thy hands and feet * have been pierced with nails by the iniquitous, * and Thou hast shed Thy blood, O Master?"

At the Aposticha, Glory ..., in Tone VIII:

We honor thee, O Andrew our father, as the instructor of a multitude of monks; for through thee have we truly come to know how to walk thy path aright. Blessed art thou who, laboring for Christ, didst denounce the power of the enemy, O converser with the angels, companion of the venerable and the righteous. Pray thou with them to the Lord, that our souls find mercy.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

The unblemished heifer, * beholding her bullock * nailed to the Tree of His own will, * cried out, lamenting piteously: * "Woe is me, O most beloved Child! * How hath the ungrateful assembly of the Jews rewarded Thee, * desiring to leave me bereft of Thee, my Child, * O most Beloved!"

Troparion of the holy hierarch, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and teacher of piety. Wherefore, thou hast acquired exalted things through humility and riches through poverty. Entreat Christ God, O father Andrew, that our souls be saved.

Troparion of the venerable one, in Tone VIII:

In thee, O mother, that which was created according to the image of God was manifestly saved: for, accepting thy cross, thou didst follow after Christ; and, praying, thou didst learn to disdain the flesh, for thou didst transcend it, and to care for the soul as a thing immortal Wherefore, thy soul rejoiceth with the angels, O venerable Martha.

AT MATINS

One canon from the Oktoechos, with 6 troparia;
And two canons for the saints, with 8 troparia.

ODE I

Canon of the Holy Hierarch, the acrostic whereof is:

"Let us weave manly hymns for Andrew", in Tone V:

Irmos: Christ, Who breaketh battles asunder with His upraised arm, shook horse and rider into the Red Sea, and saved Israel, who chanteth a hymn of victory.

Casting off sleep from thine eyelids, by virtue thou didst splendidly prepare thyself as a habitation and place of divine rest for the Master, O venerable one who hast been revealed by God.

Moving thy harp to play melodiously, thou didst adorn the Church of Christ with thy hymnody, O wondrous Andrew, instructed by the divine grace of the Holy Spirit.

Wisely submitting to the law written by God, with fasting thou didst mortify the bodily passions; and thou didst elevate thy mind with thy mighty desire, chanting hymns to God, O most wise one.

Theotokion: Thy Son and God is all desire, all-pure delight, the fulfillment of good things, O most immaculate one. Him do thou beseech, that He deliver those who now have recourse unto thee with faith.

Canon of the Venerable One, in Tone VIII:

Irmos: Let us chant unto Christ, Who overthrew the tyranny of Pharaoh in the sea and guided Israel across dry land, for He hath been glorified forever.

Wounded with divine desire for eternal good things, thou didst despise corruptible glory and food. Wherefore, in godly manner thou didst live an angelic life, O venerable one.

Aflame with divine zeal, and having lived a godly and manly life, thou gavest birth to a beacon and rampart for the faithful, a second Samuel, O comely offspring of the desert.

Thou hast been shown to be a scion of abstinence shining forth upon us a sun of great splendor, the great and all-wise healer Symeon, the intercessor and bulwark of the lands of the East.

Theotokion: We, the children of the earth, having become children of God through divine grace and thine ineffable birthgiving, hymn thee earnestly, the sole cause of our salvation.

ODE III

Canon of the Holy Hierarch

Irmos: O Christ, Who by Thy command didst found the earth upon nothing and suspend its burden unsupported: establish Thy Church upon the rock of Thy commandments, O only Good One Who lovest mankind.

Thou didst direct thy life with virtue, O venerable one, uniting thyself unto God by divine desire; and thou wast shown to be a reason-endowed instrument, illumining the whole world with hymns and drawing forth divine treasures.

Thou wast full of heavenly wisdom; for, opening the mouth of thy spirit, O venerable one, thou didst manifestly receive all the brilliant radiance of the effulgence of the threefold Sun, in that thou art a sacred minister.

Making firm the powers of thy soul and restraining thy flesh by abstinence, O venerable one, thou didst wholly become an all-radiant star, adorning the Church with thine Orthodox teachings and tuneful hymnody.

Theotokion: Now do I beseech thee, O most immaculate Mother of God, to deliver me from the captivity of the passions and to cleanse all the wounds of my sins, for thou didst all-gloriously give birth to Him Who taketh away the sin of the world.

Canon of the Venerable One

Irmos: There is none as holy as the Lord, and none as righteous as our God, Whom all creation doth hymn. There is none more righteous than Thee, O Lord!

Offering the all-honored fruit of thy womb to the Master, O Martha, thou didst offer thyself art as a perfect sacrifice on the fire of abstinence, chanting hymns unto Him.

To thine immortal Christ thou didst offer a right acceptable sacrifice, him who sprung forth from thy womb, O venerable God-bearer, thou confirmation, bulwark and rampart of the faithful.

Thou gavest wings to soul and body to fly to the heights of heaven, and hast made thine abode with the wise virgins, and art a divine model for those who with faith have recourse unto God.

Theotokion: O all-pure one, set thou the ascents of my soul upon the rock of my hope which remaineth ever immovable, that I may praise and glorify thee, mine only helper.

Kontakion of the venerable Martha, in Tone II:

Spec. Mel.: "In prayers ...":

Standing before the Lord and the all-pure Virgin Theotokos in prayer, and offering up hymnody and praises, O honored Martha, thou gavest birth to a sacred child, the all-wondrous Symeon, the beacon of the whole world. With him do thou ever pray for us all.

Sedalion of the holy hierarch, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

Adorning the crown of the Church with thy discourses as with precious stones, O all-wise Andrew, thou wast a sacred minister. Wherefore, after manifold labors in this life, thou hast received glory and the kingdom which ageeth not. Therein, O father, be thou mindful of those who commemorate thee.

Glory ..., Sedalion of the venerable one, in Tone IV:

Keeping ceaseless vigil in prayer, pleasing God with almsgiving, going often to the divine churches, and praying with tears, faith and fasting, O all-praised Martha, thou didst receive a sacred child. With him pray thou, that we who honor thee with love be saved from misfortunes.

Now & ever ..., Theotokion:

O most immaculate Virgin who gavest birth to the transcendent God, entreat Him unceasingly with the incorporeal ones, that, before the end, He grant remission of transgressions and amendment of life to us who with faith and love hymn thee as is meet, O thou who alone most hymned.

Stavrotheotokion: **O** all-immaculate Virgin Mother of Christ God a sword pierced thine all-holy soul when thou didst behold thy Son and God crucified of His own will. Him do thou entreat without ceasing, O blessed one, that He grant us forgiveness of transgressions.

ODE IV

Canon of the Holy Hierarch

Irmos: Perceiving prophetically Thy divine abasement, O Christ, Habbakuk cried out to Thee with trembling: Thou hast come for the salvation of Thy people, to save Thine anointed ones.

Openly proclaiming the glory of the all-hymned Trinity, thy discourse adorned by thy manner of life, O wondrous one, thou wast shown to be an excellent standard of theology.

O wise and divinely eloquent Andrew, showing forth an ascent of vision through activity, by thy manner of life thou wast like unto one embraced by vision.

Fighting like a shepherd, as a hierarch of God thou didst repel the attacks of lions from the Church, O Andrew, namesake of manliness.

Finding the Theotokos to be a great subject of laudation, thou didst show forth redoubled zeal, O wise one, honoring her who is above praise with multifarious praises.

Theotokion: **W**ithout physical union thou didst conceive within thy womb without corruption and gavest birth without pain; and, giving birth to God in the flesh, thou wast preserved a virgin even after child-birth.

Canon of the Venerable One

Irmos: **W**ith divine sight the prophet perceived Thee coming to take flesh of the mountain overshadowed, the only Theotokos, O Word and with fear he glorified Thy power.

Having Christ ever in thy mind, thou didst spurn the love of things corruptible and desire; wherefore, glorifying Him, O Martha, thou hast been vouchsafed spiritual gifts.

Utterly quelling the threefold waves of the passions, O Martha, thou didst put down the assaults of wild beasts; and thou didst elude the complex snares of the noetic Amalek.

Thou hast been a rampart and bulwark for the faithful who honor thee with pure love and keep thy holy memory, O blessed of God, thou helper of the faithful.

Theotokion: **T**hou hast been shown to be a noetic cloud, O Theotokos, bearing the very Sun of glory in the flesh, Who illumineth all creation with the light of divine grace.

ODE V

Canon of the Holy Hierarch

Irmos: **O** Thou Who clothest Thyself in light as in a garment, I rise early unto Thee, and cry to Thee: Illumine my benighted soul, O Christ, in that Thou alone art compassionate.

We who are now adorned with thy teachings and in sacred manner delight in thy divinely inspired hymns honor thy memory, O most blessed Andrew.

Manifestly illumined by the splendor of the Spirit, in an all-holy manner thou didst praise the choirs of the saints; and with them thou dost now rejoice, O most blessed Andrew.

Thou now beholdest divine things, not with the senses or a corruptible body, nor in illusions, but noetically O all-wise one, uniting thyself to higher things by the actions of thy soul.

Theotokion: **W**ith tears I fall down before thee, praying intensely, that I may now be delivered from mine offenses, O most immaculate one, and be vouchsafed everlasting joy.

Canon of the Venerable One

Irmos: O Lord Who with divine knowledge hast brought the ends of the earth into light out of the night of ignorance, illumine me with the dawning of Thy love for mankind.

Beholding thine offspring uplifted toward heaven on a pillar by his divine activities, O Martha, thou didst hymn Christ Most High.

Thou didst manifestly receive an answer from heaven, O Martha, and according to the revelation of God thou didst conceive His great servant.

O venerable one, the city of Antioch setteth thine offspring forth as a fervent intercessor, a rampart and refuge for those who are in tribulation.

Theotokion: We who place our trust in thee, O Bride of God, having thee as a staff of power, vanquish the hordes of the adversary.

ODE VI

Canon of the Holy Hierarch

Irmos: O Christ our Master, still Thou the sea of the passions which churneth with a soul-destroying tempest, and lead us forth from corruption, in that Thou art compassionate.

With thy splendid mouth thou didst denounce the ungodly rhetors; for thou didst truly explain the veneration of the precious icons, O initiate of sacred mysteries.

In sacred manner thou didst adorn thy life, O glorious father; for thou didst quell the tumult of the passions and didst hasten to the life of dispassion.

All the faithful rejoice, piously delighting in the beauties of thy discourses and teachings, vanquishing the blasphemies of the heretics.

Theotokion: By His incarnation from thee, O all-immaculate Bride of God, He Who shone forth without beginning from the Father entereth into full fellowship with me.

Canon of the Venerable One

Irmos: Grant me a robe of light, O greatly merciful Christ our God, Who clothest Thyself in light as with a garment.

Desiring the Queen of all with all thy soul, thou didst adorn thyself with purity, O Martha, and for her sake hast received spiritual gifts.

The angels marveled at thy mature wisdom, O honored one, and men hymn the Creator of all Who hath glorified thee.

Thou didst adorn thyself like a beautiful and well-planted tree, and thou wast a clear mirror reflecting the manifestation of the Holy Spirit.

Theotokion: Ever looking to thee as the calm in the midst of the tempest of passions and misfortunes, O Mistress, I hasten to the haven of salvation.

Kontakion of the holy hierarch, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Manifestly trumpeting forth hymns of divine sweetness, thou wast shown to be a most radiant beacon for the world, shining with the light of the Trinity, O venerable Andrew. Wherefore, we all cry out to thee: Cease thou never to pray for us all.

Ikos: Wretch though I am, I desire to praise thy life, O father; and now aware because of thy corrections, I seek hence to receive the praises of thine adornments as gifts, O Andrew, and to weave a wreath for thy heaven, which even the angels hold in honor; and I cry out: Cease thou never to pray for us all!

ODE VII

Canon of the Holy Hierarch

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the youths, who chanted together: Blessed art Thou, O God!

That thou mightest behold the splendor of the saints, O venerable one, with the splendor of thy works thou didst illumine thy life, crying: Blessed art Thou, O God!

Clad in a body, thou didst emulate the ranks of the incorporeal ones, O venerable one, and, rejoicing together with them, thou criest out: Blessed art Thou, O God!

Jerusalem now rejoiceth in splendor, having shone thee forth upon the world as a beacon of great radiance, O blessed one, crying aloud: Blessed art Thou, O God!

Theotokion: He Who before was incorporeal becometh incarnate of thy holy womb in His boundless lovingkindness, O all-pure one. To Him do we all chant: Blessed art Thou, O God!

Canon of the Venerable One

Irmos: O Lord God of our fathers, Who founded the earth in the beginning and established the heavens by Thy word: Blessed art Thou forever!

Shedding the robe of the passions, thou didst array thyself in the garment of dispassion, O venerable one; and in purity thou didst betroth thyself to Christ, and wast pleasing unto Him.

O honored Martha, thine offspring was shown to be a pillar of fire illumining the world and cleansing those in the world of dark ignorance and all wrath.

Thou didst extinguish the uprisings of the flesh, didst despise the machinations of the noetic foe, O venerable Martha, and didst cast their snares down to the ground.

Theotokion: O thou who art full of the grace of God, pray thou earnestly, that we who hymn and desire thee may behold the glory of thy Son and enjoy it in purity.

ODE VIII

Canon of the Holy Hierarch

Irmos: Forming a universal chorus in the furnace, the children chant to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

O father, thou didst manifestly gladden the Church of the new ark, and didst form choirs, crying: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

In holiness thou didst utter new hymnody to the Creator in the Church: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Laboring in godly manner with virtue, thou didst hymn the sufferings of all the saints who of old were made wondrous and perfect by Christ forever, O all-wise Andrew.

Theotokion: Come ye, let us hymn the divine Maiden with divine hymns, saying: Rejoice, O all-blessed Virgin, for whose sake joy hath been given to human nature!

Canon of the Venerable One

Irmos: The Lord Who was glorified on the holy mountain, and in the bush revealed the mystery of the Ever-virgin to Moses by fire, do ye hymn and supremely exalt for all ages.

Through poverty in transitory things thou didst acquire eternal riches and glory, O Martha; wherefore, thou didst cry out with love: Hymn the Lord and exalt Him supremely for all ages!

Knowing thy heart and desire, O venerable Martha, with heartfelt faith God divinely crowned him to whom thou gavest birth, and who crieth out to Him with faith for all ages.

The radiant day of thy festival illumineth the minds of the faithful and enlighteneth all the world like the morning star, shining even unto the ends of the earth.

Theotokion: He Who fashioned our nature, O Theotokos, having clad Himself therein through thee, transformeth and restoreth those who truly hymn and glorify thee as the Theotokos, in that He loveth mankind.

ODE IX

Canon of the Holy Hierarch

Irmos: Dance, O Isaiah! The Virgin hath conceived in her womb, and hath borne a Son: Emmanuel, Who is both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

The proclamation of thy words, and the beauty and splendor of thy doctrines have passed all around the world, O blessed Andrew. Wherefore, Christ, the King of all, hath crowned thee with a crown of magnificence.

Enjoying the thrice-radiant light through a higher union, O Andrew, initiate of supernatural mysteries, by thy supplications preserve now from tribulations those who in sacred manner lovingly keep thy holy memory.

With the incorporeal ranks thou now rejoicest in the heavens; for, having continually lived their life on earth, O divinely eloquent and right wondrous one, thou wast shown to be an excellent preacher of the Orthodox Faith.

Theotokion: Having truly given birth in manner past understanding to everlasting Life in the flesh, thou hast halted the unremitting onslaught of death; and, smiting its mouth, thou didst abolish bitter hell, O all-holy Virgin Mother.

Canon of the Venerable One

Irmos: We magnify thee, the Mother of God, and we glorify thee, O Virgin Theotokos, as the one who gave birth to the Savior of our souls.

Joining chorus with thy Son, O Martha, entreat Christ our God in behalf of those who honor thee.

Having lived piously amid toil, thou didst struggle manfully: hence thou hast uncovered heavenly riches.

We venerate the shrine of thy relics, O most honored Martha, from whence we draw forth waters of healing.

Theotokion: Thy prayer, emitting rays which surpass those of the sun, illumine those who magnify thee, O all-pure one.

Exapostilarion: Spec. Mel.: "The heaven with stars ...":

Desiring the life of the angels, O venerable one, thou didst therefore manfully subdue the carnal passions, becoming angelic, O God-bearing father.

Theotokion: All of us sinners have thee as an intercessor, O all-holy Virgin. By thy supplications move thy Son to clemency.

At the Aposticha, Glory ..., in Tone VI:

O venerable father Andrew, word of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of the demons and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, beg peace for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Pondering Thy seedless conception and ineffable birthgiving, I marvel exceedingly: How is it that it is Thy will to die as a malefactor, O my Son?" the all-holy one cried out, weeping.

AT LITURGY

Troparion of the holy hierarch, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and teacher of piety. Wherefore, thou hast acquired exalted things through humility and riches through poverty. Entreat Christ God, O father Andrew, that our souls be saved.

Troparion of the venerable Martha, in Tone VIII:

In thee, O mother, that which was created according to the image of God was manifestly saved: for, accepting thy cross, thou didst follow after Christ; and, praying, thou didst learn to disdain the flesh, for thou didst transcend it, and to care for the soul as a thing immortal. Wherefore, thy soul rejoiceth with the angels, O venerable Martha.

Kontakion of the holy hierarch, in Tone II:

Manifestly trumpeting forth hymns of divine sweetness, thou wast shown to be a most radiant beacon for the world, shining with the light of the Trinity, O venerable Andrew. Wherefore, we all cry out to thee: Cease thou never to pray for us all.

Kontakion of the venerable Martha, in Tone II:

Standing before the Lord and the all-pure Virgin Theotokos in prayer, and offering up hymnody and praises, O honored Martha, thou gavest birth to a sacred child, the all-wondrous Symeon, the beacon of the whole world. With him do thou ever pray for us all.

Prokimenon, in Tone VII: The saints shall boast in glory, and they shall rejoice upon their beds.

Stichos: Sing unto the Lord a new song; His praise is in the church of the saints.

EPISTLE TO THE HEBREWS, § 318 FROM THE MIDPOINT [HEB. 8: 3-6]

Brethren: Every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos : For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO MATTHEW, §21 [7: 12-21]

The Lord said: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

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

THE 4th DAY OF THE MONTH OF JULY

COMMEMORATION OF THE HOLY ROYAL MARTYRS OF RUSSIA:

The Right-believing Martyred Tsar Nicholas II, the Holy Right-believing Martyred Tsaritsa Alexandra, the Holy Right-believing Martyred Tsarevich Alexis, the Holy Right-believing Martyred Tsarevnas Olga, Tatiana, Maria and Anastasia, the Holy Right-believing Venerable Martyr Elizabeth, the Holy Right-believing Martyrs of the Imperial House, the Martyred Nun Barbara, and the Faithful Imperial Servants Slain with Them

AT GREAT VESPERS

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

At "Lord, I have cried ...," eight stichera: two in Tone VI:

Spec. Mel.: "Having set all aside ...":

When Russ, which from of old was holy, began to apostatize from its Creator and God, the long-suffering Lord sent many righteous men and prophets, of whom the last was the righteous John, the holy pastor of Kronstadt, who called sinners to repentance and proclaimed that the wrath of God would fall upon the unrepentant; but the people would not heed them. Then God committed the Russian land, which before had been pious, to great persecutions of the Faith, that He might bring sinners to their senses and exalt and glorify the faithful through the endurance, suffering and death for Christ, revealing a multitude of holy new martyrs, among whom were the great passion-bearer, the martyred Tsar Nicholas, with his Tsaritsa, children and servants, who now pray in behalf of our souls. (Twice)

Two in Tone II: Spec. Mel.: "When from the tree ...":

When thou, O martyred Tsar, wast imprisoned by them that contend against God, thou didst have great joy with thy Tsaritsa and children when the minister of God visited thee to perform the divine services. Such a pious Tsar and anointed one of God did a great many of the people reject, for they were not mindful of the word of God which calleth upon all to honor the ruler; and the wrath of God hath come upon us all. Wherefore, in repentance we cry out: O Lord, through the intercession of the great passion-bearer, the martyred Tsar, grant Thou to the suffering Russian land deliverance from them that contend against God and the restoration of the throne of our Orthodox tsars.

We raise a hymn to thee, O martyred Tsar, much-suffering passion-bearer, for thou didst make a place for all in thine heart, as did the Apostle Paul: feeding the hungry, comforting the sorrowful, sympathizing with the suffering, grieving over the lost, showing clemency to condemned malefactors, meekly enduring slander and injustice, zealous for the Faith and for piety, holding the glory and wealth of this world to be but naught and, what is more, feeling them

to be a burden, having concern for the peace of the whole world, aflame with love for all. Take us also into thine heart, O much suffering and great passion-bearer, and entreat the merciful God, that He take pity on us, and grant us the strength to be emulators of thee.

Four in Tone VI:

Spec. Mel.: "Having set all aside ...":

O divinely-crowned martyr, holy Tsaritsa Alexandra, who can recount thy truly evangelical life? Thou didst come to the Orthodox Faith from another belief, and didst embrace it wholeheartedly, coming to love prayer, the Church and the holy Mysteries, and the teaching of the holy Fathers, raising thy children in piety, and preparing them for martyrdom for Christ, meekly enduring the slander of them that had forgotten God and who did not understand thy true piety. Wherefore, we beseech thee: entreat Christ God Whom thou didst love, that He save our souls.

Great was thy faith, O holy martyred Tsaritsa Alexandra, when thou wast imprisoned unjustly by them that contend against God; for knowing of the martyrs' death which awaited you, thou didst speak thus: Let us prepare ourselves to meet the heavenly Bridegroom! who filleth and illumineth my soul with indescribable joy and tranquility! My soul danceth for joy, knowing that the Bridegroom draweth nigh! My soul trembleth, for God is near! Let us ask of the Lord forgiveness of sins for ourselves and the whole world! Let us pray for them that forget to pray and for all the people! O holy martyr, be thou a channel for the forgiveness of our sins and great mercy!

The holy martyred Tsarevich Alexis loved the power of the Cross. And this faith in the Cross helped him to bear without murmuring the cross of the suffering of an incurable affliction throughout all of his brief life, and to accept with hope and patience a martyr's death for Christ. And now in the heavens pray thou for us that with faith and love keep thy memory, that the Lord may also grant us faith, patience and love.

O holy martyrs for Christ, Tsarevnas Olga, Tatiana, Maria and Anastasia: Christ hath revealed you as angels in the land of Russia, for ye became a model of purity, love and sympathy, which ye were taught by your pious parents, possessed of great love for all, and especially for the suffering, to whom ye ministered in accordance with the commandment of Christ: I was sick and ye visited Me. And when the persecution, imprisonment and mockery began, ye showed forth the great virtues of faith, meekness, patience and the forgiveness of all, chanting your holy prayers and placing your trust in God, crying out to the Lord before the many icons which ye set up before yourselves, praying meekly for the enemies that were unjustly to vex and slay you. Your meekness

and patience melted the hearts of the malefactors. Great were your virtues on earth; great also is your glory in the heavens, O holy brides of Christ. Pray ye in behalf of our souls.

Glory ..., in Tone VIII:

O divinely elect and venerable martyred Princess Elizabeth, when the tempest of godlessness fell upon the land of Russia, thou didst utter these things: As in a natural storm these things take place: certain ones escape, others are struck down, and the spiritual eyes of others are opened that they might behold the mighty works of God, so also do they befall amid the wind of life. For amid the misfortunes thy soul beheld the right hand of God: the cruel murder of thy husband led thee to the service of God and neighbor; thou didst minister unto the poor, the bereft and the crippled with humility and love. Moreover, thou didst embrace the monastic life, and refuse to flee from them that contend with God, fearlessly receiving a martyr's death for Christ. And we, honoring thy fragrant relics, earnestly entreat: Pray thou for us that honor thy struggles and sufferings!

Now and ever ..., the Dogmaticon in Tone VIII:

The King of heaven through his love for mankind * hath appeared on earth and dwelt among mankind. * Taking flesh from a pure Virgin * and coming forth from her, * he is one Son, dual in nature, * but not in persons; * therefore proclaiming him as truly perfect God * and yet perfect man, * we confess Christ to be our God; * therefore implore him, O Mother without bridegroom, * to have mercy on our souls.

Entrance. Prokimenon of the day. Three Lessons:

READING FROM THE WISDOM OF SOLOMON

But 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.

READING FROM THE THIRD BOOK OF KINGS

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said,

Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant. and to his supplication. O Lord my God, to hearken unto the cry and to the prayer. which thy servant prayeth before thee today: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

READING FROM THE PROPHET ISAIAH

The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God, ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an ever lasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord. my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as

brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

**At the Litia, the sticheron of the temple,
And these stichera to the martyrs: In Tone III:**

TTrue glory is suffering, for thus spake the Lord: Now is the Son of man glorified, calling the passion on the Cross His glory. And of this glory of the Cross were the royal martyrs accounted worthy who emulated the sufferings of the Savior. Wherefore, Christ hath come to love them, and hath exalted them in the heavens, that they might pray in behalf of our souls.

Glory ..., in Tone VIII:

The counsels of God are not as the counsels of men. nor are the ways of men like the ways of God, saith the Lord. For He humbleth one and exalteth another. The Lord bringeth death and giveth life, he impoverisheth, he raiseth up the pauper from the earth, giving him a throne of glory. The Lord prepared a throne of glory for His beloved servant the glorious martyred Tsar Nicholas rewarding him for his piety, and because of the path of the cross which he trod, He caused him to live in the heavens, that he might pray for his people. that we may take care for the Kingdom of heaven and for the salvation of our souls.

Now and ever ..., Theotokion, in the same Tone:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, * pray thou that we all be saved.

**At the Aposticha, these stichera, in Tone VIII:
Spec. Mel: "O most glorious wonder ...":**

Thy concern was not for the glory of an earthly kingdom, O glorious martyred Tsar Nicholas, when thou didst receive coronation to the realm and the anointing with oil; but thou didst ponder the glory of God and the heavenly Kingdom, saying in prayer before the people: O my Master and Lord, direct and instruct me in this great ministry, that Thy divine wisdom may be with me; send it down from the heavens of Thy saints, that I may come to know what is pleasing in Thine eyes and what is right according to Thy commandments; may mine heart be directed by Thee to accomplish all things for Thy glory and for

the spiritual benefit of the people Thou hast entrusted to me. And this prayer was pleasing in God's sight. And now, as a martyr, cease not to pray to God for the spiritual benefit of thy people, that He be merciful to them, granting us remission of sins, peace and great mercy.

Stichos: I have raised up one chosen out of My people.

Like an innocent lamb was the martyred Tsar Nicholas led to the slaughter, with the Tsaritsa, their children and faithful servants. Possessed of a pure soul, entrusting himself and his household to God, never murmuring, he meekly accepted death for Christ; and now, standing with the angels and with the great company of new martyrs in the heavens, he prayeth for the salvation of the land of Russia from the cruel godless ones, that all that have fallen away from God might return to Him, that the fear of God may be established in their hearts, and that the faith of Christ may once again shine forth.

Stichos: With My holy oil have I anointed Him.

These things did the holy royal martyrs profess before they were undeservedly put to death for Christ's sake, repeating the testament of the holy Fathers: the ancient martyrs, who believed in the Lord Jesus Christ, went to death as to a feast, furnishing their mind and heart with wings of faith; and while condemned to death, they possessed a spirit of peace which never departed from them, for peacefully they went to death, trusting that they would enter into another, spiritual life which is disclosed beyond the grave. And having put these words to the test in deed, the holy royal martyrs now rejoice with Christ in the heavens, praying with boldness in behalf of our souls.

Glory ..., in Tone VI:

Who can recount thy labors and sufferings? O great passion-bearer, martyred Tsar Nicholas, thou didst assume the grievous burden of authority, not for the sake of glory, but as a Christian Tsar and servant of Christ, as one concerned for the good of his people, enduring a multitude of tribulations. All of these things did the Lord permit because of the sins of the people, and that He might reveal thy piety, showing the world thy longsuffering, which was like that of the much suffering Job, that thou mightest receive a glorious martyr's crown in the heavens, like unto that of Abel. And now joining chorus there with the angels, thou dost intercede for us before God, praying for the salvation of our souls.

Now and ever ..., Theotokion:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O all-pure one, * and clothed Himself in my nature, * hath freed Adam from the former curse. * Wherefore, like the angel we unceasingly cry out to thee, O all-pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, * the intercession, protection and salvation for our souls!

Troparion, in Tone V:

Meekly didst thou endure the loss of thine earthly kingdom, the bonds and divers sufferings inflicted upon thee by those opposed to God, and didst bear witness for Christ even unto death, O great passion-bearer, divinely crowned Tsar Nicholas; wherefore, Christ God hath crowned thee in the heavens with a martyr's crown, together with thy queen, thy children and thy servants. Him do thou beseech, that He have mercy upon the Russian land and save our souls.

Glory ..., Now and ever ..., Theotokion:

Rejoice, impassible portal of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * and who knowing not wedlock, * didst bear in the flesh thy Creator and God. * Cease not to intercede for those * who praise and worship thy Offspring.

AT MATINS

At "God is the Lord ...," the troparion of the martyrs, twice;

Troparion, in Tone V:

Meekly didst thou endure the loss of thine earthly kingdom, the bonds and divers sufferings inflicted upon thee by those opposed to God, and didst bear witness for Christ even unto death, O great passion-bearer, divinely crowned Tsar Nicholas; wherefore, Christ God hath crowned thee in the heavens with a martyr's crown, together with thy queen, thy children and thy servants. Him do thou beseech, that He have mercy upon the Russian land and save our souls.

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

Thrice did Peter deny the Lord, yet he brought forth tears of repentance, and was straightway pardoned and elevated to the rank of foremost apostle. And the Tsar and great passion-bearer Nicholas, even though he renounced the throne, beholding about him treason, fear and deceit, and perceiving that all of the military commanders and people near to him had rejected him, yet did he never renounce Christ or his love for his people, nor did he wish to flee from them that were opposed to God, but meekly endured all things and, though guiltless, accepted a martyr's death for Christ, like his kinsmen, the right-believing princes Boris and Gleb. Wherefore, we entreat thee, O passion-bearer and Tsar: Beseech Christ God, that He grant remission of transgressions unto them that with love celebrate thy holy memory.

Glory ..., Now and ever ..., Theotokion:

Accepting this supplication from us that flee to thy protection, O all-pure Virgin, cease not to pray to the Lover of mankind, that thy servants be saved.

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

With great love for thankless men, thou didst offer thyself, O great passion-bearer and Tsar, as a sacrifice for thy people, as thou didst say: If a sacrifice is required for the people, let me be that sacrifice. Greater love than this can no one have than to lay down his life for his friends. And now, standing before Christ Whom thou didst serve, entreat Him in behalf of us that with love honor thy memory.

Glory ..., Now and ever ..., Theotokion:

Awesome is the wonder of the conceiving and ineffable the manner of the birthgiving which have become known in thee, O pure ever-Virgin. My mind is struck with awe and marvelleth. Thy glory, O Theotokos, is a joy for all, unto the salvation of our souls.

Polyeleos & Magnification: We magnify you, O holy royal martyrs and passion-bearers, and we honor your honored sufferings, which ye did endure for Christ.

Selected Psalm Verses:

A: Our God is our refuge and strength, a helper in afflictions which mightily befall us.

B: We are counted as sheep for the slaughter.

A: We went through fire and water, and Thou didst bring us out into refreshment.

After the Polyeleos, this Sedalion, in Tone VI:

When thou, O martyred Tsar Nicholas, didst accede to the royal throne, thou didst not ask of God rich estates, or glory, or the lives of those opposed to thee, nor length of days; but with all thine heart thou didst ask, as did the most wise Solomon, saying: O Lord God, grant me wisdom and understanding. Wherefore, the Lord hearkened unto thee, and granted thee that for which thou hadst asked, showing thee forth as a zealot of piety, a wise and humble Tsar; and He crowned thee for thy piety with a glorious heavenly crown, that thou mightest pray for all Orthodox people, standing with the holy angels in the heavens at the throne of God.

Glory ..., Now and ever ..., Theotokion:

O all-pure Virgin, have mercy on us that with faith flee unto thee who art full of lovingkindness and that ask thy fervent aid. As Mother of God Most High, entreat thy Son, Christ our God, that thy servants be saved.

The Song of Ascents, first antiphon of Tone IV:

Prokimenon, in Tone IV: For Thy sake, O Lord, we are slain all the day long.

Stichos: We are counted as sheep for the slaughter.

"Let every breath praise the Lord"

GOSPEL ACCORDING TO ST. MATTHEW [10:16-22]

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 the Gospel, Psalm 50; Glory, Through the prayers of the royal martyrs;

Now and ever ..., Through the prayers of the Theotokos ...;

And this sticheron, in Tone VI:

Great faith and wondrous patience, and love for thine enemies didst thou acquire, O holy martyred Tsar Nicholas, trusting in God amid thy trials, longsuffering amid thy sufferings, forgiving the enemies who slew thee, and asking that they not be punished for thy sake; for thou didst say that evil cannot conquer evil, but love alone. And thou didst meekly accept a martyr's death for Christ. Wherefore, Christ hath exalted thee in the heavens. Him do thou entreat in behalf of them that with faith and love honor thee.

Canon of Supplication to the Theotokos, with six troparia, including the Irmos; and this Canon, the lamentation of the martyred Tsar:

The acrostic whereof is "Take pity, O God, upon people who have sinned," with eight troparia, in Tone II:

ODE I

Irmos: Come, ye people, let us chant a song unto Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified!

Refrain: O holy royal martyrs, pray to God for us!

Beholding the mockery and spoliation of thy land by the godless foe, the pious Tsar wept from the depths of his heart, like the Prophet Jeremiah and the three youths, praying for the sinful people and groaning bitterly: O merciful Lord, forsake us not!

O how hath the Russian land, which before was prosperous and glorious in the world, been made captive by them that contend against God? All that were her friends have forsaken her and have become her foes. The Lord hath rejected tsar and prince and priest. Behold, O Lord, look down and have mercy!

Great is the abyss of the Lord's compassion. The Lord doth not reject us forever, but taketh pity on the humbled and penitent, in accordance with the multitude of His mercies, and He delivereth His people, as of old He delivered Israel from the bondage of Egypt.

Theotokion: **O** Mistress, hearken unto the cry of prayer of them that with faith and love have recourse to thee and hymn thee with fear.

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

ODE III

Irmos: **H**aving established me upon the rock of faith, Thou hast enlarged my mouth over mine enemies, for my spirit doth rejoice when it doth sing: There is none holy as our God, and none righteous save Thee, O Lord!

At God's behest, the guardian angel was taken away from the land of Russia, her enemies stood at her head, and they that despise her prosper, because of the multitudes of the impieties of what before was a pious land; and her princes languish among alien peoples. Regret not utterly Thy suffering people, O Lord, but turn Thou and establish them on the rock of Thy commandments.

How long, O Lord, will the way of the wicked prosper? How long will the land weep because of the evil of them that dwell therein? Hierarchs, priests, princes and faithful people have been cast down and slain. How long, O Lord, O true and holy Master, wilt Thou refrain from condemning Thine enemies for their blood? Have mercy and deliver us all from Thine enemies, and save our souls.

Bereft of deliverance, the land which before was called Christian hath been filled with tribulation and groaning, saying amid its suffering: we have sinned and transgressed, falling away from Thee, O Lord, and have not obeyed Thy commandments, nor kept them. Turn us to repentance, O God, and establish us upon the immovable rock of Thy commandments.

Theotokion: **T**hou art our hope and trust, O all-holy Mistress. Save our suffering homeland and thy people who entreat and call upon thy name.

Katavasia: **O** Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

Kontakion to the holy martyr Princess Elizabeth, in Tone IV:

Taking up the Cross of Christ, thou didst pass from royal glory to the glory of heaven, praying for thine enemies, O holy martyr Princess Elizabeth; and with the martyr Barbara thou didst find everlasting joy. Therefore, pray ye in behalf of our souls.

Sedalion, in Tone VII:

O holy passion-bearer Princess Elizabeth, when they cast thee alive into the mine shaft at Alapaevsk, together with the holy martyrs of royal blood, the princes Sergius, John, Constantine, Igor and Vladimir, as well as the martyr Barbara and the holy martyr Theodore, though all were long enfeebled because of their wounds, thou though barely alive, didst alleviate the suffering of the dying, chanting sacred hymns which they that passed by did hear. Wherefore, we beseech thee: Entreat Christ God, that He grant remission of transgressions unto them that celebrate thy holy memory with love.

Glory ..., Now and ever ..., Theotokion:

When I stand before my Creator on the day of His righteous Judgment, then, O Mistress, stand before me and deliver me from everlasting torment, that I go not down into Hades, but be saved by thine assistance, O all-holy Theotokos.

ODE IV

Irmos: Thou didst come forth from the Virgin, not as an intercessor, nor an angel, but the Lord Himself, incarnate; and Thou hast saved me, the whole man. Wherefore, I cry unto Thee: Glory to Thy power, O Lord!

The great iniquities of Thy people were before Thine eyes, O Lord; wherefore the godless foe hath defiled and razed Thy sanctuaries, as the Prophet Isaiah said: your feasts my soul hateth; I will no more pardon your sins; when ye stretch forth your hands-to-me, I will turn away Mine eyes from you. These people draw nigh to Me with their mouths, but their heart is far from Me. Aware thereof, we now repent and turn to Thee, that Thy wrath may cease, and that we may prevail over them that assail us and say: Glory to Thy power, O Lord!

O how the time of the iniquities of Thy people hath increased, O Lord, for Thou hast taken away our strength, Thou hast given us into the hands of transgressors and hast made us all slaves. Only Thou alone, O Lord, canst, if Thou wishest, free us, when we acknowledge our sins and turn to Thee, our Creator, and glorify Thee.

Only in God is there blessed life which is everlasting, but narrow is the way which leadeth to that life. Thy people, O Lord, hath forgotten these things, and hath not obeyed Thy words, O Christ our King, but hath taken the wide path of sin. And perdition and violence have come upon us, yea, exile and death, that we may come to acknowledge Thine only true path, O our Savior, and convert, and glorify Thee.

Theotokion: **T**hou art our refuge and consolation, O all-pure Theotokos. Beseech thy Son and our God to grant us salvation and the remission of sins.

Katavasia: **S**eated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: **G**lory to Thy power, O Christ!

ODE V

Irmos: **O** Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

When the Lord rejected tsar, prince and priest, He did not spare His temples and holy things: then were they laid waste. My heart hath been troubled within me; I sigh, but there is none to console me. O Lord, look down and take pity; enlighten us with Thy commandments, that we may turn to Thee and serve Thee.

Thy people, O Lord, wished to escape the violence of the foe, but were unable, and others wandered among alien peoples. This hath taken place, for false leaders have spoken vain things and foolishness, and have not spoken of sin, to avert the wrath of God, captivity and exile. And now all the lips of our enemies are opened against us, their teeth have gnashed and said: let us swallow them up! Arise and cry out at night, pouring forth prayer unto the-Lord, and stretching forth thine hands unto Him, saying: Behold our destruction, O Lord; enlighten, look upon us, and have mercy!

Youths and virgins, elders and innocent babes have been slain; the enemy hath persecuted my soul; he hath humbled my life to the earth; he hath set me in dark places, like the dead of old, and my soul hath been despondent within me; within me my heart is troubled; but strength hath perished, yet my hope is in the Lord. Be Thou mindful, O Lord, of my poverty and bitterness. These things I spake within my heart; wherefore, I endure suffering from God, that the Lord may look down upon my humility.

Theotokion: **O** all-pure Mary, entreat God Whom thou hast borne, that He grant thy servants remission of sins.

Katavasia: All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

ODE VI

Irmos: I am caught in the abyss of sin, O Savior, and am tossed about on the deep of life; yet like as Thou didst lead forth Jonah from the belly of the beast, lead me up from my passions, and save me.

The Lord hath granted consolation, for the mercy of the Lord hath not forsaken us and His compassion hath not ended; for they are renewed with each passing day. Wherefore, let us trust in God; the Lord is our portion, let us hope in Him Who is able to deliver us from all misfortunes, as He did Jonah from the sea monster.

It is a good thing to seek God, for the Lord is good to them that trust in Him, and good it is for the soul which awaiteth in patience the salvation of God, which giveth his face to the smiter and accepteth abuse, that the Lord not utterly reject it, but deliver the souls of the humble that trust in Him from destruction.

The Lord hath sent woe upon sinful people, but He hath mercy according to His great goodness and love in His care, for He hath smitten and rendered bitter the lot of the children of men not out of the volition of His heart, but when they trampled upon His commandments; for from the Most High come punishment and prosperity alike. Let not every mortal complain concerning his punishment, but let his face be downcast because of his sins and let him lament until he sinketh down in death and beholdeth the Lord from heaven.

Theotokion: Now do I flee unto thee, O all-pure one. Save me by thy supplications, and preserve me; for what thou wishest, thou canst do, as thou art the Mother of the Almighty.

Katavasia: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Kontakion, in Tone VI:

Thou didst strengthen the hope of the martyred Tsar, his Tsaritsa and children, and it took flight to Thy love, proclaiming before hand their future rest. Through their prayers, O Lord, have mercy upon us.

Ikos: Beholding the faith of Christ made mighty throughout the land of Russia by the pious Tsar, and unable to endure it, the enemies of God pondered how they might destroy the Christ-loving Tsar-martyr Nicholas, and they gave him over to an undeserved death with his pious Tsaritsa, children and servants, and with all the royal race; yet were they deceived, for the way of the iniquitous shall perish, but the righteous shall live for ever. Instead of destruction and harm, they made them glorious martyrs and intercessors before God, and by their blood and that of all the new martyrs, the land of Russia, oppressed by them that contend against God, shall be saved; for this blood is the seed of new life in Christ. Through their supplications, a Lord, have mercy upon us!

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, Thy three holy children despised the godless command; and, cast into the midst of the fire, bedewed they sang: Blessed art Thou, O God of our fathers!

Turn us to Thee, O Lord, and we shall repent; make our days new through ministering unto Thee as before, for Thou art blessed, and Thy name is praised and glorified for ever. For just art Thou in all that Thou hast wrought for us, and all of Thy works are truth, and straight are Thy paths; and all of Thy judgments are true. Wherefore, with contrite heart and humble spirit, let us say: Blessed art Thou, a God, Who art supremely hymned and exalted for ever!

O Lord God, blessed art Thou; for with true judgment hast Thou brought all of these sufferings upon us for the sake of our sin. For we have sinned and transgressed, and have neither preserved nor kept that which Thou hast commanded us, that all may be well with us, and that we may glorify the holy name of Thy glory, which is supremely hymned and exalted for ever.

O Lord, Thou Remitter of all the debts of sin, grant the grace of forgiveness to the sinful land of Russia which Thou hast punished with bitter wounds. Yet not in Thy wrath, but according to the multitude of Thy compassions and Thine ineffable mercy cleanse the Orthodox land of the godless foe; raise up, O Compassionate One, thine anointed tsar, and hearken unto us; grant peace to the Church and salvation to Thy people, the Tsar and all the countless assembly of new martyrs entreat Thee, the one blessed God of our fathers.

Theotokion: O Virgin Theotokos, who gavest birth unto the Word, thy Creator, in manner past recounting: Him do thou entreat, together with the great martyred Tsar, the Tsaritsa, their children, servants, and the other royal martyrs, and all the new martyrs of Russia, that He have mercy upon our souls.

Katavasia: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

ODE VIII

Irmos: God Who descended into the fiery furnace for the Hebrew children, and transformed the flame into dew, hymn ye as Lord, all ye works, and exalt Him supremely for all ages!

Deliver us from standing at Thy left hand, O Lord Who orderest all things for our profit and hast sent fiery purification upon our land, that we may cry out unceasingly: Bless the Lord, all ye works of the Lord!

A great treasure have we in the holy Faith which Christ hath given us, unworthy though we be; and we cherish it amid prosperity and amid sufferings, as the great assembly of new passion-bearers preserved the Faith even unto death. And let us cry out with them: Hymn the Lord, O ye works, and exalt Him supremely forever!

The all-good God, desiring to reveal the strength of the faith and the power of the patience of the royal martyrs, gave them a cup of bitter sufferings to drink and a martyr's death to undergo; and they did not murmur, but, like innocent lambs, opened not their mouths; and with patience and joy they endured all things, crying out: Hymn ye the Lord and exalt Him supremely forever!

Theotokion: O Theotokos, who gavest birth unto the Savior and Master of all, thou hast been shown to us to be-the mediatrix of our salvation; wherefore, we beseech thee: intercede that the grievously suffering land of Russia be delivered from the godless, and vouchsafe salvation unto all that faithfully hymn thee forever!

Katavasia: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

ODE IX

Irmos: O ye faithful, let us with hymns magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who was ineffably incarnate for our sake of the holy Virgin.

Wide is the path which leadeth to perdition, and many are they that enter thereupon, said the Lord. The people of Russia did not hearken unto this saying of the Gospel, and the wrath of God hath overtaken them; deliver us therefrom, O Christ, the holy and great martyred Tsar Nicholas and those slain with him pray, and as Thou art the Lover of mankind, save Thou our souls.

O Jesus Christ our God, in accordance with the multitude of Thy mercies turn us and we shall be saved; look down from heaven with mercy and love, and behold, for Thou hast given us over into the hands of the iniquitous, and we are humbled throughout all the earth for the sake of our sins. And now we shall follow Thee and fear Thee, and seek Thy countenance. Put us not to shame, but save our souls, through the supplications of the holy royal passion-bearers.

Show forth Thy power, the passion-bearing Tsar beseecheth Thee; rescue us from our godless enemies by Thy wonders, and deal with us according to Thy meekness and the multitude of Thy mercies; and let all that act evilly against Thy servants be put to shame, and let their might be cast down, that they may understand that Thou art the one Lord God of all the world, Who art glorious and savest our souls!

Theotokion: Thou art our strength, thou art our boast and joy, our preserver, aid, refuge, invincible intercessor and protection of the Russian land. O all-pure Theotokos, with the martyred Tsar and the great multitude of the new martyrs, pray that thy servants be saved.

Katavasia: Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Exapostilarion:

The royal martyrs, who suffered for Thy sake, a Christ, underwent many torments and have received crowns of glory in the heavens, in that they may pray in behalf of our souls

Glory ..., Now and ever ..., Theotokion:

After God it is on thee that we place our hope, O all-pure Theotokos, and we pray to thee: Entreat Him that was born of thee, that He grant peace and great mercy unto all the world.

At the Praises, four stichera, in Tone III:

O royal passion-bearers and martyrs, ye were led as pure lambs before the Master. Him do ye beseech to save our souls. (Twice)

O glorious royal martyrs, your wounds and stripes heal the wounds of sin of all the faithful, teaching great patience, O holy sufferers of the Lord!

Tormented with grievous wounds and sufferings, O holy royal passion-bearers, ye did not reject the true life of our Lord, nor were ye afraid of them that contend against God. Wherefore, by your supplications make us all steadfast.

Glory ..., in Tone VI:

By the prayers of Thy holy martyrs who were slain for their faith in Thee, O Christ: the Grand Dukes Michael, Paul, Demetrius and George, and the faithful royal servants: Elias, Basil and Eugene, Anastasia, Catherine and Anna, Alexis, John, Clement, John and Nicholas, have mercy and save Thou our souls, for Thou art good and the Lover of mankind.

Now and ever ..., in the same Tone:

O Theotokos, thou art the true vine which hath budded forth for us the Fruit of life. We beseech thee, O Mistress: Pray thou with the holy royal passion-bearers · and all the new martyrs, that the Lord have mercy upon our souls.

AT THE LITURGY

On the Beatitudes, eight troparia: four from Ode III, and four from Ode VI:

At God's behest, the guardian angel was taken away from the land of Russia, her enemies stood at her head, and they that despise her prosper, because of the multitudes of the impieties of what before was a pious land; and her princes languish among alien peoples. Regret not utterly Thy suffering people, O Lord, but turn Thou and establish them on the rock of Thy commandments. **(Twice)**

How long, O Lord, will the way of the wicked prosper? How long will the land weep because of the evil of them that dwell therein? Hierarchs, priests, princes and faithful people have been cast down and slain. How long, O Lord, O true and holy Master, wilt Thou refrain from condemning Thine enemies for their blood? Have mercy and deliver us all from Thine enemies, and save our souls.

Bereft of deliverance, the land which before was called Christian hath been filled with tribulation and groaning, saying amid its suffering: we have sinned and transgressed, falling away from Thee, O Lord, and have not obeyed Thy commandments, nor kept them. Turn us to repentance, O God, and establish us upon the immovable rock of Thy commandments.

The Lord hath granted consolation, for the mercy of the Lord hath not forsaken us and His compassion hath not ended; for they are renewed with each passing day. Wherefore, let us trust in God; the Lord is our portion, let us hope in Him Who is able to deliver us from all misfortunes, as He did Jonah from the sea monster.

It is a good thing to seek God, for the Lord is good to them that trust in Him, and good it is for the soul which awaiteth in patience the salvation of God, which giveth his face to the smiter and accepteth abuse, that the Lord not utterly reject it, but deliver the souls of the humble that trust in Him from destruction.

The Lord hath sent woe upon sinful people, but He hath mercy according to His great goodness and love in His care, for He hath smitten and rendered bitter the lot of the children of men not out of the volition of His heart, but when they trampled upon His commandments; for from the Most High come punishment and prosperity alike. Let not every mortal complain concerning his punishment, but let his face be downcast because of his sins and let him lament until he sinketh down in death and beholdeth the Lord from heaven.

Theotokion: **N**ow do I flee unto thee, O all-pure one. Save me by thy supplications, and preserve me; for what thou wishest, thou canst do, as thou art the Mother of the Almighty.

Troparion, in Tone V:

Meekly didst thou endure the loss of thine earthly kingdom, the bonds and divers sufferings inflicted upon thee by those opposed to God, and didst bear witness for Christ even unto death, O great passion-bearer, divinely crowned Tsar Nicholas; wherefore, Christ God hath crowned thee in the heavens with a martyr's crown, together with thy queen, thy children and thy servants. Him do thou beseech, that He have mercy upon the Russian land and save our souls.

Theotokion, in Tone V:

Rejoice, impassible portal of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * and who knowing not wedlock, * didst bear in the flesh thy Creator and God. * Cease not to intercede for those * who praise and worship thy Offspring.

Kontakion, in Tone VI:

Thou didst strengthen the hope of the martyred Tsar, his Tsaritsa and children, and it took flight to Thy love, proclaiming before hand their future rest. Through their prayers, O Lord, have mercy upon us.

Kontakion to the holy martyr Princess Elizabeth, in Tone IV:

Taking up the Cross of Christ, thou didst pass from royal glory to the glory of heaven, praying for thine enemies, O holy martyr Princess Elizabeth; and with the martyr Barbara thou didst find everlasting joy. Therefore, pray ye in behalf of our souls.

Prokimenon, in Tone IV: For Thy sake, O Lord, we are slain all the day long.

Stichos: We are counted as sheep for the slaughter.

EPISTLE TO THE ROMANS [8:28 - 39].

And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, Who also maketh intercession

for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Alleluia, in Tone I: Our God is refuge and strength, a helper in afflictions which mightily befall us.

Stichos: O Lord, save the king, and hearken unto us in the day when we call upon Thee.

GOSPEL ACCORDING TO ST. JOHN [15:17-16:2].

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 his 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 that 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, Which 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: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

PRAYER TO THE HOLY MARTYRED TSAR NICHOLAS:

O holy martyred Tsar and passion-bearer Nicholas, the Lord chose thee as His anointed to be the preserver of the Orthodox realm and to judge thy people with mercy and justice. And with the fear of God thou didst accomplish this royal ministry and show care for souls. And testing thee, like gold in a crucible, the Lord permitted bitter tribulations to assail thee, like Job the much-suffering, and afterwards He sent upon thee the deprivation of thy royal throne and a martyr's death. All of these didst thou meekly endure, as a true servant of Christ, and thou dost now delight in the glory which is on high at the throne of the King of all, together with the holy martyrs: the holy Tsaritsa Alexandra, the holy youth the Tsarevich Alexis, the holy Tsarevnas Olga, Tatiana, Maria and Anastasia and thy faithful servants, as well as the holy martyred Princess Elizabeth and all the royal martyrs and the holy martyr Barbara. But as thou hast great boldness before Christ the King, for Whose sake ye all suffered, pray with them, that the Lord forgive the sins of the people which -did not hinder the murder of thee, the Tsar and anointed of God, that the Lord deliver the suffering land of Russia from the cruel godless ones who have been permitted to torment us for our sins and falling away from God, and that He restore the throne of Orthodox kings and grant us remission of sins, and instruct us in all the virtues, that we may acquire humility, meekness and love, which these holy martyrs showed forth, that we may be accounted worthy of the heavenly Kingdom, where with thee and all the holy new martyrs and confessors of Russia, we may glorify the Father, the Son, and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

PRAYER OF REPENTANCE

Read on the 4th day of July, the Anniversary of the Assassination of the Imperial Family

Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name forever; for Thou art righteous in all that Thou hast done to us, and all Thy works are true, and Thy ways are straight, and all Thy judgments are true. And true judgments hast Thou made in all things so ever Thou has brought upon us. For we have sinned and transgressed in departing from Thee, and we have sinned in all things, and have not hearkened to Thy commandments, nor have we kept them, nor have we done as Thou hast commanded us, that it might go well with us. And Thou hast given us over into the hands of iniquitous foes, vile apostates, and to unjust men, the most wicked in all the earth. And now we are unable to open our mouths. Shame and reproach are we

become for Thy servants and them that honor Thee. Forsake us not utterly, for Thy name's sake, and set not Thy covenant aside, neither take Thy mercy away from us, O Master, for we have become the least of all the nations, and are humbled in all the earth this day because of our sins, and there is not now any Prince or prophet or leader. And now we follow Thee with our whole heart, and we fear Thee and seek Thy countenance. O put us not to shame, but deal with us according to Thy meekness and according to the multitude of Thy tender mercies. For the sake of the supplications of Thine all-pure Mother and all-Thy-saints, rescue us through Thy wonders and give glory to Thy name, O Lord. And let all that do evil to Thy servants be put to shame, and let them be confounded in all their might, and let their strength be broken. And let them know that Thou art our Lord God Who alone is glorious throughout the whole world. Amen.

THE 5th DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE FATHER ATHANASIUS OF ATHOS
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "O all-praised martyrs ...":

As an ardent lover * of divine peace, * thou didst thereby cast down * all the power of the demons, * didst subdue their machinations, * and didst preserve every virtue, * O father Athanasius, * unaffected * by their crafty wiles. (Twice)

Having set forth the fear of God, * the highest beginning of wisdom, * as an unshakable foundation, * O father Athanasius, * made steadfast thereby * thou didst keep the commandments of God; * and, cleansed by them, * thou didst illumine thy soul * and wast counted worthy to receive ineffable mysteries within thy heart.

Thou didst not hide on earth * the talent bestowed upon thee from on high * by the grace of God; * but didst pass on freely and abundantly * to many others * the divine gifts * wherein thou didst share. * And thou didst show thyself to be an heir of God, * a faithful steward, O Athanasius.

Glory ..., in Tone VI:

We all praise thee as the namesake of immortality, who manfully and valiantly fasted on Athos, who assembled this flock and lovingly raised up a temple to the Lord, and entrusted all to the Mother of God. To her do thou pray in behalf of us who celebrate thy memory with faith.

Now & ever ..., Theotokion, in the same Tone:

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. Thee do we entreat: Pray thou, O Mistress, with the holy apostles, that our souls find mercy.

At the Aposticha, these stichera, in Tone II:

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

O choir of fathers on Athos, * let us come together, * glorifying the Lord * on the day of the commemoration * of the wise and godly Athanasius.

Stichos: Precious in the sight of the Lord is the death of His saints.

All who, with all their soul, * have recourse to thy divine temple, * O all-blessed one, * do thou save from tribulations, * O Athanasius of godly wisdom.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

The honorable council of the fathers * having assembled, * with thy disciples
* we all touch * thy precious shrine.

Glory ..., Now & ever ..., Theotokion:

On high the choirs hymn thee * with those below, * O Virgin Theotokos, *
unceasingly glorifying * thine all-honored birthgiving.

Troparion, in Tone III:

The ranks of the angels marveled at thy life in the flesh: how in the body thou
didst go forth to wrestle with invisible foes, O ever-glorious one, and didst
wound hordes of the demons. Hence, O Athanasius, Christ hath bestowed rich
gifts upon thee. Wherefore, pray that our souls be saved, O father.

Glory ..., Now & ever ..., Theotokion:

We hymn thee who hast mediated the salvation of our race, O Virgin
Theotokos; for thy Son and our God, accepting suffering on the Cross in the
flesh He had received of thee, hath delivered us from corruption, in that He
loveth mankind.

AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera, in Tone II:

Spec. Mel.: "With what crowns of praise ...":

What honors of praise shall we offer Athanasius, who was arrayed with good works as in many colors, who overflowed with grace, who with the sword of divinely radiant effulgence cut down the assaults of the passions, the tower resplendent with visions of God, the lamp of abstinence, emitting from the lamp-stand of his soul the brilliance of the commandments of God, Who granteth great mercy to all? (Thrice)

With what wreaths of words of praise shall we crown Athanasius: the lover of the sacred race, who by heavenly teaching was borne aloft by the divine wings of the vision of God, the tower of invincible humility, the unassailable rampart of prudence, the precious and magnificent adornment of man's character, who entreateth Christ God, Who alone is compassionate, in behalf of his children? (Thrice)

Thou wast shown to be an ever-radiant morn, breaking forth with rays of grace, O venerable one; for thou hast led to the never waning Light those who are blinded by the darkness of the passions, O divinely wise father Athanasius. Wherefore, Christ putteth thee forth as one who hath increased his talent, a healer of souls infected with incurable sores, who dost cut them away with the sword of thy words and ever impartest health and salvation to all. (Twice)

Glory ..., in Tone VI:

Thy life was divine and thine end most sacred, O father Athanasius; for when the multitude of fathers came together from all over the mountain, as they saw thee lying bereft of breath upon thy bier, they cried aloud: "Give thou a final word to thy servants, O holy one! Teach us where thou shalt leave thy children, O father, and have pity upon them like a truly merciful and loving father. Yet even though the grave shall cover thee here, all of us on the mountain, who honor thee with love, have thee as a rich intercessor praying unto God!"

Now & ever ..., Dogmaticon, in the same Tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy.

Entrance. Prokimenon of the day. Three readings:

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

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast, as out of a stone-bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

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 Litia, these stichera:

In Tone I: Let us all hymn Athanasius, the never-failing beacon of the whole world; for in the firmness of his faith he shone forth with greater radiance than the sun, and hath guided companies of the faithful to virtue; at times by the divine teachings and words, conducing to salvation, which issued forth freely and abundantly from his lips; at times drawing them to zeal by his wondrous labors and angelic life, showing both his life and most splendid discourse to be godly, as an excellent leader. By his supplications, O Christ our God, preserve thou this flock and make firm the Faith of the Orthodox, in that Thou lovest mankind.

In Tone II: Assembling, O ye choirs of the fathers, let us praise the zealot of Christ, the namesake of immortality, the true initiate of the mysteries of the Savior, the adornment and boast of all alike, even instructors, the one who was consecrated to the Lord from infancy; for, lo! taking to himself the desire for God, he forsook the deception of the world, and, shouldering the yoke of Christ, he valiantly conquered legions of demons, actively showing us the exemplary path of divine love; for, traversing it with zeal, he reached the true light of the all-accomplishing Trinity. O awesome wonder, thing of fitting godliness! Though a mortal by nature, he becometh the peer of the noetic beings, receiving glory and honor divine, and prayeth for us, that we may receive everlasting good things on the day of judgment.

In Tone IV: Thou didst amaze the noetic beings and move mortals to awe by the all-wondrous labors of thy life of abstinence; for, though not one of the incorporeal ones, thou didst vanquish invisible foes in thine elderly flesh. Wherefore, all generations of the pious, especially thine honored flock, hymn thee, who hast shown the splendor of thy pains to be like an inscribed pillar; and in godly manner thou didst erect a dwelling-place for assemblies of monastics, like a beautiful city in the wilderness, adorned with thy miracles and valiant struggles as with most precious raiment. Through thine entreaties, O Athanasius, do thou beg Christ, Who hath great mercy, to preserve it.

Glory ..., in Tone V:

With a clarion let us trumpet forth hymns; for the grace of the Spirit, more splendid than any trumpet, summoneth all to hymn the God-bearing father. Let kings and princes marvel at the true servant of the King of all, who with all the weaponry of the divine Spirit vanquished the princes and powers of the ruler of this world. Let pastors and teachers praise him who is truly an excellent rule and model for his flock, who is splendid in his precepts and valiant in faith, exalted in visions and higher than the clouds in his activities, a torrent of nourishment in his teachings, a guide for the lost, the support of those bent over, one who hath mercy on all the ailing, the great adornment of Athos. And uttering praise, let us all say: O Athanasius, summit of the faith, ever intercede for thy servants, and by thy supplications save thy flock, O our father.

Now & ever ..., Theotokion, in the same Tone:

Let us trumpet forth with the clarion of hymns; for the Virgin Mother, the Queen of all, bending down from on high, crowneth with blessing those who hymn her. Let kings and princes make haste to assemble and clap their hands in hymns to the Queen who gaveth birth to the King Whose good pleasure it was, in His love for mankind, to loose those who before were held fast by death. O ye pastors and teachers, assembling let us praise the all-pure Mother of the good Shepherd, the golden candle-stand, the radiant cloud, her who is more spacious than the heavens, the animate ark, the fiery throne of the Master, the golden jar which held the Manna, the closed portal of the Word, the refuge of all Christians; and praising her with divinely harmonious hymns, let us say thus: O palace of the Word, count us, the lowly, worthy of the kingdom of heaven, for nought is impossible to thy mediation.

At the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O venerable Athanasius, conversing with the choirs of the angels; for thou didst truly live this life on earth holding fast to virtue, O father, and wast shown to be an undefiled mirror of purity, reflecting the brilliant lightning-flashes of the Holy Spirit, O most glorious one. Wherefore, filled with radiance and taught by the divine effulgence of Christ, thou didst behold the things of the future and foretell them all. Him do thou beseech, that He grant our souls great mercy.

Stichos: Precious in the sight of the Lord is the death of His saints.

Rejoice, thou who wast a leader of fasters and an invincible champion! For, severing the root of the passions, and hewing down the assaults of the demons,

thou didst put their soul-destroying deception to shame, standing forth manfully, O Athanasius. And thou didst show forth the activity of the Cross of the Savior and its invincible power. Having girt thyself about therewith, thou hast conquered all who reject the manifestation of Christ God in the flesh. Him do thou beseech, that He grant our souls great mercy.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Thou hast been shown to be a radiant pillar planted firmly on virtue, and a cloud overshadowing those on Athos, O father, leading from earth to the heavens those who behold God. And thou didst move from its bed the sea of the passions with the staff of the Cross. And cutting down the noetic Amalek, thou didst find an unimpeded entrance into heaven, O divinely blessed one. And unchanged by the chance of life, thou standest, rejoicing, with the incorporeal ones before the throne of Christ. Him do thou beseech, that He grant our souls great mercy.

Glory ..., in Tone VI:

Hastening together, O ye who love the feasts of the Church, with songs of praise let us hymn the adornment of the fathers, the ornament of fasters, the wellspring of miracles, the sure intercessor before God, saying: Rejoice, rule, model and excellent seal of the monastic life! Rejoice, all-radiant beacon illumining every virtue with splendors! Rejoice, great consoler amid misfortunes and fervent helper of the grieving! Wherefore, O Athanasius, cease not to pray to Christ God for this thy flock and the faithful who honor thy most honorable dormition.

Now and ever ..., in the same Tone:

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

After "Now lettest Thou Thy servant depart in peace ...";

The Troparion, in Tone III:

The ranks of the angels marveled at thy life in the flesh: how in the body thou didst go forth to wrestle with invisible foes, O ever-glorious one, and didst wound hordes of the demons. Hence, O Athanasius, Christ hath bestowed rich gifts upon thee. Wherefore, pray that our souls be saved, O father. (Twice)

And the troparion: "Virgin Theotokos, rejoice", (Once).

AT MATINS

At "God is the Lord ", the troparion of the saint, twice;

The ranks of the angels marveled at thy life in the flesh: how in the body thou didst go forth to wrestle with invisible foes, O ever-glorious one, and didst wound hordes of the demons. Hence, O Athanasius, Christ hath bestowed rich gifts upon thee. Wherefore, pray that our souls be saved, O father. (Twice)

Glory, Now & ever ..., Theotokion, in the same Tone:

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He loveth mankind.

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

Spec. Mel.: "Thy tomb, O Savior ...":

Thou hast been shown to be a greatly radiant star of monastics, and a renowned foundation, the limit of abstinence, the all-luminous mirror of prudence, O venerable one. Standing before God, O all-blessed one, ask thou remission of offenses for those who joyously celebrate thy memory. (Twice)

Glory ..., Now & ever ..., Theotokion:

To the path of repentance guide us who have ever strayed into the trackless wastes of evils and have angered the all-good Lord, O blessed Mary who knewest not wedlock, thou refuge of despairing men and dwelling-place of God.

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

Spec. Mel.: "Of the divine Faith ...":

Held fast by the divine desire for immortality, O Athanasius, and having taken the Cross upon thy shoulders, of old thou didst make thine abode on Athos, following thy desire, O venerable one, where thou didst assemble a flock for the Lord. Wherefore, we have acquired thee as a fervent intercessor before the Lord. (Twice)

Glory ..., Now & ever ..., Theotokion:

Thou wast the divine tabernacle of the Word, O only all-pure Virgin Mother, who hast surpassed the angels in purity. With the divine waters of thy supplications cleanse me who am dust more than all others and have been defiled by carnal transgressions; and grant me great mercy, O pure one.

Polyeleos, and magnification: We bless thee, O venerable father Athanasius, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having received vision and activity, O venerable one, reining in thy senses thou didst steer thy life by the divine commandments; for thou wast shown to be a radiant beacon for monks, guiding us to knowledge and enlightening us. Wherefore, praising the memory of thy passion, we magnify thee with love, O God bearing Athanasius. For which cause we cry out to thee: Entreat Christ God, that He grant remission of sins to those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

Let us hymn the portal of heaven, the ark, the all-holy mountain, the radiant cloud, the bush unburnt, the noetic paradise, the restoration of Eve, the great treasure of the whole universe; for in her hath salvation been wrought for the world and the remission of the ancient offenses. Wherefore, we cry out to her: Pray to thy Son, that He grant remission of transgression to those who piously worship thy most holy birthgiving.

Hymn of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, §43 [MT. 11: 27-30]

All things are delivered unto Me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

After Psalm 50, this sticheron, in Tone VI:

Let us all praise the namesake of immortality, who manfully and valiantly struggled on Athos, who assembled this flock and lovingly raised up a temple for the Lord, entrusting all to the Mother of God. To her doth he pray in behalf of us who with faith celebrate his memory.

Canon of Supplication to the Theotokos [the Paraklisis], with 6 troparia, including its Irmos; and that of the saint, with 8 troparia, in Tone VIII:

ODE I

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh and saved Israel who fled on foot chanting a hymn unto God.

As the namesake of immortality, O father Athanasius, when thou didst reach the end of thy life and didst pass over, away from transitory things, thou wast shown to be a receptacle of true immortality. Standing before Christ, be thou mindful of us who commemorate you.

Pious from thine earliest infancy, O venerable one, the loss of thy parents in nowise hindered thine acquisition of virtue; but with all thy power thou didst turn all thy desire and zeal to the one Creator.

A recipient of desire for thee and a fellow prisoner of love, I make bold to chant praise to thee with lips defiled; but be thou merciful, O father, and grant that I may offer thee this praise worthily.

Theotokion: Ineffably thou gavest birth to the Ancient of days as a little babe Who hath shown forth the new path of virtue on earth. And thy faithful favorite Athanasius, consumed by love of Him, O Maiden, erected his temple for thee.

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

ODE III

Irmos: O Christ Who in the beginning established the heavens in wisdom and founded the earth upon the waters: make me steadfast upon the rock of Thy commandments; for none is holy as Thee, Who alone lovest mankind.

Caught up to God by love from thy childhood, gathering together thy peers among the children and forming them into a choir, thou didst spiritually instruct them, changing their habits, O all-wise one.

Overcome by the desire for wisdom, like a wise bee thou didst travel to the noble City of Constantine, O divinely wise one, and having industriously joined pure deeds to thy words, thou didst forsake those things which are unprofitable.

Piloting the ship of thy soul with the sail of the Cross, O father, thou didst serenely and easily escape the cruel tide of life and, rejoicing, didst steer it to the tranquility of the harbors of God.

Theotokion: He Who before time began was begotten ineffably of the Father hath issued forth from thy womb in the latter days, O Virgin Mother, and hath deified our nature, manifestly leading forth choirs of the venerable.

Katavasia: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Having forsaken all the beauties and splendors of life from thy youth, thou didst diligently follow after Him Who called thee, O venerable father, didst take the Cross of thy Lord upon thy shoulder, and didst lay waste to thy body with fasting. Wherefore, the all-good Lord appointeth thee well as shepherd of His sheep, O blessed Athanasius. Entreat Christ God, that He grant remission of transgressions unto those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

All of us, the generations of men, bless thee, the Virgin who alone among women gavest birth without seed to God in the flesh; for the fire of the Godhead made its abode within thee, and with milk thou didst nourish the Creator and Lord as a babe. Wherefore, we, the generation of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together: entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

ODE IV

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!

Making thy mind master over the passions, guided by the divine laws and trusting in the commandments of God, as one who is all-wise thou didst piously avert childish conversations, the gatherings of the vile and the cavorting of the demons, preferring that which is higher.

Taking up the easy yoke of the Savior, sustained by the fear of God, and cleansing body and soul, thou wast a cause of purity and chastity, the limit of abstinence, the seal of dispassion and the image of love, O Athanasius.

Passing through an outward discipline of philosophy, which was definitive and caused thee to grow, thou didst traverse it, guarded by righteousness, wisdom and prudence, humility and understanding and other beautiful gifts.

Theotokion: The Master, Who is borne up on the shoulders of the dread cherubim, as upon a fiery throne, madeth His abode within thy womb, O pure one, and, taking on flesh, hath deified human nature, as Athanasius, excellent among the saints, hath taught, O thou who alone art all-hymned.

Katavasia: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: Glory to Thy power, O Christ!

ODEV

Irmos: Wherefore hast Thou thrust me from Thy presence, 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.

Thou wast shown to be like a lodestone, O father, attracting men with the sweetness of thy words to instruction and obedience to the teaching which thou didst unceasingly utter, and to see and behold thine honored and joyous countenance.

Following the divine laws and submitting to the precepts of the Creator, thou wast shown to be a legislator and most excellent rule for monks, a reprover of the foolish, a guide for the lost, and a beacon amid the darkness, O all-glorious one.

As an organ of the virtues and a well-gifted receptacle of the Holy Spirit, thou didst found a sacred and beauteous habitation, offering monks life in abundance.

Theotokion: Even the mouths of orators are unable to hymn thee as is meet, O most hymned one who art higher than the cherubim and all creation. Wherefore, with the godly Athanasius, entreat the Master in behalf of us all.

Katavasia: All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray; for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Thou didst mortify the carnal passions with great abstinence; thou didst crucify thyself to the world and the passions with fasting and tears, cleaving unto God with prayers and unceasing hymns.

As an instructor of the monks on Mount Athos and the express model of works of virtue, thou didst there adorn the sojourns of all the celibates.

Thou wast sweet, righteous and good, meek and humble, a kind neighbor, merciful, compassionate and full of lovingkindness, emulating Christ in these qualities.

Theotokion: Shown to be a new Moses, thou didst erect a fold as another tabernacle, O most honored one, which thou didst cause to grow by thy pangs and sweat, entrusting it to the Mother of God.

Katavasia: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Kontakion, in Tone VIII: Spec. Mel.: "To the chosen ...":

Thy flock, O divinely eloquent one, calleth upon thee as an excellent seer of immaterial beings and a most true and active interpreter. Fail not to pray for thy servants, that thou mayest deliver from dangers and assaults those who cry out to thee: Rejoice, O father Athanasius!

Ikos: Receiving thy calling from on high most gloriously, thou didst inherit immortal life; for, living the life of the incorporeal ones on earth in the flesh, thou wast untouched by the passions. Wherefore, we thusly praise thee, O father: Rejoice, radiant glory of monastics; rejoice, bright pillar of chastity! Rejoice, openly spoken recognition of valor; rejoice, manifestation of a mind all-wise! Rejoice, fair rule, proclamation of righteousness; rejoice, thou who didst exert thyself by word and deed! Rejoice, mind nourished by ineffable thoughts; rejoice, thou who didst amaze all creation with thy piety! Rejoice, thou by whom the demons were put to shame; rejoice, thou by whom every passion was mortified! Rejoice, wellspring of living waters; rejoice, savior of those who cry out to thee with faith: Rejoice, O father Athanasius!

ODE VII

Irmos: Once in Babylon the fire stood in awe of the condescension of God; wherefore, the children, dancing with joyous step in the furnace as in a meadow, chanted: O God of our fathers, blessed art Thou!

Report of the correction of thy life hath in nowise gone out through all creation, O father. Thou didst attain unto the all-glorious heights when God glorified thee and made thee renowned by all.

Emulating thy Teacher, O father, thou wast one who housed the poor, a patron of widows, a guardian of orphans, a speedy consolation for the grieving, a refuge for the drowning and a help for the oppressed.

Knowing thee to be a universal star, a never-waning beacon for monastics, a helper amid tribulations, a great refuge for sinners, O most honored one, we set thee before Christ the Master as our mediator and intercessor.

Theotokion: Thy favored one, desiring to behold the ineffable glory of thy Son and God, O Theotokos, took His precious Cross upon his shoulders and followed His life-bearing and divine steps.

Katavasia: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding 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!

Conquering the princes and powers of darkness in thy youth, O Athanasius, thou wast a great teacher and guide to salvation, laying bare their assaults, treachery and deceits, and preserving thy flock unharmed by all the malice of the demons.

Walking upon the earth as a man, thou didst truly acquire life in the heavens. And shown to be a converser with the angels, emulating their life, thou dost now chant with them: Ye priests bless, ye people exalt Christ supremely forever!

Assembling together today, we praise thee as is meet and venerate the shrine of thy relics, asking that, through thy supplications, deliverance from the passions, remission of offenses, and loosing from every temptation and evil circumstance be granted to those who celebrate thy holy memory with faith and joy forever.

Theotokion: Liken to Elijah, who dwelt of old on Mount Carmel, so didst thou, struggling in asceticism on Mount Athos, especially desire to be with God; and, illumined by divine visions, thou wast shown to be a favorite of the honored Theotokos, crying out to her with the archangel: Rejoice!

Katavasia: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Having lived on earth as one incorporeal, in purity and chastity, in a pure sojourn and an undefiled life, thou didst hasten to the paths of heaven and dost rejoice with all the righteous and venerable, entreating Christ in behalf of all.

Thou didst greatly magnify thy Master on earth, most gloriously glorifying Him with thy members through vision and activity; and thou didst appear, seen everywhere, and wast glorious, O God-bearer; for virtue truly knoweth how to put the adversary to shame.

Thou didst join the armies of the incorporeal ones and didst enroll in the choirs of the venerable; and thou dost dance with all the elect, sharing in true deification and immortal life, O father. With them entreat thy Master unceasingly in behalf of thy flock.

Theotokion: **A**s the sanctified temple which contained One of the Trinity, the honored favorite Athanasius raised up a temple to thy glory and honor, O Mistress. Therein cease thou never to render aid by thy supplications continually.

Katavasia: **L**et every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: **Rejoice, O most blessed Theotokos, pure Ever-virgin!**

Exapostilarion:

As a light-bearer, O Athanasius, thou didst shine forth upon the benighted as from afar, and hast illumined gloom-enshrouded lands with the radiance of thy virtues. Cease not to beseech the Lord in behalf of the world.

Glory ..., Now & ever ..., Theotokion:

Entreated by the supplications of the honored Athanasius, O Queen of all, preserve thou untouched by any adversary thy flock, which ever beseecheth thee, the intercessor of the world.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

Truly precious * was the death of Thy saint * in Thy sight, O Christ; * for, lo! a wellspring of blood * poured forth from the foot of Thy favored one, * even after his death driving away every ailment * and expelling the evil spirits * against which he armed himself as a deadly opponent * even while he was alive. **(Twice)**

The Lord hath shown forth unto men * the shrine of thy relics * as a wellspring of miracles and a river of divine gifts, * O all-wise Athanasius. * It hath been so given that the blind may see, * the lepers find cleansing, * and those held fast by unclean spirits * be delivered from their power * and made chaste.

Rejoice, O father Athanasius, * thou beacon of fasters, * star of monastics, boast of pastors, * dweller with the venerable! * Rejoice, habitation of the Trinity! * Rejoice, wellspring of love and chastity! * Rejoice, most splendid lamp of prudence! * Rejoice, O upright rule * and animate tower of the virtues!

Glory ..., in Tone VIII:

We honor thee, O Athanasius our father, as the instructor of a multitude of monks; for, following thy path we have truly learned how to walk aright. Blessed art thou who, laboring for Christ, didst denounce the power of the enemy, O converser with the angels and companion of the venerable and the righteous. With them pray unto the Lord, that our souls find mercy.

Now & ever ..., Theotokion, in the same Tone:

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the venerable one.

Caught up to God by love from thy childhood, gathering together thy peers among the children and forming them into a choir, thou didst spiritually instruct them, changing their habits, O all-wise one. *(Twice)*

Overcome by the desire for wisdom, like a wise bee thou didst travel to the noble City of Constantine, O divinely wise one, and having industriously joined pure deeds to thy words, thou didst forsake those things which are unprofitable.

Piloting the ship of thy soul with the sail of the Cross, O father, thou didst serenely and easily escape the cruel tide of life and, rejoicing, didst steer it to the tranquility of the harbors of God.

Thou didst mortify the carnal passions with great abstinence; thou didst crucify thyself to the world and the passions with fasting and tears, cleaving unto God with prayers and unceasing hymns.

As an instructor of the monks on Mount Athos and the express model of works of virtue, thou didst there adorn the sojourns of all the celibates.

Thou wast sweet, righteous and good, meek and humble, a kind neighbor, merciful, compassionate and full of lovingkindness, emulating Christ in these qualities.

Theotokion: **S**hown to be a new Moses, thou didst erect a fold as another tabernacle, O most honored one, which thou didst cause to grow by thy pangs and sweat, entrusting it to the Mother of God.

Troparion, in Tone III:

The ranks of the angels marveled at thy life in the flesh: how in the body thou didst go forth to wrestle with invisible foes, O ever-glorious one, and didst wound hordes of the demons. Hence, O Athanasius, Christ hath bestowed rich gifts upon thee. Wherefore, pray that our souls be saved, O father.

Theotokion, in Tone III:

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He loveth mankind.

Kontakion, in Tone VIII:

Thy flock, O divinely eloquent one, calleth upon thee as an excellent seer of immaterial beings and a most true and active interpreter. Fail not to pray for thy servants, that thou mayest deliver from dangers and assaults those who cry out to thee: Rejoice, O father Athanasius!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, §213 [5: 22-6: 2]

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 [6: 17-23]

And [Jesus] came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets.

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

THE 5th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE VENERABLE MARTYRS ELIZABETH & BARBARA,
& THE OTHER HOLY MARTYRS OF ALAPAEVSK
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

O venerable martyr Elizabeth, having taken thy cross upon thy shoulder, and being obedient even unto death for Him Who loved thee, thou didst say: No one shall separate me from His love! (Twice)

The venerable martyr Barbara, faithful to her abbess during this transitory life, remained loyal even unto her end, following the saying of Christ, the Judge of the contest: He who is faithful in that which is least is faithful also in much. (Twice)

O martyred kinsmen, ye scions of a goodly root, Sub-deacon John, Constantine and Igor, who suffered well and received crowns: Pray ye unto the Lord, that we also may offer Him spiritual fruit.

Today we celebrate the feast of the venerable Sergius in honor of the translation of his relics, and the martyred Grand Duke Sergius is translated to the eternal mansions, together with the faithful Theodore. And they all make supplication in our behalf.

Glory ..., in Tone VI:

Revealed as sheep of the true Shepherd, O passion-bearers and venerable martyrs Elizabeth and Barbara, O Princes John, Constantine, Igor and Sergius, O martyrs Theodore and Vladimir, ye remained steadfast amidst savage wolves; and having finished well the course, O divine ones, ye have made your abode in the heavenly fold.

Now & ever ..., Theotokion, or this Stavrotheotokion, in the same tone:

Spec. Mel.: "On the third day ...":

The Virgin, Thy pure Mother, beholding the most iniquitous people unjustly nailing Thee to the Tree, O Savior, was wounded in her womb, as Symeon foretold.

Stichera Aposticha from the Oktoechos; and Glory ..., in Tone VIII:

O all-praised martyrs of Christ, who reckoned as naught the assaults of the persecutors and violent death, and right boldly armed yourselves for battle with manly mind, ye clothed yourselves with the glory of victory, and have been numbered among all the righteous. And praising you ever with them, we call you blessed.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

Beholdings thee, O Jesus, nailed to the Cross and accepting suffering of Thine own will, O Master, the Virgin Thy Mother cried aloud: Woe is me, O my sweet Child! How is it that Thou dost endure wounds unjustly inflicted, O Thou Who healest human infirmities and dost deliver all from corruption in Thy loving-kindness?

Troparion of the martyrs, in Tone IV:

Causing meekness, humility and love to dwell in thy soul, thou didst earnestly serve the suffering, O holy passion-bearer Princess Elizabeth; wherefore, with faith thou didst endure sufferings and death for Christ, with the martyr Barbara. With her pray for all who honor you with love.

AT MATINS

At "God is the Lord ...", the troparion of the saints, in Tone IV:

Causing meekness, humility and love to dwell in thy soul, thou didst earnestly serve the suffering, O holy passion-bearer Princess Elizabeth; wherefore, with faith thou didst endure sufferings and death for Christ, with the martyr Barbara. With her pray for all who honor you with love.

Glory ..., Now & ever ..., Theotokion, or Stavrotheotokion:

Both canons from the Oktoechos, without the martyria; and this canon of the holy martyrs, with 6 troparia, in Tone VIII:

ODE I

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!

Protected by the breastplate of faith, O invincible passion-bearers, ye eight most honored warriors of Christ, ye armed yourselves against the enemy with the Cross.

Placing your hope not in princes and the sons of men, but on God alone, O holy ones, ye served Him faithfully in holiness and righteousness.

The iniquitous children of darkness deprived you of life and a transitory kingdom; yet did they make you children and heirs of the kingdom of heaven.

Great are your sufferings, and greater yet your gifts! Entreat the King of heaven, that those who keep your memory with faith may be delivered from corruption and misfortunes.

Theotokion: O Mistress, in me there are no works of salvation, for I heap sins upon sins and wickedness upon wickedness; wherefore, in thy supplication, O pure one, have compassion and save me.

ODE III

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.

Thou didst love the people chosen by God, O great-martyr Elizabeth, saying, like Ruth of old: "Let Holy Russia not perish!" And thou didst seek that all be saved and come to the knowledge of the Truth.

Thou wast deprived of thine earthly spouse, yet didst find a heavenly Bridegroom, for Whose sake thou didst cut thyself off from this world and all in it, saying: There is none more holy than Thee, O Lord!

The merciful Elizabeth acquired love for her enemies, not only in word, but in deed and in truth; and emulating Christ God, she prayed for those who slew her, saying: Forgive them; they know not what they do!

Evil men slandered thee, unmindful that the devil is a liar; yet as a humble emulator of Christ thou didst endure all in meekness.

Theotokion: The judgment is at the doors; the judgment-seat is ready. Prepare thyself, O lowly soul, and cry: When Thou shalt come to render judgment, O Word, condemn me not, through the supplications of her who gave Thee birth.

Sessional hymn, in Tone III:

Today, we celebrate with splendor the memory of the passion-bearers of Alapaevsk, who, buried alive in a deep pit, valiantly suffered, sending up unceasing glorification unto Christ; and they set at naught the deception of the devil and trampled down death, crying: Christ is risen from the dead!

Glory ..., Now & ever ..., Theotokion:

O holy Virgin, Mother of Christ, glory of the martyrs and joy of the angels: with them beseech thy Son, that He have pity and save thy servants.

Stavrotheotokion: Having acquired the Cross of thy Son as a staff of power, O Theotokos, we thereby cast down the arrogance of the enemy, unceasingly magnifying thee with love.

ODE IV

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

As one zealous in obedience to thy fathers, thou didst acquire the mother of immaculate prayer: a most profound humility.

Martha served Jesus, while Mary sat at His feet. Thou wast a model of them, O venerable martyr, for in activity thou didst find ascent to divine vision in thy monastery.

Their hearts purified by prayer and tears, the venerable Elizabeth and her companion Barbara now see the light amid light unapproachable.

Thou gavest neither sleep to thine eyes nor slumber to thine eyelids until thou hadst attained love of the good, ever teaching thy children: Love one another!

Theotokion: Laying hold of the fruits of sin I have died, and offering thee a barren soul, I cry: Show it forth as fruitful, O thou who hast destroyed corruption by thy Fruit.

ODE V

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

Feeders of the hungry, comforters of travelers, and visitors of the incurably ill were ye; wherefore, ye have inherited the things of heaven.

The compassionate Elizabeth strove to seek out the lost sheep, emulating the good Shepherd, Who said: I have come to save the perishing!

Thou didst acquire constant meekness, exalted humility, unfeigned love and spiritual wisdom; wherefore, we call thee blessed.

Lamentation and inconsolable woe overtook thy peaceful convent when wicked men took thee away from among thy faithful disciples; but thou didst comfort them all.

Theotokion: Having thee as our hope and confirmation, and an immovable bulwark of salvation, O most hymned one, we are delivered from every vexation.

ODE VI

Irmos: Grant me a robe of light, O Thou Who coverest Thyself with light as with a garment, O most merciful Christ our God.

Bearing the wounds of the Lord Jesus upon your bodies, in patience ye subdued all the power of Hades.

O invincible martyrs, ye did not reject Him Who sacrificed Himself for you, but offered yourselves to Him as an unblemished sacrifice.

The house of your souls was founded upon the rock of the commandments of God; wherefore, ye remained unmoved, O ye eight holy martyrs.

They who on earth were persecuted for Christ's sake now rejoice as blessed inhabitants of heaven for all ages.

Theotokion: O all-hymned Mistress, in manner past recounting thou gavest birth unto Him Who resteth in the saints; wherefore, we honor thee with hymns.

Kontakion to the holy martyr Princess Elizabeth, in Tone IV:

Taking up the Cross of Christ, thou didst pass from royal glory to the glory of heaven, praying for thine enemies, O holy martyred Princess Elizabeth; and with the martyr Barbara thou didst find everlasting joy. Therefore, pray ye in behalf of our souls.

Ikos: When thy spouse was slain, O right glorious martyr Elizabeth, thou didst betroth thyself to Christ, the heavenly Bridegroom; and, forsaking thy royal palaces and putting away all riches and luxuries, thou didst take unto thyself the poor and infirm as children. Wherefore, the enemy of man's salvation hated thee and moved wicked men to slay thee; but the merciful Savior set at naught their vile machinations, receiving thee and thy companions into His heavenly mansions, where do ye pray in behalf of our souls.

ODE VII

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

The saints were slaughtered like lambs for the transgression of their people, and were led, mute, to the struggle which awaited them, lifting their eyes unto Jesus, the Author of faith.

Cast into the shaft, like the three children in the furnace the holy martyrs chanted the hymn of victory over death, singing: Blessed art Thou, O God our Deliverer!

"Blessed are ye who henceforth die in the Lord; ye shall find rest from your labors," said the Holy Spirit, commanding us also to cry: Blessed art Thou, O God our Deliverer!

It is fitting that we honor those who suffered mightily for the Lord, who cast down the machinations of the enemy and chant together: Blessed art Thou, O God our Deliverer!

Theotokion: Grant us unexpected joy, O those who received the angel's "Rejoice!", that we may cry out with a great voice: Blessed art Thou, O God our Deliverer!

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 imparteth life unto all, exalt ye supremely forever!

Christ-loving soldiers, removing your holy bodies from the earth, reverently placed them in coffins, singing as a funeral hymn: Chant, O ye priests! Ye people, exalt the Lord supremely forever!

Having loved Sion, the dwelling-place of God, and desired to behold the good things of Jerusalem all the days of her life, the holy Elizabeth received burial therein, where priests chant and the people exalt Christ supremely forever.

The earth was hallowed by the deposition of the sacred relics of the martyrs; for it acquireth them as a wellspring pouring forth all manner of healings, unceasingly curing the bodily and spiritual sufferings of those who exalt Christ supremely forever.

Triadicon: O God in three Hypostases! Accept the cry of pain of us sinners, which issueth forth from our hearts. Look down upon our suffering land, that therein the priests may continually chant and the people hymn thee for all ages.

Theotokion: O pure one who art the portal of the Light, enlighten the eyes of our heart, driving away the cloud of the passions and darkness profound, that the priests may hymn and the people exalt thee supremely for all ages.

ODE IX

Irmos: Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos, magnifying thee with the incorporeal choirs.

O ye eight passion-bearers, in the expectation of the eighth day ye remained unshaken until the end of your transitory life.

O right praiseworthy royal scions, ye received nobility of spirit in place of a worldly nobility, and have been shown to be heirs of the kingdom on high, where ye reign now with Christ.

God is the God of the living, saith the Lord; wherefore, forget not your children in exile, we pray, and the suffering land of Russia, that we may be delivered from our cruel enemies.

Before your holy relics in the earthly Jerusalem I pray: let me not perish before the end, but help me and lead me into the heavenly Sion.

Theotokion: Before thy mighty icon, O Mistress, the holy passion-bearers prayed: Take not thy protection away from us!

Exapostilarion: Spec. Mel.: "The heaven with stars ...":

Come, ye assembly of those who love the martyrs, gathered here in the Garden of Gethsemane, let us fall down before the precious relics of the passion-bearers, and in fervent supplication let us ask that they send down upon us peace and great mercy.

Glory ..., Now & ever ..., Theotokion:

God, Who clothed Himself in me, issued forth from thee, and in the robe of incorruption hath clad me who was stripped naked of the divine vesture through mine evil ways, O Mistress Theotokos, thou refuge of all men, confirmation and rampart of the crowned martyrs, and joy of the angels.

Stichera Aposticha from the Oktoechos; and Glory ..., in Tone I:

Suffering sorely in prison, ye offered up supplication; and cast into the mine-shaft, with good cheer ye chanted like Daniel in the lions' den. Wherefore, deliver from the pit of our passions us who with faith and love keep your memory.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-praised martyrs ...":

The Mistress, the most immaculate ewe-lamb, when she beheld the Lamb upon the Cross, bereft of form and beauty, weeping said: "Woe is me! Whither hath Thy beauty gone, O Thou Who art most sweet? Where is Thy magnificence? Where the shining grace of Thine image, O my Son most beloved?"

AT LITURGY

On the Beatitudes: 4 troparia from the Oktoechos, and 4 troparia from Ode III of the canon of the martyrs.

Thou didst love the people chosen by God, O great-martyr Elizabeth, saying, like Ruth of old: "Let Holy Russia not perish!" And thou didst seek that all be saved and come to the knowledge of the Truth.

Thou wast deprived of thine earthly spouse, yet didst find a heavenly Bridegroom, for Whose sake thou didst cut thyself off from this world and all in it, saying: There is none more holy than Thee, O Lord!

The merciful Elizabeth acquired love for her enemies, not only in word, but in deed and in truth; and emulating Christ God, she prayed for those who slew her, saying: Forgive them; they know not what they do!

Theotokion: **T**he judgment is at the doors; the judgment-seat is ready. Prepare thyself, O lowly soul, and cry: When Thou shalt come to render judgment, O Word, condemn me not, through the supplications of her who gave Thee birth.

Troparion of the martyrs, in Tone IV:

Causing meekness, humility and love to dwell in thy soul, thou didst earnestly serve the suffering, O holy passion-bearer Princess Elizabeth; wherefore, with faith thou didst endure sufferings and death for Christ, with the martyr Barbara. With her pray for all who honor you with love.

Kontakion to the holy martyr Princess Elizabeth, in Tone IV:

Taking up the Cross of Christ, thou didst pass from royal glory to the glory of heaven, praying for thine enemies, O holy martyred Princess Elizabeth; and with the martyr Barbara thou didst find everlasting joy. Therefore, pray ye in behalf of our souls.

Prokimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me.

EPISTLE TO THE ROMANS, § 99 [ROM. 8: 28-39]

Brethren: We know that all things work together for good to those who love God, to those who are called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, those He also called: and whom He called, those He also justified: and whom He justified, those He also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own

Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him Who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

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."

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 5th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE UNCOVERING OF THE PRECIOUS RELICS OF OUR
VENERABLE & GOD-BEARING FATHER SERGIUS THE WONDER-WORKER,
ABBOT OF RADONEZH
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

O the joy of the ranks of heaven * and the gladness of men on earth * at the present festival * of the venerable uncovering of the wonder-working relics * of the venerable Sergius, great among the fathers. * Through his supplications, O Christ, save Thou our souls. (Twice)

Today hath dawned the uncovering of the wonder-working relics * of the blessed Sergius, sanctified from his mother's womb * the man of God in heaven * and angel in the flesh on earth; * and it calleth all the fullness of the Church * to send up glory to Christ God.

The angels rejoice in heaven above, * and men join chorus on earth below. * Adorned, the Church of God is jubilant, O father Sergius, * over the translation of thy precious relics, * crying aloud unto Christ: * Thou art my might and confirmation O Christ!

Glory ..., in Tone VI:

Come all ye ends of the earth, rejoicing with psalms and spiritual songs, and let us piously praise the honored translation of our helper; and surrounding him and his wonder-working shrine, let us invoke his aid, saying thus: O all-blessed father Sergius, by thy supplications grant victory over all heresies to our Christ-loving hierarchs, and protect their reason endowed flock with peace, granting them the conquest of all their enemies; and save thou our souls.

Now & ever ..., Theotokion.

Prokimenon of the day.

At the Aposticha, these stichera, in Tone II:

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

Thou wast the dwelling-place * of the all holy Spirit O father. * By thy supplications * show us to be the habitation of the Holy Trinity, * O divinely wise Sergius who art most rich.

Stichos: Precious in the sight of the Lord is the death of His saints.

Come, O ye faithful, * and, rejoicing, let us enter the church in gladness of heart, * venerating the precious relics of the divinely wise Sergius; * and let us receive healing and forgiveness of sins * through his supplications.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Accept the hymnody of thy children, * O father Sergius, * and grant the petitions which are profitable * for those who love thee * and hymn the uncovering of thy relics.

Glory ..., Now & ever ..., Theotokion, in the same tone & melody:

O Virgin Theotokos * the choirs on high * chant with those below * unceasingly glorifying * thine all-pure birthgiving.

Troparion of the venerable one, in Tone VIII:

From thy youth thou didst receive Christ within thy soul, O venerable one, and didst desire more than all to withdraw from the tumult of the world. Thou didst manfully dwell in the wilderness, and therein didst produce the fruit of humility, the children of obedience. Wherefore, as thou becamest the abode of the Trinity, thou hast illumined with thy miracles all who have recourse to thee with faith, granting healing in abundance unto all. O Sergius our father, entreat Christ God, that He save our souls.

Glory ..., Now & ever ..., Theotokion:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One, accept the supplications of the Theotokos who bore Thee, and save Thy despairing people, O our Savior!

AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera, in Tone IV:

Spec. Mel.: "Called from on high ...":

When, before thy birth, * she who had conceived thee went to the church of God, * thou didst cry out thrice within her womb, * glorifying the Trinity, O divinely wise father Sergius. * And before thou didst come to know the world, thou didst know God, * and wast known of God, O all-blessed one, * making manifest unto all * the radiance of the grace of God which would descend upon thee, * and showing forth the purity of thy soul and body * through the splendors of thy countenance, * for which thou becamest a chosen vessel of Christ our God. * Him do thou entreat, * that He save and enlighten our souls. (Twice)

When the zeal of God came upon thee, * O divinely wise and most blessed father Sergius, * thou didst overcome all things in the world, * and, loving Christ alone with all thy soul, * and following His life-bearing footsteps, * thou didst attain unto the wilderness; * and having planted it with the seed of thy labors * and watered it with showers of thy tears, * thou didst multiply the fruits of the virtues; * and, having fed thy children therewith, thou didst lead them unto Christ God. * Him do thou entreat, * that He save and enlighten our souls. (Twice)

When thou, O divinely wise one, didst hear the divine voice saying to thee: * "Lo! the all-pure one cometh!", * then, in great ascetic struggle, thou didst earnestly pray * that thou be vouchsafed her awesome visitation; * and straightway a light surpassing the sun in brightness * illumined thee, O venerable one, * and thou wast vouchsafed to behold the Mistress Mother of God * with both spiritual and bodily eyes, * and with thine ears thou didst hear her sweet voice saying: * "I shall ever be in this place, * and thy monastery shall lack for nothing!" * Her do thou beseech, * that she save and enlighten our souls. (Twice)

When the time arrived * for thy departure unto God, * then thou didst hasten, like an all-radiant star, to the mansions of heaven, * and there thou standest with the choirs of the saints before the throne of the consubstantial Trinity; * and thy blessed and precious body, * which for many years was covered by the earth, * hath now been surrendered by the ground and emitteth the splendor of miracles * upon those who honor thine uncovering, O divinely wise Sergius. * Grant victories over all heresies to our Christ-loving hierarchs, * and ask of Christ our God forgiveness of sins for all the faithful. * Him do thou entreat, * that He save and enlighten our souls. (Twice)

Glory ..., in Tone VIII:

Come, all ye faithful, ye assemblies of the Church of Russia, * and let us delight in the present splendid festival! Come, ye fullness of the priesthood, ye company of monks, and see how the Church of God is adorned, filled with psalms, hymns and spiritual songs; and the honored and glorious monastery of the divinely blessed father Sergius is filled with gladness and joy at the uncovering of his precious relics. And giving voice to praise, it calleth the whole world joyfully to cry out to the Lord: O Christ our Master, Thou hast given to Thy holy Orthodox Church a mighty warrior, an invincible weapon against our enemies, visible and invisible, and an infinite treasury of inexhaustible gifts for the Christian people. Through his supplications grant great mercy to our souls.

Now & ever ..., Dogmatic Theotokion, in the same tone:

The King of heaven through his love for mankind * hath appeared on earth and dwelt among mankind, * taking flesh from a pure Virgin * and coming forth from her, * he is one Son, dual in nature, * but not in persons; * therefore proclaiming him as truly perfect God * and yet perfect man, * we confess Christ to be our God; * therefore implore him, O Mother without bridegroom, * to have mercy on our souls.

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace; but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

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 forever. 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.

At Litia, these stichera:

In Tone VI: **C**ome, ye who love the feasts of the Church, ye company of fasters, and, assembling with faith today, let us honor Sergius the true faster, who gladly following in his Master's footsteps, trod the narrow path and the life of dispassion; and let us cry out with faith: O most blessed one, companion of the venerable and boast of fasters, entreat the Lord in our behalf, that our souls find mercy.

O venerable and God-bearing Sergius, thou didst forsake all for the sake of Christ's love, and, having entered the wilderness, wast in nowise affrighted by the machinations of the invisible foe; for even though they descended upon thee many times, gnashing their teeth and displaying their rage, by thy supplications thou didst cause them to vanish like smoke without a trace. O thine immaculate soul and mighty endurance! Unceasingly beseech Christ, that our souls be saved.

O most sacred and great Church of Russia, having drunk of the streams of the well-spring of the Gospel with the Orthodox princes, monks and layfolk, let us be glad in the Spirit on this appointed feast of the good shepherd and teacher, and, surrounding his healing relics, let us lovingly venerate them and crown them with hymns and praises as with flowers, saying: Rejoice, O blessed Sergius, thou heavenly man and earthly angel, dwelling-place of the Holy Spirit! Rejoice, for thou hast guided man to the path of salvation! Rejoice, thou boast and confirmation of our Orthodox hierarchs, O venerable and God-pleasing Sergius, all-radiant lamp unto thy native land, and intercessor for our souls!

In Tone VIII: Today heaven is glad on high, and the earth rejoiceth with men. Let the newly-elect assemblies of Russia join chorus, and let the companies of monastics hold splendid festival! And the Holy Church of God, wondrous in righteousness, illumined as with all-radiant beams, filled with the manifold miracles which flow forth from the precious and healing relics of the venerable father Sergius, calleth the whole world to praise his struggles. Wherefore, assembling all together, we who with gladness celebrate his uncovering in hymns and songs do hymn Christ our God, that through his supplications He grant us peace and great mercy.

Today the festival of the translation of the relics of our divinely blessed father Sergius hath dawned! Come, all ye faithful, let us crown the Church of God with hymns, and therein let us glorify Christ our God, Who is hymned in Trinity, crying out and saying: O Christ our Master, Thou hast given Thy favorite unto the city of Moscow as a steadfast rampart; to all the parts of Russia Thou hast shown him to be a mighty intercessor, and to the Christian people Thou hast revealed him as a bestower of miracles, a healer of incurable infirmities, an expeller of demons, and an intercessor for our souls.

Glory ..., in Tone VI:

Come, ye multitude of monastics, and with songs and hymns let us praise Sergius today, the emulator of piety; and, surrounding his precious and healing shrine, let us lovingly venerate it, saying: Rejoice, O all-glorious Sergius, all-radiant beacon for thy native land! Rejoice, for in purity thou hast united thyself to the most pure Light! Rejoice, for thou standest with the angels before the Trinity, to Whom do thou unceasingly pray, that great mercy be granted to our souls.

Now & ever ..., Theotokion.

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O all-pure one, * and clothed Himself in my nature, * hath freed Adam from the former curse. * Wherefore, like the angel we unceasingly cry out to thee, O all-pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, * the intercession, protection and salvation for our souls!

At the Aposticha, these stichera, in Tone IV:

Spec. Mel.: "Thou hast granted a sign ...":

O Lord, Thou hast granted to Thy Church an adornment: * the precious and much-healing relics * of Thy favorite, the venerable Sergius, and possessing them like a royal ornament, she is adorned, * and bearing them like an all-splendid crown she rejoiceth, * summoning her children, whom she begat in the Gospel by water and the Spirit. * Wherefore, we glorify Thy loving dispensation, * O Jesus Who lovest mankind, * Thou Savior of our souls.

Stichos: Precious in the sight of the Lord is the death of His saints.

O Lord, Thou hast given invincible might * to the reigning city of Moscow, * and confirmation to all the lands of Russia, * and to Thine honored monastery steadfast fortification and an unshakable bulwark: * the healing and holy relics of the all-blessed Sergius who loveth Thee. * Wherefore, we glorify Thy loving compassions, * O omnipotent Jesus, * Thou Savior of our souls.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

O Lord, Thou hast given to Thy faithful servants, our Orthodox hierarchs, * steadfast defense and a weapon of salvation, and to all pious Orthodox people great victory over the adversary, a precious adornment to priests, and free healing to all the sick: * the holy relics of the venerable and thrice-blessed Sergius, * which we now venerate with joy, * receiving divers healings; and we glorify Thine ineffable loving-kindness, * O kind-hearted Jesus, * Thou Savior of our souls.

Glory ..., in Tone VIII:

We honor thee as the instructor of a multitude of monks, O Sergius our father; for by thy steps have we learned how to walk aright. Blessed art thou who, having labored for Christ, hast denounced the power of the enemy, O converser with the angels and companion of the righteous and the venerable. With them do thou entreat the Lord, that our souls find mercy.

Now & ever ..., Theotokion:

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

At the blessing of the loaves, the Troparion of the saint, in Tone IV:

From thy youth thou didst receive Christ within thy soul, O venerable one, and didst desire more than all to withdraw from the tumult of the world. Thou didst manfully dwell in the wilderness, and therein didst produce the fruit of humility, the children of obedience. Wherefore, as thou becamest the abode of the Trinity, thou hast illumined with thy miracles all who have recourse to thee with faith, granting healing in abundance unto all. O Sergius our father, entreat Christ God, that He save our souls. **(Twice)**

And "Virgin Theotokos, rejoice! ...", (Once)

AT MATINS

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

Spec. Mel.: "When the stone had been sealed ...":

The day of thy memorial hath arrived, O all-praised father Sergius, gladdening thy chosen flock; and thereon we celebrate with honor the uncovering of thy holy relics and magnify with joy the Lord Who hath given thee the grace of miracles, crying aloud: Glory to Him Who hath given thee strength! Glory to Him Who hath crowned thee! Glory to Him Who hath given healing to all through thee! (Twice)

Glory ..., Now & ever ..., Theotokion:

When Gabriel announced to thee, "Rejoice!", O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birth giving!

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

Spec. Mel.: "Thy tomb, O Savior ...":

Let our great pastor now be praised! And with hymns let the godly Sergius be praised; the all-radiant pillar of monasticism who sheddeth upon us the radiance of miracles, which proceed from his all-precious relics, and who like a dew-bearing cloud extinguisheth the flame of our passions, bedewing the minds of the faithful! (Twice)

Glory ..., Now & ever ..., Theotokion:

O all-holy Virgin, hope of Christians, God to Whom thou gavest birth in manner past understanding and recounting do thou unceasingly entreat with the hosts on high, that He grant to those who ever glorify thee with faith and love the remission of all our sins and correction of life.

Polyeleos, and magnification: We bless thee, O venerable father Sergius, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! Thrice

After the Polyeleos, this Sedalion, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

We all earnestly pray to thee, the merciful favorite of Christ, our pastor and teacher, and we lovingly kiss thy precious relics, and joyfully cry out with all our soul: Destroy the incursions of the heathen and bring them under Christian authority, dispel the phantasms of the demons from the flock of thy disciples, and deliver from all temptations those who hymn thee with love, O venerable Sergius. (Twice)

Glory ..., Now & ever ..., Theotokion:

Incomprehensible and unattainable by the mind is the awesome divine mystery wrought in thee, O divinely joyous Mistress; for, having conceived the Infinite One, thou gavest birth to Him, Who clothed Himself in flesh through thine all-pure blood. Him do thou ever entreat as thy Son, O pure one, that our souls be saved.

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. MATTHEW, § 43 [MT. 11: 27-30]

The Lord said to His disciples: All things are delivered unto Me of My Father, and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

After Psalm 50, this sticheron, in Tone VIII:

O venerable father, thou didst despise the beauty of the world and the food which passeth away, loving the monastic life more than them; and thou wast vouchsafed to become a converser with angels and the greatly radiant beacon of the Russian land, shining forth in miracles like another sun. Be thou mindful of us who celebrate thy sacred memory; for we are thy children and the reason-endowed sheep of thy teachings, and we call upon thee for help, asking that through thee we may receive peace and great mercy.

Canon of supplication to the all-holy Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the venerable one, with 8 troparia, in Tone IV:

ODE I

Irmos: Parting the abyss of the Red Sea, God drowned Pharaoh therein, but led Moses across to the wilderness dryshod, and rained down manna as food for the people of Israel, in that He is mighty.

With the light of Thee, the three-Sunned Godhead, O my Creator, illumine the darkened eyes of my soul, I beseech Thee, and cleanse Thou my heart, that I may hymn the uncovering of the precious relics of the venerable Sergius, who loved Thee.

Grant me words for the opening of my mouth, O Word of God, make my tongue brilliant, O Merciful One, and be Thou not mindful of the multitude of my sins, that, guided by Thy grace, I may hymn Thy venerable saint, Sergius.

As thou didst preach the Trinity by crying out within thy mother's womb, so did the Trinity glorify thee. Lo! thy precious relics, hidden for so many years beneath the ground, were found to be incorrupt, filling the faithful with sweet fragrance and miracles.

Theotokion: **O** all-pure Mistress who art more exalted than the hosts of heaven, and gavest birth to the Savior and Creator of all, Who is consubstantial with the Father and the Spirit: grant us discourse, O all-hymned one, that we may hymn thee who art the helper of our race.

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

ODE III

Irmos: **Let the vainglorious sage boast not, but let him consider this: There is none as holy as God, Who exalteth our horn, granting might to our rulers.**

Strengthened by the power of the Cross of the Lord, thou didst make the spiritual passions and reasoning of the flesh subject to thy spirit; wherefore, thou becamest an all-comely habitation of the all-holy Spirit and the chosen resting-place of the indivisible Trinity.

Having become a model for all who have labored for Christ with all their soul by thy life in this world, thou didst shine forth in purity like the sun; wherefore, thou hast received recompense an hundredfold from the hand of the Almighty, O divinely wise Sergius, for which cause we joyfully call thee blessed.

Come, let us now come together on this present feast, and let us behold and be filled with joy, that we may glorify Christ Who hath so glorified those who glorify Him, and hath given us the divinely blessed Sergius as an invincible rampart and bestower of miracles.

Theotokion: **R**ejoicing, we offer thee thanks together with hymnody, O Mother of God, for in the flesh thou gavest birth to Almighty God, Who hath given thee to Christians as a steadfast intercessor.

Katavasia: **O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.**

Sedalion, in Tone VIII:

With great abstinence thou didst sail across the sea of life, and thou hast put in at the calm harbor, the mansions of heaven. Thou shinest like a radiant star, and like a never-setting sun dost illumine the whole world with the lightning-flashes of thy miracles, and enlightenest the flock of thy disciples. To our pious Orthodox hierarchs and all the faithful thou grantest forgiveness of sins, correction of life, and victory over the adversary, that, standing joyfully round about thine honored and much-healing shrine, we may lovingly venerate thy holy relics and cry aloud to thee, as to a

solicitous father: O divinely wise and all-blessed father Sergius, entreat the Holy Trinity, for Whom thou didst labor in this life, that we who honor the uncovering of thy precious relics with love may be granted remission of sins. (Twice)

Glory ..., Now & ever ..., Theotokion:

All of us, the generations of men, bless thee who gavest birth to God in the flesh, without seed, as the only Virgin among mothers; for the Fire of the Godhead made His abode within thee, and with milk thou didst feed the Creator and Lord as a babe. Wherefore, we, the generation of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy Offspring.

ODE IV

Irmos: Thy virtue hath covered the heavens, and the earth hath been filled with Thy glory, O Christ. Wherefore, we cry out with faith: Glory to Thy power, O Lord!

Thou didst cleave unto God from thy mother's womb, O blessed father Sergius, and didst have in thy heart the fear of God as the beginning of wisdom, the root and foundation of all good things, loving poverty of spirit. Wherefore, Christ the Master hath enriched thee with miracles.

Like a fragrant lily thy precious relics have been put forth from the bosom of the earth, O all-blessed Sergius, and like a treasure they emit the radiance, of miracles, gladdening thy spiritual children.

Today the royal city of Moscow rejoiceth, and the whole world is filled with gladness; and thy monastery, O divinely blessed Sergius, boasting, is adorned, having thy precious relics within it as an inexhaustible and all-wondrous treasure.

Theotokion: O Virgin Lady, Queen of all creation, who wast foretold by many prophets and gavest birth to the King of the hosts of heaven: grant victory to thy servants, our pious Orthodox hierarchs, over all heresies, O Lady, and by thy supplications vouchsafe unto us all the kingdom of heaven.

Katavasia: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: Glory to Thy power, O Christ!

ODE V

Irmos: O Lord, Thou art my portion and the glory of my countenance; for by the knowledge of God Thou alone hast delivered me from the darkness of ignorance. I pray to Thee, O Christ: Grant peace to Thy servant, in that Thou lovest mankind!

The Holy Church, wondrous in righteousness in the Trinity our God, is splendidly adorned, O divinely wise Sergius, and a multitude of the people spiritually rejoice, beholding thee carried with honor in the arms of the hierarch of God, borne up upon the shoulders of the priests.

Filled with joy at the visitation of the Mother of God, thou becamest a light for thy flock and a guide for the new Israel, O father, leading us from earth to the mansions of heaven, where thou now enjoyest ineffable effulgence.

Thy mother's womb was sanctified by thine honored conception, and the glorious city of Rostov was rendered splendid by thy nativity; thy great and most glorious monastery hath been glorified by thy struggles, and the whole world hath been filled with thy miracles, O venerable father Sergius.

Theotokion: O all-pure Mother of God, thou steadfast helper of those who set their hope on thee, O protection and guardian of our city, invincible bulwark of this holy community, and weapon of salvation for our devout hierarchs: save all who piously venerate thy holy image.

Katavasia: All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

ODE VI

Irmos: Let not the watery tempest drown me, nor the abyss destroy me; for I have been cast into the depths of the heart of the sea. Wherefore, like Jonah I cry aloud: Let my life ascend to Thee out of the corruption of evils, O God!

Having loved Christ from childhood, O father Sergius, following His life-bearing footsteps thou didst flee this world, and didst attain unto the never-waning light of understanding, where thou now standest with boldness before the Holy Trinity, Whom do thou beseech in behalf of us all.

The ranks of the incorporeal ones marveled at thy life in the flesh, and the hordes of the demons were affrighted by the victory which God gave thee over them; and we glorify thee, O venerable Sergius, standing round about the shrine of thy precious relics, and we magnify Christ who hath glorified thee with miracles.

By thy supplications, O all-blessed father Sergius, ask what is beneficial for all who venerate the honored and glorious uncovering of thy holy relics with love and pure faith, and who celebrate thy sacred memory with splendor.

Theotokion: Having conceived the Creator and Savior of all without seed in thy womb, O Mistress Mother of God, and given birth to Christ God in the flesh, by thy supplications render Him merciful unto us, that we all may be counted worthy of His revelation and kingdom.

Katavasia: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Kontakion, in Tone VIII:

Spec. Mel.: "To thee, the champion leader ...":

Thy precious relics, shining forth from the ground today like the all-radiant sun, have been found to be incorrupt, resplendent with a multitude of miracles like a fragrant flower, pouring forth divers healings upon all the faithful, and gladdening thy chosen flock, which, having wisely assembled, thou didst shepherd well. In their behalf thou now standest in supplication before the Trinity, praying that victory be granted to our Orthodox hierarchs over all heresies, that we may all cry out to thee: Rejoice, O divinely wise Sergius!

Ikos: **H**aving disdained that which is in the world, O divinely wise father, thou didst acquire incorrupt habitations which are above the world, and having been enriched with abundant gifts by the right hand of the Almighty, in accordance with the number of thy virtues, and been crowned with the wreath of honor as a victory, thou dost enrich with miracles all who hymn thee thus: Rejoice, O thou who, before thy nativity, didst glorify the Holy Trinity by a threefold exclamation; rejoice, thou who didst consider the beauty and glory of the world to be as dung! Rejoice, for thou didst make thine abode in the wilderness; rejoice, for thou didst make of it a city! Rejoice, for therein thou didst erect an all-honored temple for the praise of the Holy Trinity; rejoice, for, having assembled there multitudes of monastics, thou didst lead them to the Lord! Rejoice, for thou wast vouchsafed the merciful visitation of the Mother of God; rejoice, for thou didst serve her in the flesh like an angel! Rejoice, for thou prayest to the Lord in behalf of those who honor the uncovering of thy precious relics; rejoice, for thou art a weapon of salvation for our Orthodox hierarchs and a vanquisher of all heresies! Preserve them ever in health and gladness, that we may all celebrate thine uncovering with splendor, joyously crying: Rejoice, O divinely wise Sergius!

ODE VII

Irmos: **Deliver us not up utterly, for Thy holy name's sake, neither disannul Thou Thy covenant, and cause not Thy mercy to depart from us, O Lord God of our fathers, Who art supremely hymned forever.**

By divine preservation was thy precious body kept intact, O divinely wise Sergius, which was covered wholly by the earth for many years, and it came forth, untouched by any harm. And we, thy children, beholding it, cry out with joy: Blessed is the God of our fathers!

Thou wast clothed in the raiment of gladness, and thy precious head was crowned with a wreath of joy; and thou hast entered in splendor into the heavenly bridal-chamber of Christ the King, receiving honor for thy labors, and chanting to the Lord: Blessed is the God of our fathers!

Resplendent in thy radiant life, O wondrous Sergius, in this life thou didst attain unto the ranks of the incorporeal ones; and thou now joinest chorus with them before the throne of the God of all, Whom do thou beg, that He grant remission of sins unto those who with love celebrate the memory of the uncovering of thy precious relics.

Theotokion: **E**xtend supplication, O all-pure Virgin Mistress, unto our God Who was born of thee, and Who through thee hath restored Adam and renewed our nature, that we may all cry out to thee: O all-pure one, blessed is the Fruit of thy womb!

Katavasia: **T**he divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: **Blessed art Thou, the all-hymned Lord and God of our fathers!**

ODE VIII

Irmos: **O** Master Who hast created all things in Thy wisdom, Thou hast established the earth as a weight upon the deep, planting its foundation upon the boundless waters. Wherefore, we all cry out, chanting: **Bless the Lord unceasingly, O ye works of the Lord!**

The Church of God is glad today, arrayed as in a robe of royal purple; and thy holy monastery, O divinely blessed Sergius, doth possess as a treasure beyond price thy precious body which imparteth divers healings unto all who chant with faith: Bless the Lord unceasingly, O ye works of the Lord!

The temple of God is illumined with heavenly light, and therein the assemblies of the pious rejoice, beholding thee, O divinely blessed Sergius, borne in the hands of the hierarchs and venerated with mouth and soul by all the faithful who cry out to Christ: Bless the Lord unceasingly, O ye works of the Lord!

Standing now with the armies of heaven before the Trinity, and dwelling with the choirs of all the saints, ask thou that forgiveness of sins be given to those who honor thy memory with faith; and to us who celebrate with splendor the uncovering of thy precious relics grant salvation, that rejoicing, we may chant: Bless the Lord unceasingly, O ye works of the Lord!

Theotokion: **T**he Pre-eternal One is conceived in thy womb, O pure Virgin, and the perfect God, Who is born an Infant in the flesh, of thee, the Maiden who knewest not wedlock, is seen by men to be perfect God and man, equally enthroned with the Father and the Spirit. Him do we exalt supremely forever.

Katavasia: **T**he birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: **Hymn the Lord, O ye works, and exalt Him supremely for all ages!**

ODE IX

Irmos: On the mountain did Moses behold the unconsumed bush; and in the cave did Joseph hear the ineffable birth. O Theotokos, Virgin undefiled, Mother who knewest not man: thee do we magnify!

Thou wast taken up to the heights of heaven by the virtues, O divinely wise Sergius, and in gladness of heart thou standest before the throne of the Holy Trinity. Forget not thy servants, but grant perfect health and wondrous victory over all heresies to our pious Orthodox hierarchs, that we may all magnify thee unceasingly with hymns.

More brightly than the rays of the sun, O God-bearer, doth thine all-glorious memory illumine the faithful who piously honor thee, who venerate the shrine of thy precious relics with faith and love, and praise thee in hymns, O divinely wise Sergius.

O divinely blessed father Sergius, accept thou this small supplication, offered to thee by mine unworthy hand and with heartfelt love, and by thy supplications grant salvation for our souls, health for our bodies and peace for the world, that we may magnify thee all the more in hymnody.

Theotokion: O most hymned Virgin Mistress, Mother of Christ our God, save all who set their hope on thee, who have recourse to thine aid, and in hymns piously magnify thee, who art the Theotokos.

Katavasia: Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Assembling today, those of heaven rejoice with those on earth, and the companies of the faithful, together with the priests and monks, are filled with spiritual gladness and the gifts of thy miracles, O venerable Sergius, glorifying the Lord on the day of thine uncovering. (Twice)

Glory ..., Now & ever ..., Theotokion:

O all-pure Virgin, who gavest birth to the hypostatic Wisdom, the eternal Word of the Father, Christ the Physician of men, heal thou the grievous and long-standing wounds and sores of my heart, and quell thou the uprisings of the passions of my flesh.

On the Praises, 4 stichera, in Tone IV:

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

As a greatly radiant star * of Christ, the never-setting Sun, * thou dost enlighten all * with the beams of thy virtues, * O divinely wise father Sergius, blessed of God, * and with the radiance of miracles thou dost illumine all the ends of the earth and those who with faith cherish thy holy memory * and splendidly honor in hymns * the venerable uncovering of thy relics. (Twice)

Thou hast been shown to be a beacon of great radiance, * a most excellent physician of the sick, * and a right prudent shepherd of monastics, * a weapon of salvation for our pious Orthodox hierarchs, * victory over the enemy, * the adornment of all the land of Russia, * a constant advocate * for all who invoke thy name with faith, O Sergius, and celebrate the uncovering of thy precious relics with love.

Like a fragrant flower, * incense of sweet savor, * a divine phial of myrrh, thou sendest forth the scent of thy sweet perfume * upon all nations, and with the lightning-flashes of thy miracles thou dost illumine the Christian people, * who celebrate thy sacred memory with faith, * O venerable and divinely blessed Sergius.

Glory ..., in Tone VI:

Having assembled today, O ye faithful Christian people, let us be filled with joy, and, forming a choir, let us spiritually celebrate the right eminent festival of the venerable father, crying out to Christ in psalms and hymns: O Master Christ, to our latter-day race thou hast revealed such a bestower of miracles, the great ally of the whole Russian land! O venerable and divinely wise father Sergius, earnestly beseech Christ our God in behalf of all who honor thee with faith and love!

Now & ever ..., Theotokion.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the venerable one.

Strengthened by the power of the Cross of the Lord, thou didst make the spiritual passions and reasoning of the flesh subject to thy spirit; wherefore, thou becamest an all-comely habitation of the all-holy Spirit and the chosen resting-place of the indivisible Trinity. (Twice)

Having become a model for all who have labored for Christ with all their soul by thy life in this world, thou didst shine forth in purity like the sun; wherefore, thou hast received recompense an hundredfold from the hand of the Almighty, O divinely wise Sergius, for which cause we joyfully call thee blessed.

Come, let us now come together on this present feast, and let us behold and be filled with joy, that we may glorify Christ Who hath so glorified those who glorify Him, and hath given us the divinely blessed Sergius as an invincible rampart and bestower of miracles.

Having loved Christ from childhood, O father Sergius, following His life-bearing footsteps thou didst flee this world, and didst attain unto the never-waning light of understanding, where thou now standest with boldness before the Holy Trinity, Whom do thou beseech in behalf of us all.

The ranks of the incorporeal ones marveled at thy life in the flesh, and the hordes of the demons were affrighted by the victory which God gave thee over them; and we glorify thee, O venerable Sergius, standing round about the shrine of thy precious relics, and we magnify Christ who hath glorified thee with miracles.

By thy supplications, O all-blessed father Sergius, ask what is beneficial for all who venerate the honored and glorious uncovering of thy holy relics with love and pure faith, and who celebrate thy sacred memory with splendor.

Theotokion: **H**aving conceived the Creator and Savior of all without seed in thy womb, O Mistress Mother of God, and given birth to Christ God in the flesh, by thy supplications render Him merciful unto us, that we all may be counted worthy of His revelation and kingdom.

Troparion of the venerable one, in Tone VIII:

From thy youth thou didst receive Christ within thy soul, O venerable one, and didst desire more than all to withdraw from the tumult of the world. Thou didst manfully dwell in the wilderness, and therein didst produce the fruit of humility, the children of obedience. Wherefore, as thou becamest the abode of the Trinity, thou hast illumined with thy miracles all who have recourse to thee with faith, granting healing in abundance unto all. O Sergius our father, entreat Christ God, that He save our souls.

Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; Accept the supplications of the Theotokos who bore Thee, and save Thy despairing people, O our Savior!

Kontakion, in Tone VIII:

Thy precious relics, shining forth from the ground today like the all-radiant sun, have been found to be incorrupt, resplendent with a multitude of miracles like a fragrant flower, pouring forth divers healings upon all the faithful, and gladdening thy chosen flock, which, having wisely assembled, thou didst shepherd well. In their behalf thou now standest in supplication before the Trinity, praying that victory be granted to our Orthodox hierarchs over all heresies, that we may all cry out to thee: Rejoice, O divinely wise Sergius!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, §213 [5: 22-6: 2]

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO ST. LUKE, § 24 [6: 17-23]

And [Jesus] came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said,

Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

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

THE 5th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY VENERABLE MARTYR, THE GRAND
DUCHESS ELIZABETH
AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 3 in Tone IV:

O divinely wise Elizabeth, having acquired boldness before God, pray for us, thy sinful servants, for Him to open our unworthy mouths, that we may chant a hymn of praise unto thee.

Having loved the Creator of the heavens from thy youth, thou didst take care to exercise thyself in prayer and contemplation of God even before thou earnest to know the true, Orthodox Faith; and, though reared by thy family in heterodox doctrine, thou didst richly bedew thy soul with the word of God, and didst remain utterly faithful to Christ God.

Having opened thy bodily eyes in the land of Germany, thou wast raised in the erroneous religion of thy family; but the sensibility of thy soul led thee with thy husband to Orthodox Russia, where thy spiritual eyes were opened, and thou didst find the true Faith.

And 3 stichera, in Tone I: Spec. Mel.: "Joy of the ranks of heaven ...":

In Russia, O venerable martyr Elizabeth, thou didst discover the priceless pearl, the pure Orthodox Faith, which thou didst accept with all thy heart and spirit; and standing now before God in the heavens, pray to Him for us, who are sinful and useless.

From thy youth faith in Almighty God prepared thee for the struggle of love and lovingkindness; wherefore, thou didst forgive the slayer of thy husband, and gavest thyself over to the monastic life.

We do homage to thy struggle and thy compassionate lovingkindness, O divinely wise Elizabeth, praising thy courage in the face of the torments and thine ardent love for thy neighbors even in the midst of suffering.

And 2 stichera, in Tone III: Spec. Mel.: "O the great power of Thy Cross ...":

Come, ye who love the feasts of the Church, let us offer laudation to the venerable martyr Elizabeth in Darmstadt, her native city; and let us hymn her in the church of Saint Mary Magdalene, the peer of the apostles. Here the little flock of Orthodox Christians offereth thee a hymn of victory.

Now repenteth the city of Moscow, wherein thy holy convent existed, for it did not oppose its destruction. But Martha and Mary rejoice in the heavens, having found thee and thy faithful nun Barbara to be fervent fellow advocates with them.

Glory ..., Idiomelon, in Tone II:

Thou didst offer thy blood to Christ, thy Bridegroom, like costly myrrh, O holy passion-bearer Elizabeth, and hast received an imperishable crown from Him as thy reward. O right wondrous one, pray that our souls be saved.

Now & ever ..., Dogmatic Theotokion, in the same tone:

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so the Virgin gave birth and yet remained a Virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the Salvation of our souls.

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 forever. 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

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious

kingdom, and a beautiful crown from the Lord's hand: for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, Who shall try your works, and search out your counsels.

At Litia, the sticheron of the temple, and these stichera of the venerable martyr, in Tone VIII:

O divinely wise Elizabeth, having received in thy heart the words of truth - Love your enemies, do good to those who hate you - thou didst visit the slayer of thy husband in prison, and with a most perfect forgiveness didst forgive him the sin of princely murder.

Having forsaken thine own land in thy youth, thou didst come to love the land of Russia, where thou didst find the pearl of the One, Apostolic, Orthodox Church; and when thou wast deprived of an earthly bridegroom, thou didst not turn away from the Russian people, but didst embrace the Cross of Christ and walk the narrow path to salvation.

The brilliant splendor of the royal court did not delude thee with its pernicious beauty; wherefore, forsaking all such things and holding them to be as dung, thou didst follow Abraham the forefather; and leaving the house of thy father and thy native German land, thou didst go to the land of Russia, and didst find Christ, the never-waning Light.

Glory ..., in Tone VI:

Thy venerable martyr Elizabeth, O Lord, gave no more thought to her earthly life, paying no heed to bodily torments for the sake of the life which is to come, and hath been shown to be an heir thereto; wherefore, she rejoiceth with the angels. At her supplications grant us great mercy.

Now & ever ..., Theotokion, in the same tone:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

Aposticha stichera, in Tone VIII: Spec. Mel.: "O all-glorious wonder ...":

O all-glorious wonder! For a star from the West - the venerable martyr Elizabeth - hath shown forth upon us; and having received the monastic habit, she became a standard of the virtues, the confirmation of monastics and adornment of ascetics. Wherefore, we honor thy memory, O right wondrous one.

Stichos: Wondrous is God in His saints, the God of Israel.

O all-glorious Princess Elizabeth, loving Christ thou didst minister unto Him and those close to thee; and having set aside thy worldly vesture and received the angelic habit, thou didst summon God-loving women to the bridal-chamber of thy heavenly Bridegroom. Wherefore, we hymn thy memory, O right laudable one.

Stichos: In congregations bless ye God, the Lord from the well-springs of Israel.

The crown of martyrdom adorneth the Grand Duchess, the goodly leader of monastics, who wholly forgave the malefactor and renounced this world. Let us adorn her with a wreath intricately woven of our hymns and songs, and, emulating her, let us offer mercy and ascetic feats as a gift to Christ, the Judge of our contest.

Glory ..., in Tone VIII:

We honor thee as an instructress of monastics and layfolk, O venerable martyr Elizabeth, for by thy path have we learned how to walk aright. Thou didst teach us to emulate Martha and Mary, and to walk with love for God and lovingkindness toward our neighbor. Having completed thy course, guide us thereto by thy heavenly aid.

Now & ever ..., Theotokion, in the same tone:

O unwedded Virgin who didst ineffably conceive God in the flesh, Mother of God Most High: Accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

Troparion of the martyrs, in Tone IV:

Causing meekness, humility and love to dwell in thy soul, thou didst earnestly serve the suffering, O holy passion-bearer Princess Elizabeth; wherefore, with faith thou didst endure sufferings and death for Christ. With the martyr Barbara pray for all who honor you with love.

Glory ..., Now & ever ...Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

But if Vigil be celebrated, we chant the troparion twice, and "Virgin Theotokos, rejoice! ... ", once.

AT MATINS

At "God is the Lord ...", the troparion of the venerable martyr, in Tone IV:

Causing meekness, humility and love to dwell in thy soul, thou didst earnestly serve the suffering, O holy passion-bearer Princess Elizabeth; wherefore, with faith thou didst endure sufferings and death for Christ. With the martyr Barbara pray for all who honor you with love. (Twice)

Glory ..., Now & ever ...Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

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

Thou didst love Christ from thy youth, and didst forsake thine earthly land, bringing thyself to the living God as a sacrifice, O venerable martyr Elizabeth; wherefore, we cry out to thee: Entreat Christ God, that He grant forgiveness of offenses unto those who honor thy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

O Mistress, all-holy Theotokos, beseech thy Son and Creator, that, in that He alone is Compassionate, He accept the entreaties of our race for the sake of our repentance over the evils we have done.

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

Gaining control over the carnal passions, thou didst achieve queen-ship through the life-creating Passions, dying the vesture of incorruption in thy blood, O honored one; wherefore, thou wast shown to be the bride of the King of all. And now, having acquired boldness in heaven, pray that He give cleansing of offenses unto those who with faith praise thy holy memory. (Twice)

Glory ..., Now & ever ..., Theotokion:

By thy divine birthgiving thou didst restore the dead essence of mortals, which had become corrupt in the passions, and didst raise us up from death unto life. Wherefore, we all bless thee as is meet, O all-immaculate Virgin.

Polyeleos, and this Magnification: We magnify thee, O venerable passion-bearer Elizabeth, 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 I:

Having buried all the uprisings of the passions with love for Christ, the King of all, O venerable martyr Elizabeth, thou didst receive endless life after thy grievous death at the hands of the ungodly; wherefore, today the Church of Christ doth celebrate thy right wondrous memorial. (Twice)

Glory ..., Now & ever ...Theotokion:

Unto the path of repentance do thou guide us who are inclined toward evil deeds, O blessed Virgin who knewest not wedlock, thou refuge of those who pray unto thee.

Song of Ascents, the first antiphon of Tone IV:

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.

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 62 [MT. 15: 21-28]

At that time, Jesus went into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying: "Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil." But He answered her not a word. And His disciples came and besought Him, saying: "Send her away; for she crieth after us." But He answered and said: "I am not sent but unto the lost sheep of the house of Israel." Then came she and fell down before Him, saying: "Lord, help me." But He answered and said: "It is not meet to take the children's bread, and to cast it to dogs." And she said: "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Then Jesus answered and said unto her: "O woman, great is thy faith: be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

After Psalm 50, this sticheron, in Tone VI:

Great faith and wondrous love for thine enemies didst thou acquire, O venerable martyr Elizabeth, trusting in God amid tribulations and not judging thy tormentors amid thy sufferings, but helping those close to thee. Wherefore, in our behalf entreat God most good, that He grant us remission of sins and great mercy.

Canon of Supplication to the Theotokos [the Paraclysis], with 6 trop., including the Irmos; and 2 canons of the martyr, with 8 trop., the composition of Mark:

ODE I

Canon I, in Tone II

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

Open Thou my lips, O Christ, that I may hymn the struggles of Thy favored one, the venerable martyr Elizabeth, that by her supplications she may dispel the cloud of mine Ignorance.

Loving God with all thy soul, from thy youth thou didst serve Him all the days of thy life, O venerable martyr; wherefore, He hath glorified thee, for the Lord knoweth how to glorify those who glorify Him.

Dwelling now with the choirs of the prophets and apostles, the martyrs and the venerable, in the light of the Holy Trinity, O venerable martyr Elizabeth, be thou mindful of thy children who keep thy memorial with faith.

Theotokion: Thou didst conceive the Word of the Father, Who joined Himself to the flesh through thee without forsaking the divine Hypostasis, O pure Mother; and the venerable Elizabeth, desiring Him, acquired the glory of martyrdom.

Canon II, in Tone IV

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Having made thy mind steadfast with goodly desires, O venerable martyr Elizabeth, thou wast borne up to God, away from things which last but a short time, as thou didst abide in prayer and labors within thy convent.

I approach thee with love, O honored and venerable martyr: By thine entreaties save me from the vanity of life and still thou the turmoil of my passions.

Thy mind enlightened by wisdom and grace, strengthened by divine power thou wast undaunted by the threats of the tormentors, O holy and venerable martyr Elizabeth.

Theotokion: Him Who became incarnate of thee and accepted the Cross and death, O Bride of God, have we come to know as Lord; and, blessing thee, we hymn Him as the Deliverer of our race.

Katavasia: I will open my mouth ...,

ODE III

Canon I

Irmos: The bow of the mighty hath been broken by Thy might, O Christ, and the strengthless have girded themselves with power.

The beginning of thine earthly life didst thou spend in the city of Darmstadt, where the pious martyred Tsar built a church to the holy Mary Magdalene, equal of the apostles.

Thou didst find everlasting peace in the holy convent of that same saint, in the holy city of Jerusalem, near the church of the Dormition of the All-holy Theotokos, whom thou didst love with all thy heart.

There now, in Holy Gethsemane, are thy holy relics preserved, before which we, thine unworthy and useless servants, bow down in piety.

Theotokion: In thy womb thou didst receive the one, infinite God, O all-pure Theotokos; wherefore, all of us, the faithful, bless thee with hymns.

Canon II

Irmos: Thy Church rejoiceth in Thee O Christ crying aloud: Thou art my strength, O Lord, my refuge and my confirmation!

Renouncing the world and carnal-mindedness, through lovingkindness and labors amid prayers thou didst acquire Christ in the convent of Martha and Mary, with the sisters entrusted to thee by God.

Thou didst stand like an unshakable pillar amid grievous evil circumstances, forgiving the murderer and praying for thy tormentors, O all-blessed princess.

Neither fire, nor the sword, nor abasement, nor the cruel pit, nor the savagery of the tormentors were able to separate thee from the love of God.

Theotokion: Having been purified beforehand by the Spirit, O pure one, thou gavest birth to the Word of the Father, unto the salvation of our perishing race.

Sedalion, in Tone VII:

O passion-bearer, holy Princess Elizabeth when they cast thee down, alive, into the pit at Alapaevsk with the holy martyrs of royal blood - Princes Sergius, John, Constantine, Igor and Vladimir - as well as the martyr Barbara and the holy martyr Theodore, and ye suffered long from your wounds, though thou wast barely alive, thou didst ease the sufferings of the dying, chanting sacred hymns, which were heard by those who passed by. Wherefore, we entreat thee: Beseech Christ God, that He grant remission of transgressions unto those who with love celebrate thy holy memory. *(Twice)*

Glory ..., Now & ever ..., Theotokion:

When I must needs stand before the face of my Creator on the day of His righteous judgment, O Mistress, be thou a mediatrix before Him for me, delivering me from everlasting torments, lest I descend into Hades. Save me by thine aid, O all-holy Theotokos.

ODE IV

Canon I

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Thou Who lovest mankind.

Having set thy feet upon the rock of the pure Orthodox Faith, thou didst remain unshaken by the temptations and assaults of thine ungodly persecutors.

From the time of thy widowhood thou didst love to abide in the house of the Lord, founding a convent in the royal city of Moscow wherein to serve thy neighbor.

Thou didst withdraw from this vain world to the holy convent of Martha and Mary, that with unceasing hymnody and prayers thou mightest set at naught all the carnal passions, that with the company of women of like mind with thee thou mightest serve God and neighbor.

Theotokion: Thou art the boast of the faithful, O Theotokos who knewest not wedlock thou art the intercessor and refuge of Christians. Entreat thy Son also for us who have recourse to thy protection.

Canon II

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Girded about with the fear of God thou didst serve God, humbling thy body with fasting and thirst, and making thy soul radiant through pure prayer.

Thy relics lie before us like a precious pearl, imparting divers healings unto those who approach them and pray to thee with faith.

At the time when darkness beset the land of Russia, the Lord summoned thee to the feat of martyrdom, and thou wast faithful to Him to the end.

Theotokion: O undefiled and pure one, by thy supplications raise up unto prayer my heart, which hath been defiled by thoughts of cowardliness and slothfulness.

ODE V

Canon I

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

Crowned by an all-splendid wreath, thou standest before the throne of the King of all; wherefore, pray thou, O venerable martyr Elizabeth, for those who with faith and love celebrate thy holy memory.

Submitting to the laws of God, thou didst turn utterly away from sinful laws, and didst consider the beauties of this present life to be as dung, that thou mightest acquire Christ; wherefore, thou didst labor well, O crowned one of great renown.

Thou didst open mind and heart to the habitation of grace, didst receive the one Master, and didst obtain a crown of incorruption, which shineth with radiant splendors and rich gifts.

Theotokion: We wield thee, O pure Theotokos, as an invincible sword against the enemy; and we have acquired thee as the confirmation and hope of our salvation.

Canon II

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.

Truly magnificent was thy way of life: it hath been shown to be beloved of men and angels and incomprehensible to the savagery of the minions of Satan.

Having struggled on earth with thy sisters in God, and endured transitory pangs, O thou who art most rich, thou now receivest rewards with the angels in heaven, O invincible martyr.

Spurning the magnificence of this world, thou didst show thyself to be a guide for the lost and a sure haven for those being saved; and with thy blood thou didst dye a robe of great price, and clad therein dost stand now before the Bridegroom.

Theotokion: In manner transcending nature thou gavest birth to God in the flesh, O Virgin, as He Himself desired; wherefore, we, the faithful, entreat thee, that we may be delivered from everlasting torment by thine Offspring.

ODE VI

Canon I

Irmos: Harkening to the sound of the cries of entreaty which issue forth from a soul in pain, O Master, deliver me from my grievous sins, for Thou alone art the Cause of our salvation.

When bodily wounds were inflicted on thee by the godless murderers, in thy humble wisdom thou didst deal a grievous wound to the enemy which giveth birth unto death.

When thou wast led to the slaughter with thy faithful nun Barbara and the Grand Dukes, thou didst maintain strength of spirit, refusing to renounce Christ God, Whom thou hadst truly served.

O thou who didst hearken to the groans of the wounded in the pit of Alapaevsk and didst lovingly bind up their bodily wounds, come thou to the aid of us who are wounded by pride and boastfulness, and bind up the cruel sores of our souls.

Theotokion: In behalf of us who piously bless thee, ever entreat Him Who became incarnate of thee, O Virgin Mother, that we may be delivered from misfortunes, from the soul-destroying passions and from everlasting torment.

Canon II

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

Thou wast shown to be a precious vessel of the divine Spirit, bearing divine perfume in thy heart, and sweetening the hearts of those who keep thy memory with faith.

Thou didst break the jaws of the noetic wolves with the power of the Spirit, O venerable martyr Elizabeth. Shining forth never-waning radiance, guide us also in the paths of unshakable love for God.

Having traversed all of Siberia in thy martyred body, and visited far-flung lands in thy relics, thou didst arrive in the holy city, in the convent which thou hadst loved from of old.

Theotokion: **T**hou wast obedient to the words of God, O all-pure Theotokos, and gavest birth in the flesh to the all-beginningless Word Who hath delivered us from irrationality.

Kontakion, in Tone IV:

Taking up the Cross of Christ, thou didst pass from royal glory to the glory of heaven, praying for thine enemies, O holy martyred Princess Elizabeth; and with the martyr Barbara thou didst find everlasting joy. Therefore, pray ye in behalf of our souls.

Ikos: **L**oving the commandments of Christ, and hating the delights of this world, O venerable martyr, thou didst hasten eagerly to the Lord; and illumining the land of Russia with spiritual radiance, thou didst bring to Him a flock of virgins who were instructed by thee in the love of God. Enlighten the eyes of our hearts, that we may hymn thy struggles, asceticism, vigils, tears, pangs and compassion, for the sake of the everlasting life which thou now enjoyest, and pray thou unceasingly for our souls.

ODE VII

Canon I

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

Having ascended to the never-waning Light, like the sun thou illuminest the whole world, for thou didst do the works of light; wherefore, enlighten us also, the unworthy, who now cry out: O God of our fathers, blessed art Thou!

Resting thy soul and mind on God alone, thou didst tread the narrow path; wherefore, thou hast received the delight of the heavenly kingdom, and now criest out: O God of our fathers, blessed art Thou!

Shining with rays of grace, O venerable martyr Elizabeth, ask remission of sins for us who keep thy splendid feast and chant: O God of our fathers, blessed art Thou!

Theotokion: "Rejoice, O all-pure, all-blessed one!", we cry to thee with Gabriel. Beseech thy Son, that by thy supplications He save our souls.

Canon II

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

The unapproachable Light hath worthily enlightened thy soul, O venerable martyr Elizabeth, and with radiant lamps hath illumined those who chant: O God of our fathers, blessed art Thou!

Having trod the thorny path of this earthly life, O venerable mother, thou didst attain unto heavenly delight; and thou now joinest chorus with the angels, chanting: O God of our fathers, blessed art Thou!

Loving Christ with all thy heart, thou madest thine abode in the most splendid chamber of the Bridegroom, O thou who art blessed of God; and as an invincible martyr thou criest out to Him: O God of our fathers, blessed art Thou!

Theotokion: As thou art a temple of sanctity, O most immaculate one, thou gavest birth unto the most holy God Who resteth in the Holy of holies, Who sanctifieth all and delivereth from evils.

ODE VIII

Canon I

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

Today hath thine all-radiant memorial shone forth, O venerable martyr Elizabeth, holy Princess, which summoneth us to a celebration, that we may glorify the endurance wherewith thou, with the other martyrs, didst struggle in the pit of Alapaevsk, and that we may cry out: Bless the Lord, all ye works of the Lord!

Like light hath thy feast shone forth out of the darkness of cruel godlessness, O venerable martyr revealed by heaven. With the light of thy love do thou also enlighten us who cry: Bless the Lord, all ye works of the Lord!

Forsaking royal palaces, thou didst attain unto the heavenly bridal-chamber prepared for thee by Christ, thy beloved Bridegroom, Whom seeing, thou criest out: Bless the Lord, all ye works of the Lord!

Theotokion: **B**ecause of thee, O all-pure Bride of God, grief hath ceased, the curse hath truly died away through barrenness, and blessing hath blossomed forth for the faithful forever.

Canon II

Irmos: **S**tretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Thou didst safely sail over the sea roiled by the assaults of the persecutions raised by the godless tyrants against the Faith of Christ, and didst reach the haven of paradise, crying out: Ye priests, hymn, ye people, exalt him supremely for all ages!

Shining forth like a lamp of righteousness, thou didst dispel the darkness of godlessness, O divinely wise Elizabeth, and didst lead to Christ a multitude of God-loving women, who cry: Ye priests, hymn, ye people, exalt him supremely for all ages!

Divine grace all-gloriously glorified thee, O Princess Elizabeth, with the nun Barbara and the many other new martyrs, teaching us to cry out with splendor: Ye priests, hymn, ye people, exalt him supremely for all ages!

Theotokion: **O** Virgin Theotokos, the divinely flowing Drop, which was born of thee and sanctifieth the world, hath poured forth upon us a drop of mercy, which sanctifieth our souls and thoughts.

ODE IX

Canon I

Irmos: **T**hou art all desire, all sweetness, O Word of God, Son of the Virgin, God of gods, all-holy Lord of the saints. Wherefore, we magnify Thee and her who gave Thee birth.

Hastening wholly to the heavenly Jerusalem, O venerable martyr Elizabeth, thou didst leave thy holy relics in the Gethsemane below, where in the monastic life thy pious sisters continually glorify God Who hath glorified thee.

Thou didst eagerly acquire everlasting life, O martyr of Christ, who shinest forth from afar in the blood of thy martyrdom; wherefore, thou also callest us to thy feast, O instructress of monastics, holy Elizabeth.

By thy supplications, O divinely chosen bride of Christ, break thou the bonds of mine offenses, and dispel the gloom of my passions.

Theotokion: **T**hrough thy birthgiving hath the light of radiance shone forth and illumined the whole world, and destroyed the prince of darkness, O most pure Theotokos, for all who praise thee with never-ceasing voices.

Canon II

Irmos: **C**hrist, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Adorned with many virtues, thou didst destroy many of the snares of the hater of mankind, cleaving unto Christ with love and leading a multitude of Christ-loving women unto God.

Having joined the choirs of the incorporeal beings and the assemblies of martyrs, O glorious one, entreat Christ God in behalf of those who have fallen away and hate Him.

Thou didst pass through divers countries during thy lifetime, and now dost illumine with the splendors of the Spirit us who glorify thee in many cities and monasteries.

Theotokion: **A**ll of us cry out to thee the cry of the angel, O Virgin, thou palace and throne of God: Rejoice, thou through whom we have been vouchsafed the kingdom of heaven, we who were rejected through corruption and mindlessly destroyed our primal beauty.

Exapostilarion:

Strengthened by the Cross of thy Lord, O venerable martyr Elizabeth, suffering bravely thou didst destroy the pride of the tormentors; and thou hast received from Christ a crown of honor, praying for us who honor thee with love. Twice

Glory ..., Now & ever ..., Theotokion:

The divinely wise virgins standing round about thee as the Queen of our race, O Theotokos Mary, have been led to thy Son, as to the King of all, O all-pure one. Him do thou beseech in our behalf, O Virgin Mother.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

Making thyself steadfast in the confession of God, as upon a firm rock, O holy Elizabeth, with Barbara thou didst suffer in the pit of Alapaevsk; wherefore, thou didst drown the noetic murderer and enemy in the abyss, and hast received the crown of victory as is meet.

We celebrate thy sacred memorial, for thou didst accept the love of Christ and His precepts, O venerable martyr, and didst proclaim the salvation of men's souls. Wherefore, we venerate with faith the shrine of thy relics, O Elizabeth, which poureth forth grace in abundance upon those who have recourse unto it with faith and love.

Blessed is the holy city and the convent of Gethsemane, unto which ye attained, O venerable martyr Elizabeth and Barbara the nun; and the temple which received your bodies hath been adorned as with a royal crown. O right pleasing protectors, who frighten away the enemy and drive them far away from your convent and city, pray that our souls be saved.

Having begun thy journey in the princely city of Darmstadt, thou didst reach the royal city of Moscow; and directing thy gaze with heart and mind toward the heavenly Jerusalem, thou didst organize the Convent of Martha and Mary. And when in thy lifeless body thou didst take another path through Siberia and China, thy relics were borne to the earthly Jerusalem and laid in the Convent of Mary Magdalene, O ever-memorable Elizabeth, thou glory and boast of the martyrs!

Glory ..., in Tone III:

Assembling today, O ye assemblies of those who love the feasts of the Church, with joyful countenance and a pure heart let us spiritually form a choir, praising Christ our God Who glorifieth His holy passion-bearers: the Grand Duchess Elizabeth and the nun Barbara, the right wondrous venerable martyrs who offered their own blood to Christ, their Bridegroom, as most costly myrrh, and have received the crown of incorruption from Him as a reward.

Now & ever ..., Theotokion:

Without seed didst thou conceive of the Holy Spirit; and glorifying thee, we chant: Rejoice, O all-holy Virgin!

Great Doxology, troparia, litanies, dismissal, First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I, and 4 from Ode VI of Canon II.

The beginning of thine earthly life didst thou spend in the city of Darmstadt, where the pious martyred Tsar built a church to the holy Mary Magdalene, equal of the apostles. (Twice)

Thou didst find everlasting peace in the holy convent of that same saint, in the holy city of Jerusalem, near the church of the Dormition of the All-holy Theotokos, whom thou didst love with all thy heart.

There now, in Holy Gethsemane, are thy holy relics preserved, before which we, thine unworthy and useless servants, bow down in piety.

Thou wast shown to be a precious vessel of the divine Spirit, bearing divine perfume in thy heart, and sweetening the hearts of those who keep thy memory with faith.

Thou didst break the jaws of the noetic wolves with the power of the Spirit, O venerable martyr Elizabeth. Shining forth never-waning radiance, guide us also in the paths of unshakable love for God.

Having traversed all of Siberia in thy martyred body, and visited far-flung lands in thy relics, thou didst arrive in the holy city, in the convent which thou hadst loved from of old.

Theotokion: Thou wast obedient to the words of God, O all-pure Theotokos, and gavest birth in the flesh to the all-beginningless Word Who hath delivered us from irrationality.

Troparion of the martyrs, in Tone IV:

Causing meekness, humility and love to dwell in thy soul, thou didst earnestly serve the suffering, O holy passion-bearer Princess Elizabeth; wherefore, with faith thou didst endure sufferings and death for Christ. With the martyr Barbara pray for all who honor you with love.

Glory ..., Now & ever ...Theotokion:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone IV:

Taking up the Cross of Christ, thou didst pass from royal glory to the glory of heaven, praying for thine enemies, O holy martyred Princess Elizabeth; and with the martyr Barbara thou didst find everlasting joy. Therefore, pray ye in behalf of our souls.

Prokimenon, in Tone IV: For Thy sake, O Lord, are we slain all the day long.

Stichos: We are counted as sheep for the slaughter.

EPISTLE TO THE ROMANS, §99 [ROM. 8: 28-39]

Brethren: We know that all things work together for good to those who love God, to those who are called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, those He also called: and whom He called, those He also justified: and whom He justified, those He also glorified. What shall we then say to these things? If God be for us, who can be against us? He Who spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? Shall God Who justifieth? Who is he who condemneth? It is Christ Who died, yea rather, Who is risen again, Who is even at the right hand of God, Who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him Who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Alleluia, in Tone I: Our God is refuge and strength, a helper in afflictions which mightily befall us.

Stichos: O Lord, save the king, and hearken unto us in the day when we call upon Thee.

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

THE 6th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY & RIGHTEOUS VIRGIN JULIANA,
PRINCESS OF SHANSKAYA
GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera, in Tone IV:

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

Adorned with the purity of virginity, thou didst blamelessly and righteously finish thine earthly course, O right laudable Juliana, and by thy blessed end didst join thyself to the immortal Bridegroom, Who after thy death did splendidly glorify thee, His beloved bride, with incorruption and miracles, and in thee hath given us a tireless intercessor for our souls. (Thrice)

On the chariot of the virtues thou didst mount to the habitations on high, O beauteous virgin Juliana, and hast left us thy precious relics, blossoming with incorruption and pouring forth miracles, as a rich inheritance. Wherefore, celebrating their uncovering with splendor, we beseech thee, O bride of Christ: Pray thou continuously to the Lord in behalf of our souls. (Thrice)

Wounded in heart by the beauty of the incorrupt Bridegroom, thou didst love Him with all thy soul, O virgin Juliana; and preserving thy virginity unsullied for Him, thou wast vouchsafed to enter into His bridal-chamber. Delighting there in endless blessedness with the saints, in thy supplications to the Lord remember those who honor thy holy memory with love, and pray thou for our souls. (Twice)

Glory ..., in Tone VI:

Standing at the right hand of Christ the Savior, in the choir of the holy virgins, O virgin princess Juliana, thou delightest in the contemplation of His all-radiant face. Having thyself received unwaning radiance therefrom, thou shinest forth graciously upon those in the darkness of passions and tribulations, and impartest healings unto the sick who with faith hasten to the shrine of thy holy relics. Wherefore, by thy supplications preserve us from ailments of soul and body, and win for us the inheritance of the kingdom of heaven.

Now & ever ..., Dogmatic Theotokion, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birth-giving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. 3 Readings:

READING FROM THE WISDOM OF SOLOMON [3:1-9]

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.

READING FROM THE WISDOM OF SOLOMON [5:15-6:3].

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, Who shall try your works, and search out your counsels.

READING FROM THE WISDOM OF SOLOMON [4: 7-15]

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 loved 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 it 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 IV:

Spec. Mel.: "Thou hast given a sign ...":

Thou didst restrain the temporal passions, and cast off the pleasures of the flesh, O blessed Juliana, remaining in unsullied virginity from thy youth, that thou mightest be well-pleasing to Jesus most sweet, Who loved the beauty of thy soul, and betrothed thee as an incorrupt bride for Himself. Having acquired boldness before Him; by thy supplications preserve the city and monastery which keep thy precious relics; and pray thou continually for those who honor thy holy memory.

Stichos: Wondrous is God in His saints, the God of Israel.

Thy comeliness of body and the divine beauty of thy soul were wondrously yoked together, O all-beauteous virgin Juliana, and they made thee truly worthy of the immortal Bridegroom, Who chose and loved thee, and enriched thee greatly with spiritual gifts. And clad in them as with robes, thou didst enter His bridal-chamber in paradise, and there didst receive the crown of the heavenly kingdom from the hand of the Ruler of all. Standing before Him in never-waning glory, pray thou continually for those who honor thy holy memory.

Stichos: In congregations bless ye God, the Lord from the wellsprings of Israel.

Standing round about thine honored shrine, O good and ever-glorious virgin Juliana, we offer thee hymns of praise as is meet, as to one who prayeth for us at the throne of the Lord of glory, imparting gifts of healing in abundance unto those who have recourse to thee with faith. Deprive us not also thereof, for we stand in need of thine aid; and pray thou to the Lord in behalf of those who honor thy holy memory.

Glory ..., in Tone VI:

The heights of nobility and worldly comforts did not wrest thy heart away from the love of Christ, O righteous Juliana; wherefore, to thy princely diadem thou didst join the incorrupt crown of betrothal to Christ, and through holiness and purity didst wed thyself to Him Who is more comely than the sons of men. Having united thyself with Him through mighty love, thou now dancest in splendor in the mansions of paradise, as an all-comely virgin and bride of Christ.

Now & ever ..., Theotokion:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

At the Blessing of the Loaves, the Troparion of the saint, in Tone VIII:

As an immaculate bride of Christ, the incorrupt Bridegroom, O righteous virgin Juliana, with the radiant lamp of good works thou didst enter into His heavenly bridal-chamber, and there dost delight with the saints in eternal blessedness. Wherefore, entreat Him Whom thou lovest, and to Whom thou didst betroth thy virginity, that He save our souls. **(Twice)**

And "Virgin Theotokos, rejoice! ...", (Once)

AT MATINS

At "God is the Lord ...", the troparion of the saint, in Tone VIII:

As an immaculate bride of Christ, the incorrupt Bridegroom, O righteous virgin Juliana, with the radiant lamp of good works thou didst enter into His heavenly bridal-chamber, and there dost delight with the saints in eternal blessedness. Wherefore, entreat Him Whom thou lovest, and to Whom thou didst betroth thy virginity, that He save our souls. (Twice)

Glory ..., Now & ever ..., the Theotokion, in the same tone:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: Disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

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

Spec. Mel.: "The Word Who with the Father and the Spirit ...":

Having finished this temporal life in piety, by thy blessed end thou didst pass over to life immortal, O most honored Juliana. Like a full moon thou shinest forth rays of never-waning light, illumining the night of our passions and sufferings with the effulgence of the many miracles wherewith thou hast been enriched by the Lord Who hath crowned thee with a crown of incorrupt glory. Entreat Him in behalf of us who celebrate thy memory.

Glory ..., Now & ever ..., Theotokion:

O pure Ever-virgin, fervent intercessor, invincible, excellent and unashamed hope, rampart and protection, and haven for those who flee unto thee: With the angels and the virgin Juliana entreat thy Son and God, that He grant peace and salvation to the world, and great mercy.

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

Spec. Mel.: "Thy tomb, O Savior ...":

A wellspring of healings, O right laudable Juliana, hath thy tomb been shown to be, which the earth did not conceal, but put forth from its bosom for our enrichment. And beholding thy relics therein, blossoming with incorruption, we rejoice and give thanks to the Lord Who hath vouchsafed us such a gift. Him do thou ever entreat for the salvation of our souls.

Glory ..., Now & ever ..., Theotokion:

O Theotokos, accept the supplications of thy servants, and deliver us from all tribulation, for thou gavest birth to Christ the Savior, the Deliverer of our souls.

Polyeleos, and this magnification: We magnify thee, O holy and righteous virgin Juliana, and we honor thy holy memory; for thou dost entreat Christ our God in our behalf.

Selected Psalm verses:

A With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having divinely wedded thyself unto the Lord, for Him alone didst thou preserve thy virginity immaculate, O virgin Juliana, and thou didst receive His divine bridal-chamber as an everlasting inheritance, illumined with the radiant brilliance of the effulgence of heaven. Wherefore, having received never-waning splendor, illumine our darkened souls with rays of the grace of God, and entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Glory ..., Now & ever ..., Theotokion:

Through the supplications of the Theotokos, Thy good Mother who knew not man, O Christ, of Thine incorporeal ones, and Thy forerunner, the apostles, prophets, martyrs, and all the saints, grant that we may walk in Thy light; and in the loving-kindness of Thy mercy vouchsafe that we may inherit Thy kingdom.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the wellsprings of Israel.

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. MATTHEW, § 104 [MT. 25: 1-13]

The Lord spake this parable: "The Kingdom of heaven is likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made: 'Behold, the bridegroom cometh; go ye out to meet him.' Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise: 'Give us of your oil; for our lamps are gone out.' But the wise answered, saying: 'Not so; lest there be not enough for us and you: but go ye rather to those who sell, and buy for yourselves.' And while they went to buy, the bridegroom came; and those who were ready went in with him to the

marriage: and the door was shut. Afterward came also the other virgins, saying: 'Lord, Lord, open to us.' But he answered and said: 'Verily I say unto you, I know you not.' Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

After Psalm 50, this sticheron, in Tone VI:

The pleasures of life which drag us down, and the glory of the princely state, didst thou spurn out of love for Christ, O blessed Juliana, and while yet of a youthful age thou didst display spiritual wisdom, wherewith thou didst render impotent all the darts of the temptations of the enemy; and as one victorious thou didst receive a crown of heavenly glory from the right hand of the Most High. Him do thou entreat, that He vouchsafe us eternal blessedness.

Canon of Supplication to the All-holy Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and this canon of the righteous virgin, in Tone IV:

ODE I

Irmos: I shall open my lips, and with the Spirit shall they be filled; and I shall utter discourse unto the Queen Mother, and shall appear radiantly keeping festival, and rejoicing I shall hymn her wonders.

O Jesus, King of hosts, immortal Word of God: Grant me the discourse and intelligence, that I may hymn Thine immaculate bride, the righteous virgin Juliana, whom Thou hast radiantly glorified with incorruption and miracles.

Wounded with desire for immortal life and the beauty of Him Who is more comely than all the sons of men, thy heart captivated thou didst hasten after Him with faith, O divinely wise Juliana.

In godly manner thou didst array thyself in garments of purity, and didst clothe thyself in the vesture of immaculate virginity, O beauteous virgin. Wherefore, Christ loved the comeliness of thy soul.

Theotokion: Strengthened by the grace of Him Who shone forth from thy womb, O all-immaculate one, the choirs of virgins were led in unto Him in thy train, rejoicing and crying out: Thou art the boast of the virginal!

ODE III

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

Strengthened by the power of God, O Juliana, while yet in thy youth thou didst overcome the uprisings of the passions, having one desire: faithfully to be well-pleasing unto Christ alone, and to serve Him blamelessly in holiness and purity.

A divine miracle of the goodness of God was revealed in thee, O holy virgin, how thou, a young maiden, didst vanquish the machinations of ancient Belial, for in thy weakness was the power of God gloriously glorified.

Thou didst love heavenly wisdom from childhood, O unblemished ewe-lamb Juliana, and instructed therein, thou didst consider the glory of princely rank, riches and beauty to be as naught, that thou mightest be pleasing unto Christ.

Theotokion: Reasoning in Orthodox manner, we proclaim thee to be the true and most immaculate Mother of God; for through thee was the Creator pleased to unite Himself with us.

Sedalion, in Tone IV:

All-adorned with the beauty of virginity, O immaculate bride, holy virgin Juliana, thou didst enter, rejoicing, into the bridal-chamber of Christ, where the choirs of the angels and the councils of the saints lovingly greeted thee, and the King of glory Himself, thy beloved Bridegroom, looked mercifully upon thee, and crowned thee with a crown of immortality. Him do thou entreat, O most blessed one, that He not deprive us, who are made of earth and dust, of the inheritance of His kingdom.

Glory ..., Now & ever ..., Theotokion:

O pure and most immaculate one, who knewest not wedlock, who alone gavest birth in time to the timeless Son and Word of God: With the holy and honorable apostles, martyrs, prophets and the venerable, entreat Him, that He grant us cleansing and great mercy.

ODE IV

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

To the sounds of angelic hymnody thou didst enter into marriage with the Lamb, O Juliana, bride of Christ, and didst receive the grace of miracles as a token of thy betrothal to Christ, wherewith thou treatest the infirmities of men.

With divine miracles and the incorruption of thy virginal body dost thou assure us that thy life was well-pleasing unto God, O favorite of God, and that thou hast received a heavenly reward with the saints.

Thou didst offer gifts unto Christ unsullied virginity, a silent mouth and a meek heart, O blessed Juliana; and by the labors of asceticism thou didst win the kingdom of heaven, wherein thou delightest in everlasting blessedness.

Theotokion: Like rain upon the fleece which the Prophet Gideon beheld of old did the Lord descend upon thy womb, O all-immaculate one. Thou gavest birth to Him in two natures for the salvation of us who cry out: Glory to Thy power, O Christ!

ODE V

Irmos: All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

Like a treasure of great price were thy relics, blossoming with incorruption, found in the earth through the wondrous providence of God, O holy virgin Juliana; for thou didst most beautifully rest in the grave with a radiant face and the ornaments of a virgin, unharmed by corruption.

Having died in the body, thou art alive in spirit, O God-pleasing princess; wherefore, thou didst appear in a vision to Peter [Moghila], the first hierarch of the Church of Kiev, commanding Him to render fitting honor to thy relics.

Acknowledging thy holiness, the holy hierarch Peter had thy holy relics clad in new and magnificent garments, O righteous Juliana; and he placed them with honor in the Great Church, and decreed that thy memory ever be celebrated, in that thou art a true favorite of God

Theotokion: Raise me up who have fallen into the pit of the passions, and guide me to the haven of salvation, O only most immaculate one who gavest birth to God the Helmsman Who by grace hath united those above to those below, who had formerly been separated.

ODE VI

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

The mindless and sacrilegious robber who stole the ring from thy hand thou didst punish terribly, O favorite of God, for he straightway bitterly gave up his soul at the entrance to the church and fell prey to the devil.

Desiring to assure the right reverend abbot that thou truly restest with the saints in the mansions of paradise, thou didst appear to him in a vision among a choir of holy virgins, O blessed Juliana, and didst upbraid him for not believing that thou hadst been numbered by God among the holy virgins who were well-pleasing to Him.

Thy holy relics pour forth healings upon the infirm, O princess Juliana, and the demons tremble before them; for great power is given thee by God against unclean spirits. From their oppression free us also through thy right acceptable supplications.

Theotokion: Beholding the fulfillment of thy words, we magnify thee who hast magnified our race, O Mother of God; for giving birth unto One of the Trinity thou becamest an animate chariot of the Godhead. Wherefore, all generations now truly call thee blessed.

Kontakion, in Tone VIII:

We know thee to be an animate temple of God right beautifully adorned with virginal purity, O holy and righteous virgin princess Juliana; wherefore, celebrating the discovery of thy holy relics with love, we beseech thee, O excellent mediatrix of our desires: Carry thy supplications for us to the Lord, and by thine intercession at the throne of the Most High free us from all misfortunes, that we may cry out to thee: Rejoice, O holy virgin Juliana, all-comely bride of Christ!

Ikos: Loving the purity beloved of the angels, O holy and righteous virgin, thou didst blamelessly finish thine earthly life, having acquired in the flesh the ways of the angels; wherefore, thou now dwellest in the mansions of paradise with the incorporeal ones and all the saints, and hearest from us who honor thee these hymns of praise: Rejoice, God-loving daughter of noble parents; rejoice, thou who didst wondrously join a princely diadem with the crown of immortality! Rejoice, thou who didst not desire to know an earthly betrothed instead of the heavenly One; rejoice, thou who didst blamelessly preserve thy virginity for Christ alone! Rejoice, thou who in thy youth didst love Jesus most sweet with all thy soul; rejoice, thou who maintained thy fidelity to Him unto the end of thy life! Rejoice, thou who hast been glorified by the Lord with incorruption and miracles; rejoice, thou who abundantly pourest forth gracious healings! Rejoice, ever-shining lamp illumining the Holy Church; Rejoice, priceless treasure given by God to the Lavra of the Caves! Rejoice, cure for our bodies provided without any charge; rejoice, diligent intercessor before the Lord for our souls! Rejoice, O holy virgin Juliana, all-comely bride of Christ!

ODE VII

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

Even though death touched thee through the law of nature, O divinely wise Juliana, yet dost thou emit a ray of immortality from thy tomb; for clothed with life-bearing mortality in Christ, thou didst most beautifully blossom forth with miraculous incorruption.

The laws of nature were altered in thee in manner past understanding and comprehension, O wondrous virgin Juliana; for lying for many years in a grave in the bosom of the earth, thou wast shown to be incorrupt, thy face blossoming, as one who in the Lord slept the sleep of the righteous.

Desiring to behold the beauty of the all-radiant countenance of Christ, O pure virgin, thou didst reject an earthly bridegroom, that thou mightest wed thyself to Christ forever. And thou didst offer immaculate purity unto Him as a costly dowry. Wherefore, He loved the beauty of thy soul.

Theotokion: Spare me, O Christ, when thou wilt judge the earth with glory. Dispel the gloom of my passions through the supplications of the immaculate Virgin who gave Thee birth, and with her receive also the righteous Juliana who prayeth for me, in that Thou art good and great in mercy.

ODE VIII

Irmos: **The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!**

Thy splendid memorial is joy for the faithful, O blessed Juliana, for therein hath the triumph of Orthodoxy been made manifest; for only in the bosom of the One Orthodox Church doth the grace-bearing incorruption flourish, wherewith thou hast been divinely invested, receiving fitting honor.

Christ gave thee an inexhaustible wealth of healings, O maiden, and instead of an earthly principality enriched thee with the inheritance of a heavenly kingdom, as one who loved Him sincerely with all thy soul. Wherefore, entreat His goodness, that He not deprive us, the benighted, of enlightenment from on high and the goodly portion of the saints.

Thy holy relics pour forth streams of healing, O God-pleasing princess, wherewith thou dost bedew our souls with grace, and healest our bodies of multifarious ailments: for thou hast received rich gifts of healing from the Lord.

Theotokion: **O** thou who gavest birth to the hypostatic Wisdom, the pre-eternal Word, the Physician of souls and bodies, heal thou the sores and wounds of my soul, which are grievous and of long standing, and assuage the pain of my heart, O Virgin.

ODE IX

Irmos: Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

The Holy Lavra of the Caves danceth, having thy wonder-working relics as a priceless treasure, O Juliana, from whence, as from an inexhaustible wellspring, thou pourest forth healings upon the faithful; wherefore, with love we bless thee with hymns of praise.

Thou hast been shown to be like a radiant star illumining the noetic heaven of the Lavra of the Caves with grace, O righteous virgin; and with the purity of thy life thou shinest upon all who desire to live in holiness of life, that through thee all might be sanctified to the love of Christ God.

O immaculate turtle-dove, thou didst fly beneath the shelter of the heavenly Eagle, and didst find goodly rest with Him, O right laudable Juliana. Bear thou our thoughts up to Him, and teach us to emulate the purity of thy life and thy fervent love for Christ God.

Theotokion: Blessed is the Fruit of thy blessed womb, O pure one, Whom the hosts of heaven and the assemblies of men bless, and Who hath delivered us from the primal curse, O blessed Virgin.

Exapostilarion:

We see thee in the heavenly bridal-chamber of Christ God, O holy virgin; and desiring to enjoy the same beauty, we beseech thee with great compunction: Light thou our guttering lamp with the oil of thy good works, and help us to meet the Lord with the wise virgins, and to receive the goodly portion of those who stand at His right hand and glorify Him forever.

Glory ..., Now & ever ..., Theotokion:

On the Praises, 4 stichera, in Tone IV:

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

Thy life was hidden in God, O Juliana, and thy virtues were concealed from the knowledge of man; yet Christ, the Judge of the contest, Whom thou didst faithfully serve in humility, silence and meekness of heart, after thy death glorified thee in the sight of all through wondrous incorruption and many miracles, for the Lord knoweth how to glorify openly His secret servants, who labor blamelessly for Him. Entreat Him, O favorite of God, that He grant our souls remission of sins and great mercy.
(Twice)

By the radiant face of thine incorrupt body didst thou manifestly show forth the unfading splendor of thy soul when it was discovered in the bosom of the earth, O Juliana; for corruption did not dare to touch what had been united to Christ forever with an unbreakable bond. Him do thou beseech, O righteous virgin, that He grant unto our souls remission of sins and great mercy.

Thou didst righteously and blamelessly finish thine earthly life, O venerable princess, who lived most calmly in the world and in the years of thy youth attained the spiritual perfection to become like the angels in thy ways. Wherefore, thy holy soul now dwelleth with the angels, and thy virginal body hath been honored with incorruption and glorified by the Lord with miracles. Him do thou entreat, O blessed Juliana, that He grant unto our souls remission of sins and great mercy.

O animate bridal-chamber of God, all-pure Theotokos, I am not worthy of the bridal-chamber of thy Son and God; but I fall down before thee, O thou who art most good, and pray: By thine omnipotent and right-acceptable entreaties to Him cause me to enter into it.

Glory ..., in Tone VI:

Come, ye assemblies of the faithful! Come, ye choirs of virgins! Let us honor Princess Juliana, the righteous virgin, with hymns of praise, for she was well-pleasing to Christ in her youth, and like a young deer ran quickly to the mountain of heaven, to receive the reward for her virginal struggles from the just Judge of the contest Who rewardeth each according to his deeds. Wherefore, O brethren, let us emulate her purity and acquire her love for Christ God, that we may find Him merciful on the day of judgment.

Now & ever ..., Theotokion:

All my hope do I set upon thee, O Mother of God. Keep me beneath the shelter of thy wings.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes: 8 troparia, from Odes III & VI of the canon of the saint.

Strengthened by the power of God, O Juliana, while yet in thy youth thou didst overcome the uprisings of the passions, having one desire: faithfully to be well-pleasing unto Christ alone, and to serve Him blamelessly in holiness and purity. (Twice)

A divine miracle of the goodness of God was revealed in thee, O holy virgin, how thou, a young maiden, didst vanquish the machinations of ancient Belial, for in thy weakness was the power of God gloriously glorified.

Thou didst love heavenly wisdom from childhood, O unblemished ewe-lamb Juliana, and instructed therein, thou didst consider the glory of princely rank, riches and beauty to be as naught, that thou mightest be pleasing unto Christ.

The mindless and sacrilegious robber who stole the ring from thy hand thou didst punish terribly, O favorite of God, for he straightway bitterly gave up his soul at the entrance to the church and fell prey to the devil.

Desiring to assure the right reverend abbot that thou truly restest with the saints in the mansions of paradise, thou didst appear to him in a vision among a choir of holy virgins, O blessed Juliana, and didst upbraid him for not believing that thou hadst been numbered by God among the holy virgins who were well-pleasing to Him.

Thy holy relics pour forth healings upon the infirm, O princess Juliana, and the demons tremble before them; for great power is given thee by God against unclean spirits. From their oppression free us also through thy right acceptable supplications.

Theotokion: **B**eholding the fulfillment of thy words, we magnify thee who hast magnified our race, O Mother of God; for giving birth unto One of the Trinity thou becamest an animate chariot of the Godhead. Wherefore, all generations now truly call thee blessed.

Troparion of the saint, in Tone VIII:

As an immaculate bride of Christ, the incorrupt Bridegroom, O righteous virgin Juliana, with the radiant lamp of good works thou didst enter into His heavenly bridal-chamber, and there dost delight with the saints in eternal blessedness. Wherefore, entreat Him Whom thou lovest, and to Whom thou didst betroth thy virginity, that He save our souls.

Theotokion, in the same tone:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: Disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

Kontakion, in Tone VIII:

We know thee to be an animate temple of God right beautifully adorned with virginal purity, O holy and righteous virgin princess Juliana; wherefore, celebrating the discovery of thy holy relics with love, we beseech thee, O excellent mediatrix of our desires: Carry thy supplications for us to the Lord, and by thine intercession at the throne of the Most High free us from all misfortunes, that we may cry out to thee: Rejoice, O holy virgin Juliana, all-comely bride of Christ!

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the wellsprings of Israel.

EPISTLE TO THE GALATIANS, § 208 [GAL. 3:23-29]

Brethren: But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

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 MATTHEW, § 104 [MT. 25: 1-13]

The Lord said this parable: "The kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. Those who were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept.

And at midnight there was a cry made: 'Behold, the bridegroom cometh; go ye out to meet him.' Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise: 'Give us of your oil; for our lamps are gone out.' But the wise answered, saying: 'Not so; lest there be not enough for us and you: but go ye rather to those who sell, and buy for yourselves.' And while they went to buy, the bridegroom came; and those who were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying: 'Lord, Lord, open to us.' But he answered and said: 'Verily I say unto you, I know you not.' Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

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

THE 7TH DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE FATHERS THOMAS OF MOUNT
MALEUM, & ACACIUS OF MOUNT SINAI,
[WHO IS MENTIONED IN THE LADDER OF DIVINE ASCENT]

AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 stichera of the venerable Thomas, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":

O father, we have come to know thee as a divinely radiant beacon, * illumining the world * with noetic beams * and dispelling the darkness * of the wicked tumult of the demons. * Wherefore, with faith we celebrate * thy splendid memory, O blessed one.

Having been resplendent in riches and power * in thy former life, O father Thomas, * thou didst array thyself in the monastic habit, O venerable one, * emulating the poverty * of Him Who became incarnate for our sake. * Wherefore, He hath made thee rich with many spiritual gifts.

With a pillar of fire, O father, * God manifestly guided thee to salvation, * to the calm harbor, * to the mountain of dispassion; * and by thy prayer thou didst make water gush forth, * didst cause the blind to see * and the lame to walk aright.

And 3 stichera of the venerable Acacius, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

Through abstinence thou didst mortify carnal knowledge * and didst enliven thy soul with fasting * and the exercise of the virtues. * Wherefore, thou hast been shown to be * truly alive even after thy repose; * for death hath been as a dream to thee * who hast passed over to God * and placed thy soul in His hands, O glorious Acacius.

O Acacius, thou didst lull to sleep * the desires of the passions, * having acquired all-night vigilance, * obedience and humility, * the knowledge of the divine Scriptures, * a pure heart, * and an intellect untroubled. * Wherefore, thou becamest a receptacle of the Holy Spirit, * shining rays of miracles upon all the ends of the earth.

Having utterly disdained * worldly attachments, * thou becamest a vessel of dispassion; * and in love of wisdom, O glorious one, * thou wast exalted to the ultimate Desire * by active ascent, * and with mystic vision thou didst behold * the inconceivable and divine beauties of things unseen, * O Acacius most wise and blessed.

Glory ..., Now & ever ..., Theotokion:

O most pure one, who contained within thy womb * the uncontainable God * Who, in His love for mankind, became man, * received from thee our substance * and manifestly deified it, * disdain me not who am now sorrowful, * but do thou quickly have pity * and free me from the divers malice * and hostility of the evil one.

Stavrotheotokion: **W**hen the ewe-lamb * who gave Thee birth * beheld Thee, the Lamb and Shepherd, upon the Tree, * she lamented maternally and cried out to Thee: * "O my Son most desired! * How is it that thou art suspended upon the Tree of the Cross, O Long-suffering One? * How is it, O Word, * that Thy hands and feet have been nailed by the iniquitous, * and Thou hast shed Thy blood, O Master?"

Troparion, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but through their supplications direct our life in peace.

AT MATINS

Canon from the Oktoechos, with 6 troparia, & 2 canons of the saints, with 8 troparia.

ODE I

Canon of the Venerable Thomas, in Tone II:

Irmos: Come, ye people, let us chant a hymn to Christ God Who divided the sea for the people whom He had led forth from Egyptian bondage, for He hath been glorified.

Having received the enlightenment of divine grace within thy soul, O glorious one, thou didst depart from the darkness of the passions as from another Egypt, and didst receive heavenly life.

Being splendid in life, O father, thou didst win countless victories over aliens; and having lived venerably as a monk, thou didst vanquish hordes of the demons.

Wrestling with the enemy through asceticism, O venerable, with the aid of the divine Spirit thou didst bring him low and didst receive from heaven the wreath of victory.

Theotokion: O Maiden, thou alone gavest birth unto the God of all Who is infinite, yet in His goodness confined Himself within thy womb. Him do thou entreat, that He save those who hymn thee.

Canon of the Venerable Acacius, the acrostic whereof is:

"With songs do I hymn Acacius, excellent in obedience", in Tone IV:

Irmos: Israel of old, having traversed the depths of the Red Sea with dryshod feet, vanquished the power of Amalek in the wilderness through Moses' arms outstretched in the form of the Cross.

Having invested thyself with an innocent character, thou didst acquire the right noble beauty of the virtues, emulating, even unto death, the voluntary obedience of Christ, O most blessed one.

With thine absence of evil thou didst put the author of evil to shame, O father, and by thine endurance of temptations thou didst bring his prideful and vaunted malice down to the ground, O most blessed one.

Having mastered patient abstinence beforehand and severed the roots of the passions, O most blessed one, covered with divine grace thou didst later adorn thyself with the raiment of dispassion.

Having strengthened the state of thy soul with steadfast patience and endured the struggle of martyrdom all the days of thy life with valiant mind, O most blessed one, thou wast shown to be one who earned a crown.

Theotokion: **G**od the Lord, Who became incarnate for our sake and was born of thee, is our creating might and hymn, as Isaiah proclaimed in prophecy.

ODE III

Canon of the Venerable Thomas

Irmos: **E**stablish us within Thee, O Lord Who hast slain death by the Tree, and plant the fear of Thee in the hearts of us who hymn Thee.

Moved by thy supplications, God delivered thee from bonds by the prophet's hand, and thou didst elect to tread the way toward the onerous task of asceticism.

Having forsaken the bitter tumult of life, thou didst approach the haven of abstinence and divine tranquility, O father Thomas, full of the grace of the Spirit.

He Who once used a pillar to guide Israel in traversing the desert, O most blessed one, guided thee with the pillar of fire, perceiving the nobility of thy soul.

Theotokion: **O** Virgin, we truly name thee the golden censer, the jar of manna, the divine mountain, and the beautiful palace of God.

Canon of the Venerable Acacius

Irmos: **T**hy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and consolation!

Entrusting thyself wholly to thy Creator and God, O venerable one, thou didst endure abasement at the hands of a tyrant.

Thou didst lawfully show forth the endurance of suffering on earth, O ascetic; wherefore, heavenly gladness hath been given thee.

Truely humility, long-suffering, patience, abstinence and obedience didst thou strictly observe, O all-blessed one.

Theotokion: **F**or our sake, O all-pure one, hath the Fashioner of all taken physical form, receiving animate flesh from thee, O all-holy Bride of God.

Kontakion of the venerable Acacius, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Forsaking the world, thou didst follow Christ from childhood, O all-wise and venerable Acacius, and, emulating His voluntary humility, thou didst cast down the prideful tyrant. Pray thou unceasingly in behalf of us all.

Sedalion of the venerable Thomas, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Having shown thyself to be right pleasing by divine actions and a pure life, O venerable one, thou hast been vouchsafed the inheritance of the incorporeal ones. Pray thou that we be saved.

Glory ..., Sedalion of the venerable Acacius, in the same tone:

Spec. Mel.: "Go thou quickly before ...":

By the splendor of faith and active light wast thou truly shown to be like an angel on the earth, O most wise Acacius: thou didst manfully show forth the strength of thy mind and didst crush the uprisings of the passions by fasting. Wherefore, even after thy demise thou wast shown to be as one alive, O invincible one.

Now & ever ..., Theotokion:

By thy divine birthgiving, O pure one, thou didst restore the mortal essence of man, which had become corrupt in the passions; and thou hast raised up all from death to a life of incorruption. Wherefore, we all bless thee as is meet, O all-glorious Virgin, as thou didst foretell.

Stavrotheotokion: **W**hen Thine all-pure Mother beheld Thee suspended upon the Cross, O Word of God, she exclaimed, maternally lamenting: "What new and strange wonder is this, O my Son? How is it that Thou tastest of death, Who art the Life of all, desiring to bring life to the dead, in that Thou art compassionate?"

ODE IV

Canon of the Venerable Thomas

Irmos: I have heard report of Thy dispensation, O Lord, and have glorified Thee, O Thou Who alone lovest mankind.

With the divine fire of asceticism thou didst consume the thorns of sin, and thou hast shone forth with the splendor of miracles, O father.

Having cleansed the eyes of thy soul of the mire of the passions, O father, thou didst open the eyes of the blind.

Thou didst withdraw from the tumult of the world, O God-bearer, and hast received heavenly tranquility.

Theotokion: **O** Mistress who knewest not wedlock, who conceived God without seed, deliver us from all temptations and grief.

Canon of the Venerable Acacius

Irmos: Beholding Thee, the Sun of righteousness, lifted up upon the Cross, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Having mortified the wisdom of thy flesh, O father Acacius, thou didst enliven thy soul and hast received a crown of righteousness, crying: Glory to Thy power, O Lord!

Undertaking lengthy struggles, O father, thou didst shown forth patient opposition all the days of thy life. Wherefore, after death thou didst cry out as one alive: Glory to Thy power, O Lord!

With steadfast mind thou didst endure oppression for Christ, O blessed Acacius, thinking of Him suspended upon the Cross for the salvation of our race.

Theotokion: **O** all-pure one, thou art more pure than the heavens and the noetic hosts, having given birth to their Creator.

ODE V

Canon of the Venerable Thomas

Irmos: **O Lord, Bestower of light and Creator of the ages: direct us in the light of Thy commandments, for we know none other God than Thee.**

O venerable father, thou didst have Elijah the Tishbite piously directing thee to the deserts, who appeared to thee at night and taught thee divine mysteries.

Thou madest thine abode upon Mount Maleum as upon another Carmel, O wise and blessed one, delighting in divine visions and all-gloriously receiving the grace to work wonders.

Preferring the narrow path to that which is wide, O father, thou didst joyfully attain unto the broad expanse of paradise; and in gladness thou didst partake freely of the tree of life.

Theotokion: **I**n that thou art compassionate, heal my heart, which hath been wounded by the assaults of the enemy, O pure one who ineffably gavest birth to Him Who was nailed to the Cross in the flesh.

Canon of the Venerable Acacius

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

Manfully wounded with stripes and beatings all the days of thy life, enduring them mightily thou didst venerably achieve rest, O holy one.

Having finished the good race, O innocent Acacius, as one free of labors and pangs thou hast received rest.

Thy mind, nourished with pure thought, O God-bearing Acacius, hastened right fittingly to the Cause of all things.

Theotokion: **T**he intelligence of neither angels nor men can speak of thy birthgiving; for it surpasseth every attainment of understanding.

ODE VI

Canon of the Venerable Thomas

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Thou madest thine abode in a waterless desert, O venerable one, and with the rain of thy prayers thou didst entreat the Master to pour forth water most rich.

Like the righteous Abraham of old thou didst journey to a far land, didst draw nigh to God, and dwell in the land of the meek.

Thou wast a true monk, O father Thomas, and after thy burial with spiritual power thou pourest forth gifts of healing upon those in need.

Theotokion: He Who created all things by His will, as He so desired, made His abode within the womb of her who knew not wedlock, for, in that He is compassionate, He wished to honor with incorruption those who were afflicted with corruption.

Canon of the Venerable Acacius

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.

Thou didst fall into blessed sleep, O blessed father, and even after death didst show thyself to be obedient to those who called thee; for he who hath obedience never dieth.

Having finished the good struggles, O divinely wise namesake of innocence, thou wast truly vouchsafed incorrupt immortality, where, rejoicing, thou hast received crowns of victory.

The divine, goodly and God-pleasing asceticism of thy life maketh many steadfast with the fear of God and the desire for the good things to come, O blessed Acacius.

Theotokion: Truly do we glorify thee, the Theotokos, with faith, as the one who conceived God and, without knowing wedlock, gavest birth to Him Who took form from thee who wast received by the holy temple.

Kontakion of the venerable Thomas, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Truly thou didst show forth a great victory! Wherefore, aflame with divine life, thou didst vanquish the corrupt king and all beautiful things, making thine abode on Mount Maleum, from whence thou didst ascend to the King of kings in the heavens. O Thomas, pray thou unceasingly for us all.

ODE VII

Canon of the Venerable Thomas

Irmos: **When the golden image was worshiped on the Plain of Dura, Thy three youths disdained the ungodly decree, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!**

With the dew of abstinence thou didst quench the fire of the passions, O father, and shining forth like the sun in the radiance of thy virtues, O blessed one, thou dost illumine the hearts of all who cry out: Blessed art Thou, O God of our fathers!

By the power of Christ giving sight to the blind, the ability to walk to the lame, deliverance to the sorrowful and healing to the sick, O father Thomas, thou didst cry out: Blessed art Thou, O God of our fathers!

O blessed father who art most rich, thou didst finish thy life in stillness, illumined with poverty, adorned with asceticism, and chanting to the Master with compunction of heart: Blessed art Thou, O God of our fathers!

Theotokion: **O** pure Virgin, blessed one who knewest not wedlock, setting aright of the fallen, deliverance of the sinful: save me, the prodigal! Save me who cry out to thy Son: Blessed art Thou, O God of our fathers!

Canon of the Venerable Acacius

Irmos: **The children of Abraham in the Persian furnace, consumed with love of piety rather than by the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!**

O venerable one who went to the Master with all thy desire, enduring vexation, dishonor and wounding, thou didst cry out: Blessed art Thou in the temple of Thy glory, O Lord!

Thy wounded mind, pondering the suffering and crucifixion of the Master and learning death, chanted: Blessed art Thou in the temple of Thy glory, O Lord!

Lying dead and breathless in the grave, according to the law of the dead, to him who spake to thee thou didst exclaim in manner transcending nature, "I am not dead!", and thou criest out: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **O** Virgin who gavest birth to the true Life for those who have been held fast by the law, thou hast raised up those who cry out: Blessed art thou among women, O all-immaculate Mistress!

ODE VIII

Canon of the Venerable Thomas

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the fire into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages.

Having reined in the rampant passions of the soul with the bridle of abstinence, thou didst show thyself to be like unto the immaterial angels, crying out: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Following the sacred life of Elijah the Tishbite, O all-blessed one, thou didst ascend a mountain to converse with God, cleansing thy mind with fasting, and chanting: Bless the Lord, all ye works of the Lord!

As one meek and innocent, thou livest in the land of the meek, O divinely wise one, chanting with all the venerable and elect: Bless the Lord, all ye works of the Lord!

Theotokion: In that thou gavest birth to the Well-spring of life, O Virgin Theotokos, give my soul to drink of the water of life, for it wasteth away through the flame of sin; that I may glorify thee for all ages.

Canon of the Venerable Acacius

Irmos: Stretching forth his hands, Daniel closed the mouths of the lions in the pit; 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!

Through mighty asceticism and active vision, O venerable father, thou didst join thyself to God, sundering the bonds of the body and laying waste to the flesh; and thou didst cry out: Bless the Lord, all ye works of the Lord!

Reckoned and numbered with the martyrs of Christ, O venerable one, unceasingly hymning the Lover of mankind, thou prayest for us who praise thee and cry out: Bless the Lord, all ye works of the Lord!

Having suffered on earth, O venerable one, thou hast found heavenly rest with the saints, sharing in their gladness and joy, and crying out: Bless the Lord, all ye works of the Lord!

Theotokion: He Who before was incorporeal is become incarnate, and the Creator taketh form through thee, O most immaculate one; for the Unapproachable One, having descended into thine all-pure womb, is wrapped in a fleshly appearance, as He desired. Wherefore, we all call thee blessed, O Mary, Bride of God.

ODE IX

Canon of the Venerable Thomas

Irmos: God the Word, Who from God came, in His ineffable wisdom, to restore Adam who had fallen grievously into corruption, and ineffably became incarnate for our sake of the holy Virgin, let us magnify in hymns with oneness of mind, O ye faithful

Having become poor in spirit, thou hast received the kingdom of heaven with all the elect, O father Thomas, filled with ineffable glory, receiving the reward for your pangs. Wherefore, with faith and love we call thee blessed.

The shrine of thy relics poureth forth rivers of healing for those who approach it with faith, drowning the passions of men's souls and relieving their bodily pains, O blessed Thomas, who dost ever pray with faith for those who call thee blessed.

Joining the splendid choirs of the venerable, O father Thomas, illumined noetically with never-waning radiance, illumine those who with faith keep thy divine memory, and vouchsafe that, through thy supplications, they may receive salvation.

Theotokion: The shining radiance of all thy miracles dispelleth the gloom of passions and sorrows and putteth forth the noetic light of gladness for those who magnify thee as the Mother of God, O pure and divinely blessed one.

Canon of the Venerable Acacius

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who uniteth two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Adorned with the beauty of innocence and shining with the comeliness of the virtues, O father, thou didst mercifully join thyself to the Benefactor of all; wherefore, we all call thee blessed.

Obedient to the law of the Master, thou didst bow thy neck under the monastic struggle, O most blessed father, and, emerging victorious, thou didst attain perfect guilelessness.

Thou hast been vouchsafed to send up hymnody to God with the incorporeal ones, having preserved their manner of life and purity; and by patiently doing thy tasks thou hast received the glory of the martyrs.

Accept from us this hymnody, O God-bearer, offered to thee from our heart, and through thine entreaties grant us remission of offenses and salvation, O most honored one.

Theotokion: With praises of confirmation all of us, the faithful, honor thee as her who is truly the root of incorruption, O Virgin; for thou gavest birth for us to the hypostatic Immortality.

THE 8th DAY OF THE MONTH OF JULY
(& THE 22nd DAY OF THE MONTH OF OCTOBER)
COMMEMORATION OF THE KAZAN ICON OF THE MOST HOLY
THEOTOKOS
AT GREAT VESPERS

We chant "Blessed is the man ...", the first antiphon

At "Lord, I have cried" eight stichera: 4 in Tone IV:

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

As the all-beauteous palace of the Word * and His light-bearing throne, O Mistress, * thou didst contain within thy womb * the Word Who is equally enthroned with the Father. * And having given birth unto the never-waning Light, thou hast brought light to our darkness, * hast driven away the falsehood of the serpent and destroyed corruption, * and by thy birthgiving hast granted everlasting life to the world. * Thou hast opened the gates of paradise and bestowed all manner of blessings upon human nature. * And now, do thou by thy supplications, O Lady, deliver thy servants from all misfortunes.

As thou art the great Queen * and Mother of the King of the all-exalted hosts in heaven, * stretching forth thine all-pure hands, * thou dost intercede for us with supplication; * and on earth, as a mighty helper, * thou abidest with thy servants in spirit and in thy divine icon, * and dost gladly save * and deliverest from all temptation * them that piously confess thee to be the Theotokos.

As a paradise of golden radiance, * an all-beauteous palace of divine light, * a holy tree overshadowed by the Holy Spirit, * a habitation of the never-waning Light, * shining manifestly with divine splendor upon them that know thee, * thou dost illumine all creation with thine Infant; * and entreating Him, a Queen and Theotokos, * save all Orthodox hierarchs and people * who flee to thee from all misfortunes.

The Church of God, made splendid * with the icon of thee and thy Son, a Theotokos, * as with royal purple and fine linen, * is adorned with miracles. * Today, at the revelation of thine image, it calleth all to celebrate, * shining with the grace of the Holy Spirit more brightly than the radiance of the sun, * pouring forth streams of healing * upon the sick and the infirm, * and granting rich mercy unto all.

And these stichera, in Tone VIII:

O Jesus, exalted and unapproachable King, Who art enthroned with the Father and the divine Spirit, and Who wast well-pleased to be born on earth of the Virgin who tasted not of wedlock: taking pity on thy creation, bestowing ineffable beauties upon human nature, accept Thou the supplications of Thy Mother which are offered to Thee in our behalf; and be not mindful of our iniquities, but, as Thou art compassionate, remember and save our souls. **(Twice)**

Bowing down the heavens, the King of glory condescended to restore Adam who had become all corrupt through his transgression; He made His abode within thee, a pure Virgin, was born without violating the seal of thy virginity, and, though King of the archangels, was borne in thine arms, a lowly Babe. And now He accepteth thine entreaty, and fulleth thy petition in all things, in that He is thy Son and God. Therefore, beseech Him earnestly, that He save our souls, in that He is compassionate.

More than the tabernacle of Moses, which was fashioned according to a heavenly plan, did God hallow thee wholly with the Holy Spirit, O Theotokos; and, having dwelt wholly within thee, He hath given life to all men. Wherefore, thine icon also hath been filled with the grace of God more than the ark of Aaron, and poureth forth sanctification upon souls and bodies. And bowing down with love before it, we ask of thee great mercy, that thou save our souls, a blessed helper.

Glory ..., Now and ever ..., in Tone VIII:

Come, let us rejoice in the mighty helper of our race, the Queen and Theotokos! Come, let us bow down before her serene and precious image, which is venerated by the angels! For the Theotokos giveth abundant gifts of healing to the faithful, pouring forth never-failing grace from the inexhaustible wellspring of her holy icon. She delivereth from the darkness of temptations and misfortunes, and from every sin, us who piously and in God-pleasing manner glorify and honor the radiant and wondrous holy icon of the Mother of God. Wherefore, chanting, we cry aloud to the prototype thereof: Rejoice, O loving help of the world, in the salvation of our souls!

Entrance. Prokimenon of the Day. And three lessons:

READING FROM THE BOOK OF GENESIS [28:10-17].

And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth,

and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt be spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

READING FROM THE BOOK OF THE PROPHET EZEKIEL [43:27-44:4].

And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings: and I will accept you, saith the Lord God. Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face.

READING FROM THE PROVERBS [9:1-11].

Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding, for by me thy days shall be multiplied, and the years of thy life shall be increased.

At the Litia, these stichera, in Tone II:

As thine icon, O Theotokos, is truly more venerable than the ark of old before which David danced, having assembled the ranks of Israel, there now stand before it the councils of hierarchs with the ranks of the angels, kings and princes, and all the multitude of the Christian people; and they bless thee, the Mother of God; they glorify thee as befitteth servants, and honor and bow down before thee; and they pray to thee, after God, that thou grant the world peace in Orthodoxy, make steadfast the scepters of kings, and save thy servants from all evils, in that thou art blessed.

Before thine image, O all-pure Lady Theotokos, stand the company of hierarchs, kings and princes, and all the people, monastics and laity, who know thee truly to be a powerful and invincible helper; and they are moved to offer thee supplications with all their soul, and are impelled to pray to God, needful of thine aid, that thou mightest stretch forth thy God-bearing hands and pray for the world. Hearken thou and give ear, O Mistress, and grant consolation to thy servants, lest our heavy and grievous sins gain the victory over us; for we are all ever in need of thine assistance.

In Tone VIII: **W**hen first thine icon was painted by Luke, the Evangelist of the mysteries of the Gospel, and was brought to thee, O Queen, that thou mightest make it thine own and impart to it the power to save them that honor thee, thou didst rejoice; and as thou art the merciful collaborator in our salvation, in that once thou didst conceive God in thy womb, thou didst chant a hymn to the icon, giving mouth and voice thereto: "Behold, from henceforth all generations shall call me blessed!", and, gazing at it thou didst say with authority: "My grace and power are with this image!" And we truly believe what thou didst say, O Lady, for in this image thou art with us. Wherefore, standing reverently before it, we thy servants bow down before thee. Visit us with thy maternal compassion.

In Tone VII: **A** great and all-glorious mountain art thou, O Theotokos, surpassing Mount Sinai. For, unable to bear the descent of the glory of God in types and shadows, it caught on fire, and thunder and lightning struck it; but thou, being all divine light, bore the Word of God in thy womb without being consumed, and with the milk of thy breasts didst nurture Him Who holdeth all things in His hand. And now, as thou dost possess maternal boldness toward Him, O Mistress, help them that faithfully celebrate thine honored festival, and visiting us in thy mercy, forget us not; for thou hast received from God the gift of ordering and protecting the Christian flock, thy servants.

Glory ..., Now and ever ..., in Tone VI:

To thee do all the generations of men offer gifts of praise, and they entreat thee as Queen and the Mother of God: the prophets proclaimed thee most wisely, the Levites blessed thee, the apostles and martyrs confessed thee, kings and princes bow down before thee, hierarchs proclaim thee, monks and layfolk render thee reverence, rich and poor, orphans and widows, and men of every age and station, old and young, flee beneath thy mighty protection with faith. By thy prayers, O Lady, protect and preserve us, and save our souls from misfortunes.

At the Aposticha, these stichera, in Tone VIII:

O Theotokos, thou honored habitation of the all-pure Light, how can we, thy slaves, worthily hymn thee? For by the revelation of the all-pure icon of thee and the pre-eternal Infant are all sanctified.

Stichos: I shall commemorate thy name in every generation and generation.

O undefiled Virgin, full of divine joy, what thanks can we ever offer unto thee? For by the most radiant effulgence of thy blessed birthgiving thou hast led all up from corruption to life.

Stichos: Hearken, O daughter, and see, and incline thine ear.

O Virgin Lady, Mother of the Creator, joy of the ranks of heaven and blessed helper of the human race, pray for the salvation of our souls.

Glory ..., Now and ever ..., in Tone V:

O ye people, let us splendidly chant the hymn of David to the Maiden Bride of God, the Mother of Christ the King: At Thy right hand stood the Queen, O Master, arrayed in a vesture of woven gold and adorned with divine splendors. Making her more beautiful than all the world, in that she is good and elect among women, Thou wast well-pleased to be born of her in Thy great mercy, and hast given her as a helper to Thy people, to save and protect them from misfortunes by Thine omnipotent and divine power. By her supplications, O Christ God, have mercy upon us.

Troparion, in Tone IV:

O earnest helper, Mother of the Lord Most High, thou dost entreat Christ, thy Son and our God, in behalf of all, and causest all to be saved who have recourse to thy mighty protection. O Lady, Queen and Mistress, help us all who, amid temptations, sorrows and sickness, are heavy laden with many sins, who stand before thee and with tears pray to thee with compunctionate soul and contrite heart before thine all-pure image, and who have unfailing hope in thee: grant deliverance from all evils, and things profitable unto all, O Virgin Theotokos, and save us all, for thou art the divine protection of thy servants.

AT MATINS

At "God is the Lord ...," the troparion of the icon, in Tone IV:

O earnest helper, Mother of the Lord Most High, thou dost entreat Christ, thy Son and our God, in behalf of all, and causest all to be saved who have recourse to thy mighty protection. O Lady, Queen and Mistress, help us all who, amid temptations, sorrows and sickness, are heavy laden with many sins, who stand before thee and with tears pray to thee with compunctionate soul and contrite heart before thine all-pure image, and who have unfailing hope in thee: grant deliverance from all evils, and things profitable unto all, O Virgin Theotokos, and save us all, for thou art the divine protection of thy servants. (Thrice)

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

O pious people, ye assemblies of Orthodox Christians, draw ye all nigh with faith, falling down before the divine image of the Mother of God; for she joyfully granteth healing to all the ailing, woundeth the heretical like a shaft from a bow, maketh us all radiantly glad, and illumineth us with grace by her supplications.

Glory ..., Now and ever ...,

God made thee wholly a good and undefiled Virgin among women, having prefigured thee honorably through the prophets; and having blessed thee by His priests, He caused thee to dwell in the Holy of Holies and nurtured thee by an angel, giving thee bread from heaven. And the same all-good One, the only-begotten Word of God, made His abode within thee and issued forth from thee in the flesh. Wherefore, we worship and honor thee truly as the true Theotokos.

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

Let all the multitude of the faithful radiantly join chorus, and let the army of the demons lament, beholding the manifold feasts of the Mother of God shining forth, praising the blessed Mother of God with divine hymns. For where the all-blessed Mistress Theotokos, the divinely elect Maiden, is glorified in God-pleasing manner, there are the fall of wickedness and the mighty confirmation of Christians.

Glory ..., Now and ever ...,

O most blessed Mistress Theotokos, divinely elect Maiden, splendid fulfillment of the words of the prophets, boast of the apostles, crown and confession of the martyrs, greatly hymned one who art honored by the angels and the generations of men, longed-for helper of the whole world: deliver thy servants from future damnation and the lake of fire, O thou who alone art blessed.

After the Polyeleos, this Sedalion, in Tone I:

O Mother of God, save them that honor thee in Orthodox manner, and flee to thee, and lovingly bow down before thy holy icon; and give us not as plunder to our adversaries, neither let all the evils which our sins have prepared for us come upon us, nor let our iniquities gain ascendancy over our heads; but may thy God-pleasing maternal prayers to God win the victory.

Glory ..., Now and ever ...,

Thine all-pure icon, O Virgin Theotokos, is spiritual healing for the whole world; and having recourse thereto, we bow down before thee, and venerate, kiss and honor it, drawing forth therefrom the grace of healing of bodily infirmities and the passions of the spirit; and thus are we freed by thy supplications.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: I shall commemorate thy name in every generation and generation.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Let every breath praise the Lord:

GOSPEL ACCORDING TO ST. LUKE, §4 [LK I :39-49, 56]

And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, Lo! as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this sticheron, in Tone VIII:

Come, let us rejoice in the mighty helper of our race, the Queen and Theotokos! Come, let us bow down before her serene, wondrous and precious image, which is venerated by the angels! For the Theotokos giveth abundant gifts of healing to the faithful, pouring forth never-failing grace from the inexhaustible well-spring of her holy icon. She delivereth from the darkness of temptations and misfortunes, and from every sin, us who piously and in God-pleasing manner glorify and honor the radiant and wondrous holy icon of the

Mother of God. Wherefore, chanting, we cry aloud to the prototype thereof: Rejoice, O loving help of the world, in the salvation of our souls!

ODE I

Canon to the Directress, the all-holy Theotokos, with six troparia, including the Irmos, the composition of the priest-monk Ignatius, in Tone IV:

Irmos: I shall open my lips, and with the Spirit shall they be filled; and I shall utter discourse unto the Queen Mother, and shall appear radiantly keeping festival, and rejoicing I shall hymn her wonders.

O pure one, joyously do I now offer my foremost praise: Rejoice! And with gladsome voice I cry out to thee, O Directress: Rejoice, and fill me with understanding as I begin to hymn thee!

Rejoice, O all-hymned one who gavest birth unto Christ our everlasting Joy! O Directress, thou hope of the Orthodox, all-hymned Virgin, fill me with the joy which the world hath desired.

All men and angels join chorus, ever crying out together in heaven and on earth, O Directress: Rejoice, O Virgin, for by thy birthgiving thou hast filled all things with joy!

O Directress, vouchsafe joy unto them that with fear cry out to thee Rejoice!, in that thou art the Mother of joy who deliverest from all tribulations; and have mercy on all that have recourse to thee.

Another canon of the feast, with eight troparia, in the same tone:

Irmos: I shall open my lips, and with the Spirit shall they be filled; and I shall utter discourse unto the Queen Mother, and shall appear radiantly keeping festival, and rejoicing I shall hymn her wonders.

The leaders of the angels reverence thee, O Theotokos; and the ranks of the saints serve thee with honor; the righteous adorn themselves and bless thee as the mediatrix of heavenly things; heaven and earth together praise thee splendidly in gladness. And we sinners ask mercy: Illumine our hearts, O Mistress, that we may chant a hymn to the revelation of thy holy icon.

Come ye, O Christian people, having mystically cleansed your minds, and assemble in the holy church of the Mother of Christ our God; for from her holy icon there poureth forth upon us inexhaustibly a spiritual well-spring which healeth the souls and bodies of them that cry out in song: Blessed is our God Who was born of thee!

The strange wonder of thy divine birthgiving striketh every ear with wonder and awe, O all-immaculate one: how thou didst conceive the Creator of the cherubim; how thou didst bear in the flesh Him Who is life and for the whole world didst give birth to life: the God and Man!

Beneath thy shelter do all we, the generations of man, flee, O Virgin Lady. With the light of thy birthgiving enlighten us, thy sinful servants who earnestly pray, bowing down before thine all-pure icon, asking to receive from thee great mercy.

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

ODE III

First Canon

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

Rejoice, O unshakable, pure and animate palace of Christ the King Most High! Rejoice, O Directress, Rejoice! For by thee is our city preserved intact!

In thy womb which tasted not of wedlock thou didst bodily contain Him Creation cannot contain, O Virgin Directress. Wherefore, magnifying thee as is meet, we chant Rejoice!

O all-hymned joy of the world, ever hymning thee with joy, O pure one, we are vouchsafed everlasting joy by thy maternal supplications unto Him Who was born of thee, O Directress.

O Directress, we invoke thee as the golden jar, the candlestick, the rod and the table, O pure one, and we ever raise the cry Rejoice! to thee when we use these terms.

Second Canon

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

What worthy praise can our utter infirmity offer thee? For through the manifestation of thine all-pure, divine icon thou pourest forth bountiful streams of healing upon thy servants who faithfully have recourse to thee.

The holy revelation of thy divine icon, O Virgin Theotokos, hath shone upon us like the radiant sun, emitting rays of all-glorious miracles, and dispelling a myriad of evil circumstances by thy sacred intercessions, O Mistress.

Thou didst once fill thy first-painted icon with grace, O Virgin Lady Theotokos; and now that same grace speaketh forth truly in the effulgence of the wonders of faith, as the first one did for the sake of thee who wast first depicted thereon, unto them that with faith have recourse to thee after God.

We bow down before the all-pure image of thee and thy Babe all-sweet, Christ the pre-eternal and never-waning Light, O Theotokos, by Whom thou hast saved all human nature from cruel evils and mortal corruption.

Katavasia: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

The divine apostles of the Word, the clarion voiced universal heralds of the Gospel of Christ, having founded a divine church in thine all-holy name, O Theotokos, approached thee, entreating thee to come to its consecration. But thou didst say, O Mother of God: "Go in peace, and I shall be with you there!" And they, going forth, found there, on the wall of the church, the likeness of thine image limned powerfully in colored hues; and seeing it, they did thee homage and glorified God. And we also, with them, bow down before thy divine icon, asking of thee great mercy. Grant thou remission of sins to thy servants, O thou who alone art blessed.

Glory ..., Now and ever ..., the above Sedalion is repeated.

ODE IV

First Canon

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

Rejoice, O Mistress Directress, thou wonder of wonders! Rejoice, joy of all cities and towns, impregnable fortress and bulwark for Christians amid misfortunes, thou victory over the enemy!

Rejoice, rejoice, O boast of Orthodox kings, for thou, O Queen of all, dost accompany Christ-loving armies! Rejoice, O Directress, thou refuge and confirmation of us all!

Rejoice, deliverance for all amid misfortunes! Rejoice, ready consolation for all the sorrowful! Rejoice, O all-hymned one! Rejoice, most blessed Directress, healer of all the infirm!

Rejoice, thou whose mighty works all creation doth make haste to glorify as is meet; yet it is unable, O Directress, and therefore it crieth out to thee! Rejoice, O Mistress, thou dwelling-place which contained God!

Second Canon

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

O ye pure people, in purity let us honor the icon of the Virgin Theotokos and of the divine Infant Christ our God; and let us kiss it and glorify her with fear and trembling; for we right honorably venerate the icon and honor even more the pure Mother of God.

David, the divine and wondrous prophet, foreseeing as from a great distance, said: The rich among the people shall entreat thy countenance. And let us, O ye faithful, bow down and venerate the precious icon, sanctified body and soul.

Luke, the divinely eloquent recorder of the Gospel, at the behest of God set down thine all-immaculate image, O Theotokos, depicting the pre-eternal Infant in thine arms; and from temptations and misfortunes thou deliverest them that have recourse thereto, and thou protectest and savest them all by thine image.

Thou art the boast and crown of all the saints, O Queen; after God, thou art our hope and helper, and on thee have we all set our hope of salvation. Thee do we entreat as the Mother of God: Rain down thy rich and soul-saving mercies upon thy sinful servants.

Katavasia: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: Glory to Thy power, O Christ!

ODE V

First Canon

Irmos: All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

Thou art an abyss of goodness and compassions. Rejoice, O Virgin Directress! Rejoice, thou who makest all faithful! O rejoice, most speedy helper of them that are in misfortune and sorrow!

Beholding the mighty works of the fullness of thy wonders, we, the faithful, are filled with joy; and they among us who hear of them see them not. Wherefore, in every place we all ever chant unto thee, Rejoice, O Directress!

O rejoice, O Virgin Directress, thou dwelling-place of Christ our God and habitation of His ineffable and all-divine glory! O rejoice, palace all adorned! Rejoice, animate city ever reigning!

Looking upon thee as a sea of joy inexhaustible, O Virgin Maiden Directress, rejoicing we all cry out to thee: Rejoice! And chanting, we ever expect of thee divine gifts invisibly bestowed.

Second Canon

Irmos: All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

Every being is at a loss how to hymn thee, O all-pure one, for thou art exalted far above the heavenly intelligences, having given birth unto the unapproachable and dread King and God of all, but as thou art merciful and the ready helper of men, attend unto the entreaty of thy servants, and grant us thy help.

Where thy grace overshadoweth, O Theotokos, the demons vanish in fear and their wickedly devised fantasy is destroyed; the dark demons flee and the whole multitude of the faithful rejoice, crying out a hymn of praise to thee from their hearts: Rejoice, thou divine protection of our souls!

Sweet sight is given to the eyeless, hearing to the deaf, good speech to the mute, the ability to walk to the lame, cleansing to the leprous, chastity to the demonized, and healing to them that suffer from divers sicknesses, through the overshadowing of thine all-pure icon, O Theotokos.

O joyous Theotokos, let us never fail to hymn thy mighty works with psalms and hymns; for thou truly gavest birth unto the incarnate God unto our universal salvation and deliverance.

Katavasia: All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

ODE VI

First Canon

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her!

Receiving Christ within thyself, O pure Virgin Directress, thou didst hear the cry: Rejoice! And having given birth unto Him ineffably, thou dost ever hear from all the salutation Rejoice!

Thou hast filled all with joy, and hast united them that are on high with them below, O Directress. Wherefore, with joy heaven and all the earth now cry out to thee together.

Rejoice, O all-hymned Directress, consolation of widows and all orphans! Rejoice, thou that pourest forth inexhaustible riches upon all the destitute!

Rejoice, O Directress, dwelling-place of Christ, more lustrous than any gold and more splendid than the dawning of the sun! Rejoice, O Virgin! Rejoice, O Bride unwedded!

Second Canon

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her!

O Virgin Lady, of old thou didst by thine exclamation impart to thine all-pure image the all-rich grace of thy divine birthgiving, that it work great and all-glorious miracles in abundance, unto the salvation of them that set their hope on thee.

Where the holy name of the joyous Theotokos is glorified, streams of every good thing pour forth. Come ye in purity, O people, for lo, by the manifestation of the divine icon of the Virgin is the presence of the Queen revealed, unto the salvation of all the faithful.

Approaching with faith, O all-immaculate Mistress and Mother of God, from thine all-pure icon we receive healing of maladies, the dispelling of the passions, salvation which nourisheth the soul, forgiveness of sins, and everlasting deliverance.

To thee, O Lady, do the generations of the earthborn flee, and ask great mercy; and they that are infirm receive healing in abundance, release from the passions, and consolation amid grief. O Mistress, let fall upon me a drop of soul-saving rain, that with all I also may hymn thy magnitude.

Katavasia: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ..."

O ye people, let us flee to that calm and good haven, the speedy helper and ready and fervent salvation, the protection of the Virgin, and let us make haste to prayer and speed to repentance. For the all-pure Theotokos poureth forth upon us inexhaustible mercies; she goeth before to help us and delivereth her goodhearted and God-fearing servants from great misfortunes and evils.

Ikos: **H**aving cleansed thought and mind, let us make haste to the Theotokos, calling her blessed in splendid hymns; and let us glorify and honor her all-pure icon, and falling down before it, let us do homage as to herself; for the veneration shown an icon ascendeth unto the Prototype, and he that honoreth and boweth down before it, honoreth the Prototype Himself, as the divine fathers have said. And if one doth not reverence the all-holy Theotokos, and doth not venerate her icon, let him be anathema; for she putteth to shame and destroyeth them that honor her not, and delivereth from great misfortunes and evils her good-hearted and God-fearing servants.

ODE VII

First Canon

Irmos: **T**he divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: **Blessed art Thou, the all-hymned Lord and God of our fathers!**

Rejoice, rejoice, O Directress, who dost ever direct all the faithful to tread the path to all salvation! Rejoice, O Mistress, for by thee are we ever delivered from the present tribulations brought about by the barbarians!

Rejoice, rejoice, O Theotokos Directress, who keepest watch and prayest to God for us, delivering all the people from every sorrow and from all evil by thy mediation!

Rejoice, rejoice, O all-holy Directress, who fulfillest those of our petitions which are for our profit, and ever desirest for all good and brotherly unity, especially among the leaders.

Rejoice, rejoice, O Directress of ships which must needs sail, who deliverest the faithful, and quickly loosest them from divers and longstanding ailments, O deliverance of all from every sorrow!

Second Canon

Irmos: **T**he divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: **Blessed art Thou, the all-hymned Lord and God of our fathers!**

Come ye, let us draw forth remission from the inexhaustible well-spring which poureth forth sanctity, the all-pure Virgin and her all-pure Infant, God the Word, Who becometh incarnate for our sake. And let us cry out to Him: O Creator and Deliverer Who art God glorified with the Father and the Spirit, blessed art Thou!

Possessed of ever-vigilant and God-pleasing prayer, O pure one, and an insuperable dominion of might, crush thou the audacity of the enemy which is directed against us, that we, thy servants, may rejoice in thee, crying out to thy Son: O God of our fathers, blessed art Thou!

O ye faithful people, let us rejoice and be glad in the wondrous appearance of the icon of the all-pure Mistress, the Theotokos; for it hath been shown to be an inexhaustible river pouring forth the water of healing. For it giveth sight to the blind, hearing to the deaf, the ability to walk to the lame, and free healing to all amid their infirmities.

An unfathomable abyss, an incomprehensible mystery is the unapproachable image of thy conception, O Virgin; for thy conception was seedless; thou gavest birth without a husband; the Incorporeal One becometh incarnate, the Pre-eternal One becometh an infant, the Son of God becometh thy Son, O Virgin. To Him do we cry aloud: Blessed art Thou, O God!

Katavasia: **The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!**

ODE VIII

First Canon

Irmos: **The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!**

Rejoice, O most blessed Mary, for through thee the most blessed God hath arrayed Himself in all of me; and having arrayed Himself in man, He hath united man to His divinity in an ineffable union, O Virgin Directress! Rejoice, O joyous one, thou joy of all the world!

Rejoice, dispeller of evil spirits! Rejoice, O Theotokos Directress! Rejoice, thou whom the invisible armies of heaven ever glorify and magnify as the Mother of God! Rejoice, thou who hast joined them that are below with them above!

Rejoice, rejoice, O Directress who without exception surpassest all the heavenly hosts! Rejoice, O all-hymned Mistress, who gavest birth to the God of all creation, and hast dominion over it! Rejoice, O pure one, who even after giving birth remainest a virgin!

Rejoice, glory of all women, all-hallowed temple of our God! Rejoice, O Directress! Rejoice, thou who savest the souls of all the world! Rejoice, protecting cloud broader than the heavens! Rejoice, phial full of the divine oil of myrrh!

Second Canon

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

The minds of angels and men are filled with awe, O Theotokos, at how thou gavest flesh unto the God of heaven, containing Him in thy womb, and how, having given birth unto Him as a babe, thou bearest Him as a Son in thine arms. Before Him doth creation stand in awe and the heavenly thrones tremble, crying out unceasingly: Holy, holy, holy art Thou, O God Who art all-hymned and supremely exalted above all forever! Rejoice, thou who art the joy of all the world!

With the Archangel Gabriel we cry out to thee, O Theotokos: Rejoice, thou who didst contain the Infinite One! Rejoice, O thou who art full of grace, bearer of the whole Divinity! Rejoice, restoration of Adam, the Lord is with thee, saving us for thy sake! Him do we hymn and exalt supremely forever.

O sanctified root of Jesse, thou hast plucked forth the root of our sin, O rod of Aaron which blossomed, giving rise to a Blossom, Christ the Bestower of life! O jar which received the Manna, thou hast crushed all the power of death, and hast brought the human race to the generation of life. Wherefore, we hymn thee, the cause of that which is good.

Thou art the boast of Christians, O Mistress; thou art a sword against our enemies and a rampart for them that have recourse unto thee. We now call upon thee for aid, O Lady: permit not the foe to rise up against thy people, for they praise neither thee nor thy Son, O Theotokos, nor do they bow down before thine icon. Vanquish them, and save thou our souls.

Katavasia: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

ODE IX

First Canon

Irmos: Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Rejoice, O lamp who bore the never-waning Light and who in thy birth-giving hast destroyed the darkness of polytheism and delivered thy people from the abyss of Hades! Rejoice, O Theotokos Directress, mediatrix of all good things!

Rejoice, O earth from whence the Ear of heavenly grain hath budded forth for the faithful; and deliver the whole world from soul destroying famine, O noetic and animate one! Rejoice, O vine who gavest birth to the Cluster of life, O pure Theotokos Directress!

Rejoice, most comely paradise of mystic flowers! Rejoice, Virgin Mother, O Theotokos who by purity hast most strangely vanquished the understanding of the invisible foe! Rejoice, O Maiden, rejoice, O Directress, thou universal wonder and report!

By thine aid, keep thou the remaining time of our life untouched by harm, O Virgin Maiden, and count us worthy of receiving a good end, for we hymn thee and cry aloud: Rejoice, O most blessed and pure Theotokos and Directress!

Second Canon

Irmos: **Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!**

Thee, the steadfast helper of the human race, O Theotokos Mary, did the choir of the prophets foretell in many and divers ways, as the holy tabernacle more spacious than the heavens, the tablet divinely inscribed, the bush unconsumed by the Fire, the portal through which God passeth, the mountain and the ladder, the bridge and the rod which blossomed forth. And we truly magnify thee as the Theotokos.

The mystery of the depth of thy birthgiving moveth the mind of the angels to awe, O Virgin, and thine all-pure icon driveth the demons away, darkeneth the countenances of the ungodly, and putteth them to shame. For they cannot bear to look upon its power, and they flee and vanish away. And we lovingly bow down and venerate it, and magnify thee as the Theotokos.

As a constant intercessor before the King Most High, in that thou art possessed of undaunted boldness, establish thou the life of the Orthodox in profound peace, exalt our right believing hierarchs, and ever grant unto thy servants all things profitable, that we may magnify thee as the Theotokos.

O most merciful helper of Christians, the mind of men or angels cannot hymn thee as is meet, for thou art more honorable than all creation, more glorious than all things of heaven and earth; for thou gavest birth unto the Creator and God of all. O Mistress, mercifully accept the hymn which we have composed for thee from the depths of our heart, and ever save us, for on thee have we set our hope.

Katavasia: Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Exapostilarion:

Let the all-hymned Mother of God be honored, who gaveth birth unto Christ our God, our Life, for she is the opening of the gates of paradise, the cleansing of the whole world, the restoration to life. And He is the One of Whom the prophets spake, and we worship Him as our God, the Savior of our souls.
(Twice)

Glory ..., Now and ever ...,

Come ye with purity, O ye faithful, and let us exalt the wondrous icon of the all-pure Mother of our God and Christ, the divine Infant Savior. For, having given birth to Him and borne Him in her arms, and possessing boldness before Him, she prayeth unceasingly for us, and bestoweth upon her servants rich mercies.

On the Praises, four stichera, in Tone IV:

Let us glorify the joyous Theotokos, O ye faithful, for we ever have her holy and blessed name upon our lips more than any other, unceasingly fleeing to her all-pure and healing icon; for thereby do we find all things good and profitable on earth, and we are delivered from the snares of the demons in the air. Yea, as the Mother who gaveth birth to the Creator of all, she saveth our souls from misfortunes. (Twice)

Everlastingly may the assembly of the impious lament, who do not confess thee to be the Theotokos pure in thy birthgiving, and do not bow down before thine all-pure icon. But we, thy faithful people, rejoicing confess thee to be the true Theotokos and Virgin, in that thou didst truly give birth unto Christ our God in the flesh, hast trampled the corruption of Adam underfoot, hast cleansed the whole world of sin, hast granted never-ending life and opened the gates of paradise to the faithful through thy divine Offspring. Him do thou entreat, that we who hymn thy mystery with faith may be saved.

Let all the multitude of the pious be glad and rejoice with ineffable joy; and, falling down, let them all do homage and reverence the Mother of God with fear, giving thanks to her after God, in that she is the mediatrix of such great blessings. The angels desire to gaze upon those things which Christ our God hath given to the faithful through the Theotokos, for He hath an abundance of compassions and great and all-rich mercy.

Glory ..., Now and ever ..., in Tone VIII:

Thy holy icon which depicteth thy form, O Virgin Theotokos, is by thy grace an all-bounteous fountain which poureth forth its waters for all the earth and enlighteneth the whole world with the effulgent radiance of the Holy Spirit. For thou didst ineffably give birth in the flesh to God the Word, hearing such things as these from the Archangel Gabriel: Rejoice, O thou who art full of grace, the Lord is with thee, and the Holy Spirit overshadoweth thee at thy conceiving! And thus didst thou say to the first icon depicting thee, when thou didst gaze upon it: My grace is with it! And thy word was fulfilled in the power of the icon. Divine grace, transcending every image, voice, power, deed and mind, abiding with it forever, unceasingly worketh signs and wonders, and giveth spiritually profitable healing to all that approach it with faith, through thine unceasing divine, maternal supplications to God.

Great Doxology and Dismissal.

AT THE LITURGY

On the Beatitudes, eight troparia: four from Ode III of Canon I, and four from Ode VI of Canon II.

Rejoice, O unshakable, pure and animate palace of Christ the King Most High! Rejoice, O Directress, Rejoice! For by thee is our city preserved intact!

In thy womb which tasted not of wedlock thou didst bodily contain Him Creation cannot contain, O Virgin Directress. Wherefore, magnifying thee as is meet, we chant Rejoice!

O all-hymned joy of the world, ever hymning thee with joy, O pure one, we are vouchsafed everlasting joy by thy maternal supplications unto Him Who was born of thee, O Directress.

O Directress, we invoke thee as the golden jar, the candlestick, the rod and the table, O pure one, and we ever raise the cry Rejoice! to thee when we use these terms.

O Virgin Lady, of old thou didst by thine exclamation impart to thine all-pure image the all-rich grace of thy divine birthgiving, that it work great and all-glorious miracles in abundance, unto the salvation of them that set their hope on thee.

Where the holy name of the joyous Theotokos is glorified, streams of every good thing pour forth. Come ye in purity, O people, for, lo by the manifestation of the divine icon of the Virgin is the presence of the Queen revealed, unto the salvation of all the faithful.

Approaching with faith, O all-immaculate Mistress and Mother of God, from thine all-pure icon we receive healing of maladies, the dispelling of the passions, salvation which nourisheth the soul, forgiveness of sins, and everlasting deliverance.

To thee, O Lady, do the generations of the earthborn flee, and ask great mercy; and they that are infirm receive healing in abundance, release from the passions, and consolation amid grief. O Mistress, let fall upon me a drop of soul-saving rain, that with all I also may hymn thy magnitude.

Troparion, in Tone IV:

O earnest helper, Mother of the Lord Most High, thou dost entreat Christ, thy Son and our God, in behalf of all, and causeth all to be saved who have recourse to thy mighty protection. O Lady, Queen and Mistress, help us all who, amid temptations, sorrows and sickness, are heavy laden with many sins, who stand before thee and with tears pray to thee with compunctionate soul and contrite heart before thine all-pure image, and who have unfailing hope in thee: grant deliverance from all evils, and things profitable unto all, O Virgin Theotokos, and save us all, for thou art the divine protection of thy servants.

Kontakion, in Tone VIII: Spec. Mel.:" To thee, the champion leader ..."

O ye people, let us flee to that calm and good haven, the speedy helper and ready and fervent salvation, the protection of the Virgin, and let us make haste to prayer and speed to repentance. For the all-pure Theotokos poureth forth upon us inexhaustible mercies; she goeth before to help us and delivereth her goodhearted and God-fearing servants from great misfortunes and evils.

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

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

EPISTLE TO THE PHILIPPIANS, §240 [PHIL 2:5-11]

Brethren: Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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

Stichos: The rich among the people shall entreat thy countenance.

GOSPEL ACCORDING TO ST. LUKE, §54 [LK 10:38-42; 11:27-28]

Now it came to pass, as they went, that He entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it.

Communion verse: I will take the cup of salvation, and I will call upon the name of the Lord.

THE 8th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY GREATMARTYR PROCOPIUS
AT VESPERS

On "Lord, I have cried ...", 6 stichera for the martyr: 3 in Tone IV:

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

Thy name was given to thee from heaven * as to a preacher to the nations, *
O most glorious Procopius; * and, illumined in mind, * thou didst forsake the
darkness of idolatry * and becamest a lamp for the faithful, * illumining the ends
of the earth * with the divine radiance of thine honored struggles, O glory and
boast of the martyrs.

Having first subdued the uprisings of the flesh * with abstinence, * thou didst
later set thyself apart for the contest * with manly mind, through the power of
the Spirit, * O most blessed Procopius, * not sparing thy flesh. * Wherefore,
thou didst endure * all manner of tortures, * and, crowned, hast ascended to the
choirs on high.

As an invincible commander, * armed with the Cross, * thou didst drown all
the power of the adversary * in the streams of thy blood, * hast richly poured
forth showers of healing * from the well-springs of salvation, * O right
wondrous one, * and dost water all * who are held fast in the flame of the
passions, * O thou who art divinely inspired.

And 3 stichera in the same tone:

Spec. Mel.: "Thou hast given a sign ...":

Like Paul of old, * thou wast called from heaven * by Jesus the Truth, * O all-
glorious Procopius; * and, believing on Him, with all thy soul, O blessed one, *
thou didst forsake the falsehood and ungodly lies * bequeathed to thee by thine
ancestors, * and, rejoicing, didst set thyself apart for painful labors, *
enlightened by the thought * of perfect suffering.

Lacerated with a trident, * burned with fire, * and imprisoned in a dungeon, *
thou didst remain steadfast, * looking forward with enlightened mind * to the
divine rewards which lay before thee, * O much suffering martyr. * Wherefore,
Christ, the Bestower of crowns, hath crowned thee, O Procopius, * who
completed thy struggles * and preserved the Faith.

Truly desiring the beauties * of thy divine soul, O Procopius, * Jesus pursued
thee * with the image of the suffering * which He endured in the flesh; * and
thine enemies marveled at thy patience and splendor. * Wherefore, O glorious
one, * we call blessed thee and those who suffered with thee. * With them ask
remission of sins for those who hymn thee.

Glory ..., in Tone VI:

Thy glorious memorial hath shone forth today, O much-suffering Procopius, summoning us, who love the feasts of the Church, to the goodly praise and glory of Christ our God. Wherefore, hastening to the shrine of thy relics, we receive gifts of healings, and we forever hymn Christ the Savior, Who hath crowned thee, glorifying Him unceasingly.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set all aside ...":

When the unblemished ewe-lamb, * the immaculate Mistress, * beheld her Lamb * upon the tree of the Cross, * she cried out maternally * and, marveling, exclaimed: * "O my Child most sweet, * what is this new and all-glorious sight? * How is it that the thankless assembly * hath betrayed Thee to the tribunal of Pilate, * Who art the life of all? * Yet I hymn Thine ineffable condescension, O Word!"

At the Aposticha: Glory ..., the composition of Procopius, in Tone VIII:

Illumined with the mystic effulgence of the all-radiant Trinity, O martyr Procopius of valiant mind, thou becamest a god by adoption, deified by communion. Wherefore, by thy supplications save from multifarious perils those who with faith celebrate thy luminous festival.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

Seeing Thee, O Jesus, * nailed to the Cross, * voluntarily accepting suffering, * the Virgin, Thy Mother, cried aloud, O Master: * "Woe is me, O my sweet Child! * How is it that Thou dost unjustly endure wounding, * O Physician Who hast healed men's infirmity * and delivered all from corruption * in Thy lovingkindness?"

Troparion, in Tone IV:

In his suffering, O Lord, Thy martyr Procopius received an imperishable crown from Thee, our God; for, possessed of Thy might, he cast down the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

AT MATINS

Both canons from the Oktoechos, without the martyrica;

And that of the martyr, with 6 troparia, in Tone IV:

ODE I

Irmos: Israel of old, having traversed the depths of the Red Sea with dryshod feet, conquered the power of Amalek in the wilderness by Moses' hands upraised in the form of the Cross.

Drenched with the rich effulgence of the Spirit, O martyr Procopius, as one enlightened deliver from the darkness of the passions and from dangers those who honor thine honorable festival.

Thy calling came not from men, O Procopius; rather Christ pursued thee from heaven, as He had Paul of old, making thee a true witness to His sufferings.

As one sensible, O all-wise Procopius, thou didst trade a corrupt army for one which is everlasting, and a mortal king for One Who is immortal, Who giveth thee a kingdom incorruptible.

Theotokion: O all-hymned Theotokos, thou gavest birth to the Creator of nature, Who hath deified us by a true union which passeth understanding. Him do thou beseech, that He enlighten those who hymn thee.

ODE III

Irmos: Not in wisdom, nor in power, nor yet in riches do we boast, but in thee, the hypostatic Wisdom of the Father, O Christ; for none is more holy than Thee, Who lovest mankind.

Christ appeared to thee all-gloriously in the midst of the Cross, manifestly teaching thee of His condescension toward us, and summoning thee to suffering.

Breathing forth zeal for God, thou didst raise thyself up as a temple and tower for the divine Spirit; and thou didst cast down the demons' temples and graven images bereft of soul, O martyr Procopius.

Thou wast stripped of the garments of thy skin through flaying, but didst put on the vesture of incorruption, O Procopius; and thou hast stripped naked the greatly crafty one, O martyr.

Theotokion: From every assault of the adverse serpent deliver me, O pure Mother and Virgin, and enlighten the heart of me who glorify thee with faith, O all-immaculate one.

Sedalion, in Tone I: Spec. Mel.: "Thy tomb ...":

Like Paul of old, Christ called thee to faith from heaven, O wise Procopius, perceiving the divine beauty of thy heart. Wherefore, thou didst suffer manfully, proclaiming His sufferings and condescension toward men, O all-blessed one. Twice

Glory ..., Now & ever ..., Theotokion:

O pure and unwedded Virgin Theotokos, thou sole intercessor and protection of the faithful, from all tribulations, sorrows and evil circumstances deliver those who set their hope on thee, and by thy divine supplications save our souls, O Maiden.

Stavrotheotokion: Beholding Thee hanging, dead, upon the Cross, O Christ, Thy most immaculate Mother cried out: "O my Son, Who art equally unoriginate with the Father and the Spirit, what is this, Thine ineffable dispensation, wherewith Thou hast saved the creation of Thine own all-pure hands, O Compassionate One?"

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, lifted up upon the Cross, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

By thy divine visions thou didst cut down the prideful tyrant, who was arrogant in the might of his ungodliness, crying out to the Master: Glory to Thy power, O Lord!

The Deliverer appeared to thee when thou wast imprisoned in a dungeon, O Procopius, filling thee with boldness, illumining thee with radiance, and imparting a twofold calling to thy going forth.

Those who were enshrouded in the gloom of unbelief, seeing thy countenance illumined by divine grace, received the light of faith at the behest of God.

Theotokion: O Mistress, by thy tireless supplications wake me for the dawn of repentance, who am weighted down with the sleep of despondency, and save me, O thou who alone gavest birth to the Savior.

ODE V

Irmos: The ungodly behold not Thy glory, O Christ, but we, rising at dawn out of the night, hymn Thee, the Only-begotten One, the Effulgence of the glory of the Father's divinity, Who lovest mankind.

By the light of thy words thou didst lead a godly army to Christ, and through the blood of martyrdom it hath, with thee, inherited the everlasting kingdom, O Procopius.

The women of senatorial rank became participants in the assembly on high, and, renouncing the splendor of their rank, they elected to die for Thee, O immortal Word.

Afire with divine zeal, the souls which desired Thy kingdom, O greatly Merciful One, disdained their bodies, which were mercilessly burned and consumed.

Theotokion: **C**onceiving God, thou gavest birth to Emmanuel, Who became man for the restoration of men, O pure and all-pure one. Him do thou ever entreat, that He save our souls.

ODE VI

Irmos: **I** shall 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.

Thy mellifluous tongue, exuding honeyed teachings, hath truly delivered from the bitterness of ungodliness those who have recourse to thee in submission, O martyr Procopius.

Having acquired piety as thy mother, O martyr, thou didst divest thyself of impiety and through thy martyrdom didst lead thine honored mother in the flesh to the heavenly Father.

Though he pierced thy cheeks with an iron rod, O martyr, the tyrant could not shake the firmness of thy mind, which was fixed steadfastly by the love of Him Who endured suffering in the flesh.

Theotokion: **I**neffably didst thou give birth, O all-holy Virgin, to the Holy of holies, Who doth ever sanctify the faithful and uniteth the choirs of the martyrs with those of the angels.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Set afire by divine zeal for Christ, and protected by the might of the Cross, O Procopius, thou didst cast down the audacity and boldness of the foe, and didst raise up an honorable church, excelling in faith and enlightening us.

Ikos: **O** all-unoriginate Word, grant Thou a mouth of understanding to me who desire to hymn Thy warrior Procopius, for Thou hast in the abyss of Thy judgments an incalculable wealth of loving kindness, O my Christ, that purified of darkness of soul, and having washed away all defilement of mind, I may become, through Thy godly works, a temple of sanctity, and may chant worthy hymns to the martyr, excelling in faith and enlightening us.

ODE VII

Irmos: **T**he children of Abraham in the Persian furnace, burning with love of piety more than with the flame, cried out: **Blessed art Thou in the temple of Thy glory, O Lord!**

Though thy neck was crushed with leaden weights, O martyr, thou didst not feel it, for thou didst desire to bear upon thy neck the all-easy yoke of Him Who, in His lovingkindness, assumed our nature.

Receiving the grace of healings from on high, thou dispellest infirmities, O martyr, and drivest away evil spirits, crying out: **Blessed art Thou, O Lord God of our fathers!**

Sustaining multifarious wounds at the hands of the enemy and burned with fire, O blessed one, thou didst steadily burn up ungodliness, crying out: **Blessed art Thou, O God of our fathers!**

Theotokion: **F**rom an incorrupt Virgin was the Word supernaturally born, Who by His word created all things, desiring to deliver from irrationality those who glorify His voluntary condescension.

ODE VIII

Irmos: **S**tretching forth his hands, Daniel closed the mouths of the lions in the pit; and the youthful lovers of piety, girded about with virtue, quenched the power of the fire, crying: **Bless the Lord, all ye works of the Lord!**

Crueilly burned with torches, pierced with sharp blades, and convulsed with repeated wounding, O martyr, suffering exceedingly thou didst cry out: **Bless the Lord, all ye works of the Lord!**

With thy right hand thou didst smite the dark visages of the demons, O blessed one; for thou didst set it against burning embers, that it might be consumed, O glorious one, opposing the iniquitous tyrant and crying out: **Bless the Lord, all ye works of the Lord!**

Having Christ, the immovable Rock, as thy foundation, O most blessed and glorious Procopius, cruelly weighted down with stones thou didst rejoice, and He eased thy burden, that thou mightest attain easy joy, crying out: **Bless the Lord, all ye works of the Lord!**

Theotokion: **A**s thou didst foretell, O Maiden, behold! all generations call thee blessed, who gavest birth to the blessed God Who maketh blessed those who faithfully follow His precepts and cry aloud: **Bless the Lord, all ye works of the Lord!**

ODE IX

Irmos: Christ the Chief Cornerstone uncut by human hands, Who uniteth two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

When thou didst receive the end thou didst desire, thou didst most wisely bow thy head before God; and, struck by the sword, thou didst mount thy blood as it were a chariot and didst hasten to Him, O martyr.

As a well-spring of miracles, thou pourest forth rivers of healings, and thou puttest an end to the flame of the passions and drownest hordes of the demons by the almighty divine power of the Spirit, O right wondrous one.

O Procopius, by thy sacred entreaties to God the Creator, save those who joyously keep thy most holy memory from every threat, every illness and every misfortune.

Theotokion: From thy light-bearing womb, O Mistress, thou hast shone forth upon us the Light, the Fashioner of the sun and the stars and all creation. Him do thou earnestly beseech, that He enlighten those who hymn thee.

Exapostilarion:

Like Paul, thy calling was from heaven, O Procopius, and progressing thereto, in accordance with thy name, thou didst lead choirs of martyrs to the Lord, and with them prayest for those who praise thee.

Theotokion:

O Ever-virgin Virgin Mother, who gayest birth to the Light from the unbegotten Light, cease thou never to guide those who hymn thee by thy tireless supplications to the never-waning Light.

On the Praises, 4 stichera:

The composition of Byzantius, in Tone II: As one proceeding unto God, O passion-bearer, and possessing boldness before Him, ever standing before His throne in divinely excellent paths, in the divine works of those who are well-pleasing to Him and bless Him: pray for all, that they may progress therein.

The composition of Germanus, in Tone III: Struggling in the age of thy youth, like the most divine Paul, thou didst receive a divine gift from on high; and with the Cross as thy weapon thou didst cast down the audacity of the cruel foe. O passion-bearer Procopius, boast of the martyrs, pray to the Lord for us, that He save our souls.

The composition of Cyprian, in Tone IV: Laudation is offered up to God by lips of clay on the divine day of thy commemoration, O much suffering Procopius; for thou didst show thyself to be an excellent warrior of the word of Faith, vanquishing the faces of the idols in thy labors. And now thou hast been made brilliant by the light of the Trinity, illumining our minds by thy supplications.

In Tone V: Arrayed today in thy might, O martyr of Christ, the Church rejoiceth; and, rendering thee honor, it right laudably crieth out thy most excellent memorial as is meet: Rejoice, thou who didst emulate Paul and, taking up the Cross of Christ, didst crush the snares of the alien! Rejoice, O much-suffering Procopius, thou boast of the martyrs and dominion of kings! Cease not to pray for us to the Lord, in that thou hast boldness, O adornment of athletes!

Glory, in Tone IV:

The Church of God, having adorned itself in the robe of thy martyrdom empurpled with thy blood, emitteth sun-like rays, O much-suffering Procopius; for having armed thyself with the Cross, and valiantly desiring to follow Christ in death, thou didst take thy stand against the array of the alien, and, putting to shame the plots of the iniquitous, thou wast shown to be a victorious warrior of Christ. Wherefore, we entreat thee: as thou hast boldness before Him, O adornment of the martyrs, pray that our souls be saved.

Now & ever ..., Theotokion, or this Stavrotheotokion:

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

Beholding Christ, Who loveth mankind, crucified, * His side pierced by a spear, * the all-pure one cried out, weeping: * "What is this, O my Son? * How have the thankless people rewarded Thee * for the good things Thou didst do for them? * And dost Thou hasten to leave me childless, O most Beloved? * I marvel, O Compassionate One, * at Thy voluntary crucifixion!"

At the Aposticha, this sticheron, in Tone VI

Stichos: Wondrous is God in His saints, the God of Israel.

Come, all ye ends of the earth, and let us form a spiritual choir, and, taking up the voice of the trumpet in our hymnody, let us offer songs of thanksgiving, saying: Rejoice, O warrior of Christ, O blessed martyr Procopius, for thou didst suffer for love of Him! Rejoice, thou who gavest thy body over to cruel tortures for the sake of truly everlasting and blessed life! Rejoice, thou whose insatiable soul findeth constant nourishment as a guest of Christ our God! Wherefore, pray thou for those who keep thy glorious memory with faith; that we be delivered from all wrath, corruption and torment.

Glory ..., in Tone VIII:

Having like Paul received thy calling from God, O martyr Procopius, and excelling in God through thy desire for the Cross, thou didst manfully put to shame all the ungodliness and torments of the tyrants. Wherefore, thou didst stand forth against sin even to the shedding of thy blood, struggling against the invisible foe. And thou prayest unceasingly to God the Deliverer, that He grant peace to the whole world and great mercy to our souls!

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel. : "O martyrs of the Lord ...":

I cannot bear to see Thee asleep upon the Tree, Who bestowest vigilance upon all, that Thou mayest grant divine and saving wakefulness unto those who, through the fruit of transgression, fell into the sleep of perdition!", said the Virgin weeping, whom we magnify.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos; and 4 from Ode III of the martyr's canon.

Christ appeared to thee all-gloriously in the midst of the Cross, manifestly teaching thee of His condescension toward us, and summoning thee to suffering.

Breathing forth zeal for God, thou didst raise thyself up as a temple and tower for the divine Spirit; and thou didst cast down the demons' temples and graven images bereft of soul, O martyr Procopius.

Thou wast stripped of the garments of thy skin through flaying, but didst put on the vesture of incorruption, O Procopius; and thou hast stripped naked the greatly crafty one, O martyr.

Theotokion: Ineffably didst thou give birth, O all-holy Virgin, to the Holy of holies, Who doth ever sanctify the faithful and uniteth the choirs of the martyrs with those of the angels.

Troparion, in Tone IV:

In his suffering, O Lord, Thy martyr Procopius received an imperishable crown from Thee, our God; for, possessed of Thy might, he cast down the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Set afire by divine zeal for Christ, and protected by the might of the Cross, O Procopius, thou didst cast down the audacity and boldness of the foe, and didst raise up an honorable church, excelling in faith and enlightening us.

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 TIMOTHY, § 292 [II TIM. 2: 1-10]

Timothy my child, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things.

Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

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

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

GOSPEL ACCORDING TO MATTHEW, § 39 [MT. 10: 37-42]

The Lord said: He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

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

THE 9th DAY OF THE MONTH OF JULY
COMMEMORATION OF HIEROMARTYR PANCRATIUS OF TAORMINA
AT VESPERS

At "Lord, I have cried ...," these stichera, in Tone II:

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

When the pre-eminent among the disciples, going about, confirmed the whole world, he found thee to be like a precious stone, and as a foundation of the Church, O blessed one, did he set thee who cast down the pillars and temples of idolatry by the divine power of the Word Whose good pleasure it was to consort with men in the flesh.

Dispelling the evil spirits of malice by the Word, thou didst make men spiritual by the grace of the Spirit, O martyr Pancratius, working the field of their hearts, and casting the divine seed thereupon, the fruits of which thou hast offered to the heavenly Husbandman, praying for them that praise thee with faith.

With noetic splendors didst thou make the West like unto the East, bearing the sun of the knowledge of God Who shone forth upon us from the Virgin in manner past understanding; and having set in thy suffering, O father, thou didst shine forth to the never-setting Light, where, the looking glass being abolished, thou beholdest the longed-for beauty of the Judge of thy contest, O Pancratius.

Glory ..., Now and ever ..., Theotokion:

In thy womb didst thou, without confining Him, bear God Who alone is infinite and Who becometh man in His goodness, O all-holy Bride of God. Therefore, I entreat thee: rescue me from the passions which hem me in, that, having trod the straight and narrow path, I may attain unto that which leadeth to life, O Virgin.

Or this Stavrotheotokion: **B**eholding Thee nailed to the Tree of the Cross, O Jesus, she that tasted not of wedlock said, weeping: "O my sweet Child, wherefore hast Thou abandoned me who alone gave Thee birth? O unapproachable Light of the all-unoriginate Father, haste Thou and be glorified, that they that glorify Thy divine sufferings may receive divine glory!"

Troparion, in Tone IV:

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

AT MATINS

Canon of the Holy Hieromartyr Pancratius of Taormina, in Tone I:

ODE I

Irmos: Let us all chant a hymn of victory unto God Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

Made ever steadfast by the foundation of thy words, O Pancratius, the Church knoweth thee to be an all-precious stone. Wherefore, we honor thy memory today.

With the plough of thy divine words, O Pancratius, thou hast renewed hearts hardened before by the darkness of false belief; and thou hast manifestly shown them to be fruitful for the sake of their faith.

Proclaiming the threefold Unity united in a single nature, thou didst burn away the gloom of godlessness and didst enlighten men with teachings of luminous splendor.

Theotokion: From thee, O pure Mistress, did Jesus the Lord, the Bestower of light, shine forth, illumining the ends of the earth; through Him have they that are in darkness and shadow seen the light.

ODE III

Irmos: Let my heart be made steadfast in Thy will, O Christ God, Who didst establish the second heaven upon the waters of the firmament and found the earth upon the waters, O Almighty One.

Made steadfast by the Spirit, thou didst drive away evil spirits; and by the labor of thy prayers thou didst demolish the temples of the idols, raising up churches in their stead, O right wondrous one.

With thy sword-like discourse thou didst cut down the thorns of impiety, O venerable one; and thou didst plant in men's souls the saving teachings of the virtues which cause the fruits thereof to abound, O sacred one.

The preeminent Apostle Peter found thee to be a vessel receiving the pure radiance of the divine Spirit, O most honorable one, and sent thee to the West to drive away the darkness of ungodliness.

Theotokion: O thou that tasted not of wedlock, we, the faithful, call thee blessed who art the most luminous cloud, the golden ark and jar, the exceeding lofty ladder, more spacious than the heavens.

Sedalion, in Tone IV: Spec. Mel.: "Thou hast appeared today ...":

Having shown thyself a champion of piety and a victor, O sacred Pancratius, thou standest now before the Lord with the incorporeal ones in the heavens. Pray thou that our souls be saved.

Glory ..., Now and ever ..., Theotokion:

O Theotokos, we, the faithful, bless thee, the fervent aid of them that are amid misfortunes, our helper and our reconciliation with God, through whom we have been delivered from corruption.

Stavrotheotokion: Seeing thy Son lifted up upon the Tree, O all-pure one, thy womb rent with pain, thou didst cry aloud in thy grief: "Woe is me! How is it that Thou hast set, O my timeless Light?"

ODE IV

Irmos: Foreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst proclaim, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

Shown to be a fiery spirit by the fire of the Comforter, thou didst utterly consume falsehood, O wise Pancratius, and, shining like a beacon upon them that are drowning in the sea of ignorance, thou bringest them to the havens of the divine will.

Peter, having drunk of the unquarried Rock to satiety, sent thee forth as another river, to give drink unto hardened souls, O divinely wise one, and to dry up rivers of ungodliness with the torrent of divine preaching.

Made luminous by the splendor of the understanding of Christ, O wise one, the sound of thy words poured forth. Thereby was the wisdom of the Greeks shown to be foolishness and the malice of the philosophers utterly consumed, O hieromartyr Pancratius.

Having made thy life splendid with beauty, thou didst cast all of the assaults of the demons into darkness, and, dispelling the darkness of ungodliness, thou didst show forth as children of the day them that submitted to thy teachings with love.

Theotokion: Thou gavest birth, O pure Maiden, unto the incarnate Word Who is in two natures and volitions, Who most gloriously told them that were enslaved to falsehood the way up to salvation.

ODE V

Irmos: Grant us Thy peace, O Son of God, for we know none other God than Thee; we call upon Thy name, for Thou art the God of the quick and the dead.

By showing forth wonders thou didst draw the people into thy net; by thy word thou didst bring down the temples of the pagans, and didst erect churches of beauty, unto the restoration of men.

With thy blood didst thou dye thy sacred vesture, and thou didst dry up the blood offered to demons; and as one triumphant thou didst ascend to heaven, receiving a crown of victory.

In thy presence a temple of the idolaters broke asunder; and a door to salvation was opened to the heathen, and divine grace was given to the hearts of the faithful, O father, thou keeper of the sacred mysteries of God.

Theotokion: **L**ike rain did Christ descend upon thy womb, O pure one; and He dried up the torrents of polytheism, and brought forth the water of divine knowledge for them that are amid the flame of deception.

ODE VI

Irmos: **E**mulating the Prophet Jonah, I cry out: **O Good One, free me from corruption! O Savior of the world, save me who cry out: Glory be to Thee!**

Jesus, the enlightenment and God of all, having filled thy mind with grace and richly illumined it, gave deliverance to the people through thy words of foolishness.

Having preached the Gospel of God as an hierarch, thou didst splendidly seal thy divine teachings with thy blood, O martyred mystagogue Pancratius.

Thou didst deliver men from idolatrous sprinklings of vile blood, and, slaughtered like a lamb, O Pancratius, thou didst offer thyself unto God as a living sacrifice.

Theotokion: **O** all-immaculate one who gavest birth unto Christ the Savior, lead me up to the light of salvation and life who am oppressed by the assaults of fruitless thoughts.

Kontakion, in Tone IV: Spec. Mel.: "Thou didst appear ...":

Thou wast shown to be a brilliant star for the people of Taormina, O Pancratius, and wast shown also to be a sufferer for Christ. Standing now before Him, pray thou for them that honor thee, O blessed one.

ODE VII

Irmos: **T**he fire neither touched nor vexed Thy children that were in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: **Blessed is the God of our fathers!**

With thine own blood wast thou baptized, having before baptized the people in the water; and thou didst pass on to Christ rejoicing. Making thine abode with Him, thou art ever splendidly enriched by sharing in the blessings of heaven, O all-blessed one.

Them that were engulfed in the brine of evils didst thou draw forth with the hook of thy words, O sacred one; and with the pure rain of prayers thou didst dry up the turgid depths of false belief, O mystagogue of Christ.

The unbroken rock, the teacher of sacred truths, set thee as the foundation and ground of the sacred Church; and thereon is all the malice of the infantile foe destroyed.

Theotokion: **T**he Word of God found thee alone to be most pure, O most immaculate and all-pure one; and being born of thy womb, O Bride of God, He cleanseth the faithful of the defilement which hath come upon us by our not abstaining from evil.

ODE VIII

Irmos: **Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt supremely for all ages!**

Consumed by the fire of divers trials, thou didst remain unharmed; and thy mind sharpened by splendid visions, thou wast shown to be a sword which cutteth down the brushwood of polytheism, O wise one.

Thou didst manifestly work signs and wonders, bringing people to the knowledge of Christ, setting forth those things which were to come to pass, like a prophet of God, through the inspiration of the Comforter, O divinely wise one.

Showing to the people the image of the Creator, which He bore of His own will, uniting Himself to us, thou dost thereby work signs and wonders, driving away the audacity of polytheism.

Theotokion: **L**ike rain did Christ, Who alone is our Benefactor, descend into thy womb, and He hath truly given drink to all creation, having dried up the turgid rivers of idolatry, O Virgin.

ODE IX

Irmos: **O ye faithful, let us magnify the Theotokos, the ever-flowing Life-receiving wellspring, the Light-bearing lamp of grace, the animate temple, the all-pure tabernacle which is more spacious than heaven and earth.**

Enlightened mind and soul by the radiant splendors of Peter, thou didst attain unto the West like a star of great brilliance, illumining with thy teachings them that were sunk in the abyss of ignorance, O Pancratius.

Knowing that the honor accorded an icon passeth over to its Prototype, O glorious one, thou didst everywhere set up the precious icon of Jesus our God, unto the destruction of the temples of the demons.

Rejoicing, thy city and the assembly of the faithful keep this thy splendid festival, honoring thee faithfully, O wondrous Pancratius. Cease thou never to bless them as pastor, offering up prayer for all.

Theotokion: **H**ave pity on us that hymn Thee, O Lord Who wast ineffably born of the Virgin, delivering Thy servants from temptations, the passions and tribulations by her prayers, in that Thou alone art our Benefactor, the Lover of mankind.

THE 10th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE 45 HOLY MARTYRS OF NICOPOLIS OF ARMENIA
AT VESPERS

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

Spec. Mel.: "O most lauded martyrs ...":

O most lauded martyrs, * crushed by stones * ye did not deny Christ the Rock, * but, having won the victory by grace, * ye rejoice with the choirs of the angels. * Pray ye with them, * that our souls be granted * peace and great mercy.

O right victorious martyrs * who were imprisoned together in dungeons, * as preservers of the commandments of God; * and tormented by thirst * ye received dew from heaven, * which cooled you spiritually. * Wherefore, pray ye, * that our souls be granted * peace and great mercy.

O invincible martyrs, * desiring the true life * which ever endureth, * rejoicing, ye endured * an unjust death by the sword of the iniquitous; * and now ye rejoice with the martyrs. * Pray ye with them, * that our souls be granted * peace and great mercy.

Glory ..., Now & ever ..., Theotokion:

O most hymned Mistress, * hope and confirmation of the faithful, * our refuge and help, * thee do we beseech: * from every misfortune preserve thy servants * who with faith worship thine Offspring. * Him do thou entreat, * that He grant our souls * peace and great mercy.

Stavrotheotokion: **T**he ewe-lamb and immaculate Mistress, * when she beheld her Lamb * bereft of form and comeliness, * said, lamenting: "Woe is me! * Whither hath Thy beauty departed, O Thou Who art most sweet? * Where is the radiant grace of Thine image, * O my Son most beloved?"

Troparion, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at nought the tormenters and crushed the feeble audacity of the demons. Through their supplications save Thou our souls.

AT MATINS

Canon, the acrostic whereof is:

"I hymn the divinely crowned regiment of martyrs", in Tone V:

ODE I

Irmos: To God our Savior alone, Who led His people in the sea with dryshod feet and drowned Pharaoh's whole army, let us chant, for He hath been glorified.

With godly wisdom, O ye faithful, let us hymn the warriors and athletes of Christ as destroyers of deception and splendid conquerors, chanting unto God a hymn of victory, for He hath been glorified.

Struggling splendidly upon the earth, the athletes endured torments and have received crowns in the heavens, chanting together the hymn of victory: For He hath been glorified!

Bound together by faith and unity of soul, ye turned away from deception and were shown to be crowned victors, chanting together the hymn of victory: For He hath been glorified!

Theotokion: O all-pure Mother of God, unceasingly entreat God, Who becometh incarnate of thee, yet was not separated from the bosom of His Father, that from every evil circumstance He save those whom He hath fashioned.

ODE III

Irmos: With the power of Thy Cross, O Christ, make firm my thought, that I may hymn and glorify Thy saving ascension.

Adorned with the understanding of Christ, O warriors, ye drowned the iniquitous foe in the outpourings of your blood.

Having given your bodies over to bitter and cruel tortures, O right laudable martyrs, through faith ye have received a divine inheritance. Broken by the stones which were cast at you at the command of the tyrant, O athletes might ye preserved the dominion of the right Faith.

Theotokion: With the martyrs, O pure one, unceasingly entreat Him Who issued forth from thy womb, that He deliver those who hymn thee from the deception of the devil, O most immaculate one.

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

Crushed by stones, cut asunder by swords, burned with fire and cast into water, the valiant warriors of Christ, contending well, utterly drowned the wicked foe in the streams of their blood; and they were manifestly shown to be crowned. Wherefore, they are honored and faithfully glorified.

Glory ..., Now & ever ..., Theotokion:

He Who sitteth upon the throne of the cherubim and abideth in the bosom of the Father sitteth in thy womb as upon His holy throne, O Mistress; for, as God truly incarnate, He reigneth over all nations; and we now hymn Him with understanding. Him do thou entreat, that thy servants be saved.

Stavrotheotokion: **S**he who gaveth birth in the flesh unto Thee Who wast begotten in the beginning by the unoriginate Father, O Christ, when she saw thee hanging upon the Cross cried out: "Woe is me, O Jesus most beloved! How art Thou, O my Son, Who art glorified as God by the angels, now crucified by iniquitous men? I hymn thee, O Long-suffering One!"

ODE IV

Irmos: **I** heard report of the power of the Cross, that paradise hath been opened by it; and I cried out: **Glory to Thy power, O Lord!**

Strengthened by the grace of the Savior, the choir of the athletes vanquished the God-hating enemy with the God-loving ways to which they cleaved.

O divinely summoned regiment of the athletes of Christ, ye conquered the multitude of the impious opponents of God, chanting: **Glory to Thy power, O Lord!**

Beholding the light unapproachable while languishing in prison, the athletes destroyed the darkness of the idolatrous falsehood of polytheism, strengthened by the power of God.

Theotokion: **T**he power of the Most High overshadowed thee, O Virgin, and made of thee a garden of paradise, which had in its midst the Tree of life, the Lord and Mediator.

ODE V

Irmos: **R**ising early at dawn, we cry to Thee: **O Lord, save us! For Thou art our God, and we know none other besides Thee.**

Nurtured by the words of the Holy Spirit, the martyrs abolished irrational idolatry.

The athletes were luminous stars and flowers of the Faith emitting sweet fragrance.

Ye were shown to be a field of the Most High, O saints, harvested by the scythe of torture, O most lauded ones.

Theotokion: **O** Theotokos, cease thou never to beseech Him Whom thou didst bear, that He save the souls of us who earnestly hymn thee.

ODE VI

Irmos: **The abyss hath surrounded me, and the sea monster hath become my tomb. I cried unto Thee Who lovest mankind, and Thy right hand hath saved me, O Lord.**

In gladness the martyrs cried out: "Take Thou our souls into Thy hands, O Master Who lovest mankind, and grant them rest; for Thee alone, Who art greatly merciful, do we love."

The choir of Thy martyrs came to share the habitations of the angels; for, having finished their race, they now pray that our souls be saved.

O divinely chosen choir of martyrs, ye glory of the martyrs, beauty of the martyrs, earnestly pray that all who have recourse to you may be saved.

Theotokion: **What words can recount the wonder of thy seedless conception, O all-immaculate one? For Thou didst conceive God Who cameth in His lovingkindness for us.**

Kontakion, in Tone VIII: Spec. Mel.: "As first-fruits ...":

For the sake of Christ, O martyrs, ye endured many torments. Ye set at nought all of idolatrous polytheism and destroyed all the ungodliness of every falsehood, trampling them down by the power of Christ. And ye teach us all to chant openly, with faith: Alleluia!

ODE VII

Irmos: **Blessed is the God of our fathers, Who saved the young chanters of hymns in the fiery furnace.**

In the furnace, O Christ, Thine athletes cried out: Blessed is the God of our fathers!

Illumined with the light of the Trinity, the athletes surrendered their souls with gladness, chanting: Blessed is the God of our fathers!

Standing before God with gladness, O crowned athletes, pray ye to Him in our behalf.

Theotokion: **We entreat thee as our salvation, O Theotokos: beseech Him Who was incarnate of thee, in our behalf.**

ODE VIII

Irmos: **God the Son, Who was begotten of the Father before time began, and becometh incarnate in latter times of the Virgin Mother, hymn, ye priests; ye people, exalt Him supremely for all ages!**

The petition of us, the faithful, shall rest with the martyrs, and we shall share in their inheritance, hymning Christ and exalting Him supremely forever.

With heartfelt joy the choir of the steadfast athletes receiveth crowns from Christ in godly manner; it doth hymn Him with splendor and exalt Him forever.

Stained with the streams of your blood, O right laudable ones, ye reign forever with Christ in the heavens, chanting with piety and exalting Him supremely forever.

Theotokion: **T**hou hast been shown to be more exalted than the cherubim, O pure Theotokos, having borne in thy womb Him Who sitteth upon them. With the incorporeal ones we of earth also glorify and exalt Him supremely forever.

ODE IX

Irmos: **T**hee, the Mother of God, who, in manner past comprehension and recounting, didst ineffably give birth in time to the Timeless One, do we, the faithful, magnify in oneness of mind.

O all-glorious martyrs, pray ye for the salvation of all, standing before Christ, for Whose sake ye endured tortures.

With mighty power ye brought down the fortress of deception, O invincible ones; and now ye have been counted worthy to dwell with the angels in the mansions of heaven.

Having vanquished the tyrant with the ways of lawful martyrdom, O most honorable ones, ye have received crowns of righteousness.

Theotokion: **R**ejoice, O Theotokos, Mother of Christ God, to Whom thou gavest birth! With the martyrs pray thou that remission of sins be given to those who hymn thee with faith.

THE 10th DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE FATHER ANTHONY OF THE CAVES OF
KIEV, FIRST OF ALL THE MONKS OF RUSSIA
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

O father Anthony, thou didst follow in the footsteps * of the great fathers of the Holy Mountain; * and struggling in the flesh like an incorporeal being, * through virtue thou becamest a model for many. * Wherefore, thou hast been vouchsafed gifts of miracles by Christ, * to heal the divers ailments of men. * Pray thou that our souls be saved! (Twice)

O father Anthony, thou wast a leader of monastics, * offering thyself unto God first as an un-bloody sacrifice * through the ascetic endeavor of philosophy; * and by humility, exalted morals and countless struggles * thou didst put the enemy to shame, O venerable one. * Pray thou that our souls be saved!

O venerable father Anthony, * thy radiant memorial * hath been shown to be full of joy and gladness; * wherefore, we, thy sacred children, assembling, * hold spiritual festival and glorify the Lord * Who hath truly glorified thee.

Glory ..., in Tone VI:

Today Mount Athos, which received thee as a new Abraham the sojourner, rejoiceth all-gloriously, O father; and thy homeland, O blessed one, having thee living again within its bounds, is exceeding glad; and the cave wherein thou didst struggle is adorned by thee. The most splendid city of Kiev, celebrating thy memory, chanteth solemn hymns to the Lord, Who hath bestowed thee upon it as an impregnable rampart. And we, thy children, instructed by thy teaching, now celebrate thine all-glorious repose, and beseech thee: Pray thou that our souls be saved!

Now & ever ..., Theotokion, in the same tone:

O Theotokos, thou art the true vine which hath budded forth for us the Fruit of life. Beseech Him with the holy apostles, we pray thee, O Mistress, that He have mercy upon our souls.

At the Aposticha, these stichera, in Tone II:

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

O father, thou hast all-gloriously passed * from earthly things to the heavenly abodes, * and there thou hast been vouchsafed the honors of the venerable. * With them do thou pray * that our souls be saved.

Stichos: Precious in the sight of the Lord is the death of His saints.

Through asceticism, O father, * thou didst mortify the senses of the body; * wherefore, thou didst dwell in a dark cave * as though in a most splendid bridal-chamber, * whither thou didst draw a multitude of disciples unto Christ.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Delivering from barbarian invasion * thy flock, which honoreth thee, * and celebrateth thy repose, * O venerable one, * pray thou that our souls be saved.

Glory ..., Now & ever ..., in Tone II:

Thou didst erect an all-honorable temple of the Mother of God, as she herself desired, and therein didst assemble a multitude of disciples, to hymn the Mistress and Theotokos. Her de thou entreat, we pray thee, O venerable Anthony, that she not forsake thy sacred flock, as thou didst promise, delivering and saving it from incursions of adversaries, that we may all unceasingly honor thee with hymns as our solicitous father, asking that through thee we may receive great mercy from Christ.

Troparion, in Tone IV:

Leaving behind the tumult of the world, in accordance with the Gospel thou didst follow after Christ, rejecting the world; and living an angelic life, thou didst attain unto the calm haven of Holy Mount Athos, from whence, with the blessing of the fathers, thou didst go to Mount Kiev; and living there an industrious life, thou didst enlighten thy homeland; and showing a multitude of monastics the path which leadeth to the kingdom of heaven, thou didst lead them unto Christ. Him do thou beseech, O venerable Anthony, that He save our souls.

Glory ..., Now & ever ..., Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 4 in Tone VI:

Spec. Mel.: "Called from on high ...":

When divine desire * fell upon thee, O venerable one, * thou didst account passionate attachments to the world * to be deleterious; * wherefore, forsaking thy homeland, * thou didst arrive on the Holy Mountain, * and there, in the midst of the fathers, * thou didst shine forth in virtue * like a beacon, O Anthony. * Entreat Christ, Whom thou didst serve from thy youth, * that He save and enlighten our souls. (Twice)

When thou wast set afire * by the love of Christ, O venerable one, * the wisdom and glory of this world * didst thou despise * as things which pass away; * wherefore, thou didst make for thyself a cave, * and therein didst struggle like an incorporeal being, * for which cause thou wast vouchsafed from on high * the honors of the incorporeal ones. * Standing with them before the throne of Christ, * pray thou that He save and enlighten our souls.

When thou didst receive divine love * into thy heart, O father, * thou didst enter into a dark cave * as though it were an all-splendid bridal-chamber, * and there thou wast enriched * with the understanding of ineffable things, * to behold the things of the future * as though they were present, * and to speak of them plainly unto all. * Entreat Christ, for Whom thou didst labor from thy youth, * O venerable one, * that He save and enlighten our souls.

And 4 stichera in Tone V, Spec. Mel.: "O venerable father ...":

O venerable father Anthony, having illumined thy mind with the grace of the all-holy Spirit, as one with foresight thou didst therewith prophetically predict the wrath of God which would fall upon Orthodoxy. Wherefore, thou didst entrust the defense against foes unto Simon, and before the construction of the church thou didst foretell unto him that he would be laid to rest therein. Wherefore, we continually hymn thee as a mediator of good things for all, asking that through thee we may receive great mercy from Christ. (Twice)

O venerable father Anthony, fulfilling the commandments of Christ, the true Shepherd and Teacher, and showing forth love even after thy departure, by thy supplications and appearance thou didst transform the deadly illness of Erasmus, who was living in sloth, pining for possessions; and having given him time for repentance, thou didst guide others to chastity. Wherefore, entreat Christ, that our souls be saved.

O venerable father Anthony, with God's help thou didst steer the ship of thy mind with chastity, didst safely sail across the passion-fraught deep of the sea of this life, impelled by the sail of the all-holy Spirit, and didst reach the calm haven of paradise, where the habitation of the saints and the resting-place of the righteous are. With them do thou pray, we beseech thee, that we also may obtain entry there.

Glory ..., in Tone VI:

Hard was thy way of life and thy labors for God, as the fathers of the Holy Mountain learned. Wherefore, in accordance with God's providence, they sent thee to thy homeland, saying: "Go, child, that through thee God may become known to those ignorant of Him there." There, when thou didst arrive, O venerable one, thou didst enlighten thy native land and becamest a leader of monks, bringing a multitude of them to Christ. Wherefore, pray thou that we who celebrate thy most splendid repose may be preserved unvanquished by the enemy, and that our souls may be saved.

Now & ever ..., Dogmatic Theotokion, in the same Tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three Readings:

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

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a

beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

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 Litia, these stichera:

In Tone I: **T**hou wast named by divine providence, O Anthony, receiving a name in accord with thy deeds and thy manner of life; for having assembled a multitude of those who followed thy teachings, thou didst lead them unto God. As one who dwelleth with the venerable and the righteous, stand with them before the Trinity, and pray for all who hymn thine all-glorious repose.

When thou didst flee the passion-fraught darkness of this world, O venerable and all-wondrous Anthony, thou didst make thine abode in a cave, where thou didst penetrate into the depths of divine understanding. Wherefore, thou wast vouchsafed farsightedness, to perceive things which are remote, and to speak plainly of them as though they were near at hand; and suffering pain for the offenses of the people, and for the things which would come to pass because of the sins of men, as a prophet thou didst foretell the invasions of barbarians. Pray thou, O father, we entreat thee, that we be delivered from such a threat, and that our souls may be saved.

In Tone II: What human understanding or tongue can recount or praise thy life as is meet? For the angels themselves marveled at the life thou leddest on earth in the body, and praised Christ, Who bestowed upon thee such a victory over the passions, O venerable one. Him do thou beseech, O all-lauded and all-wondrous Anthony, that he who fashioneth this praise from thee may, as far as possible, be saved.

Blessed is the cave which contained thy precious relics, O venerable one, from whence healings are poured forth upon the faithful; and blessed are the disciples who acquired such a teacher as thee and called themselves children of such a father, O all-wondrous Anthony, thou advocate for our souls.

In Tone IV: Now, O venerable Anthony, thy most precious and sacred body, which lieth in the cave, wherein thou didst struggle greatly even during thy lifetime, doth pour forth healings in abundance upon those who have recourse unto it with faith. Wherefore, we entreat thee: By thy supplications do thou ever grant health of soul unto those who call thee blessed.

Glory ..., Now & ever ..., in Tone VIII:

Great is the boldness and faith which thou didst acquire before God, O venerable Anthony; for as the Prophet Gideon tested victory with the fleece, so didst thou, O father, desire to learn through a fleece which site was pleasing to the Mistress and Queen. Wherefore, thou didst say: "If I have found grace before thee, let dew cover all this land, but let the place whereon thou dost desire thy temple to be built be dry. And afterward, let there be dew upon that place." And thou didst receive both these things, O father. Wherefore, thou didst build the all-honorable church of the Mother of God. With her entreat Christ, we pray, that our souls be saved.

At the Aposticha, these stichera, in Tone I:

Spec. Mel.: "O all-praised martyrs ...":

Thou didst follow the footsteps of Anthony the Great, O venerable one. * For he made his abode in the desert for the sake of stillness, * and was vouchsafed to have angels with whom to converse; * while thou didst seclude thyself within a cave underground, * and wast counted worthy to behold ineffable light. * Wherefore, emulating his way of life, * thou didst receive a name in accordance with thy deeds. * Standing with him before the Holy Trinity, * pray thou that our souls be saved.

Stichos: Precious in the sight of the Lord is the death of His saints.

Thou didst shine forth in a dark place * like an all-radiant beacon, * and as the prophet said * thou didst flourish like a palm-tree in the house of God; * and thou didst offer thyself unto the Master * as an all-holy fruit * and a living, un-bloody sacrifice, O father. * Wherefore, assembling with love, * we all ever bless thee as is meet.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

The cave wherein lieth * thy sacred body, * O venerable Anthony, * doth by the power of the all-holy Spirit * heal the divers ailments of those who approach with faith: * the demons are expelled from men, * and paralytics walk away, receiving health. * And, praising the Lord, we say: * Precious in the sight of the Lord is the death of His saints!

Glory ..., in Tone VI:

Wondrous is the influence and great the faith which thou hast acquired, O venerable Anthony, emulating the Prophet Elijah; for he drew down fire from heaven to consume the sacrifice, while thou didst draw down fire from heaven by thy supplication, to consume and cleanse the place where thou didst desire to erect the all-glorious temple of the Mistress and Theotokos. Wherefore, blessing thee as one who dwelleth with the venerable and emulateth the prophets, we pray: Entreat Christ, that our souls be saved.

Now & ever ..., in the same tone:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and clothed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly-the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

After the blessing of the loaves, the troparion of the venerable one, in Tone IV:

Leaving behind the tumult of the world, in accordance with the Gospel thou didst follow after Christ, rejecting the world; and living an angelic life, thou didst attain unto the calm haven of Holy Mount Athos, from whence, with the blessing of the fathers, thou didst go to Mount Kiev; and living there an industrious life; thou didst enlighten thy homeland; and showing a multitude of monastics the path which leadeth to the kingdom of heaven, thou didst lead them unto Christ. Him do thou beseech, O venerable Anthony, that He save our souls. (Twice)

And "Virgin Theotokos, rejoice!...", once.

AT MATINS

On "God is the Lord ...", the troparion of the saint, in Tone IV:

Leaving behind the tumult of the world, in accordance with the Gospel thou didst follow after Christ, rejecting the world; and living an angelic life, thou didst attain unto the calm haven of Holy Mount Athos, from whence, with the blessing of the fathers, thou didst go to Mount Kiev; and living there an industrious life, thou didst enlighten thy homeland; and showing a multitude of monastics the path which leadeth to the kingdom of heaven, thou didst lead them unto Christ. Him do thou beseech, O venerable Anthony, that He save our souls. (Twice)

Glory ..., Now & ever ..., Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

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

"Spec. Mel.: "Go thou quickly before ...":

O divinely wise Anthony, thine all-radiant and luminous festival hath arrived, summoning a multitude of monks to glorify and hymn thine honored repose, asking of Christ that through thy mediation we may receive great mercy. (Twice)

Glory ..., Now & ever ..., Theotokion:

Thou hast been shown to be more exalted than the heavenly hosts, O Theotokos, having given birth to the Master, and thou hast elevated the nature of mortals, O Bride of God; wherefore, with soul and tongue, we, the faithful, glorify thee as the true Theotokos.

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

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

Thou didst converse and serve with the fathers of the Holy Mountain, O father, and following in their footsteps, thou didst live on earth as though thou wast an incorporeal being; wherefore, thou hast been shown to dwell together with the venerable. Joining chorus with them in the highest, pray thou that the souls of us who unceasingly glorify thee be saved. (Twice)

Glory ..., Now & ever ..., Theotokion:

Joseph marveled, beholding that which transcended nature, and thy seedless conception reminded him of the rain upon the fleece, the bush which burned with fire without being consumed, and the rod of Aaron which budded forth. And thy betrothed and protector cried aloud to the priests: "The Virgin giveth birth, yet remaineth a virgin even after birthgiving!"

Polyeleos, and magnification: We bless thee, O venerable father Anthony, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Thou didst enter into subterranean caves, O venerable one, and from thence, as a victor over the passions, thou didst mount the chariot of the virtues, soaring to the heavens above like another Elijah, and there thou hast been crowned with the all-radiant crown of righteousness, O blessed one. But as when thou wast with us in this life, thou didst grieve and didst take thought of goodly things for us, so now also, O father Anthony, entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory. **(Twice)**

Glory ..., Now & ever ..., Theotokion:

As the most immaculate Bride of the Creator, as the Mother of the Deliverer, who knewest not wedlock, as the vessel of the Comforter, O all-hymned one, haste thou to deliver me-who am the vile abode of iniquity and have become in mind the plaything of the demons from their machinations; and make me the splendid habitation of the virtues. O radiant and incorrupt one, dispel from me the cloud of the passions, and vouchsafe unto me communion on high and the never-waning light, through thy supplications.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 43 [MT. 11: 27-30]

The Lord said to His disciples: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

After Psalm 50, this sticheron, in Tone VI:

Hard was thy way of life and thy labors for God, as the fathers of the Holy Mountain learned. Wherefore, in accordance with God's providence, they sent thee to thy homeland, saying: "Go, child, that through thee God may become known to those ignorant of Him there." There, when thou didst arrive, O venerable one, thou didst enlighten thy native land and becamest a leader of monks, bringing a multitude of them to Christ. Wherefore, pray thou that we who celebrate thy most splendid repose may be preserved unvanquished by the enemy, and that our souls may be saved.

Canon of Supplication to the Theotokos [the Paraclisis], with 6 troparia, including the Irmos; and two canons of the venerable one, with 8 troparia.

ODE I

Canon I of the venerable one, in Tone IV:

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

By intense asceticism, labors and standing in prayer for nights on end, thou didst make thy soul the ruler over the bodily passions, O father Anthony; wherefore, rejoicing with the saints, we hymn Christ, Who hath bestowed upon thee such a victory over the passions.

Today the most honorable day of thy repose hath dawned, O father Anthony, richly gladdening thy children, O most honored one. Wherefore, commemorating thy way of life, which was angelic and like unto that of the ancients, we hymn thee, celebrating with splendor, O father.

Caught up from dark places, O venerable one, thou didst all-gloriously pass over to the splendors of heaven, and there thou wast crowned with the saints as a victor over the passions, O father.

Theotokion: Stretching forth unto me thy saving hand, O Mistress, from the depths of mine evils raise up my soul, which is being grievously engulfed in the abyss of the passions by the tempest of wicked circumstances.

Canon II of the venerable one, in Tone II:

Irmos: Once, almighty power overwhelmed Pharaoh's whole army in the deep; and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

Even from an early age, O venerable Anthony, thou didst acquire great love for God; wherefore, thou didst utterly mortify the uprisings and passions of the flesh. And having all-gloriously furnished thyself with purity, as with wings, thou didst soar aloft to the heavens.

Emulating the Master's love of wandering, O venerable one, it was thy pleasure also to wander, O Anthony; wherefore, the all-seeing Eye, beholding thy good intention, hath enriched thee with the gift of miracles, as one who is all-glorious.

Thy spiritual superior, seeing thee adorned with serenity of soul, love for God, and goodly habits and character, O venerable one, prophetically proclaimed unto all that all-glorious things would later be wrought by thee, O Anthony.

Theotokion: **O** Mistress, break asunder the bonds of my transgressions, beseeching thy Son and God; and cast down the sin which despoileth me, O Ever-virgin, that, saved by thee, O all-immaculate one, I may ever hymn thee.

Katavasia: I will open my mouth ...

ODE III

Canon I

Irmos: **O** Theotokos, thou living and abundant fountain: in thy divine commemoration establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Thy great and sacred Lavra, which received its beginning through thee, doth all-gloriously proclaim thee and crieth out louder than a clarion; and the house of the Mother of God boasteth greatly saying, if not in words: I have been established through thee, O Lord!

Thou didst love the Lord alone, O venerable Anthony, and taking His Cross upon thy shoulder, thou didst live as a sojourner, providing an example for thy disciples in fasting, the keeping of vigils and prayer; wherefore, thou hast been glorified by Christ.

Having spurned carnal desire, O venerable one, thou didst hate pride, and enriched by humility and poverty, didst attain unto the most exalted abodes of the saints.

Theotokion: **H**ave mercy, have mercy, O only Mother of God, and take pity upon my wretched soul, which is being drowned by the demons and the wicked passions; and before my departure deign thou to purify it.

Canon II

Irmos: **E**stablishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my spirit doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!

Looking forward to the rewards which are to come, O father, thou didst forsake the transitory things of earth as though they did not exist; wherefore, thou hast received twofold rewards, O venerable one, for which cause thou dost hymn thy Master unceasingly with the angels.

Cease thou never to pray for the flock which thou didst acquire with great efforts and labors, O father, that it be delivered from every evil circumstance, from tribulations and sorrows, that we may all hymn thee as a solicitous father.

Thou standest in gladness with the ranks of the saints before God, delighting there in joy and jubilation. Vouchsafe that we also may receive joy there, that we may magnify thee in gladness, O father Anthony.

Theotokion: Stretching forth the hand of thy compassion, O Theotokos, rescue me from all condemnation, for I flee unto thee, fall down before thee and call upon thine aid.

Sedalion, in Tone IV: Spec. Mel.: "Joseph marveled ...":

Beholding great asceticism in thee, thy spiritual superior marveled, and he pondered the things which thou wouldst later accomplish, O Anthony; for he perceived thy great and godly life, which was in nowise shaken by the assaults of the enemy. Wherefore, as the father and guardian of thy life, he bore witness, crying out to the fathers of the Holy Mountain: "This man who is seen to be the least of those in our midst will later become a great luminary in Russia!" (Twice)

Glory ..., Now & ever ..., Theotokion:

Joseph marveled, beholding that which transcended nature, and when he pondered in mind thy seedless conception he thought of the rain on the fleece, the bush which burned without being consumed, and the rod of Aaron which budded forth; and bearing witness, thy betrothed and guardian cried out to the priests: "The Virgin giveth birth, yet remaineth a virgin even after birthgiving!"

ODE IV

Canon I

Irmos: Perceiving the inscrutable counsel of God,-the Incarnation of Thee, the Most High, from the Virgin-the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

In the place whereon thy precious and sacred body lieth, O venerable father Anthony, the faithful receive manifold healings, crying out to Christ with all their soul: Glory to Thy power, O Lord!

The length of the onerous path did not daunt thee, O venerable one, nor did the threat of brigands along the journey thither; wherefore, having arrived at the Holy Mountain, thou didst chant with the fathers there: Glory to Thy power, O Lord!

The all-good God, seeing thy firm and goodly intention, made thee glorious among the fathers there in the holy places, and He vouchsafed thee to cry out with them: Glory to Thy power, O Lord!

Theotokion: The King of all, the Root which sprang forth from thy royal womb, desiring thee and making thee more exalted than the cherubim and seraphim, made His abode within thee.

Canon II

Irmos: I hymn Thee, O Lord, for I heard report of Thee, and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

By the providence of God thou wast sent back to thy homeland, O blessed one, that there thou mightest guide many to the path of salvation, that they may chant unto the Creator: Glory to Thy power, O Lord!

Strengthened by the hope of good things to come, O Anthony, thou didst restrain the onslaught of the flesh, O father, and wast a pitiless foe of thy flesh; wherefore, thou didst obtain aid from on high,

Theotokion: I have stripped myself bare of all good things and lie in wickedness. O Bride of God, array me in all the ancient virtues which have fallen away, and adorn me now with my former traits; yea, deliver me from what hath since come.

ODE V

Canon I

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Thou wast a model and instructor of monastics, O father; wherefore, thou didst forbid the mighty to plunder, and didst urge them rather to have pity on the weak. For this cause thou wast glorified, O Anthony, and wast shown to be a great teacher.

Thou didst acquire a manner of life higher than that of man, O Anthony, for thou didst live angelically upon the earth. Wherefore, thou wast vouchsafed to receive honor equal to that of the angels, and with them dost hymn thy Master,

Thy divinely bestowed grace amazed every human ear, O father Anthony, and taught those who considered themselves great on earth to despise all things as small and poor in worth, and to follow in thy footsteps; wherefore, pray thou, O venerable one, that we be saved.

Theotokion: O all-pure one, thou art my hope, salvation and boast; wherefore, I flee to thy protection: disdain me not, who am now swallowed up by many sins and pangs and sorrows, but anticipating my needs, save me.

Canon II

Irmos: Thou art a Mediator between God and man, O Christ God; for by Thee, O Master, are we led up out of the night of ignorance to Thy Father, the Source of light.

Strange was thy manner of life and the humility which thou didst acquire, O venerable Anthony, for neither the light which is in the world, nor the radiance of the sun, didst thou account thyself worthy to behold; but thou didst enclose thyself alone in a dark place.

Thou wast the temple and dwelling-place of the all-holy Spirit, O father Anthony, adorned with divers virtues; and inheriting the exalted heights through humility, thou didst receive the riches of heaven through poverty, O venerable one.

From all transgressions, griefs and perils save those who keep thy sacred memory, O father Anthony; and standing before the King of all, grant us thy divine aid.

Theotokion: **O** pure Mistress, in that the never-waning Light shone forth from thy womb, illumine my darkened soul, and drive all the gloom from my heart.

ODE VI

Canon I

Irmos: **Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.**

Through eternal love for God thou didst transcend the flesh and the world, O father Anthony; wherefore, thou wast shown to be a habitation worthy of the all-holy Spirit, as Christ Himself hath said: Having come with the Father and the Spirit, there will I make My dwelling-place.

The Holy Mountain, having given rise unto thee like an all-sweet vine, O father, is all-gloriously adorned by thee; and, rejoicing, it glorifieth Christ Who gave thee to it.

For thee night seemed like day, and day like unto night, O Anthony; for, as the prophet hath said, thou gavest no sleep to thine eyes, neither slumber to thine eyelids, nor rest unto thy body, until thou didst present it pure unto God, together with thy soul.

Theotokion: **G**rant me thine aid, and deliver me from misfortunes and tribulations, and from my transgressions, O thou who gavest birth unto the eternal Deliverance of all.

Canon II

Irmos: **Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!**

Thy blessed soul, having been freed from the tyranny of the flesh and the cruel tyrant Pharaoh, passed over to the promised land of paradise, departing this world; and it abideth, rejoicing, with the saints.

Thy sacred body, which now lieth in the cave, poureth forth manifold healings upon those who have recourse unto it with faith; wherefore, we beseech thee: By thine entreaties grant health of soul unto those who glorify thee.

Assembling for thine all-honored memorial, which hath shone forth more radiantly than the sun, O Anthony, we glorify thy repose and the labors which thou didst endure in this life, asking Christ that through thee we may receive remission of sins.

Theotokion: Vouchsafe that I may behold the beauties of thy glory when I must needs be parted from my flesh, O Mistress, for thou art my confirmation, that I may hence receive deliverance.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

Having cleaved unto God, Whom from thy youth thou didst love above all, O venerable one, with love thou didst follow Him with all thy soul; and holding the corrupt world to be as naught, thou didst make a cave in the ground, and, having struggled well therein against the snares of the invisible foe, thou didst shine forth like the radiant sun upon all the ends of the earth. Wherefore, in gladness thou didst pass over to the mansions of heaven. And standing now with the angels before the throne of the Master, be thou mindful of us who honor thy memory, that we may cry out to thee: Rejoice, O Anthony our father!

Ikos: Thou didst desire to enjoy the eternally undimmed light of the Holy Trinity. Wherefore, having enclosed thyself, thou didst remain there alone for forty years, not issuing forth until thou didst offer unto God thy body and soul in a state of purity. Hence, even after thy repose thou hast received from the Lord, as though thou wert alive, gifts of miracles, to heal the divers ailments of those who suffer grievously, and to drive demons away from those who approach thee. For this cause we beseech thee: Pray thou, O father, that thy homeland, thy city and people be preserved unharmed, that we may cry out to thee: Rejoice, O Anthony our father!

ODE VII

Canon I

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

At the command of thy spiritual leader, O blessed Anthony, thou wast sent back to thy native land; wherefore, those things which thy spiritual father said unto thee thou didst fulfill as though commanded by God. And when thou didst arrive there, O father, thou didst lead the souls of many unto the Lord.

When thou didst attain unto the most sacred place, O venerable Anthony, thou didst astonish many with thy manner of life; for having received a way of life which is higher than man, thou didst cause many to spurn worldly things.

When thou didst find the cave of Archbishop Hilarion, in prayer and ascetic labors thou didst dwell therein with all industry, O venerable one, until thou didst make another cave for thyself; and therein thou wast vouchsafed heavenly knowledge.

Theotokion: By thy divine supplications set at nought the perils and counsels of men, O pure one, and deliver thy servants from sickening transgressions, that we may bless thee as the Ever-virgin.

Canon II

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

O venerable Anthony, thou didst acquire the blessed Theodosius as a great industrious companion and emulator of thy life, who followed thine angelic way of life. Abiding with him in the highest, be thou mindful of us.

We have recognized thee as a new Moses, a victor over the passions, O father: for when Moses vanquished Amalek of old, he led forth the people; and thou, O father, hast led forth a multitude of monastics to the promised land of paradise.

Thou didst forsake thy city and homeland, O father, yet, borne witness by God's providence, thou didst gloriously return to thy native land, where thou didst receive grace from the Lord, O father.

Theotokion: The furnace prefigured thy nativity, O all-immaculate one; for it did not consume the children, just as the unbearable Fire did not harm thy womb. Wherefore, we entreat thee: Deliver thy servants from eternal fire.

ODE VIII

Canon I

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

O venerable Anthony, thou didst emulate the humility of Christ thy Master; wherefore, thou didst love the hard life of humility, cutting thyself off from passionate earthly attachments. For this cause thou wast vouchsafed the honor of the saints, and with them thou hymnest the Lord forever.

Pray thou, O blessed Anthony, that all who celebrate thine all-glorious repose be delivered from divers perils, that we may all glorify thee and exalt the Lord supremely forever.

Direct thy merciful eye for us to the Master, O venerable Anthony, showing thyself to be a solicitous father, and be thou not parted from us in spirit, as thou didst promise when thou wast with us, that with thee we may all chant unto Christ: Bless the Lord, all ye works of the Lord!

Theotokion: Regard now my supplication with pity, and grant me joy instead of grief, that I may hymn thee, O Mistress, chanting unto thy Son: Hymn the Lord, O ye works, and exalt Him supremely forever!

Canon II

Irmos: **O**nce, in Babylon, the fiery furnace divided its effect at the command of God, consuming the Chaldeans, but bedewing the youths who sang: **Bless the Lord, all ye works of the Lord!**

O venerable one, grant abundant healing unto those who approach thy temple with faith, and consolation unto those in sorrow, that with thee we may all cry out to Christ: **Bless the Lord, all ye works of the Lord!**

From on high mercifully watch over those who offer thee this hymnody of thanksgiving, O father, and entreat Christ the Deliverer, that He save all who cry out to Him: **Bless the Lord, all ye works of the Lord!**

The multitude of those saved by thee, who followed thy way of life, O father Anthony, have been offered unto the Almighty as a gift; wherefore, pray thou that all be saved who cry out with thee unto Christ: **Bless the Lord, all ye works of the Lord!**

Theotokion: **W**ho will not marvel at the great mystery of thy birthgiving, O Theotokos? What earthly tongue or incorporeal intelligence is able to describe it? For thou, O Theotokos, hast given birth unto the Creator, in manner transcending nature and comprehension.

ODE IX

Canon I

Irmos: **L**et every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: **Rejoice, O most blessed Theotokos, pure Ever-virgin!**

In every way thou didst strive to emulate the life of Anthony who shone forth of old; for he dwelt alone in the desert, while thou didst enclose thyself alone in a cave, O father, and abode there many years without issuing forth.

Thou wast the founder and leader of the monastic life in the caves, O father, and there thou didst struggle like one of the incorporeal beings; wherefore, Christ hath enriched thee with the gift of miracles, O venerable one.

Emulating the goodness of the Master, accept thou the lifting up of my hands, O venerable one, overlooking our transgressions; for thou didst wound thy soul with the love of Christ and His all-pure divine Mother, whom do thou beseech, that she save our souls.

Theotokion: **T**hou didst all-gloriously perform miracles by the uplifting of thy hands unto God, O venerable Anthony; for by thine entreaties thou didst call down fire from the sky to purify the site of the temple of the all-pure one, whom we all magnify with thee.

Canon II

Irmos: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

Emulating the way of life of Pachomius the great, who was vouchsafed the vision of the angel, O father, thou didst dwell in the cave like an angel. Wherefore, thou wast accounted worthy to receive angelic honor, O Anthony. (Twice)

Following the path from the Holy Mountain, O father, thou didst reach Kiev, where it was the pleasure of the Mistress Mother of God that a temple be erected; and there, with the blessed Theodosius, thou didst construct an all-honorable temple to the glory of the Mother of God. Wherefore, we all glorify thee with him.

Theotokion: O Virgin, Mother of the Light, drive away the cloud from my soul, and grant that with purity of sight I may behold the saving Beauty which shone forth ineffably from thine all-pure womb as a light for the nations, O all-hymned Mistress.

Exapostilarion:

Thou didst mortify the sweet passions of life, O Anthony; and having recognized that glory is fleeting, thou didst quickly turn away from it, preferring to walk the narrow path which leadeth to the broad expanse of paradise. Wherefore, pray thou, O Anthony, that those who honor thee be saved. (Twice)

Glory ..., Now & ever ..., Theotokion:

We who are saved by thee confess thee to be the true Theotokos, O Mistress, for thou gavest birth unto God, Who hath destroyed death by the Cross, and hath drawn to Himself the councils of the venerable, with whom we praise thee, O Virgin.

On the Praises, 4 stichera, in Tone II:

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

Desiring to behold the ineffable joy of the saints and the gladness of the righteous who have pleased God, thou didst disdain every joy in the world, and didst spend thy days in fasting and tears, until thou didst mortify the passions of the body. Wherefore, thou hast been vouchsafed the joy of the righteous. Pray thou with them, that our souls be saved. (Twice)

Accept thou today hymns of laudation in thy memory, O Anthony, and with thy supplications go before God. Deliver us from having to stand on His left hand, and pray that we may receive the portion of the elect, that as is meet we may all bless thee as a fervent advocate.

Like a star thou didst shine forth in a dark place, O all-wise and venerable one, and didst put the dark faces of the demons to shame; wherefore, having ascended to the heavens, thou standest with boldness before the throne of Christ, where do thou remember those who celebrate thy memory, O venerable one, that we may find mercy on the day of judgment.

Glory..., in Tone VIII:

Having forsaken thy homeland, O venerable father Anthony, and accepted voluntary wandering for the sake of the Lord, for Christ's sake thou didst bear the labors of a long journey, hunger and thirst, burning heat and cold; wherefore, thou hearest: "O good and faithful servant, enter into the joy of thy Lord!" Pray thou, O father, that we also may hear His voice, that we may ever bless thy memory with love.

Now & ever ..., Theotokion, in the same tone:

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Great Doxology. Troparion. Litanies. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI.

Thy great and sacred Lavra, which received its beginning through thee, doth all-gloriously proclaim thee and crieth out louder than a clarion; and the house of the Mother of God boasteth greatly saying, if not in words: I have been established through thee, O Lord! (Twice)

Thou didst love the Lord alone, O venerable Anthony, and taking His Cross upon thy shoulder, thou didst live as a sojourner, providing an example for thy disciples in fasting, the keeping of vigils and prayer; wherefore, thou hast been glorified by Christ.

Having spurned carnal desire, O venerable one, thou didst hate pride, and enriched by humility and poverty, didst attain unto the most exalted abodes of the saints.

Thy blessed soul, having been freed from the tyranny of the flesh and the cruel tyrant Pharaoh, passed over to the promised land of paradise, departing this world; and it abideth, rejoicing, with the saints.

Thy sacred body, which now lieth in the cave, poureth forth manifold healings upon those who have recourse unto it with faith; wherefore, we beseech thee: By thine entreaties grant health of soul unto those who glorify thee.

Assembling for thine all-honored memorial, which hath shone forth more radiantly than the sun, O Anthony, we glorify thy repose and the labors which thou didst endure in this life, asking Christ that through thee we may receive remission of sins.

Theotokion: Vouchsafe that I may behold the beauties of thy glory when I must needs be parted from my flesh, O Mistress, for thou art my confirmation, that I may hence receive deliverance.

Troparion, in Tone IV:

Leaving behind the tumult of the world, in accordance with the Gospel thou didst follow after Christ, rejecting the world; and living an angelic life, thou didst attain unto the calm haven of Holy Mount Athos, from whence, with the blessing of the fathers, thou didst go to Mount Kiev; and living there an industrious life, thou didst enlighten thy homeland; and showing a multitude of monastics the path which leadeth to the kingdom of heaven, thou didst lead them unto Christ. Him do thou beseech, O venerable Anthony, that He save our souls.

Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

Having cleaved unto God, Whom from thy youth thou didst love above all , O venerable one, with love thou didst follow Him with all thy soul; and holding the corrupt world to be as naught, thou didst make a cave in the ground, and, having struggled well therein against the snares of the invisible foe, thou didst shine forth like the radiant sun upon all the ends of the earth. Wherefore, in gladness thou didst pass over to the mansions of heaven. And standing now with the angels before the throne of the Master, be thou mindful of us who honor thy memory, that we may cry out to thee: Rejoice, O Anthony our father!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, § 213 [GAL. 5: 22-6: 2]

Brethren, the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And those who are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the Barth.

GOSPEL ACCORDING TO MATTHEW, § 10 [MT. 4: 25-5: 12]

At that time there followed Jesus great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are those who mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they who hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you."

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

THE 11th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY & BLESSED OLGA, PRINCESS OF
RUSSIA & EQUAL OF THE APOSTLES, WHOSE NAME IN HOLY
BAPTISM WAS HELEN
AT GREAT VESPERS

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

On "Lord, I have cried ...", 6 stichera, in Tone IV:

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

Thy most glorious commemoration hath dawned upon us like the sun, O divinely wise Olga, mother of the princes of Russia, youngest daughter of Christ. Thou, who wast nurtured on the teaching of the apostles, didst prevail over the graven images and over the devil, being enlightened by the power of the Holy Spirit; and from the darkness of ignorance thou didst lead to God the whole land and all the people. Him do thou entreat in behalf of those who keep thy memory. (Twice)

In the spiritual understanding wherewith thou didst put to shame the enemy who beguiled Eve and didst break asunder his weaponry, thou didst build up the divinely planted paradise of the Church, wherein thou didst plant the Cross, the Tree of life, having as food the table of God, the inexhaustible fountain of the Blood of Christ. And, drinking thereof, thou remainest incorrupt, ever praying in behalf of us all. (Twice)

Be ye spiritually filled with gladness, ye ends of the Russian land, honoring the memory of the divinely wise Olga; for she prayeth ever to Christ with the wonderworkers and the martyrs, having as a helper the holy Theotokos, that we that hymn her with faith and bow down before the reliquary of her incorrupt body be delivered from misfortune and grief.

Come, ye Christian people of Russia, and in praises let us magnify our first mother, who showed great wisdom and courage, who spurned the glory of this world and loved Christ our true God more than all others; and let us cry out thus unto her: O all-glorious favorite of Christ, pray thou for the people of Russia, that they might not be turned away from the Orthodox Faith by any of the wiles of the enemy, but may remain unshaken in piety.

Glory ..., in Tone VI:

Come, ye generations of Russia, and with hymns let us praise the all-wise Olga! Come, and, enriched in understanding, learn from her how to bring our understanding to the obedience of faith! Come, O ye men, and render honor to an all-glorious woman! Come, ye women, and emulate her great manliness! Come, ye rulers, and understand an incorrupt glory which surpasseth all earthly things! Come, all ye her descendants, and celebrate with splendor on her day! For she prayeth fervently to the Lord, that our souls be enlightened.

Now & ever ..., Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birth-giving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three readings:

A READING FROM THE BOOK OF JUDGES

In those days, the children of Israel continued to do evil against the Lord; and Ehud was dead. And the Lord sold the children of Israel into the hand of Jabin, King of Canaan, who ruled in Hazor. The chief of his host was Sisera, who dwelt in Harosheth of the gentiles. And the children of Israel cried to the Lord, because he had nine hundred chariots of iron; and he mightily oppressed Israel twenty years. And Deborah, a prophetess, the wife of Lapidoth, judged Israel at that time. And she sat under the palm-tree of Deborah, between Ramah and Bethel in Mount Ephraim; and the children of Israel went up to her for judgment. And Deborah sent and called Barak, the son of Abinoam, out of Kedesh Nephtali, and said to him: "Hath not the Lord God of Israel commanded thee, saying: 'Thou shalt depart to Mount Tabor; and shalt take with thyself ten thousand men of the sons of Nephtali and of the sons of Zebulon. And I will bring to thee, to the torrent of Kishon, Sisera, the captain of the host of Jabin, and his chariots, and his multitude; and I will deliver them into thy hands?'" And Barak said to her: "If thou wilt go with me, I will go; but if thou wilt not go, I will not go: for I know not the day of which the Lord prospereth His messenger with me." And she said: "I will surely go with thee; but know that thine honor shall not attend on the expedition on which thou goest, for the Lord shall sell Sisera into the hands of a woman." And Deborah arose, and went with Barak out of Kedesh. And Barak called Zebulon and Nephtali out of Kedesh, and there went up at his feet ten thousand men; and Deborah went with him. And Heber the Kenite had removed from Kena, from the sons of Hobab the father-in-law of Moses, and pitched his tent by the oak of the covetous ones, which is near Kedesh. And it was told Sisera that Barak, the son of Abinoam, was gone up to Mount Tabor. And Sisera summoned all his chariots, nine hundred chariots of iron and all the people with him, from Harosheth of the gentiles unto the brook of Kishon. And Deborah said to Barak: "Rise up, for this is the day on which the Lord hath delivered Sisera into thy hand; for the Lord shall go forth before thee." And Barak went down from Mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all his chariots, and all his army, with the edge of the sword before

Barak; and Sisera descended from off his chariot, and fled on his feet. And Barak pursued his chariots and the army, into Harosheth of the gentiles; and the whole army of Sisera fell by the edge of the sword, and there was not one left. And Sisera fled on his feet to the tent of Jael, the wife of Heber the Kenite, his friend; for there was peace between Jabin, King of Hazor, and the house of Heber the Kenite. And Jael went out to meet Sisera, and said to him: "Turn aside, my lord, turn aside to me. Fear not." And he turned aside to her into the tent; and she covered him with a mantle. And Sisera said to her: "Give me, I pray thee, a little water to drink, for I am thirsty." And she opened a bottle of milk, and gave him to drink, and covered him. And Sisera said to her: "Stand now by the door of the tent, and it shall come to pass if any man come to thee and ask of thee, and say: 'Is there any man here?', then thou shalt say: 'There is not.'" And Jael, the wife of Heber, took a pin of the tent, and took a hammer in her hand, and went secretly to him, and fastened the pin in his temple; and it went through to the earth, and he fainted away, and darkness fell upon him, and he died. And behold, Barak was pursuing Sisera; and Jael went out to meet him, and said to him: "Come, and I will show thee the man whom thou seekest." And he went in to her; and, behold, Sisera was fallen dead, and the pin was in his temple. So God routed Jabin, King of Canaan, in that day, before the children of Israel. And the hand of the children of Israel prevailed more and more against Jabin, King of Canaan, until they utterly destroyed Jabin, King of Canaan. And Deborah and Barak, son of Abinoam, sang in that day, saying: "A revelation was made in Israel when the people were made willing: Praise ye the Lord! Hear, ye kings, and hearken, ye rulers: I will sing! It is I who will sing to the Lord; it is I, I will sing a psalm to the Lord, the God of Israel! O Lord, in Thy going forth on Seir, when Thou wentest forth out of the land of Edom, the earth quaked and the heaven dropped dew, and the clouds dropped water. The mountains were shaken before the face of the Lord Eloi, this Sinai before the face of the Lord God of Israel. In the days of Shamgar, the son of Anath, in the days of Jael, they deserted the ways, and went in by-ways; they went in crooked paths. The mighty men in Israel failed, they failed until Deborah arose, until she arose, a mother in Israel. They chose new gods. Then the cities of rulers fought; there was not a shield or a spear seen among forty thousand in Israel. My heart inclineth to the orders given in Israel. Ye that are willing among the people, bless the Lord. Ye that mount a she-ass at noon-day, ye that sit on the judgment-seat, and walk by the roads of those who sit in judgment by the way: declare ye that are delivered from the noise of disturbers among the drawers of water: there shall they relate righteous acts. O Lord, increase righteous acts in Israel. Then the people of the Lord went down to the cities. Awake, awake, O Deborah! Awake, awake, utter a song! Arise, O Barak, and lead thy captivity captive, O son of Abinoam!"

A READING FROM THE BOOK OF JUDITH

Judith was left alone in the tent, and Holofernes lying alone on his bed, for he was filled with wine. Now Judith had commanded her maid to stand without her bedchamber, and to wait for her coming forth, as she did daily; for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose. So all went forth, and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart: "O Lord God of all power, look at this present upon the work of mine hands for the exaltation of Jerusalem. For now is the time to help Thine inheritance, and to execute mine enterprise to the destruction of the enemies which are risen against us." Then she came to the pillar of the bed, which was at Holofernes' head, and took down his sword from thence, and approached his bed, and took hold of the hair of his head, and said: "Strengthen me, O Lord God of Israel, this day!" And she smote twice upon his neck with all her might, and took away his head from him, and tumbled his body down from the bed, and pulled down the canopy from the pillars. And afterward she sent forth, and gave Holofernes' head to her maid, who put it in her bag of meat. And the twain went together, according to their custom, unto prayer; and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof. Then said Judith afar off to the watchmen at the gate: "Open, open now the gate! God, even our God, is with us, to show His power yet in Israel, and His strength against the enemy, as He hath even done this day!" Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city. And then they ran all together, both small and great, for it was strange unto those to whom she was come; so they opened the gate, and received them, and made a fire for a light, and stood round about them. Then said she to them with a loud voice: "Praise, praise God! Praise God, I say, for He hath not taken away His mercy from the house of Israel, but hath destroyed our enemies by my hands this night!" And she took the head out of the bag, and showed it, and said unto them: "Behold the head of Holofernes, the chief captain of the army of Ashur; and behold the canopy, wherein he did lie in his drunkenness! The Lord hath smitten him by the hand of a woman. And the Lord liveth, Who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me." Then all the people were wonderfully astonished, and bowed themselves down, and worshipped God, and said with one accord: "Blessed be Thou, O our God, Who hast this day brought to naught the enemies of Thy people!" Then said Hosiah unto her: "O daughter, blessed art thou by the Most High God more than all the women upon the earth; and blessed be the Lord God, Who hath created the heavens and the earth, and

hath directed thee to the cutting off of the head of the chief of our enemies! For this thy confidence shall not depart from the heart of men, who remember the power of God forever! May God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God." And all the people said: "So be it! So be it!"

A READING FROM PROVERBS

Who shall find a virtuous woman? for such a one is more valuable than precious stones. The heart of her husband trusteth in her; such a one shall stand in no need of fine spoils. For she employeth all her living for her husband's good. Gathering wool and flax, she maketh it serviceable with her hands.

At Litia, the sticheron of the temple; and this sticheron of the saint, in Tone I:

Today is all the land of Russia called to rejoice; for the commemoration of our first mother hath arrived, who brought us to the light of the Christian Faith, who showed us the path to salvation, and laid the foundation for the good estate of our realm.

Glory ..., in Tone VI:

Let us hold festival today, O brethren; let us celebrate the memory of the holy Olga, glorifying our first mother not with hymns alone, but rendering glory to the Lord with Christian works. Let us purge all that is heathen from our character and reject what is ungodly in our life, lest the Lord, Who loveth mankind, be utterly wroth because of our sins.

Now & ever ..., Theotokion:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! O Mistress, thou intercession, protection and salvation for our souls!

At the Aposticha, these stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O all-glorious wonder! Through a woman the Lord Who loveth mankind all-wondrously restored the human race, which had fallen through a woman, and in later times He sent a woman for the conversion of the Russian race: the all-glorious Olga, whose baptism laid the foundation for the enlightenment of the Russian land, unto the salvation of our souls.

Stichos: The Lord is nigh unto all that call upon Him, to all that call on Him in truth.

Rejoice, O divinely saved city of Kiev, who hast poured forth the light of Christ upon all the ends of our land, and showed forth therein the first saint, the all-honored Olga! Rejoice, O Vyshegrad, her honored inheritance! Rejoice, O assembly of the women of Russia, who have provided our boast, unto the salvation of our souls!

Stichos: The will of those who fear Him shall He do, and their supplication shall He hear, and He shall save them.

Be glad, O barren land of Russia! Dance, O thou who never felt the pangs of childbirth, for thou hast now given birth to thy child, the blessed Olga! And to the Lord she calleth our father Vladimir, and by her struggles moveth to emulation the choirs of God's saints, and thy cities and groves, unto the salvation of our souls.

Glory ..., in Tone VIII:

Great is thy glory, and thy memorial is celebrated with praises, O all-wise Olga, who disdained the emptiness of the idols and understood the truth of the Gospel. In thine old age thou didst bind thy mind to Christ in obedience, and hast shown the true path of life to all the generations of Russia. In our behalf entreat Him Who alone loveth mankind.

Now & ever ..., Theotokion:

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

Troparion, in Tone I:

Having furnished thy mind with wings of divine knowledge, thou didst soar far above visible creation; and seeking God, the Creator of all, and finding Him, thou didst receive rebirth through baptism; and delighting in the Tree of life, O ever-glorious Olga, thou remainest incorrupt forever.

Glory ..., Now & ever ..., Theotokion:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

AT MATINS

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

Having furnished thy mind with wings of divine knowledge, thou didst soar far above visible creation; and seeking God, the Creator of all, and finding Him, thou didst receive rebirth through baptism; and delighting in the Tree of life, O ever-glorious Olga, thou remainest incorrupt forever. (Twice)

Glory ..., Now & ever ..., Theotokion, in Tone I:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

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

Thou hast truly been shown to be most wise among women, O glorious Olga, who rejected pagan falsehood, believed in Christ, and moved Vladimir toward Him. Wherefore, as our first mother, forget not us, thine unworthy children, but make us steadfast in Orthodoxy and piety by thy God-pleasing supplications.

Glory ..., Now & ever ..., Theotokion:

Soften our hearts which have been hardened by evil, O all-pure Virgin; assuage our griefs, O thou who endured many sorrows at the Cross of thy Son; and listen unto our petitions, in that thou art the good one who speedily hearkeneth unto us.

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

The steps of man are guided aright by the Lord; wherefore, O holy Olga, He Who trieth the hearts and reins of man guided thee to the kingdom of heaven. Through thy supplications may we also not be deprived thereof.

Glory ..., Now & ever ..., Theotokion:

O Mistress Theotokos, thou unashamed hope and unassailable bulwark of Christians, reject not the entreaties of those who have recourse unto thee, but, in that thou art good, do thou help and have mercy upon us.

Polyeleos, and this magnification: We magnify thee, O blessed Princess Olga, equal of the apostles, and we honor the holy memory of thee who trampled the idols underfoot and enlightened many of the people of Russia with holy baptism.

Selected Psalm verses:

A: Blessed is the man that feareth the Lord.

B: In His commandments shall he greatly delight.

Glory ..., Now & ever ..., Alleluia ..., glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

It was fitting that thou receive the name of the empress who was the equal of the apostles, O blessed one, for thou didst emulate her who had diligently sought out the Cross of Christ, thyself seeking for Christ our true God and taking up His Cross. Him do thou entreat, that we who are weighed down by sins may also take up the easy yoke of the Cross and receive the hope of heaven.

Glory ..., Now & ever ..., Theotokion:

"Henceforth all generations shall call me blessed," thou didst say, O all-pure Virgin, when thou didst receive the salutation of the righteous Elizabeth. Wherefore, we also have been taught by our fathers to hymn thee as the Theotokos and Mother of the Light.

Song of ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Let every breath praise the Lord.

GOSPEL ACC. TO ST. MATTHEW, FROM §§ 53, 55 [MT. 13: 33, 44-50]

The Lord spake this parable: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

After Psalm 50, this sticheron, in Tone VI:

Let us praise the all-wise Olga, the proclaimer of the Faith and divinely chosen guide to salvation, and with hymns let us honor her holy memory; for with all the saints of our land she prayeth for the salvation of our souls.

Canon of supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the saint, with 8 troparia, in Tone V:

ODE I

Irmos: Let us hymn Christ, Who drowned prideful Pharaoh and his captains and armaments in the sea, and Who all-gloriously saved Israel and led them across dry land, for He hath been glorified.

Thou art our greatness and boast, O divinely wise Olga; for by thee have we been freed from the falsehood of idolatry. And now do thou pray for the generations of generations which thou hast led to God, hymning Christ, for He is glorious.

Thou didst drive the arrogant devil from Russia, everywhere breaking asunder the ungodly graven images; and thou hast freed all the people from iniquity, teaching them with wisdom to hymn Christ, for He is glorious.

Thou didst utterly wash away the blackness of sin with the laver of baptism, and didst love Christ; standing before Him, pray thou for thy servants who glorify thee with faith.

Theotokion: Isaiah calleth thee the rod, O all-pure one, and David calleth thee the throne of the Lord; Habbakuk referreth to thee as the mountain overshadowed, and Moses proclaimed thee the bush unburnt. But we call thee the Mother of God.

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

ODE III

Irmos: With Thy mighty arm and powerful word Thou didst create heaven and earth; and Thy Church, which Thou hast redeemed by Thy blood, is established in Thee, crying: There is none holy save Thee, O Lord!

With mighty arm, wise words and powerful discourse thou didst teach thy son the law of Christ, and didst forbid the people to offer sacrifice to idols, O all-glorious Olga, and, assembling now in thy memory, we glorify thee.

Like a bee of goodly understanding thou didst seek the Faith of Christ which blossomed afar off, and, acquiring baptism in the Imperial City like true honey, thou gavest it to thy city and people; And all, satisfied therewith, escape the bitterness of sin.

We offer thee a cry full of praise and supplication, O Olga; for through thee have we come to know God before Whom thou now dost stand. Ask thou peace and victory over pagans for all Orthodox Christians, and remission of sins for the souls of us that hymn thee, O ever-blessed one.

Theotokion: Thou wast shown to be a habitation of the unapproachable God. Wherefore, the ranks of the angels unceasingly hymn thee, doing homage to the Master. For thou gavest birth unto the Word of the Father, Who is equally unoriginate and without an earthly father. O the wonder! The Holy Spirit overshadowed thee!

Katavasia: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

Kontakion, in Tone IV:

Today the grace of the God of all hath appeared, which glorified the divinely wise Olga in Russia. Through her supplications, O Lord, grant remission of sins unto Thy people.

Sedalion, in Tone III:

We honor thy struggle, O blessed one; for wondrous was the strength of thy spirit which was manifest in the weakness of thy body. Having spurned heathen falsehood, thou didst boldly preach the Christian Faith, providing us with a model of zeal for the Lord.

Glory ..., Now & ever ..., Theotokion:

He Who ineffably became incarnate of thy pure blood prepared a throne within thy womb, O all-pure Maiden whom all generations fittingly glorify as the Theotokos.

ODE IV

Irmos: Purified by the Spirit of God which inspired him, the divine Prophet Habbakuk said in fear: When the years draw nigh, Thou shalt be acknowledged, O God, unto the salvation of men!

The Spirit of God rested upon thee as on the Prophetess Deborah of old; and illumined thereby, and strengthening the wise Vladimir, thou didst bring down the devil in thy snare through thy grandson's baptism, as Barak vanquished Sisera at the brook of Kishon.

O divinely wise Olga, with contrite heart thou didst stand praying to God like a torrent; and thou didst deliver the race of thy people from the oppression of graven images and didst free them from the captivity of the foe, calling upon Christ to help us.

On the renowned day of thy holy repose we joyously keep festival, sending up a hymn of supplication to Christ Who hath crowned thee with an imperishable crown, O divinely wise Olga, ask thou remission of sins for us who glorify thee with faith.

Theotokion: **W**e praise thee as the Mother of God and pure Virgin, the rod of the Spirit of God which, as Isaiah foretold, sprung forth from the root of Jesse and budded forth Christ as a flower, bearing the Transcendent One in the flesh.

Katavasia: **S**eated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: **Glory to Thy power, O Christ!**

ODE V

Irmos: **O** almighty Word of God, send peace upon the whole world, enlightening and illumining with the light of truth all who glorify Thee, awakening out of the night.

As a chaste dove thou didst soar to the top of the palm tree of the virtues on sacred wings of silver; and taking wing thereon thou hast made thy nest in the bounty of paradise, O glorious Olga.

Of thee did Solomon sing of old: Within the vineyard of the King an olive tree hath blossomed forth; for thou didst plant in Russia the grapes of holiness, bringing forth the fruit of repentance, wherein Christ Himself rejoiceth.

Have pity, O Master, on Thy newly enlightened people, and give us not over into the hands of the heathen because of the multitude of our iniquities. But by the prayers of our instructress Olga, deliver us from all temptations.

Theotokion: **O** all ye clouds, as it is written, let gladness fall upon mortals; for Christ, the Child of God, Who cleanseth the world of sins, became incarnate of the Virgin and hath been given unto us.

Katavasia: **A**ll things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

ODE VI

Irmos: Like Jonah I cry to Thee from the depths of the heart of the sea: Let my supplication come unto Thy holy and heavenly Church! Lead me up from my sins, I pray Thee, O Lord!

Receiving the zeal of the Holy Spirit in thy heart, thou didst hate the false religion of thy forebears; and seeking Christ, the true God, thou wast shown to be a child of light, and thou joinest chorus with the first-fruits of the saints in the heavens.

Thou wast shown to be a new teacher of Christ in Russia, going about its cities and villages, destroying graven images, and teaching the people to worship the one God. Him do thou entreat in behalf of those who hymn thee.

O divinely blessed Olga, pray to God for thy children; ask for constant peace for our hierarchy, and remission of sins for us who ever glorify thee.

Theotokion: Having through thee come to know the Word of God, the almighty only begotten Son, we mortals cry out to thee: Rejoice, O blessed Theotokos, thou hope of our souls!

Katavasia: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Kontakion, in Tone IV:

Spec. Mel: "Thou hast appeared today ...":

Let us hymn today God the Benefactor of all, Who glorified the divinely wise Olga in Russia, that through her supplications He grant to our souls remission of sins.

Ikos: Seeing the Christians' way of life, and understanding the futility of the lives of the heathen, thou didst say to thyself, O divinely wise Olga: "O the depth of the wisdom and goodness of the Creator of all! How hast Thou hid Thyself from me until now? How can I worship idols henceforth? For no one, having tasted that which is sweet, desireth that which is bitter. Wherefore, even though I am old in years, call me to Thee, O Holy Trinity, and grant me remission of sins!"

ODE VII

Irmos: The pious children enslaved the fire of the furnace; wherefore, it bedewed them from on high; and though they were by nature subject to consumption, yet did they, transcending nature, manfully cry out: Blessed art Thou, O Lord, on the throne of the glory of Thy kingdom!

Hymns of praise do we offer thee as a royal diadem for thy divinely wise head on the day of thy commemoration, O right wondrous Olga, whom Christ hath crowned with incorruption. Pray for thy flock, that they be delivered from all evil who cry: Blessed art Thou on the throne of the glory of Thy kingdom, O Lord!

Shall we call thee the mountain of Lebanon? For upon thee hath the dew of heaven descended. Or shall we call thee the river Phison, more comely than the precious stone sapphire, having Vladimir, by whom the land of Russia was enlightened? Yet pray for us who cry aloud: Blessed art Thou on the throne of the glory of Thy kingdom, O Lord!

Theotokion: **I**n the Spirit do we call thee the ark covered with beaten gold, who hast saved the world from the noetic flood, O Virgin. Save us, for we set our hope on thee, and to thee do we flee. From sins and temptations deliver us who lie in the pit of despair, for we cry out: Blessed art Thou on the throne of the glory of Thy kingdom, O Lord!

Katavasia: **T**he divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

ODE VIII

Irmos: **T**he three children who were strong, having been invested with the power of the Holy Trinity, pursued and vanquished the Chaldeans; and nature was wondrous changed. How can fire be transformed into dew? It preserved them untouched by anguish, as with swaddling-bands! O God Who hath poured forth wisdom upon all Thy works, Thee do we exalt supremely forever!

Invested with the power of the Holy Spirit, strong as a lioness, Olga made haste alone to destroy the idols in every place, a thing marveled at in heaven and on earth: how a woman first came to recognize God, by which sex the fall came upon our whole race in the beginning. And saved by her now, we chant: O God Who pourest forth wisdom in all Thy works, Thee do we exalt supremely forever!

The Wisdom of God wrote aforetime concerning thee: Lo! thou art My good and all-beautiful one, and there is no blemish in thee! The radiance of thy countenance, like the odor of myrrh, marked thy baptism, O Olga, wherewith Christ perfumed thee in the midst of the falsehood of idols and hath by His mercy brought us all from the stench of the demons to repentance.

Remember me thy poor servant who have been robbed by the enemy and have sinned more than other men, O Lady Olga; and pray to Christ, that He grant me forgiveness of all the offenses which, wretch that I am, I have senselessly committed; that I may cry aloud in repentance: O God Who pourest forth wisdom in all Thy works, Thee do we exalt supremely forever!

Theotokion: **D**isdain not the entreaties of thy servants, O Virgin, for we boast in thee, and are thy little flock. Haste thou to our assistance, and rescue us from our enemies; take pity on us who acknowledge thee to be the Mother of God and cry out to thy Son: O God Who pourest forth wisdom in all Thy works, Thee do we exalt supremely forever!

Katavasia: **T**he birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

ODE IX

Irmos: **O**ur race departed from Eden because of our first mother, Eve; but it hath been recalled by thee who for us gavest birth to Christ, the new Adam, in two natures, O pure Virgin. Adam, our first father, hath leapt up, having escaped the ancient curse; and we, boasting in thee, in that we have recognized thee for the sake of God, do magnify thee.

Be glad, O Eve our foremother, for he that deceived thee hath been expelled from Eden and now is trampled down by thine offspring. For, lo! Olga hath planted the Tree of life, the Cross of Christ, in Russia, whereby paradise hath been opened to all the faithful. And we, rejoicing that we have come to know God because of her, magnify Vladimir with her.

A woman do we call thee by nature, yet thou didst struggle in manner beyond the power of women. Myriads of gold pieces didst thou disburse, that thou mightest acquire the law of Christ thy teacher, wherewith thou didst enlighten the land of Russia. And we, rejoicing that we have come to know God because of thee, magnify thee with the martyrs.

O pure instructress in the law and teacher of the Faith of Christ, accept thou the praise of thine unworthy servants, and make entreaty to God concerning us who keep thy memory with honor; that we may be freed from temptations, misfortunes, griefs and grievous sins. And deliver us from the torments which await us, we who magnify thee unceasingly beseech thee.

Theotokion: Behold, the tabernacle! Behold, the holy mountain of God! Behold, the rod, the golden vessel! Behold, the sealed fountain! Behold, the holy paradise of the new Adam! Behold, the dread throne! Behold, the all-pure Mother of God, the helper of all of us who hymn her!

Katavasia: Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Exapostilarion:

Illumined by the light of the grace of God, O divinely wise Olga, thou didst light the lamp of the true Faith in thy homeland, and didst provide an example for our father Vladimir, by whom we have been led out of the darkness of ignorance into the light of Christ.

Glory ..., Now & ever ..., Theotokion:

We who languish in the darkness of iniquities and have been defiled by the impurity of sin have thee as a guide to the never-waning Light. Wherefore, lead thou my wretched soul to the purity of heaven by thine almighty intercession, O all-pure Virgin.

On the Praises, 4 stichera, in Tone III:

O brethren, let us praise our Savior and Lord for His most great benefactions; for, in that He loveth mankind, He placed the fire of divine love in the heart of our first mother Olga, and through her revealed the all-rich fruits of His sowing in our land: true leaders to the heavenly kingdom among our princes, wise guides to salvation among our hierarchs, and pillars of faith and piety among every choir of the venerable. And through their supplications He saveth our souls from death. **(Twice)**

Sing unto the Lord a new song, ye groves and dales of the land of Russia, in memory of our guide! Cry unto God with a voice of rejoicing, ye mountains and hills which of old were defiled by idolatrous sacrifices, which served for the perdition of our fathers, but have now been sprinkled with the dew of the grace of your Creator and overshadowed by the Cross of His Son, and with us worship Him Who saveth our souls.

Because of us there have multiplied in our midst mindless ones who not only say in their hearts, "There is no God", but also preach unto us pernicious and depraved doctrines, drawing away from the Holy Church those who are of little faith. Yet through the supplications of the blessed Olga may the Lord save our souls from them.

Glory ..., in Tone VIII:

Tell us, O our beloved mother, how thou didst vanquish all the wiles of the enemy by the grace of the Most High, that, taught by thee, we also may be shown to have the skill to save our souls.

Now & ever ..., Theotokion:

O Theotokos, Mother unwedded, thou art our refuge and strength, thou art our hope and unassailable rampart. Turn not thy face away from us, but entreat thy Son and our God, that through thee He save our souls.

Great Doxology. Troparion. Litanies. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI.

With mighty arm, wise words and powerful discourse thou didst teach thy son the law of Christ, and didst forbid the people to offer sacrifice to idols, O all-glorious Olga, and, assembling now in thy memory, we glorify thee. **(Twice)**

Like a bee of goodly understanding thou didst seek the Faith of Christ which blossomed afar off; and, acquiring baptism in the Imperial City like true honey, thou gavest it to thy city and people. And all, satisfied therewith, escape the bitterness of sin.

We offer thee a cry full of praise and supplication, O Olga; for through thee have we come to know God before Whom thou now dost stand. Ask thou peace and victory over pagans for all Orthodox Christians, and remission of sins for the souls of us that hymn thee, O ever-blessed one.

Receiving the zeal of the Holy Spirit in thy heart, thou didst hate the false religion of thy forebears; and seeking Christ, the true God, thou wast shown to be a child of light, and thou joinest chorus with the first-fruits of the saints in the heavens.

Thou wast shown to be a new teacher of Christ in Russia, going about its cities and villages, destroying graven images, and teaching the people to worship the one God. Him do thou entreat in behalf of those who hymn thee.

O divinely blessed Olga, pray to God for thy children; ask for constant peace for our hierarchy, and remission of sins for us who ever glorify thee.

Theotokion: Having through thee come to know the Word of God, the almighty only begotten Son, we mortals cry out to thee: Rejoice, O blessed Theotokos, thou hope of our souls!

Troparion, in Tone I:

Having furnished thy mind with wings of divine knowledge, thou didst soar far above visible creation; and seeking God, the Creator of all, and finding Him, thou didst receive rebirth through baptism; and delighting in the Tree of life, O ever-glorious Olga, thou remainest incorrupt forever.

Theotokion, in Tone I:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

Kontakion, in Tone IV:

Today the grace of the God of all hath appeared, which glorified the divinely wise Olga in Russia. Through her supplications, O Lord, grant remission of sins unto Thy people.

Kontakion, in Tone IV:

Let us hymn today God the Benefactor of all, Who glorified the divinely wise Olga in Russia, that through her supplications He grant to our souls remission of sins.

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

ACTS OF THE APOSTLES, FROM §§ 37, 39 [ACTS 16: 12-15; 17: 1-4]

In those days, we journeyed to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women who resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying: "If ye have judged me to be faithful to the Lord, come into my house, and abide there." And she constrained us. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints.

Stichos: God is glorified in the council of the saints.

THE GOSPEL ACCORDING TO ST. LUKE, § 33 [LK. 7: 36-50]

At that time, one of the Pharisees desired Jesus, that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, who 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 who 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 who 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 thy house, thou gavest me no water for My feet: but she hath washed My feet with tears, and wiped them with the hairs 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: No man can come to Me, except the Father Who hath sent Me draw him, said the Lord.

THE 12th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE IMAGE
OF OUR ALL-HOLY LADY, THE THEOTOKOS, KNOWN AS THE "ICON
OF THE THREE HANDS", WHICH IS ENSHRINED AT THE
MONASTERY OF KHILANDAR ON HOLY MOUNT ATHOS
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone II:

Thou didst show thyself to be a good comforter to thy faithful servant, the venerable John of Damascus. Grant consolation also unto us, thy servants, and save us by thy supplications.

In the miraculous arrival of thine icon thou didst reveal to us thy good pleasure. Wherefore, Athos rejoiceth and the Monastery of Khilandar joineth chorus, and with them all the land of Serbia.

Thou wast ever the protectress and helper of the land of Serbia, O Theotokos, and of the Monastery of Khilandar as well. Disdain not now the supplications of thy faithful servants, but defend all who praise thee.

Thine icon "of the three hands", O Theotokos, is spiritual healing for all the faithful; and having recourse thereto, we fall down before thee and pray: Do thou never forget us, O our loving Mother!

Glory ..., Now & ever ..., in Tone I:

O joy of the ranks of heaven and gladness of all the faithful on earth, defender of the whole race of Serbia, which thou hast chosen for thyself as thy dwelling-place on earth, thou didst twice choose a Serbian monastery as the habitation of thy precious icons: the Patriarchate of Pech for that which was first painted, and Khilandar for thine icon "of the three hands". Wherefore, gazing upon thine icon, we bow down before thee and cry out to thee in thanksgiving: O gracious Mother, glory and praise be unto thee for all ages!

At the Aposticha, these stichera, in Tone III:

We praise thee, O all-pure Theotokos, for by the arrival of thine all-precious icon "of the three hands" thou hast manifest thyself as the protectress of monastics and all Orthodox Christians.

Stichos: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

By the arrival of thine icon, O most immaculate one, are we filled with a multitude of grace; wherefore, we praise thee, O unwedded Mother.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

Through thy holy icon are healings and cures bestowed in abundance upon all who approach it with faith. Heal thou also my soul and body, O only all-hymned one.

Glory ..., Now & ever ..., Theotokion, in Tone VI:

Prepare thyself, O Monastery of Khilandar! Adorn thyself, O Holy Mount Athos! For, lo! the wondrous icon of the Mother of God hath traveled from Serbia, borne upon an ass whom no one guided. And it hath arrived on Mount Athos, at the gates of the Monastery of Khilandar, emitting a light of ineffable brilliance, dispelling all darkness and illumining all with rays of her mercy.

Troparion, in Tone IV:

Shedding rays of light like a star, thy most precious icon "of the three hands" came miraculously from Serbia to Athos; and the Monastery of Khilandar, reverently receiving it as a divine gift from on high, doth glorify thee, O Mistress, and crieth out with compunction: Deprive us not of thy mercy, but abide with us forever!

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...",

On "Lord, I have cried ...", 8 stichera: 4 in Tone II:

Come, let us rejoice in the Ever-virgin for her goodness! Come, let us pay homage to our Queen, the Theotokos! Come, let us fall down before and kiss her icon "of the three hands", which, through the will of the most immaculate Virgin, was borne to the Monastery of Khilandar by an ass whom no one guided! And making obeisance before her, let us pray with compunction: O our most merciful protectress and helper, help and protect us against all misfortunes of soul and body, and grant us a sinless life, that we may conceive and bear the fruits of repentance! (Twice)

O Virgin Theotokos, Mother of lovingkindness, speedy comfort for the sick and grieving: Show forth thy mercy even upon us who are in grief and abide in sins. With goodly knowledge illumine our hearts, which are benighted by ignorance, and dispel the darkness of falsehood.

All the generations of men offer gifts of right goodly praise unto thee as the Queen and Mother of God. Hierarchs preach concerning thee, priests bless thee, monks and laymen offer thee reverence, as do people of every age and class; and we flee beneath thy protection. Protect and preserve us by thy supplications, and save our souls from misfortunes.

And 4 stichera, in Tone IV:

O our all-holy Mistress, the Theotokos, while they declare the glory of God the heavens likewise proclaim thy glory: for by the all-wondrous journey of thine icon "of the three hands" thou didst astonish the whole land of Serbia; through its miraculous appearance all of Athos hath been sanctified; and in its arrival the Monastery of Khilandar rejoiced greatly. Wherefore, we also cry aloud unto thee: O Mother, thou art our hope! Be thou our protection, help and aid! (Twice)

O all-pure Virgin, Mother of the Lord Most High, who, after God, is like unto thee in heaven or on earth? For in glory and honor thou dost surpass the denizens of heaven and all mortals. In thy precious icon "of the three hands" thou didst come to the Monastery of Khilandar, where even now thou abidest and rulest as abbess. Remain with us forever, granting us great and rich mercy.

O all-good Virgin Theotokos, in thy loving presence the Monastery of Khilandar is shown to be the city of heaven and an ever-radiant temple, wherein thy miraculous icon "of the three hands" is displayed as a great treasure; and, bowing down before it, we kiss it with joy and fear, and cry out to thee: Illumine us also with the radiance of the grace of thine aid!

Glory ..., Now & ever ..., in Tone V:

Today all the Christ-loving lands rejoice; the divinely praised Holy Mountain of Athos joineth chorus; and the honorable Monastery of Khilandar is glad: for the glory of the Mother of God hath shone forth upon all in the all-glorious journey of her icon "of the three hands". And, kissing it with love, we reverently gaze upon the Ever-virgin and cry out unto her: O most merciful Mistress, thou once didst tell us: "My grace and power are with this icon." And we truly believe what thou didst say, O Theotokos, for in this icon thou hast been with us to this day. Wherefore, we cry aloud unto thee: Thy mercy is ineffable! Henceforth abide with us forever!

Entrance. Prokimenon of the day. Three readings:

A READING FROM GENESIS

Jacob went forth from the well of the oath, and departed unto Harran, and came to a certain place and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed, and beheld a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said, "I am the God of thy father, the God of Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the sand of the earth; and it shall spread abroad to the sea, and to the south, and to the north, and to the east; and in thee and in thy seed shall all the tribes of the earth be blessed. And behold, I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said, "The Lord is in this place, and I knew it not!" And he was afraid, and said, "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

A READING FROM THE PROPHECY OF EZEKIEL

Thus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me back by way of the outer gate of the sanctuary that looketh eastward; and it was shut. And the Lord said to me, "This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by the way of the gate that looketh northward, in front of the house; and I looked, and, behold! the house was full of the glory of the Lord.

A READING FROM PROVERBS

Wisdom hath built a house for herself and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: "Whoso is foolish, let him turn aside to me." And to those who want understanding, she saith: "Come, eat of my bread, and drink wine which I have mingled for you. Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge." He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

At Litia, these stichera:

In Tone I: Rejoice, O Mother of mercy, for thou dost inexhaustibly pour forth upon us sinners the gifts of thy grace. By thine intercession before thy beloved Son and our God thou healest the wounds of our sins. How many sinners who have called upon thee with tears hast thou all-mercifully rescued from the very depths of their fall and vouchsafed to enter eternally into blessed joy? Wherefore, we cry aloud unto thee: Glory to thee, O all-merciful Mother!

The venerable John of Damascus, the earthly angel and heavenly man, possessed of ardent love for thee, O Virgin Theotokos, prayed with compunction before thine icon. Yet through the intrigues of the iniquitous iconoclastic emperor his right hand was cut off. But, asking it of the infidel tyrant, with tears he prayed to thee before thy precious icon, that thou heal it, and thou didst speedily hearken to his entreaty, and, appearing to him in a dream, didst grant him healing of his severed hand.

In Tone II: A great wonder was wrought through thine icon, O most hymned Mother of God, which no one can explain: How was the severed right hand of the venerable one healed in a single night and found to be whole, the only sign of its former wound being a red mark about his wrist? But knowing thee to be the comforter of the sorrowful and healer of souls and bodies, we are truly aware that naught is impossible for thee, and with all our soul we cry out to thee: Glory to thee, O Queen of heaven!

Glory ..., Now & ever ..., in Tone III:

Let the heavens be glad, and let all born on earth rejoice, for the Theotokos hath shown forth her mercy, healing the severed hand of the venerable one, setting her divine icon "of the three hands" in the abbot's place of the holy Monastery of Khilandar, and revealing to one of the monks that in her precious icon she herself desireth to rule as abbess in that monastery, where it abideth to this day and by her omnipotent intercession unceasingly granteth great mercy to all.

At the Aposticha, these stichera, in Tone I:

Together heaven and earth praise thee, O pure Theotokos, as the divine river of living waters, the opening of the doors of paradise, and the cleansing of the whole world.

Stichos: I shall commemorate thy name in every generation and generation.

All are filled with joy and gladness, glorifying the all-glorious arrival of thy holy icon "of the three hands". Accept thou the entreaties of all the monks of the Monastery of Khilandar, and fulfill their petitions.

Stichos: Hearken, O daughter, and see, and incline thine ear.

The ranks of the angels minister unto thee as servants, O Queen of all, and reverently honor thy holy icon. How can we hymn it fittingly, who are lowly and unworthy?

Glory ..., Now & ever ..., in Tone I:

Come, ye faithful, let us bow down before the image of the all-pure Virgin; let us fall down before the icon "of the three hands"; let us fall prostrate before our Queen, the Theotokos, crying out with love: O kind-hearted one, ask thy Son, Christ our God, that He grant grace and mercy unto us, thy servants, and to all the Christ-loving people of Serbia!

At the blessing of the loaves, the troparion of the icon, in Tone IV:

Shedding rays of light like a star, thy most precious icon "of the three hands" came miraculously from Serbia to Athos; and the Monastery of Khilandar, reverently receiving it as a divine gift from on high, doth glorify thee, O Mistress, and crieth out with compunction: Deprive us not of thy mercy, but abide with us forever! Thrice

AT MATINS

On "God is the Lord ...", the troparion of the icon, in Tone IV:

Shedding rays of light like a star, thy most precious icon "of the three hands" came miraculously from Serbia to Athos; and the Monastery of Khilandar, reverently receiving it as a divine gift from on high, doth glorify thee, O Mistress, and crieth out with compunction: Deprive us not of thy mercy, but abide with us forever! (Thrice)

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

Hymns of thanksgiving do we offer unto thee, O Theotokos, before thy holy icon "of the three hands", which beareth witness to thine ineffable mercy toward our venerable father John of Damascus. Thereby save us also, and all who piously bow down before it.

Glory ..., Now & ever ..., The foregoing is repeated.

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

O most hymned Virgin Mistress, save all who place their trust in thee and have recourse to thy precious icon, which is a token of thy goodwill toward us. Kissing it, we cry out to thee: Forget us not, O our ever-wakeful preserver!

Glory ..., Now & ever ..., The foregoing is repeated.

Polyeleos, and this magnification: We magnify thee, O all-holy Virgin, divinely chosen Maiden, and we honor thy holy image, whereby thou pourest forth healings upon all who have recourse to it with faith.

Selected Psalm verses:

A: O God, give Thy judgment to the king.

B: And Thy righteousness to the son of the king.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Illumine us with thy light, O most pure one, and grant us a helping hand, for we know and confess that it would be better for us that the sun be extinguished than to be deprived of thy mediation for us before God.

Glory ..., Now & ever ..., The foregoing is repeated.

Song of ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: I shall commemorate thy name in every generation and generation.

Stichos: My heart hath poured forth a good word; I speak of my works to the king.

Let every breath praise the Lord

GOSPEL ACCORDING TO ST. LUKE, §4 [LK. 1: 39-49, 56]

In those days, Mary arose, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." And Mary said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His name." And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this sticheron, in Tone VI:

Falling down before thy precious image, O all-pure Theotokos, we render thee homage; for thee alone do we all have as a refuge and bulwark, and we glorify thee without ceasing, O Mother who lovest thy children.

Canon of the Theotokos, the acrostic whereof is "We flee beneath thy protection, a Theotokos", the composition of Archpriest Mirko, in Tone IV:

ODE I

Irmos: There is none like unto Thee, O all-glorious Lord; for with Thy mighty hand Thou didst deliver the people whom Thou hadst acquired, O Thou Who lovest mankind.

Illumine my soul, mind and heart, O all-merciful Mother of God, and grant me the gift of hymning thee, the mighty intercessor, the mediatrix of good things and sweet consolation amid griefs.

Unto the venerable John of Damascus thou didst show thyself to be a radiant cloud when thou didst hearken quickly to his supplication and didst restore his severed hand to health.

Today all the ends of the earth celebrate as one, hymning thee together, the steadfast help and protectress of our life.

Having acquired thy most precious and wonder-working icon "of the three hands", the holy Monastery of Khilandar cried out to thee: Rejoice, O unbreakable rampart and mighty help of this monastery!

ODE III

Irmos: Holy art Thou, O Lord our God! Make steadfast our hearts, that we may cry to Thee without ceasing: There is none more righteous than Thee, O Lord!

The assemblies of the faithful come together today for the glorification of thy lovingkindness, which thou didst reveal to the venerable John of Damascus, healing his severed hand.

We direct the eyes of our hearts to thee, O Mistress, when we gaze upon the miraculous icon "of the three hands". Be thou a might and protection for us, and vouchsafe that we may have a share on high.

We hymn thee, O most hymned Virgin whom the hosts of heaven glorify, save us from sinful exile and from all the sorrows which assail us.

Entreat Him to Whom thou gavest birth, O unwedded Mother, in behalf of all who have recourse to thy precious icon, that He may defend and enlighten them.

This Sedalion, in Tone IV:

When the monks of Khilandar beheld thine all-precious icon, O Mistress, borne to the gates of their monastery on an ass whom no one guided, they rejoiced with great joy and, bowing down before it, glorified thy goodwill towards them.

Glory ..., Now & ever ..., The foregoing is repeated.

ODE IV

Irmos: I have heard report of Thee, O Lord, for Thou didst appear upon the earth; and I have glorified Thy power.

O all-pure Virgin, thou didst pour forth the ever-flowing Fountain Who watereth all the valleys. Drown thou also all our temptations, and utterly destroy them.

Come, let us all hymn the ladder of Jacob, the fleece of Gideon, the mediatrix of joy, the might and boast of all the faithful, saying: Rejoice, O pure Virgin!

Kissing thy precious image, O most pure one, we flee to thy goodness and, bending our knees and weeping, we pray: Disdain not our sighs, but be thou a protection and helper for us on the day of judgment.

O thou who gavest birth to the Word of God, visit us in thy grace, illumine our benighted souls and hearts, and grant us deliverance from misfortunes and remission of all our sins.

ODE V

Irmos: With the law of Thy commandments, O Lord Who alone lovest mankind, enlighten my heart, I pray, and have mercy upon me.

Thy most honored icon "of the three hands" beareth clear witness unto all that thou art our might and strength; wherefore, we glorify thy maternal loving-kindness toward us.

With tears the venerable John of Damascus prayed to thee before thy precious icon; and thou didst quickly hearken to his prayer, and didst grant healing to his severed hand.

O mediatrix of joy, accept the entreaties of thy servants, set at naught all the counsels of the adverse foe, preserve thy flock unharmed, and save us from all tribulations.

Delivered from transgressions by thy holy supplications, O blessed Theotokos, we all wisely bless thee.

ODE VI

Irmos: At evening, in the morning, and at noon do we praise Thee, O Lord our God. Hearken unto our cry!

We bless and glorify thee, O Virgin Theotokos who art full of grace, for thou dost ever overshadow us with thy grace, protecting and helping us, and deliver us from the wicked foe.

He Who rideth upon the cherubim and is hymned by the seraphim appeared through thy womb, and all humanity was saved; wherefore, we glorify thee as our helper unashamed.

O ye people, come to the veneration of the Mother of God, for the grace of her light hath shone forth even upon us and taught us to chant: O thou who art full of grace, vouchsafe that we may receive a share on high.

Thou art truly the joy of the angels and the gladness of all men, O Theotokos. Save the souls of all who hymn thee, O pure one.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Today the Virgin revealeth her goodwill toward us, and Mount Athos offereth thanks unto her. Angels and monks together give glory. For the icon "of the three hands" doth travel miraculously from Serbia, and for our sake hath come and made its abode in the holy Monastery of Khilandar.

Ikos: Behold a truly all-wondrous occurrence: thine all-glorious icon "of the three hands", which Savva, the primate of Serbia, brought as a priceless gift to the Serbian land from the holy Lavra of Savva the Sanctified with its blessing, is miraculously borne to Athos from Serbia on a dumb ass, and hath arrived at the holy Monastery of Khilandar. And the monks of that monastery, joyously receiving it as a gift from heaven, placed it in the sanctuary of the catholicon of

their monastery, for they understood that this was a clear manifestation of thy goodwill toward them. Wherefore, with joy and love they bowed down before thy most honored icon, kissing it and chanting unto thee: Rejoice, O speedy help of all the faithful, who hast given us thy holy icon as a token of thy mercy!

ODE VII

Irmos: O unoriginate Word, only-begotten Son, Who existed in the beginning with the Father and the Spirit: blessed and supremely exalted art Thou, O God of our fathers!

The Creator of all found thee alone to be pure, and He dwelt within thee, as within an all-beauteous temple; wherefore, we chant unto thee: O Mother of Christ our God, blessed art thou!

With thy mercy thou dost enrich the whole world and enlightenest men's souls, O thou who alone art most hymned; wherefore, we chant unto thee: O Mother of Christ our God, blessed art thou!

O Virgin who knewest not wedlock, thou hast been shown to be a tree bearing much fruit, nurturing all with heavenly food. Pour forth good works upon all, that we may all chant unto thee: O Mother of Christ our God, blessed art thou!

By the arrival of thine image we are delivered from evils, and all who deal wickedly with thy servants are put to shame; wherefore, we cry aloud: O Mother of Christ our God, blessed art thou!

ODE VIII

Irmos: Christ God, Who appeared in the guise of an angel in the fiery furnace of the chanting youths, do ye hymn, O children, and bless, O priests! Ye people, exalt Him supremely for all ages!

Come, and with voices of supplication let us all hymn the pure Virgin. For, lo! gladness now approacheth and the faithful are saved. Let us cry aloud in gladness: Hymn ye and exalt the Theotokos for all ages!

The depth which even the eyes of angels cannot plumb, the height which the thoughts of men cannot scale, hath come to us in the image "of the three hands"; wherefore, we bow down before the precious image and cry out: Hymn ye and exalt the Theotokos for all ages!

Rejoicing, we approach thy precious image and, praying with compunction, cry out from the depths of our soul: Hymn ye and exalt the Theotokos for all ages!

Mount Sinai burned with fire, for it could not endure the descent of the glory of God; and thou, without being consumed, didst bear within thy womb the Word of God, Who is wholly divine fire. Wherefore, we chant: Hymn ye and exalt the Theotokos for all ages!

ODE IX

Irmos: Christ our God, to Whom thou gavest birth without seed, O pure Theotokos, do we magnify with unceasing hymns.

Today Orthodox Serbia and "all of Mount Athos rejoiceth, and more especially the Monastery of Khilandar, for the most honored icon "of the three hands" hath come and made its abode within it, revealing the goodwill of the Mother of God toward us.

Having thy holy icon "of the three hands" as its abbess, as was thy will, O Theotokos, the Monastery of Khilandar is filled with the sweet savor of holiness and doth unceasingly glorify thy name.

O all-comely flower who fillest all with sweet fragrance, repelling the assaults of the adversary and filling all with gladness: be thou for us a rampart, a wall of protection and a saving refuge.

Thou gavest birth unto Him Whom the angels hymn, yet hast remained a virgin; wherefore, we cry out to thee: Rejoice, O speedy aid and mighty helper of the whole world!

Exapostilarion:

Illumining all with the light of thy lovingkindness, thou healest every sickness and infirmity. Forget not us, thy faithful servants, but let the light of thy countenance be signed upon us all the days of our life.

Glory ..., Now & ever ...,

May thine all-wondrous icon, O Theotokos, be for us a pillar of fire guiding us to the heavenly inheritance, and let the light of thy countenance be signed upon us all the days of our life.

On the Praises, 4 stichera, in Tone IV:

Foreseeing thee from afar, the Prophet David, divinely inspired, said: The rich among the people shall entreat thy countenance. For, lo! today all the faithful fall down before thee, O blessed Theotokos, and venerate thy precious icon "of the three hands". They are sanctified in both soul and body, and with all their soul and heart cry out to thee: Thou art our trust and hope! Abide with us forever!

Possessing thy most precious icon "of the three hands" as a token of salvation, the Monastery of Khilandar rejoiceth today, O Theotokos, and crieth out to thee with faith and love: O most merciful one, preserve our monastery and homeland from the corrupting teachings of unbelief and superstition; increase love and oneness of mind; and vouchsafe, O most good one, that we may ever hymn thee.

O all-adorned Ever-virgin, who art blessed for all ages, disdain not the supplications of those who call upon thee, but hearken to the heartfelt sighing of those who gaze upon thee. And as thou didst quickly hasten to the aid of the venerable John, so hasten with meekness to our souls. Be for us a guide to the heavenly homeland, and enroll us among the blessed councils of the elect of God.

O all-holy and all-blessed one, we know thee to be full of loving-kindness, for thine eyes look down upon the poor, and thy hands are extended to orphans. Behold, bending our knees before thy holy icon, we beseech thee: Forsake us not in our grief, but turn thou thy maternal face to our supplications. Be thou not mindful of our iniquities, but, in that thou art merciful, save thou our souls.

Glory ..., Now & ever ..., in Tone VIII:

Beholding thine all-wondrous image, O Mother of loving-kindness, we truly gaze upon thee thyself, who art the Theotokos, and hear thy melodious voice, which to thy first-painted icon said with authority: "My grace shall be with this." This same grace truly abideth in similar images, and aboundeth in the icon "of the three hands", which we honor, offering thanksgiving unto thee, saying: Rejoice, a thou who art full of grace! The Lord is with thee, and for thy sake is with us also, saving us forever!

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the Theotokos.

The assemblies of the faithful come together today for the glorification of thy lovingkindness, which thou didst reveal to the venerable John of Damascus, healing his severed hand.

We direct the eyes of our hearts to thee, O Mistress, when we gaze upon the miraculous icon "of the three hands". Be thou a might and protection for us, and vouchsafe that we may have a share on high.

We hymn thee, O most hymned Virgin whom the hosts of heaven glorify. Save us from sinful exile and from all the sorrows which assail us.

Entreat Him to Whom thou gavest birth, O unwedded Mother, in behalf of all who have recourse to thy precious icon, that He may defend and enlighten them.

We bless and glorify thee, O Virgin Theotokos who art full of grace, for thou dost ever overshadow us with thy grace, protecting and helping us, and deliver us from the wicked foe.

He Who rideth upon the cherubim and is hymned by the seraphim appeared through thy womb, and all humanity was saved; wherefore, we glorify thee as our helper unashamed.

O ye people, come to the veneration of the Mother of God, for the grace of her light hath shone forth even upon us and taught us to chant: O thou who art full of grace, vouchsafe that we may receive a share on high.

Thou art truly the joy of the angels and the gladness of all men, O Theotokos. Save the souls of all who hymn thee, O pure one.

Troparion, in Tone IV:

Shedding rays of light like a star, thy most precious icon "of the three hands" came miraculously from Serbia to Athos; and the Monastery of Khilandar, reverently receiving it as a divine gift from on high, doth glorify thee, O Mistress, and crieth out with compunction: Deprive us not of thy mercy, but abide with us forever!

Kontakion, in Tone III:

Today the Virgin revealeth her goodwill toward us, and Mount Athos offereth thanks unto her. Angels and monks together give glory. For the icon "of the three hands" doth travel miraculously from Serbia, and for our sake hath come and made its abode in the holy Monastery of Khilandar.

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

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

EPISTLE TO THE PHILIPPIANS, § 240 [PHIL. 2: 5-11]

Brethren: Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Alleluia, in Tone VIII: Hearken, a daughter, and see, and incline thine ear.

Stichos: The rich among the people shall entreat thy countenance.

GOSPEL ACCORDING TO LUKE, § 54 [LK. 10: 38-42, 11: 27-28]

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

THE 13th DAY OF THE MONTH OF JULY
THE SYNAXIS OF THE HOLY ARCHANGEL GABRIEL COMMEMORATION OF OUR
VENERABLE FATHER STEPHEN THE SABBAITE
AT VESPERS

At "Lord, I have cried ...", these stichera: 3 for the archangel, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

The pre-eternal Mind * hath by divine communion * fashioned of thee a secondary luminary * who enlightenest the whole universe, O Gabriel, * and revealest unto us * the truly great and divine mystery which was from of old: * of Him Who becometh incarnate in the Virgin's womb * and, though incorporeal, becometh man, * that He might save mankind.

Standing before the throne of the three-Sunned Godhead, * and shining richly with the divine splendors * which unceasingly emanate therefrom, * do thou deliver from the gloom of the passions * us who with joy form a chorus on earth * and praise thee, O Gabriel, * thou supreme commander; * and illumine us with enlightenment, * O intercessor for our souls.

Cast down the insolence of the Hagarenes * who at times descend upon thy flock; * heal thou the schisms of the Church; * still the tempest of our boundless temptations; * and from misfortunes and evil circumstances do thou deliver us * who honor thee with love * and have recourse to thy protection, * O Gabriel, thou supreme commander, * intercessor for our souls.

And 3 stichera for the venerable one, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O our God-bearing father Stephen, * having splendidly strengthened thy mind with wisdom divine, * with love of wisdom thou didst restrain * all the power of the soul with righteousness, * thy wrath with manliness, * and thy desire with chastity; * and thou didst make thy soul a comely chariot of the virtues; * and, seated thereon, * thou didst ascend, rejoicing, to the heights, O glorious one.

O divinely eloquent father Stephen, * thou didst fortify thy mind with theology, * bearing thy wrath as a spear * aimed at the blasphemous heretics, * O venerable and blessed one, * and thou didst yearn for heavenly sustenance. * And, vouchsafed to partake thereof, O glorious one, * thou didst stand before the throne * of the King and Ruler of all.

O divinely eloquent father Stephen, * having hedged thy mind all round with temperance, * thou didst ascend on high * to the Cause of all things; * thou didst quell the turmoil of the world * and didst still the tumult thereof; * thou wast made steadfast in purity of mind, a most wise one, * by Him Who is truly the ultimate Desire, * O divinely wise and venerable one.

Glory ..., the composition of Byzantius, in Tone VI:

Rejoice with us, O all ye ranks of the angels, for your commander and our helper, the great archangel, appearing today in his most honored temple, doth bestow sanctification. Wherefore, raising hymnody as is meet, we cry out to him: protect us with the shelter of thy wings, O great archangel Gabriel.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

The all-pure one, when she beheld Thee hanging upon the Cross, cried out, lamenting maternally: "O my Son and my God, my Child most sweet! How is it that Thou dost endure disgraceful suffering?"

At the Aposticha, the stichera from the Oktoechos; and Glory ..., Now & ever ...;

The composition of John the Monk, in Tone VIII:

As captain, champion and foremost leader of the angels, O supreme commander, from all want and tribulation, infirmity and grievous offenses do thou free those who hymn thee with faith and entreat thee, O glorious one, who, as thou art immaterial, dost clearly behold the Immaterial One and art illumined with the unapproachable light of the Master's glory. For in His love for mankind He received flesh for our sake from the Virgin, desiring to save our race.

Troparion, in Tone IV:

O supreme commander of the hosts of heaven, unworthy though we are, we ever entreat thee, that, by thy supplications, thou protect us with the shelter of the wings of thine immaterial glory, preserving us who earnestly fall down and cry aloud: Deliver us from misfortunes, in that thou art the commander of the hosts on high.

AT MATINS

One canon from the Oktoechos, with 4 troparia, including its Irmos;
The canon to the archangel, with 6 troparia;
And that to the venerable Stephen, with 4 troparia.

ODE I

Canon to the archangel, the composition of Joseph, the acrostic whereof is:

"I praise Gabriel as all-honorable", in Tone IV:

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

O archangel of the Lord, I entreat thee, who art become divine and immaterial light through partaking immaterially in the ultimate Light; by thy prayers illumine my mind, that I may hymn thee.

In gladness let us form a godly choir today, honoring the foremost of the incorporeal intelligences, who announced the ineffable Joy which cameth into the world for the good thereof.

Having thee, O Gabriel, as a great intercessor and helper before God, and as a rampart and confirmation, praising thee, we who love thee are delivered from misfortunes and the harm of the serpent.

Theotokion: When Gabriel beheld thee, the pure and all-immaculate one, he cried out in splendor unto thee, O Mistress: Rejoice, thou who hast not known wedlock, thou salvation of men and boast and praise of the angels!

Canon of the venerable one, in Tone II:

Irmos: The power of the Almighty once engulfed the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. Most glorious is the Lord, for gloriously hath He been glorified!

In debt to thee for thy teaching, O all-blessed one, plaiting a wreath of praises we offer it to thee in return. By thy prayers, O thou who art most rich, grant me grace of spirit, showing thyself to be merciful.

The most pernicious assault of the passions didst thou quell, O father, possessed of the divine wisdom of the Word; for thou wast beneficent and right eloquent, meek and humble, and crowned by the Word with wisdom and knowledge, O Stephen.

In sacred manner didst thou adorn thyself with understanding and the active working of grace, O divinely eloquent father Stephen, desiring the crown of the glory of Christ; and thou wast not amiss in thy desire, O all blessed one.

Manifestly didst thou lay hold of chastity, extreme meekness and lofty humility, O God-bearer; and, exalted thereby, through the activity of thy works and thy vision, thou didst present thyself before the Lord, rejoicing, and didst receive an imperishable crown.

Theotokion: **O** pure one, thou hast been shown to be more exalted than all creatures, visible and invisible; for thou gavest birth unto the Creator, in that it was His good pleasure to become incarnate in thy womb. Him do thou now entreat with boldness, that He save those who hymn thee.

ODE III

Canon of the Archangel

Irmos: **O** Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

O Gabriel, in that thou art truly immaterial and illumined immaterially through partaking of the immaterial Light, thou art seen to be a secondary luminary, ever enlightening the material men who hymn thee.

O thou who art great among the angels, thou hast been vouchsafed renown, having disclosed unto us the great mystery whereby we who honor thee greatly have been caught up to the most exalted heights.

From heaven hast thou appeared unto all who ever seek thee with love, and hast stilled the tempest of temptations and tribulations which hath raged against us, O Gabriel, thou supreme commander.

Theotokion: **G**iving utterance unto the mystery which had been hidden from of old, Gabriel once cried out to thee, O Maiden: Rejoice, thou palace of God, wherein making His abode He hath deified all men, in that He is full of lovingkindness!

Canon of the Venerable One

Irmos: **T**he desert hath blossomed forth like a lily at Thy coming, O Lord, even the barren church of the gentiles; and therein hath my heart been established.

Like the sun hath thy most splendid life shone forth in the world, O God-bearing Stephen, and it hath illumined those who approach thee with faith and love.

The ends of the earth are illumined by thy teachings, O venerable one, for thou didst shine forth like a beacon upon the Church of Christ, wherein my heart hath been established, O God-bearer.

Thy soul didst thou maintain un-enslaved by the passions and pleasures of the flesh, O honored God-bearer Stephen. Wherefore, we now praise thee as is meet.

Theotokion: In thy purity thou hast been shown to be like a lily amid thorns, O Mistress, radiant in the splendors of thy virginity, O all-pure Theotokos.

Kontakion of the archangel, in Tone II:

O wise Gabriel, thou leader of the angels, minister of the glory of God and divine champion of the world, who beholdest the glory of God in the heavens and bestowest grace on earth; save and preserve those who cry out to thee: Be thou thyself our helper, and no one will prevail against us!

Sedalion of the archangel, in Tone IV,

Spec. Mel.: "Having been lifted up ...":

Thou art foremost among the incorporeal ministers of God, O glorious Gabriel, for to thee was entrusted the dread mystery of the ineffable birth giving of the holy Virgin, which was commanded immemorially. And thou didst exclaim to her: Rejoice, O joyous one! Wherefore, we, the faithful, ever bless thee with gladness as is meet.

Glory ..., Sedalion of the venerable one, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

The amendment of thy life doth truly serve as a light to the feet of those who emulate thee with faith, O father Stephen. Wherefore, by thy supplications do thou ever save from all imprisonment those who bless thee with love, entreating Christ, O blessed, right wondrous and venerable one.

Now & ever ..., Theotokion:

In that thou art a never-cultivated vine, O Virgin, thou didst give rise unto the most comely Cluster, Who poureth forth upon us the wine of salvation which maketh glad the souls and bodies of all. Wherefore, ever blessing thee as the cause of good things, with the angel we cry out to thee: Rejoice, O thou who art full of grace!

Stavrotheotokion: Thy pure Mother who kneweth not wedlock, O Christ, beholding thee hanging upon the Cross, said, weeping maternally: "What hath the iniquitous and ungrateful synagogue of the Jews rendered unto Thee, which enjoyed Thy many and great gifts, O my Son? I hymn Thy divine condescension!"

ODE IV

Canon of the Archangel

Irmos: Perceiving the unfathomable counsel of God, the incarnation from the Virgin of Thee, the Most High, the Prophet Habbakuk cried out: Glory to Thy power, O Lord!

O right wondrous Gabriel, thou didst stand of old through divinely appointed communion, enlightening the Prophet Daniel and expounding the manifestation of incomprehensible things through the Spirit.

With mouths of clay we joyously praise thee who art fiery by nature. From the fire which burneth everlastingly do thou rescue us by thy divine mediations, O Gabriel.

Arrayed in divine vesture which shineth with unapproachable glory more brightly than the sun, O supreme commander of God's servants, thou dost stand in gladness before the King of heaven.

Theotokion: Gabriel, understanding through the Spirit that thou art wholly pure, O all-immaculate one, manifestly cried out to thee: Rejoice, thou deliverance from the curse, O restoration of the forefathers!

Canon of the Venerable One

Irmos: Thou camest forth from the Virgin, O Lord, not as a mediator or an angel, but Thyself, incarnate; and Thou hast saved me, the whole man. Wherefore, I cry out to Thee: Glory to Thy power, O Lord!

Thou, O Stephen, wast the crown of monastics, adorned with the virtues as with precious stones; for thou art truly seen to be a divinely joyous adornment, O blessed one.

Thou didst hold divine wisdom in veneration, O God-bearer; wherefore, Wisdom hath made thee radiant with crowns of spiritual gifts, bestowing eternal glory upon thee, O most honored father.

By the splendor of thy demeanor and the nature of thy goodness thou didst live a fitting life, O venerable Stephen; wherefore, thou art become accessible unto all, O most blessed and all-wondrous one.

Theotokion: Eve offered me the fruit of mortality, but thou, O all-pure one, giving birth to Life hypostatic, hast straightway set our life aright. Wherefore, I cry out to thee: Rejoice, O Ever-virgin!

ODE V

Canon of the Archangel

Irmos: All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

Made radiant by communing with the primordial Mind, thou art seen to be a secondary luminary, crying aloud with the countless ranks of the angels: Holy is the Father, the Accomplisher of all things, the equally unoriginate Son, and the Spirit Who is enthroned with them!

Fiery is thine aspect, most wondrous thy beauty, and great is thy glory, astonishing every mind, O Gabriel, great leader of the incorporeal hosts of God, thou adornment of all who hymn thee with faith.

When of old the godly Zacharias beheld thee standing nearby at the hour of censuring, he fell mute; for he did not believe the strange proclamation which thou didst make, O Gabriel, thou supreme commander.

Theotokion: As thou wast a temple of sanctification, O all-immaculate one, at the cry of the archangel thou gavest birth unto the All-holy God Who resteth in the saints, Who sanctifieth all and rescueth them from evils.

Canon of the Venerable One

Irmos: Thou hast become a Mediator between God and man, O Christ God; for through Thee, O Master, have we been led out of the darkness of ignorance, unto Thy Father, the Origin of light.

With desire for dispassion didst thou quell the assaults of the passions, O God-bearing Stephen; and with visions and good works thou didst enlighten the state of thy soul, O father.

With a pure mind and spiritual writings didst thou converse, O divinely eloquent Stephen; and thou didst assemble a divine wealth of visions and deeds, O venerable father.

Plumbing the abyss of wisdom, O Stephen, thou didst attain the discovery of that which is right profitable; and for thine efforts thou didst acquire the precious pearl of knowledge, O all-blessed one.

Theotokion: Lo! in manner surpassing recounting didst thou contain Christ God within thy womb, O all-pure Theotokos; and the Prophet Isaiah cried aloud, saying: Thou hast given birth unto Him Who is above our essence, O Theotokos!

ODE VI

Canon of the Archangel

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Earthly tongues cannot honor thee, the radiant and heavenly intelligence, most splendidly illumined with divine splendor in manner past understanding and recounting.

O greatly splendid beam of the Sun, leader of the fiery ministers, by thy radiant entreaties to the Master rescue those who hymn thee from the darkness of the passions.

Confound the counsels of the heathen; confirm the Orthodox Faith; and abolish the divisions of the Church, by thy supplications to the Creator of all, O archangel.

Theotokion: Obedient to the divine words of Gabriel, O pure one, thou gavest birth in the flesh unto the all-unoriginate Word Who delivereth the world from insanity.

Canon of the Venerable One

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss, of Thy lovingkindness: Lead me up from corruption, O Lord!

Thou hast been shown to be a most radiant beacon for the whole world, illumining with the brilliance of thy words those who have recourse unto thee with faith and love, O father Stephen.

Thou didst pass thy blessed life lulling thy senses to sleep and setting thyself beyond the tumult of the world; and thou didst draw nigh unto God, O Stephen.

Crowned with the virtues, O all-wise Stephen, thou hast now been crowned as with a comely and beauteous crown, and hast gained the rule over the passions, O most eminent one.

Theotokion: In manner transcending nature, thou gavest birth, O Virgin, and remainest a virgin forever, having made manifest the true divinity of thy Son and God.

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

Supreme commander of God, minister of His divine glory, leader of the angels and instructor of men: ask for us great mercy and that which is profitable, in that thou art the supreme commander of the incorporeal hosts.

Ikos: In Thy Scriptures Thou didst say, O Immortal One Who lovest mankind, that a multitude of angels rejoice in heaven over one repentant man. Wherefore, O Thou Who alone art sinless and knowest the hearts of men, we who are amid transgression ever dare to entreat Thee, in that Thou art compassionate: Have pity and send down compunction upon us, even though we are unworthy; and grant us forgiveness, for the supreme commander of the incorporeal hosts doth beseech Thee in behalf of us all.

ODE VII

Canon of the Archangel

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

Thou didst announce the birth of John unto Zacharias, O glorious one, when he once stood within the temple of God and chanted unto our Deliverer and God: Blessed art Thou, O all-hymned Lord and God of our fathers!

The most glorious magnificence of thy temple, O Gabriel, doth most splendidly sanctify the souls of the faithful and doth impel them to cry aloud: Blessed art Thou, O all-hymned Lord and God of our fathers!

Mystically enlightened by communing with the primordial Light, O supreme commander, thou art seen to be truly a secondary luminary, and dost ever illumine those who sing: Blessed art Thou, O all-hymned Lord and God of our fathers!

Theotokion: Gabriel, the supreme commander, was sent to announce joy unto thee, O pure Virgin Mother, for whose sake grief hath ceased, the curse hath truly lost its force, and blessing hath blossomed forth for the faithful forever.

Canon of the Venerable One

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ spread a spiritual dew upon the godly youths. Blessed is He, and most glorious!

Shining forth with the grace of the Spirit, O venerable one, the words of thy teachings emit a sweet fragrance; for, honoring the one Godhead in three Persons, and hymning the incarnation of the Word, thou dost render us fragrant, O thou who art most rich.

With purity of mind and splendor of knowledge thou didst pass thy life, O divinely wise one; and with purity of body and the splendor of virginity thou didst show thyself to be an offering to the Almighty Who seeth all things.

As thy discourse appeared seasoned with salt, O most wondrous one, so did thy life shine forth radiantly with grace, wherefore, rejoicing in Christ, thou hast made thine abode in the mansions of heaven, standing before Him now with boldness.

Theotokion: Directing my life, O all-pure one, do thou guide it to thy calm haven, O thou who hast given birth to the Wellspring of blessing Who bestoweth an abundance of goodness upon all the faithful.

ODE VIII

Canon of the Archangel

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

With sacred utterances the priestly people hymn thee in gladness, for thou didst announce unto the Virgin, O archangel, the Word, the Cause of all, Who was incarnate for our sake and becometh one of us.

Uniting thyself immaterially to the great and primordial Mind, O archangel, with thy fiery mouth thou dost chant the awesome hymn which all the angelic choirs sing: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Manifestly adorned with divine splendor, thou dost traverse the heavens and the earth, carrying out the wishes of Christ, the God of all, O Gabriel, thou leader of angels and beauty of those who ever praise thee with faith.

The Word, wishing to associate Himself hypostatically, in the flesh, with men, had thee go before Him and prepare a sanctified palace for Him, O sacred Gabriel, chanting: Hymn the Lord and exalt Him supremely for all ages!

Theotokion: Let us hymn the blessed Virgin as the beautiful throne of the King, her who is more eminent than all other creatures, who alone brought into the world the Transcendent One Who hath deified men through the supernal union of His ineffable and wondrous birthgiving.

Canon of the Venerable One

Irmos: Once, in Babylon, the fiery furnace divided its activity; for it consumed the Chaldeans at the command of God, but it bedewed the faithful, who chanted: Bless ye the Lord, O ye works of the Lord!

In accordance with the meaning of thy name, Christ, the Bestower of life, placed a splendid crown upon thy head, O Stephen; for thou didst shine forth in deeds and visions, and wast shown to be one who crieth aloud: Bless the Lord, all ye works of the Lord!

Having transcended all that is sensual, O all-blessed one, thou didst draw nigh to the primordial Mind in purity of soul; and thou dost wear a crown because of the splendor of thy life, O Stephen, crying out: Bless the Lord, all ye works of the Lord!

With eager desire thou didst follow after the God-bearing Sabbas, O all-blessed Stephen, and didst emulate his godly life through the splendor of thy life, O all-praised one, thus being a truly worthy disciple of him.

Theotokion: **T**he dispassionate Mind doth unite Himself to a human mind in thy womb, O all-pure one, and He Who transcendeth time cometh under time through the coarseness of the flesh. Wherefore, with faith and love we glorify thee, the Theotokos.

ODE IX

Canon of the Archangel

Irmos: **L**et every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: **Rejoice, O most blessed Theotokos, pure Ever-virgin!**

Ministering before the throne of grace, illumined with splendor which passeth understanding, edified in sacred manner, beholding the Light and enlightening those who honor thee with faith, O sacred Gabriel, supreme commander, thou dost intercede in awesome manner.

As the heaven adorned with stars dost thou appear resplendent with divine splendors; and, like a general, thou dost hold a most radiant staff in thy hands and goest about the whole universe, fulfilling the will of the Master and ever rescuing the faithful from evil circumstances.

Still thou the cruel storm of the barbarians which ever riseth up against thy servants, and heal thou the breaches within the Church; grant deliverance from transgressions unto those who hymn thee and victories to our Orthodox hierarchs over all heresies, through thy fervent intercession, O Gabriel.

O most good and all-glorious twain, Michael and Gabriel, who stand before the throne of the glory of God: ask forgiveness of sins and release from evils for all, in that ye are our intercessors and in all emulate the goodness of the Master.

Theotokion: **T**he light of grace shone forth through thy birthgiving and hath illumined the whole world and destroyed the princes of darkness, O all-pure Theotokos, thou boast of the angels and salvation of all men who praise thee with unceasing hymnody.

Canon of the Venerable One

Irmos: **O**ur God and Lord, the Son of the unoriginate Father, hath appeared to us incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

O all-honored and blessed Stephen, who delightest now in a pure manner and receivest sustenance which transcendeth understanding where the assemblies of the saints join chorus in the praise of God; in thy mediation draw unto thyself those who now hymn thee.

Rejoicing, thou hast passed over to the ultimate Desire, to Him Who alone is blessedness itself, to the highest Beauty, to the Life which in truth never ageth, to the never-waning Light, O God-bearing father Stephen.

In the assemblies of monks thou didst shine forth like the sun, sanctified from thine earliest childhood, O Stephen most sweet; and thou didst emit the virtues of thy life like a ray, O our God-bearing and venerable father.

Theotokion: **P**erceiving from afar with prophetic eyes, the prophets clearly proclaimed thee who wast to become the Mother of the Creator and Master of all. Wherefore, we confess thee to be the Theotokos, O all-hymned one.

Exapostilarion: Spec. Mel.: "Thou hast visited us ...":

O supreme commander of God, arraying thyself in thy sheltering wings, protect me who have recourse unto thee, deliver me from the wicked interrogators when I depart this life, and save me by thine entreaties.

Theotokion:

God hath given thee to us, O pure one, as a refuge, strength and aid amid our tribulations and evil circumstances. Wherefore, deliver us all from our misfortunes.

At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone V:

Where thy grace doth cast its shadow, O archangel, thence is the power of the devil driven away; for the fallen morning-star cannot bear to look upon thy light. Wherefore, we entreat thee: quench thou the fiery darts which he doth loose at us, delivering us from his temptations by thy mediation, O right laudable Gabriel, thou supreme commander.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Of old, the Virgin Mother, the most blessed Maiden, beholding the Lamb, her Son, lifted up upon the Cross, cried out, weeping: "Woe is me, O my Son! How is it that Thou diest Who art in essence God immortal?"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the canon of the archangel.

O Gabriel, in that thou art truly immaterial and illumined immaterially through partaking of the immaterial Light, thou art seen to be a secondary luminary, ever enlightening the material men who hymn thee.

O thou who art great among the angels, thou hast been vouchsafed renown, having disclosed unto us the great mystery whereby we who honor thee greatly have been caught up to the most exalted heights.

From heaven hast thou appeared unto all who ever seek thee with love, and hast stilled the tempest of temptations and tribulations which hath raged against us, O Gabriel, thou supreme commander.

Theotokion: **G**iving utterance unto the mystery which had been hidden from of old, Gabriel once cried out to thee, O Maiden: Rejoice, thou palace of God, wherein making His abode He hath deified all men, in that He is full of lovingkindness!

Troparion, in Tone IV:

O supreme commander of the hosts of heaven, unworthy though we are, we ever entreat thee, that, by thy supplications, thou protect us with the shelter of the wings of thine immaterial glory, preserving us who earnestly fall down and cry aloud: Deliver us from misfortunes, in that thou art the commander of the hosts on high.

Kontakion of the archangel, in Tone II:

Supreme commander of God, minister of His divine glory, leader of the angels and instructor of men: ask for us great mercy and that which is profitable, in that thou art the supreme commander of the incorporeal hosts.

Prokimenon, in Tone IV: He maketh His angels spirits, and His ministers a flame of fire.

Stichos: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

EPISTLE TO THE HEBREWS, § 305 [HEB. 2:2-10]

Brethren: For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation; which at the first began to be

spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will? For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the Son of Man, that Thou visitest Him? Thou madest Him a little lower than the angels; Thou crownedst Him with glory and honor, and didst set Him over the works of Thy hands; Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him. But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. For it became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Alleluia, in Tone V: Praised the Lord, all ye His angels; praise Him, all ye His hosts.

Stichos: For He spake, and they came to be; He commanded, and they were created.

GOSPEL ACCORDING TO LUKE, § 51 [LK. 10:16-21]

He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight.

Communion Verse: He maketh His angels spirits, and His ministers a flame of fire.

THE SUNDAY ON OR AFTER THE 13th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY FATHERS
OF THE FIRST SIX ECUMENICAL COUNCILS

Be it known that if the sixteenth day of July fall on a Sunday, this service of the Holy Fathers is chanted on that very day; but if the sixteenth fall on a Monday, Tuesday or Wednesday, the service is chanted on the preceding Sunday; and if the sixteenth fall on a Thursday, Friday or Saturday, it is chanted on the following Sunday. We celebrate the memory of the six holy ecumenical councils, and transfer the service of the saint of the day to Compline.

AT LITTLE VESPERS

We chant the stichera of the Resurrection and to the Theotokos, as usual.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...,"

At "Lord, I have cried ...," 4 of the Resurrection, and 6 of the Fathers, Tone VI:

Spec. Mel: "The wretched ...":

Before the ages Thou wast begotten of the womb of the Father without mother before the morning star; yet Arius calleth Thee a creature, refusing to glorify Thee as God, with audacity mindlessly confusing Thee, the Creator, with a creature, laying up for himself fuel for the everlasting fire. But the Council in Nicaea proclaimed Thee to be the Son of God, Who art equally enthroned with the Father and the Spirit. (Twice)

Wisely did ye mend the robe of Christ which had been rent and torn by the jaws of dogs, O honored fathers, unable to endure the sight of His nakedness, as of old Shem and Japheth could not bear to see their father's nakedness. And ye put to shame the mindlessness of those of like mind with Arius, the namesake of wrath. (Twice)

The Macedonians, Nestorians, Eutychians and Dioscorans, the Appollinarians, Sabellians and Severians, savage wolves who came clad in sheep skins, did ye, as true pastors, drive far away from the flock of the Savior, stripping the thrice-wretched ones in particular of their sheep's clothing. Wherefore, we call you blessed. (Twice)

Glory ..., in Tone VI:

Let us praise today the mystic clarions of the Spirit, the God-bearing fathers who in the midst of the Church chanted the harmonious hymn of theology, that the Trinity is one and immutable in essence and divinity; the destroyers of Arius, the champions of the Orthodox, who ever pray to the Lord that our souls find mercy.

Now and ever ..., the Dogmatic Theotokion of the tone.

Entrance. Prokimenon of the day. And three lessons:

READING FROM THE BOOK OF GENESIS [14:14-20]

And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought back again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlomer and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said: Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand.

READING FROM BOOK OF DEUTERONOMY [1:8-17]

Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac and Jacob to give unto them and to their seed after them. And I spake unto you at that time, saying, I am not able to bear you myself alone: the Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!) How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

READING FROM BOOK OF DEUTERONOMY [10:14-21].

Behold, the heaven and the heaven of heavens is the Lord's thy God, the

earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiff necked. For the Lord your God is God of gods, and Lord of Lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

At the Litia, the sticheron of the temple; and Glory ..., in Tone III:

O holy fathers, ye were careful preservers of the Traditions of the apostles, for, having taught in Orthodox manner the consubstantiality of the holy Trinity, in council did ye cast down the blasphemy of Arius; and having denounced both him and Macedonius, who contended against the Spirit, ye did condemn Nestorius, Eutyches and Dioscorus, Sabellius and the mindless Severus. Pray ye that we be delivered from their deception, that our life may be kept undefiled in the Faith, we beseech you.

Now and ever ..., in the same tone:

Through the divine Spirit, by the will of the Father, without seed thou didst conceive the Son of God Who hath existed without mother from before the ages, and for our sake thou gavest birth in the flesh unto Him Who cometh forth from thee without father; and thou didst nurture Him on milk as a babe. Wherefore, cease not to pray, that our souls be saved.

The Aposticha from the Oktoechos; and Glory ..., in Tone IV:

This day let us, the assemblies of the Orthodox, faithfully acting in accordance with piety, celebrate the prayerful memory of the God-bearing fathers who assembled from throughout all the world in the splendid city of Nicaea; for with pious mind they cast down the godless dogma of the dreadful Arius, and in council cast him out of the catholic Church, and in their Symbol of Faith have clearly taught all to confess the Son of God to be consubstantial, equally everlasting, and existent before the ages, setting this forth precisely and piously. Wherefore, following their divine dogmas and believing them with certainty, we worship the Trinity One in essence: the Son and the Holy Spirit together with the Father, in one Godhead.

Now and ever ..., Theotokion, in Tone IV:

Mercifully regard the supplications of thy servants, O all-immaculate one, quelling the uprisings of the cruel demons against us, delivering us from every sorrow; for thee alone have we as a steadfast and sure confirmation, and we have acquired thine intercessions; let not us that call upon thee be put to shame, O Mistress. Haste thou to answer the entreaty of them that cry out to thee with faith: Rejoice, thou help, joy and protection of all, and salvation of our souls!

At the Blessing of the Loaves, the troparion "Virgin Theotokos, rejoice ..., " (Twice);
and that of the fathers, once, in Tone VIII:

Most glorious art Thou, O Christ our God, Who hast established our fathers as luminaries upon the earth, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee!

AT MATINS

At "God is the Lord ...," the troparion of the Resurrection, (Twice);
Glory, the troparion of the fathers, in Tone VIII:

Most glorious art Thou, O Christ our God, Who hast established our fathers as luminaries upon the earth, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee!

Now & ever ..., Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, a Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, a our Savior!

After the Kathismata, the Sedalions from the Oktoechos.

Canon of the Resurrection, with four troparia, including the Irmos; canon of the Theotokos, with two troparia; and two canons of the fathers, with eight troparia.

ODE I

Canon I of the Holy Fathers, the composition of Germanus II, sacred and ecumenical Patriarch, in Tone VI:

Irmos: When Israel traversed the deep on foot as on dry land, beholding the persecutor Pharaoh drowned, they cried out: Let us chant unto God a song of victory!

With sacred words let the fathers be honored who from Nicaea. as it were from the sky, thundered forth the Word of the living God everywhere, showing forth His enemies slain by their thunder.

With the Holy Spirit hath Christ driven the evil spirit of the Spirit-haters far from His Church, unifying the Church by the activity of the Second Council.

Cyril, the leader of the Council, who clearly confessed the Virgin Mary to be the pure Mother and Theotokos, dispelled the deception of Nestorius the Christ-hater.

Theotokion: **O** pure one, thou gavest birth unto Christ, One of the uncreated Trinity, in two natures and volitions, Who for thy sake hath accomplished the uniting of men and angels.

Canon II of the Holy Fathers, in Tone VIII:

Irmos: **O**nce the staff of Moses, working wonders, having struck the sea in the form of the Cross and divided it, drowned the tyrant Pharaoh and his chariots, and saved Israel who fled on foot, chanting a hymn unto God.

The pious council of the fathers, which once assembled against Eutyches, truly preached the Savior in two inseparable natures, manifestly walking and abiding according to the doctrine of the godly father Cyril.

The six hundred and thirty pious men, having cast down the deception of Eutyches and the heresy of Severus, attained unto this hymn: We preach Christ in two natures, walking according to the pronouncement of the blessed Cyril.

Let him that doth not confess Christ, the Word of the Father, to be in two natures and activities, fall under our anathema! For the Fourth Council of the holy fathers unanimously preached thus. Let US all, therefore, call them blessed.

Theotokion: **M**ost glorious things have been spoken of thee amid generations of generations, O Mary Theotokos, who contained God the Word within thy womb, and remained pure. Wherefore, we all honor thee, after God, as our intercessor.

ODE III

Canon I

Irmos: **T**here is none as holy as Thee, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

The mindless Arius, showing himself to be a servant of a created being, and Macedonius, likewise revealed as abominable, are equally tormented in the fire of Gehenna with the Hellenes.

With the seven sacred councils of the holy fathers didst thou adorn the honored Church, O Christ, driving far away the darkness of deception as with the light of seven beacons.

The multifarious murrain of the heretics destroyeth Thy flock, O Word; but the shepherds of Thy noetic sheep have changed this by their doctrine.

Theotokion: **O** all-pure one, thou gavest birth unto One of the uncreated Trinity, Who is two in nature and volition, and Whose image we worship, filled with grace.

Canon II

Irmos: **O** Christ, Who in the beginning established the heavens in wisdom and founded the earth firmly upon the waters, make me steadfast upon the rock of Thy commandments, for none is holy save Thee, Who alone lovest mankind.

They that have foolishly inclined towards the words of Severus, which are full of dreadful poison, are ever put to shame, cut off from the Church like predatory wolves and dogs.

O ye faithful who join chorus together, we honor the Savior and Creator of all in two indivisible natures, two volitions and activities. Wherefore, we utterly reject the deception of Severus.

Come ye, and let us openly spurn the deception of the pernicious Severus and Jacob, and with them Theodosius and Dioscorus; but let us praise the Fourth Council of the pious fathers with divine hymns.

Theotokion: **T**hou hast been shown to be more exalted than the cherubim and the seraphim, O Theotokos; for thou alone hast received the uncontainable God in thy womb, O immaculate one. Wherefore, all we, the faithful, bless thee with hymns, O pure one.

Kontakion and Ikos of the Resurrection; and this Sedalion of the fathers, in Tone IV:
Spec. Mel.: "Go thou quickly before ...":

Ye have been shown to the world as all-radiant beacons of the truth of Christ on earth, O truly most blessed and divinely eloquent fathers, having desiccated the heresies of the blasphemous confusion of tongues and quenched the flaming tumults of them that are of false faith. Wherefore, as holy hierarchs of Christ, pray ye that we be saved. **(Twice)**

Glory ..., Now and ever ..., Theotokion:

By thy divine birthgiving, O pure one, thou hast renewed mortal nature which had grown corrupt in earthly passions; and thou hast raised up all from death to the life of incorruption. Wherefore, as is meet, we all bless thee as thou didst foretell, O all-glorious Virgin.

ODE IV

Canon I

Irmos: **Christ is my power, my God and Lord, the holy Church doth sing in godly manner, crying out with a pure mind, keeping festival in the Lord.**

Thine enemies raised a great tumult, O Savior, and they that hate Thee have lifted up their head a little; yet straightway they have fallen, unable to endure the blare of Thy spiritual trumpets.

The suns of the Sun have with twofold radiance made clear that the Son and the Spirit are from the Father, uncreated, equally unoriginate. The Father is believed to be the sole cause of both.

Seven are the spirits which rested on Christ, Isaiah said; and Christ, with the Father and the divine Spirit, rested on the seven councils.

Theotokion: From thy precious blood didst thou give birth unto God Who bore flesh, O pure Maiden; Him have the fathers professed to be in two natures, but in a single Hypostasis.

Canon II

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 unto Thee: Glory to Thy power, O Lover of mankind!

O mindless and vain Severus, tell us: is the Word, the Son of the Father of lights, a single essence, commingled, unoriginate? For if thou sayest so, thou dost postulate a different essence; for flesh and the Word are not a single essence, but are two, O wretched one!

To speak of a single nature of the Word goeth against the incarnate nature of humankind apart from any change and commingling; and the teacher and primate of the Alexandrians hath clearly taught two natures and volitions to them that wish to reason in Orthodox fashion.

The two un-commingled natures of Christ do we all proclaim, O ye faithful, trampling underfoot all the impiety of Eutyches and the mindless Dioscorus. And we follow the limits set down by the holy fathers through the discourse of the divine Cyril.

Theotokion: Thou art the chariot of the cherubim, O pure Mother of God; thou art the habitation, the dwelling-place of God the Word of the Father, Who clothed Himself in flesh of thine all-pure womb. Wherefore, worshipping Him Who becometh incarnate of thee in two natures, we glorify Him unceasingly.

ODE V

Canon I

Irmos: With Thy divine light, O Good One, do Thou illumine the souls of them that with love wake at dawn to Thee, I pray, that they may know Thee, O Word of God, to be the true God Who doth call them forth from the gloom of sin.

The divine grapevine of Christ which was brought from Egypt was once consumed by the wild beasts of the accursed destroyer; but they have been driven far away with the sling of the holy fathers.

Illumining their minds with thrice-radiant divine splendor, the honored fathers professed the Lord Christ to be One of the honorable Trinity and two in nature and volition.

Trinitarian: **O** Trinity, among material things hath the Church been made heavenly by the wise fathers as among the seraphim; and ever chanting unto Thee the thrice-holy hymn, it uniteth Thy threefold nature into One.

Theotokion: **T**hou wast the Mother and handmaiden of thy Son, O pure one; for He Who came forth from thee existed before thee as thy Creator. Him do we know to be in two natures and we unite them in the hypostatic Word.

Canon II

Irmos: **W**herefore hast Thou turned Thy face from me, O Light never-waning? 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!

O Severus! Mingle not wickedly the natures of Christ, O iniquitous one; for all the priests and all-blessed teachers, professing that in the one Person of Christ there are two natures, have expounded thus to all.

Desiring to take pity on us who were perishing' the Unoriginate One, the Word of the Father, as Lover of mankind, manifestly assumed human nature. Wherefore, I profess Him in two natures and volitions.

The Fourth Council, having set at naught Severus and Dioscorus, who blaspheme Christ, read aloud the Tome of Leo, the primate of Rome, right well showing forth the natures of the Savior as two in number, without separation.

Theotokion: **P**ossessed of maternal boldness before thy Son, O most pure one, spurn not thought of us as kin, we pray; for thee alone do we Christians set before the Master as our merciful purification.

ODE VI

Canon I

Irmos: **B**eholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O most Merciful One!

Once David, chanting, said: The God of gods, the Lord, hath spoken, and He hath called them from the ends of all the earth, from the rising of the sun and even unto the setting thereof, signifying the ecumenical councils of the fathers.

The wisdom of God hath founded seven pillars, Thy Church, O Master, which is maintained unshaken by all the heresies by the councils of the sacred fathers, seven in number.

May shame cover the countenances of Eutyches and Dioscorus, who spake foolishly of a commingling of the nature of Christ; for He received the nature of earthborn man not in appearance, but in His divinity.

Theotokion: Let Nestorius be admitted to the benighted councils of the Jews and let his blasphemous tongue be cut out; for the Virgin Mary gaveth birth to God Who became incarnate for us.

Canon II

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the depths of evil, I pray, for to Thee have I cried: Harken unto me, O God of my salvation!

The two epistles of Cyril which were once sent to the prefect who held authority over the East, denounce all the deception of Severus, piously proclaiming Christ.

Cyril preached Christ in two natures and two activities, cutting off the heresy of the senseless Severus. Wherefore, let us all remain in his doctrines.

Theotokion: We, the pious, proclaim thee truly to be the pure and all-glorious Virgin, O Mary Theotokos, shutting the impudent mouth of Nestorius and the evil mind of Dioscorus.

Kontakion, in Tone VIII: Spec. Mel.: "As the first-fruits ...":

The preaching of the apostles and the dogmas of the fathers sealed the one Faith of the Church; and clad in the robe of truth woven of theology from on high, it setteth aright and glorifieth the great mystery of piety.

Ikos: Let us hearken unto the Church of God which crieth out with exalted preaching: let him that thirsteth come to me and drink the cup which I hold, for it is the cup of wisdom! This drink of truth have I drawn by the word, which poureth forth not the water of gainsaying, but of confession, which drinking, the present Israel beholdeth God, Who declareth: Behold ye, and see that it is I Myself Who am God, and I change not! I have been God from the beginning, and will be so hereafter; and other than Me there is no God! They that drink hereof shall be satisfied, and shall praise the great mystery of piety.

ODE VII

Canon I

Irmos: The Angel made the furnace put forth dew for the venerable children, and the command of God, consuming the Chaldeans, compelled the tyrant to cry out: Blessed art Thou, O God of our fathers!

Once Daniel destroyed the dragon of Babylon; and by the prayers of the fathers hath Arius, the cruel serpent of Egypt, which devoureth the flock of Christ, been manifestly broken asunder.

With unforgivable impiety the wolf Macedonius showed his disdain, striking out against the Spirit Who deifieth men and restoreth all the faithful to their pristine goodness with the laver of baptism.

Dioscorus, Eutyches and Severus the Leviathan, the three who have commingled and mixed the natures of Christ with mental confusion, have struck out with audacity against the worshipful Trinity.

Theotokion: With reverence do we venerate the image of the countenance of thine incarnation, O Master, and that of Thy Mother and of all the saints, knowing with right thought that the veneration passeth well to the Prototype.

Canon II

Irmos: Once in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Confessing Christ to be in two natures and activities, without confusion, immutably, we vanquish the deception of Severus. Wherefore, we cry out to Him Who, in assuming flesh, endured suffering: Blessed is the God of our fathers!

We understand that it was One Who was on the Tree, yet, as God in the highest, was in the bosom of the Father, and Who was in the tomb in that He was joined to the flesh. To Him do we chant, crying out together: Blessed art Thou, O God of our fathers!

Despising the enemies of the Trinity, the emptiness and division of Arius who belittled God, and the like-mindedness of Sabellius, let us cry out to the Trinity, O ye faithful: Blessed is the God of our fathers!

Trinitarian: Theologizing in Orthodox manner, we declare Thee to be the Lord of all, the one and, more precisely, only-begotten Son of the Father, knowing Thy one, proceeding Spirit to be right, equally united and ever existent with Thee.

ODE VIII

Canon I

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things so-ever Thou willest. Thee do we exalt supremely for all ages!

The Son and the Spirit shone forth as divinely planted shoots from a single Root; for the Father is the sole Cause, is timeless and of honor equal with the other timeless Persons.

Thou didst timelessly shine forth from an immaterial womb, O Word Who art of one essence with the Father and the Spirit; yet for our sake Thou madest Thine abode in the material womb of the only Theotokos.

Darts ablaze with the fire of the Spirit, the seven councils of the godly fathers pierced the shameful hearts of the heretical enemies and sent them to their death.

Theotokion: **N**ot in more than one Person do we glorify the one Christ, nor do we unite Him by commingling His essence; for He is one and the same Person, thy Son and Creator, O Virgin, distinguished by being dual in nature.

Canon II

Irmos: **M**adly 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!**

Let them that do not profess the one Son in two natures, indivisible, immutable and unconfused, be put to shame, and let their mouths be stopped; for we, the pious, render glory, believing that Christ acteth and willeth not in accordance with different hypostases, but in two natures.

O ye who bear the name of Jacob the ragged and ascribe his name to yourselves, tell us: were ye baptized in his name of old? Wherefore, because of them, ye who yet willingly cleave unto shamelessness with that liar have fallen away from the grace of Christ.

In Chalcedon, the Fourth council set at naught Dioscorus, Eutyches and Severus, and utterly cut off from the Church of Christ the Master the thorns of their heresy, which confused the natures of the Savior. With the Church we who are Orthodox hold them in derision.

Trinitarian: **T**he one, thrice-luminous splendor of the Godhead which shineth forth from the one essence in three Hypostases: the unoriginate Father, the conjoined Word of the Father, and the equally reigning consubstantial Spirit, ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: **O** all-pure Theotokos, cleanse thou the wounds of my soul and the bruises of sin, washing them with the stream which springeth forth from the side of thy Son in flowing streams; for to thee do I cry, to thee do I flee, and thee, who art full of the grace of God, do I invoke.

ODE IX

Canon I

Irmos: **I**t is not possible for men to see God upon Whom the ranks of angels dare not gaze; but through thee, O all-pure one, the incarnate Word appeared unto men; and magnifying Him with the armies of heaven, we call thee blessed.

One must not add or subtract ought from sacred Tradition, our Orthodox Faith; for therein have we faithfully been baptized. And they that add ought to this Faith shall be rightly given over to the ban of anathema.

Let us all leap up in joy of heart, uniting in one feast the memory of the sacred councils of the fathers, for their sake have we come to behold the light of Orthodoxy; for they have been revealed as beacons guiding all to find the right doctrines.

Let us ask cleansing for our souls, and let us strive to live our life piously, that we may have a portion with the holy fathers who have disclosed the riches of right doctrine unto us their children.

Theotokion: **G**od shone forth from thy womb, O Mother of God, and hath deified the human race and counted it worthy of His own glory; and He hath shown all who ever proclaim thee truly the Theotokos to be His heirs.

Canon II

Irmos: **H**eaven was stricken with awe, and the ends of the earth were amazed that God appeared to men in the flesh, and that thy womb becometh yet more spacious than the heavens. Wherefore, the ranks of angels and men magnify thee who art the Theotokos.

The false Severus, having traversed the right glorious Church of Christ, rightly becometh the object of the vengeance of the council of the pious fathers because of his blasphemy and deceptive verbal artifice; and, condemned, he is cut off from the company of the teachers of the Church.

O wretched Severus, why comminglest thou the natures of Christ and introducest confusion and commixture into them, thus adding to the Godhead, which is devoid of passion, the suffering on the Cross and the burial of the only-begotten Word of God? Wherefore, we abominate thy great blasphemy.

Theotokion: **T**he pride and audacity of the foe and the counsels of them that utter blasphemy against the Creator hath He Who was born of the Virgin set at naught; and as God Who hath lifted up the horn of His people and strengthened them with faith He hath made the council of the faithful unshakable, that we may all magnify thee, O Theotokos.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Celebrating the memory of the divine fathers today, by their supplications, O most Compassionate One, we entreat Thee: deliver Thy people, O Lord, from all the harm of heresies, and vouchsafe that all may glorify the Father, the Word and the most Holy Spirit.

Glory ..., Now and ever ..., Theotokion:

Rejoice, palace of God! Rejoice, mountain overshadowed! Rejoice, bush unburnt! Rejoice, throne of glory! Rejoice, divine table! Rejoice, golden candlestick! Rejoice, most radiant lamp! Rejoice, O Mary, Virgin and Mother, thou light cloud!

**At the Praises, four stichera of the Resurrection, and four of the fathers, in Tone VI:
Spec. Mel.: "Having set all aside ...":**

Having combined their spiritual art, and reviewed the heavenly and precious Symbol of Faith through the divine Spirit, the honored fathers inscribed it with a divine writing, wherein the right glorious, most rich and truly divine wise ones teach most clearly that the Word is co-unoriginate and equally everlasting with Him that begot Him, thus following most carefully the teachings of the apostles.
(Twice)

Stichos: Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name unto the ages.

Having received all the noetic radiance of the Holy Spirit, as preachers of Christ, the divine defenders of the teachings of the Gospel and the traditions of the pious, inspired by God, proclaimed their most supernatural decision; and having manifestly received from on high the revelation thereof, being illumined, they expounded the Faith taught by God.

Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Having mustered all their pastoral skill and then being moved to wrath most just, as champions, as most true servants of Christ and most sacred keepers of the mysteries of divine preaching, the divine pastors drove forth the savage and pernicious wolves, casting them out of the fullness of the Church; and they fell, as it were, to their deaths as ones afflicted incurably.

Glory ..., in Tone VIII: the composition of George of Nicomedia:

The choir of the holy fathers, which hath gathered from the ends of the earth, hath taught the single essence of the Father, Son and Holy Spirit, and hath carefully committed to the Church the mystery of theology. Praising them in faith, let us bless them, saying: O divine legion, divinely eloquent swordsmen of the Lord's command, most radiant stars of the noetic firmament, unassailable towers of the mystical Sion, sweet-scented blossoms of paradise, golden mouths of the Word, boast of Nicaea and adornments of the whole world: pray ye in behalf of our souls!

Now and ever ..., the Theotokion "Most blessed art thou, O Virgin Theotokos ..."

Great Doxology, and after the Trisagion, the troparion of the Resurrection alone. Ektenias, and dismissal. Catechetical Discourse of St. Theodore the Studite.

Departure to the narthex. Glory ..., Now and ever ..., Evangelical Sticheron. First Hour. Final dismissal.

AT THE HOURS

Troparion of the Resurrection; Glory ..., that of the fathers; Now and ever ..., Theotokion of the Hour. Kontakion of the Resurrection.

AT LITURGY

On the Beatitudes: 10 troparia, 6 for the Resurrection, and 4 for the fathers, from Ode III of their canon.

The mindless Arius, showing himself to be a servant of a created being, and Macedonius, likewise revealed as abominable, are equally tormented in the fire of Gehenna with the Hellenes.

With the seven sacred councils of the holy fathers didst thou adorn the honored Church, O Christ, driving far away the darkness of deception as with the light of seven beacons.

The multifarious murrain of the heretics destroyeth Thy flock, O Word; but the shepherds of Thy noetic sheep have changed this by their doctrine.

Theotokion: O all-pure one, thou gavest birth unto One of the uncreated Trinity, Who is two in nature and volition, and Whose image we worship, filled with grace.

After the Entrance: troparia of the Resurrection and of the fathers; in Tone VIII:

Most glorious art Thou, O Christ our God, Who hast established our fathers as luminaries upon the earth, and hast thereby guided us all to the true Faith! O greatly Compassionate One, glory be to Thee!

Kontakion of the Resurrection; Glory ..., of the fathers in Tone VIII:

The preaching of the apostles and the dogmas of the fathers sealed the one Faith of the Church; and clad in the robe of truth woven of theology from on high, it setteth aright and glorifieth the great mystery of piety.

Now and ever ..., that of the temple, if it be dedicated to the Theotokos, or "Protectress of Christians that cannot be put to shame ..."

Prokimena: first, that of the Resurrection;

Then that of the fathers, in Tone IV: Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name unto the ages.

Stichos: For righteous art Thou in all which Thou hast done for us.

Epistles: first, of the Sunday, and then:

READING FROM THE EPISTLE TO THE HEBREWS [13:7-16].

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; first, of the Tone, and then of the fathers, in Tone I: The God of gods, the Lord, hath spoken, and He hath called the earth from the rising of the sun and unto the setting thereof.

Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Gospels: first, of the Sunday, and then:

READING FROM THE GOSPEL ACC. TO ST. JOHN [17:1-13]

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but ye are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of

perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

Communion Verse for the Resurrection: Praise the Lord from the heavens, praise Him in the highest.

Communion Verse for the saint: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 14th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY APOSTLE AQUILA
ON THIS DAY THE SERVICE OF THE HOLY MARTYRS CYRICUS AND JULITTA IS
ALSO CHANTED
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the apostle, in Tone I:
Spec. Mel.: "Joy of the ranks of heaven ...":

The great Paul, * the sun of the earth, * emitteth thee, O blessed and divinely wise one, * upon the world like a radiant beam, * to enlighten with the splendid effulgence of thy words * those who languished of old in the night of ignorance.

Thy pure heart, O Aquila of godly eloquence, * richly illumined * with the brilliant rays of the divine Spirit, * was shown to be truly luminous, * and destroyed the cruel darkness of the heathen * with the grace of God.

They who have recourse to thy divine temple * and entreat thee therein with faith, O Aquila, * are delivered from all manner of infirmities, * from tribulations and sorrows, * by thy sacred supplications * and intercessions before God, O sacred one.

And 3 stichera for the martyrs, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

With mature mind * but a child's body, O martyr Cyricus, * with manly wisdom thou didst put to shame * the infantile tyrant. * Wherefore, grievously torturing thee at his tribunal, * he imposed death upon thee * who wast mindful of the life which groweth not old, * into which thou hast entered, * drenched forever with blood unstaunched.

O glorious Julitta, * with spiritual outpourings * thou didst bring forth Cyricus * who sprang forth from thy womb * like a fruitful vine, * and is truly slain * and trodden out in the tyrant's wine-press. * Pouring forth the wine of compunction with him, * gladden the hearts * of those who keep your memory with faith.

Having come close to wounds, O right wondrous one, * thou didst likewise truly endure * the convulsion of thy body; * and beholding thy son's end with thine own eyes, * thou didst pass through a double torture, O Julitta. * Wherefore, the Judge of the contest bestoweth twofold crowns upon thee, * Omnipotently granting the victory to those who contend.

Glory ..., in Tone VI:

Come ye all, and behold a sight strange and all-glorious! Who hath ever seen a child of three years putting a tyrant to shame? O, the wonder! He drank of his mother's milk and cried out to her who nourished him: "Fear not the tortures of the cruel ruler of this world, O my mother, for Christ is the strength of those who believe on Him!"

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

The pure Virgin Mother, beholding the most iniquitous men nailing Thee unjustly to the Tree, was wounded in her womb, O Savior, as Symeon foretold.

At the Aposticha, Glory ..., in Tone VIII:

A child of three years proclaimed the Trinity; he who was yet un-weaned rendered his own mother steadfast, saying: "Cease shedding thy tears, O my mother! The Creator is watching from on high and will save our souls!"

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "What shall we call you ...":

"I cannot bear to see Thee * Who hast fallen asleep upon the Tree, O my Child, * giving watchfulness unto all, * that Thou mayest give divine and saving vigilance * unto those who of old, through the fruit of disobedience, * fell into the sleep of perdition!" said the Virgin, weeping, * whom we magnify.

Troparion, in Tone III:

O holy apostle Aquila, entreat the merciful God, that He grant remission of transgressions unto our souls.

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

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at nought the tyrants and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

AT MATINS

One canon from the Oktoechos, with 6 troparia, and two for the saints, with 8 troparia.

ODE I

Canon of the holy apostle, the acrostic whereof is: "We hymn the glorious Aquila with love", the composition of Joseph, in Tone II:

Irmos: Come, ye people, let us chant a hymn to Christ God Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

With hallowed songs let us hymn the sacred Aquila, and let us cry out: By his supplications save us all, O Compassionate One, in that Thou art good!

Thou didst splendidly make thyself wholly a habitation of the Spirit, O blessed one, made luminous by the splendid rays thereof; wherefore, thou hast brought light to those who are in darkness.

Hedging thy mind about with the law of Christ, thou didst cast down all the arrogance of the iniquitous, and having suffered, O divinely blessed one, thou didst demolish all the temples of the idols.

Theotokion: At thy word, O pure one, thou didst conceive in thy womb the Word Who by His word created all things; wherefore, with godly words we hymn thee, O divinely joyous one.

Canon of the holy martyrs, the acrostic whereof is: "I hymn Cyricus and her who wisely gave birth to him", the composition of Joseph, 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!

O ye who preached the Word Who is manifestly begotten of the Father and was incarnate of His Mother, ye became witnesses to His sufferings by your sufferings and death.

Like the luminous moon doth the glorious martyr join herself to the sun, Cyricus who was born of her; and they have enlightened all creation with the rays of miracles.

Thou didst spurn transitory things, being in nowise moved, O martyr; and, bearing thy son in thine arms, with him thou didst cast into darkness the iniquitous and the deceit of the devil.

O glorious lineage, O martyr Julitta, by thy divers sufferings and tortures thou becamest the daughter of the immortal King.

Theotokion: **B**ecause of thee death was annulled and the sting of hell broken, O pure Mother; for thou gavest birth to the immortal Master Who died in the flesh.

ODE III

Canon of the Apostle

Irmos: **O** Lord Who hast slain sin by the Tree, establish us in Thee, and plant the fear of Thee in the hearts of us who hymn Thee.

As a righteous man thou didst desire God, the one Master and King, and didst do His divine will with unwavering heart.

Suffering valiantly, O most sacred and all-lauded Aquila, thou didst cast down all the might of the evil one by the might of the worshipful and divine Spirit.

Contemplating the glory of the Lord with thy pure mind, O blessed one, thou didst partake wholly thereof, leaving behind transitory things for those things which are abiding.

Theotokion: **T**he only Pure One, the one Lord, recognized thee alone as the most pure of all creation, O all-immaculate one, and became incarnate of thy pure blood.

Canon of the Martyrs

Irmos: **O** Lord, Creator of the vault of heaven and Fashioner of the Church, establish me in the love of Thee, O Summit of desires, confirmation of the faithful, Who alone lovest mankind.

Having broken the sling of the devil with the pangs of your suffering, O glorious martyrs, ye have been vouchsafed the mansions of heaven, splendid repose and everlasting glory.

Like a comely fledgling thou didst emulate the chaste dove, thy mother, O glorious Cyricus, opposing the false one who approached deceitfully and sought to seize thee, who art invincible.

The prideful serpent which set its mouth against heaven and boasted that it would destroy the earth did an innocent babe utterly cast down and destroy with the weapon of the Cross.

Theotokion: **T**he transcendent Word Who brought all things into being, without leaving the bosom of the Father, made His abode within thy womb, O all-pure and all-immaculate one, and became flesh immutable, and hath deified man.

Kontakion of the apostle, in Tone IV:

Having acquired thee like a great sun, O glorious Aquila, apostle of the Lord, the Church enlighteneth with the splendors of thy teaching those who faithfully honor thee.

Sedalion of the apostle, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

Illuminating thy soul with the words of Paul, thou didst shine like the sun with the light of divine knowledge, O blessed Aquila; and thou didst plait for thyself a martyr's wreath in accordance with the law. Wherefore, thou pourest forth rivers of healings upon those who with faith celebrate thy memory, O blessed one.

Glory ..., Sedalion of the martyrs, in the same tone:

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

Having suffered with thy mother and completed the course of piety, O glorious athlete Cyricus, thou wast shown to be a preacher of Christ in accordance with thy name; and, having trampled down all the power of the enemy, thou hast become for us the courage of faith, and with thy mother hast received a crown from heaven. O glorious one, entreat Christ, that the souls of all who keep your memory may be saved.

Now & ever ..., Theotokion:

Tempest-tossed by the threefold waves of the passions, I, who am bereft of conscience, call fervently upon thee, O pure one: Leave me not, a wretch, to perish utterly, O thou who gavest birth to the Abyss of lovingkindness, for I have no other hope than thee. Let not me, who have set my hope on thee, be a cause of joy and mockery for the enemy; for what thou desirest, thou canst do, as Mother of the God of all.

Stavrotheotokion: Seeing the Lamb Who was born of her without seed pierced by a spear on the Cross, the Virgin and ewe-lamb, wounded with darts of grief, exclaimed, crying out in pain: "What is this new mystery? How is it that Thou diest, Who alone art the Lord of life? Wherefore, do Thou arise, resurrecting man's fallen forefather!"

ODE IV

Canon of the Apostle

Irmos: I have heard report of Thy dispensation, O Lord, and have glorified Thee, Who alone lovest mankind.

They that slept the sleep of wicked impiety didst thou raise up to the light of piety, O Aquila.

Arming thyself with divine humility, thou didst cast down the prideful audacity of the enemy, O Aquila.

Blessedly didst thou suffer for Christ, shedding thy blood, as a priest and witness to His sufferings.

Theotokion: **O** Mistress Theotokos, we call thee the noetic palace and exalted throne of the King.

Canon of the Martyrs

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

Though a child in body, yet didst thou with mature mind lay low the wickedness of the author and creator of evil, **O** martyr.

Like a fruitful vine, **O** martyr Julitta, thou didst put forth a cluster of grapes, the truly valiant Cyricus, who exudeth the sweetness of martyrdom.

As thou wast tenderly gazing, like a ewe-lamb, at thy martyred lamb, **O** right wondrous Julitta, thou wast cruelly put to the sword.

Theotokion: **I**n thy birth-giving, **O** all-pure one, the laws of nature were supernaturally altered; for in manner past understanding and recounting thou gavest birth to the Creator.

ODE V

Canon of the Apostle

Irmos: **O** Lord, Bestower of light and Creator of the ages, guide us in the light of Thy commandments; for we know none other God than Thee.

Ever pouring forth the sweet word of piety, **O** all-wise and all-praised Aquila, as an initiate of the mysteries of Christ thou didst sweeten the souls of those who waxed gross on bitter deception.

Thy praises did the divinely eloquent Luke truly record, for thou wast a disciple of the sacred Paul and a divine guide, manifestly leading all to divine things.

Finding the honored preaching of the sacred Paul like a brilliant star shedding rays of splendor, thou didst receive from him words of brilliance and becamest light.

Theotokion: **T**hou wast the Mother and handmaid of Christ Who became incarnate for our sake; Him do thou ever earnestly entreat, that He save us who call thee the pure Theotokos.

Canon of the Martyrs

Irmos: **W**herefore 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.

When thy body was lacerated and broken, **O** divinely wise one, thou didst

shed the grossness of corruption; and thou wast clothed in another garment: the flesh which the only-begotten Son of the Virgin wore, deifying man.

Steadfastly courageous, thou wast stripped of thy body, O most glorious martyr, vanquishing fleshly shame; and thou didst clothe in everlasting shame the enemy who of old stripped Eve naked, O Julitta.

When thy head was severed, thou didst crush the head of the serpent, O all-praised martyr; and, deprived of thy wealth, thou hast inherited the riches of heaven, receiving the immutable kingdom with all the martyrs.

Theotokion: **G**od, the Word of God, receiving noetic and animate flesh of thee, O all-pure one, became man in His lovingkindness, and hath deified me who have been cast out because of my crimes. Him do thou beseech, that He save us all.

ODE VI

Canon of the Apostle

Irmos: **Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!**

Grace poured forth from thy lips, O blessed and sacred one. Wherefore, the Lord of all hath blessed thee forever, O divinely inspired Aquila.

Thine entreaty, O blessed God-bearer Aquila, is become deliverance from divers diseases and cleansing for sinful souls.

The journeys which thou didst make, directed toward the ways of God, were shown to be instruction and a path to salvation for the lost.

Theotokion: **O** most immaculate sovereign Lady, who gavest birth to God, the Bestower of good things: From multifarious perils do thou save those who ever hymn thee.

Canon of the Martyrs

Irmos: **I shall pour forth my prayer unto the Lord, and to Him will I declare my grief; for my soul hath been filled with evils, and my life hath drawn nigh unto hell; and like Jonah I cry: Lead me up from corruption, a God!**

Having sailed through the perilous waters of immeasurable tortures, O all-praised ones, ye manifestly reached the calm haven, having drowned the invisible Pharaoh in the streams of your blood.

The city of Iconium, which raised thee, leapeth up, and Tarsus adorneth itself in thine honored memory, O Julitta; for with thy son thou didst accomplish thy martyrdom therein, and hast been vouchsafed crowns of victory.

Thou didst spurn the tortuous torments and wast shown to be a most comely dove, who with thy fledgling tookest wing and soared above all the snares of the serpent; and most wisely didst thou come to rest in the mansions of heaven, O most laudable one.

Theotokion: With the root-cutting scythe of thy prayer, a Maiden, cut down the wicked thoughts of my soul, and show it to be fruitful, I pray; for thou gavest birth unto the God and Savior of all.

Kontakion of the martyrs, in Tone IV:

Spec. Mel.: "Thou hast been shown ...":

Holding Cyricus in her embrace, Julitta, the martyr of Christ, cried out, exulting manfully in the contest: "Christ is the boast of the martyrs!"

Ikos: With the light of Thy commandments illumine my mind, O Christ, that I may hymn the saints and recount their struggles. What tongue is able to relate the sufferings which they endured? Wherefore, I fall down before Thee, O Thou Who lovest mankind, praying: Grant remission to my wretched soul! Give me time to repent; for, for this Thou didst of Thine own will take flesh, that Thou mightest lead all up to life. His athletes, accepting this, chant continually: Christ is the boast of the martyrs!

ODE VII

Canon of the Apostle

Irmos: When the golden image was worshiped on the Plain of Dura, Thy three youths despised the ungodly command, and, cast into the midst of the fire, bedewed, they chanted: Blessed art Thou, O God of our fathers!

Weaving a robe of incorruption for thyself with the divine Spirit, thou becamest wholly beautiful, O Aquila. And thou didst strip the enemy naked and clothe in splendid raiment and the light of salvation those who had been stripped naked by him.

As a godly priest of the mysteries, O divinely wise and right wondrous one, with the bread of thy words thou didst feed the people afflicted and held fast in noetic starvation, and didst make them partakers of the heavenly banquet.

They who have recourse to thy holy temple receive health; they find release from their sufferings and cleansing from their infirmities, hymning thee with love and crying out, O all-praised one: Blessed art Thou, O God of our fathers!

Theotokion: In the beginning death came to Adam through the food of corruption, O most immaculate one; but thou, O Virgin, having given birth unto our Life, didst bring Adam back to life. Wherefore, hymning thee as the cause of good things, we cry aloud: Blessed art thou who gavest birth to God in the flesh!

Canon of the Martyrs

Irmos: **The Hebrew children in the furnace boldly trampled the flame underfoot and transformed the fire into dew, crying aloud: Blessed art Thou, O Lord God, forever!**

The iniquitous one shattered thy body with staves, O divinely wise Julitta, yet in nowise shook the firmness of thine intention; for thou didst wield the Cross of Christ as a staff of power.

With the outpourings of the flux of their blood, the athletes of Christ quenched the fire of ungodliness, crying out fervently: Blessed art Thou, O Lord God, forever!

Bearing in thine arms him to whom thou hadst given birth, O martyr, thou didst appear at the tribunal and didst complete a good and twofold contest, crying: Blessed art Thou, O Lord God, forever!

Theotokion: **F**ollowing thy words, all of us, the generations of men, call thee blessed, O Maiden, who art shown to be the Mother of the blessed God Who hath made blessed those who believe on Him.

ODE VIII

Canon of the Apostle

Irmos: **God Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!**

O Aquila, who art divinely deified, and as a disciple dwellest joyfully in the heavens with the disciples and servants of God and the eyewitnesses to the Word, be thou mindful of those who hymn thee with faith and love.

The streams of thy sweat pour forth rivers of divine miracles upon us all, O blessed one, and ever dry up the streams of the wicked passions, and drown the hordes of the deceiver.

Drawing nigh unto God with immaterial mind, thou becamest all light, ever deified by thine approach, having been released from the flesh; and thou seest what the angels see, O glorious Aquila, sacred martyr of Christ.

Theotokion: **O** pure and all-immaculate one, having conceived in thy womb God, the Cause of all, Who transcendeth every other cause, and having given birth unto Him Who became like unto us for our sake, entreat Him in behalf of those who hymn thee.

Canon of the Martyrs

Irmos: **The youths, victors over the tyrant and the flame by Thy grace, carefully observing Thy commandments, cried out: Bless the Lord, all ye works of the Lord!**

The luminous stars, upon which inerrantly stood the firmament of the Church, enlightening the earth with wonders, are piously honored today by all who hymn Christ forever.

Bearing thine honored son like a new scion sprung forth from a root planted by God, O divinely wise one, thou hast caused gardens of impiety to wither up, crying out to Him and saying: Thee, O Christ, do we exalt supremely forever!

Like a most comely heifer, O Julitta, thou bearest the glorious Cyricus like a young calf, as a living sacrifice to the Lamb Who shone forth from the Virgin and was slaughtered in His extreme lovingkindness.

Theotokion: The Word incarnate of thine all-pure blood, O pure Maiden, hath by divine knowledge deified those who have plunged into the irrational carnal passions. Him do we exalt supremely for all ages.

ODE IX

Canon of the Apostle

Irmos: God the Word, Who from God came, in His ineffable wisdom, to restore Adam who had grievously fallen into corruption through eating, and for our sake ineffably became incarnate of the holy Virgin, let us magnify with hymns, O ye faithful, in oneness of mind.

Assembling, O Aquila, together we bless thee with sacred hymns, who wast the consecrated and precious vessel of the Word, a most wise preacher, a beacon for the world, and art the confirmation of our faith.

Knowing thee to be a disciple of Paul, an inerrant luminary of the world, a sacred martyr, a destroyer of idols and an instructor in the knowledge of God, O divinely wise Aquila, we bless thee with pious thought.

Enlightening the world like the sun, thy most holy memory illumineth the souls of those who piously hymn thee. Thereon, O blessed one, pray that God grant cleansing of sins, peace profound and great mercy unto all.

Theotokion: The prophet foresaw thee as a radiant lamp bearing the Light Who shone forth from Light, O all-immaculate Virgin Mother, richly enlightening those who of old were benighted with the rays of His ineffable divinity.

Canon of the Martyrs

Irmos: Every ear is stricken with awe to hear of the ineffable condescension of God, how the Most High, of His own will, descended even to assume the flesh, becoming man through the womb of the Virgin. Wherefore, O ye faithful, we magnify the all-pure Theotokos.

The shrine of the glorious athletes, overflowing with the grace of the divine Spirit, offereth healing. Come, draw forth and sanctify our souls, and be cleansed, O ye who love the martyrs, magnifying the Bestower of good things.

Like the rose did ye spring forth in the valleys of the martyrs, O most blessed ones, like the sweet-smelling lily, like divine plants of paradise, truly pouring forth the adornment of myrrh; and ye have gladdened the souls of the faithful with mystic fragrance.

Ye were adorned with the wounds of martyrdom, O right victorious martyrs, and, manifestly emulating the angels, ye stand before God, splendidly invested with the wreath of victory, asking cleansing from sins for those who honor you.

The martyr, like a ewe-lamb, bearing her son like a lamb, passed unharmed in the midst of wolves, and hath made her abode in the fold of heaven. By their prayers, O Lord, ever save us who honor their sacred memory.

Theotokion: O portal of the Light, illumine my soul, which hath been blinded by the passions and benighted and vexed by evil thoughts; and rescue me from temptations, tribulations and sorrows, that I may glorify thee, the hope and confirmation of the faithful.

Exapostilarion from the Oktoechos; Glory ..., that of the martyrs:

Spec. Mel.: "Hearken, ye women ...":

Rejoice, adorn thyself and dance, keeping splendid festival, O city of Iconium! For from thee have two all-wise luminaries shone forth: the glorious Julitta and the divine wise Cyricus. For, having struggled lawfully, they have received the wreath of victory.

Now & ever ..., Theotokion:

We hymn thee, the Mother and Virgin, O most immaculate one; for in thy womb thou didst bear the God of all; and professing His unity to be immutable by hypostasis, we who because of thee are saved, confess thee to be the Theotokos and Mistress.

On the Praises, 4 stichera, the composition of Germanus:

In Tone I: The valiant athlete and preacher of the Faith, with his divinely wise mother, do we praise as is meet; for, having suffered steadfastly, they manfully cast down the enemy, the author of evil, by the power of the Cross. Wherefore, they have received crowns from God, the Judge of the contest, and entreat Him unceasingly with boldness, that He save those who with faith celebrate their sacred contest. (Twice)

In Tone II: O martyr Cyricus, who from thine infancy wast full of grace, possessing the understanding of old age: in the victory of thy struggles pray thou to Christ God with thy mother, that He grant peace to the world, in that thou art a great confessor of the Trinity.

Thou wast shown to be a child among martyrs, yet didst show thyself to be mature in understanding. Since thou didst accept the unoriginate Word, thou wast not afraid of the fire of the iniquitous. With thy mother, entreat the Creator, that He save our souls, in that He is the Savior.

Glory ..., the composition of Byzantius, in the same tone:

Come, O ye faithful, and, having assembled, let us with praises crown the two most holy martyrs, who upheld the worship of the Trinity; for with their own feet they trampled down the deception of idolatry and the designs of the tyrants. Praising them, O ye faithful, let us cry out, saying: Rejoice, O most honorable Julitta who, casting aside thy womanly weakness, didst struggle manfully! Rejoice, O most blessed Cyricus who, though but three years of age, didst cast down the most artful enemy! Rejoice, ye boast and glory of us who with faith celebrate your sacred suffering! Therewith do we pray: Ever entreat the Lord of all, that He grant peace to the world and great mercy to our souls!

Now & ever ..., Theotokion, or this Stavrotheotokion:

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

She who kneweth not wedlock, beholding Thee nailed to the Tree of the Cross, O Jesus, said, weeping: "O sweet Child, wherefore hast Thou abandoned me who alone gave Thee birth, O unapproachable Light of the all-unoriginate Father? Haste Thou, and glorify Thyself, that they who glorify Thy divine sufferings may receive divine glory!"

At the Aposticha, Glory ..., the composition of Anatolius, in Tone IV:

Rejoice, adorn thyself and make merry, O city of Iconium, for from thee a glorious fruit hath sprung forth, the all-comely Julitta, the right victorious martyr, and from her came forth the justly named honored child Cyricus. For, having trampled down manfully the wiles of the tyrannous enemy, they have rightly received crowns of victory, exhorting the people to honor and worship the all-holy Trinity. Wherefore, with boldness we cry out to Christ our God Who glorified them, that He bring peace to the world and save our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

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

As she beheld Thee, * the Lamb and Shepherd, upon the Tree, * the ewelamb who gave Thee birth lamented * and exclaimed to Thee maternally: * "O my Son most desired! * How is it that Thou hast been suspended upon a Tree, O Long-suffering One? * How is it that Thy hands and feet * have been pierced by nails by the iniquitous, O Word? * How is it that Thou hast shed Thy blood, O Master?"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the canon of the martyrs.

Having broken the sling of the devil with the pangs of your suffering, O glorious martyrs, ye have been vouchsafed the mansions of heaven, splendid repose and everlasting glory.

Like a comely fledgling thou didst emulate the chaste dove, thy mother, O glorious Cyricus, opposing the false one who approached deceitfully and sought to seize thee, who art invincible.

The prideful serpent which set its mouth against heaven and boasted that it would destroy the earth did an innocent babe utterly cast down and destroy with the weapon of the Cross.

Theotokion: **T**he transcendent Word Who brought all things into being, without leaving the bosom of the Father, made His abode within thy womb, O all-pure and all-immaculate one, and became flesh immutable, and hath deified man.

Troparion of the apostles, in Tone III:

O holy apostle Aquila, entreat the merciful God, that He grant remission of transgressions unto our souls.

Troparion of the martyrs, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at nought the tyrants and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

Kontakion of the martyrs, in Tone IV:

Holding Cyricus in her embrace, Julitta, the martyr of Christ, cried out, exulting manfully in the contest: "Christ is the boast of the martyrs!"

Kontakion of the apostle, in Tone IV:

Having acquired thee like a great sun, O glorious Aquila, apostle of the Lord, the Church enlighteneth with the splendors of thy teaching those who faithfully honor thee.

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, §154, MIDPOINT [I COR. 13: 11-14: 5]

Brethren: When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

Alleluia, in Tone VII: Out of the mouths of babes and sucklings hast Thou perfected praise.

GOSPEL ACCORDING TO LUKE, §51, MIDPOINT [LK 10:19-21]

The Lord said to His disciples: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." In that hour Jesus rejoiced in spirit, and said: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight."

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 15th DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, BLESSED
AUGUSTINE, BISHOP OF HIPPO
AT GREAT VESPERS

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

On "Lord, I have cried ...", we chant 8 stichera: 4 in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O holy hierarch, father Augustine, thy life was in accordance with thy name. Thou didst preach the greatness of God, wast adorned with the greatness of deeds, wast crowned with the greatness of struggles, and wast illumined with the greatness of thy love for Christ. Wherefore, pray thou that great mercy be given to us who honor thee. (Twice)

O holy hierarch, father Augustine, even though the land of Hippo hath fallen silent, yet do we glorify thee as the uprooter of heresies, the confirmation of the Orthodox Faith, the great boast of monastics, the adornment of hierarchs, the lover of poverty, the elucidator of the Scriptures, and as our fervent intercessor. Pray thou that we be granted great mercy.

Bedewed by the divine words of Ambrose, thou didst put forth the grain of the virtues an hundredfold, and wast an ornament for the Church, a blazing beacon, a flame burning up heresies and warming the hearts of the faithful, O prelate of the city of Hippo, blessed father and holy hierarch. And now ask of Christ great mercy for us who honor thee.

And 4 stichera in Tone II:

Spec. Mel.: "With what wreaths of praise ...":

With what wreaths of praise shall we crown the holy bishop, the earthly angel and heavenly man, the hierarch of the Church of Christ most great, the prelate of Hippo and adornment of the whole world, who wast full of the love of Christ and exalted wisdom, the elucidator of dogmas, the confirmation of the Faith, the true guide of monastics, whom Christ our God, Who hath great mercy, hath crowned? (Twice)

With what precious crowns shall we bless our instructor, whose sound hath gone forth into all the world, whose divinely eloquent mouth was filled with the Spirit, which the grave, the arbiter of oblivion, hath not stopped, but which even now uttereth mellifluous teachings and indicateth the path of life? Him hath Christ our God crowned, Who hath great and rich mercy.

With what wreaths adorned shall we crown the hierarch, the honored boast of the great Ambrose, the excellent luminary of the whole world, the all-wondrous pastor of the Church, the fervent comforter of the sorrowful, the unshakable confirmation of the timid, the steadfast opponent of Pelagius, the utter uprooting of heresies, the vigilant lover of the purity of the Church, whom Christ our God, Who hath great mercy, hath crowned?

Glory ..., in Tone VI:

Come, ye multitudes of monastics, let us bless our guide and honor his holy memory, for he ever prayeth for us who keep his most honored memory and cry out to him with love: Pray for us to the most compassionate God, Whom thou didst ever serve, Whose field thou didst cultivate, Whose sheep thou didst tend, Whose talant thou didst increase; and ever beseech Him in our behalf, O holy hierarch Augustine, that our souls find mercy.

Now & ever ..., Dogmatic Theotokion, in the same Tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination

before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace, but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

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 lust 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 doth visit His chosen.

At the Aposticha, these stichera, in Tone IV:

He Who appeared to Mary in the garden and cast away from her the lamentation of tears, appeared likewise unto thee in a garden and commanded thee to open the Scriptures and to read; and having read, thou didst show forth a wondrous way of life. Pray thou unto Christ that we also may follow it, that we may be led to the kingdom of heaven.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Greatly did thy mother weep when she beheld thee perishing, and she earnestly prayed that thou be saved; and the fruit of such prayers could not perish. Wherefore, having been catechized with divine words, thou didst utterly leave the wide path, and walking the path of monasticism thou wast shown to be exalted among hierarchs, a treasury of divine doctrines, a harp of the Spirit, a mystagogue of dogmas and the boast of the Church of Christ.

Stichos: The saints shall boast in glory, and they shall rejoice upon their beds.

Amassing a spiritual treasure, thou didst distribute thine earthly riches unto those in need; and embracing voluntary slavery thou didst receive the rank of monk, and becamest a model for hierarchs and a rule for monastics a, standard of the virtues, a cup full of love, and a most true teacher of meekness. O blessed Augustine our father, pray thou in behalf of our souls.

Glory ..., in Tone V:

Tagaste boasteth of thy birth, both Medeiros and Carthage are magnified by thee, and in thee doth Rome also rejoice; but Milan boasteth in thee yet more, for therein wast thou born in the Spirit; and the great diocese of Hippo doth possess thee as its chief hierarch and good shepherd, while the whole world cherisheth thee as an honorable teacher mighty leader and fervent intercessor for men's souls.

Now & ever ..., Theotokion, in the same Tone:

Thou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto them that sleep in darkness deigning to enlighten that which He fashioned by His own hand in His image. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

After "Now lettest Thou Thy servant depart ...",

Troparion of the holy hierarch, in Tone IV:

Today the whole world rejoiceth, celebrating thy commemoration, and thereon it praiseth thy struggles wherewith thou didst toil; and thy deeds proclaim thy love for Christ. For thou didst trample down heresies, didst denounce the falsehood of Manes, and wast a beacon of the Church. O holy hierarch, father Augustine, entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Resurrectional Theotokion, in the same Tone:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

AT MATINS

On "God is the Lord ...", the Troparion of the saint, (Twice); Tone IV:

Today the whole world rejoiceth, celebrating thy commemoration, and thereon it praiseth thy struggles wherewith thou didst toil; and thy deeds proclaim thy love for Christ. For thou didst trample down heresies, didst denounce the falsehood of Manes, and wast a beacon of the Church. O holy hierarch, father Augustine, entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Resurrectional Theotokion, in the same Tone:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

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

Assemble together for the commemoration of our holy hierarch, ye multitudes of monks, and let us honor him with sacred hymns; and all the more let us glorify him by our manner of life, for he seeketh the salvation of his children showing himself to be a fervent intercessor for those who honor his memory. Let no one turn away from the countenance of the blessed one, let no one commit himself to the path of destruction, let no one neglect his own salvation, for we are all children of the blessed hierarch.

Glory ..., Now & ever ..., Theotokion:

How can I hymn thee worthily, how can I glorify thee, O our Mistress? I am perplexed and filled with awe, afraid of mine audacity; but I also fear silence. Yet accept our praise in the lovingkindness which is thy wont, and send down rich mercy upon those who hymn thee.

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

Let us all praise the orator of the Spirit, the instructor of Orthodoxy, the holy hierarch Augustine. For he struck down heresies and shepherded well the flock of Christ; he hath likewise led countless people to the mansions of heaven; and even now he poureth forth healings upon those who celebrate his memory with faith.

Glory ..., Now & ever ..., Theotokion:

The Archangel Gabriel offered thee the salutation "Rejoice!", but what shall we mortals offer thee? How can we chant a worthy hymn, how can we offer praise and glory; what thanks can we offer? Yet blessing thee in accordance with thine own words, we cry out to thee: Rejoice, O thou who art full of grace! The Lord is with thee!

Polyeleos, and this magnification: We magnify thee, O holy hierarch Augustine, and we honor thy holy memory; for thou dost entreat Christ God in our behalf.

Selected Psalm verses:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

B: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Glory ..., Now & ever ..., Alleluia ..., (Thrice).

After the Polyeleos, this Sedalion, in Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity ...":

Gazing upon the beauty of the heavens and regarding the beauty of the earth, thou didst cleave unto the Creator of all things with all thy heart, and casting all aside, thou didst desire Him alone. Wherefore, having distributed thy possessions among the poor, thou didst acquire spiritual riches, and becamest an experienced monk, a holy hierarch and a great treasury of dogmas.

Glory ..., Now & ever ..., Theotokion:

We all hymn thee, O Virgin Theotokos, who hast delivered our first ancestor from the curse and led mankind into paradise; and we, thy servants, ever entreat thee: Beseech the most compassionate God, that He grant remission of transgressions and in His lovingkindness save us who set our hope on thee, O most hymned Virgin.

Song of ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: 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.

Let every breath praise the Lord.

GOSPEL ACC. TO ST. JOHN, § 35 FROM THE MIDPOINT [JN. 10: 1-8]

The Lord said to the Jews that came to Him: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them.

After Psalm 50, this sticheron, in Tone VI:

Come, let us honor the memory of the holy hierarch, crying out to him with faith: O hierarch father Augustine, great boast of the Church, wondrous instructor of the whole world, teacher of monastics most true: As thou standest now before the throne of the Lord, look down upon us, thy children, and forsake not us who love thee, but cry out unto us as we do battle with the foe: I am with you, and no one shall be against you!

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia; and that of the holy hierarch, the acrostic whereof is "We offer a canon to the hierarch Augustine", with 8 troparia, in Tone IV:

ODE I

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

O blessed hierarch, in thy holy prayers remember those who today celebrate thy festival, that we also may set aside earthly care and leave the path of destruction, and set our steps toward the kingdom of God.

Possessing a name which signifieth greatness, thou didst clearly seal within thy soul the greatness of the All-holy Trinity, Whose hidden mystery thou didst broadly elucidate as far as is possible. Entreat the Godhead, that we find mercy because of the great multitude of our sins.

Having penetrated with faith that which is inaccessible to the corruptible mind, O father Augustine, thou didst clearly preach it; and thou didst thunder upon all the ends of the world, setting forth the greatness of dogmas. Ask also for us, who honor thee, spiritual enlightenment and great mercy.

Theotokion: O Ever-virgin, we hymn thee, the boast of our race; for God, having arrived through thee, made His abode among us, that He might save man from sins; and having saved man, He glorifieth him with His own divinity and deifieth him through the gift of His own grace.

ODE III

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

Hippo possesseth thee as a precious lamp, yet now the whole world adorneth itself for thy commemoration, O Augustine. For thou wast a bulwark of Orthodoxy and the confirmation of the Church, a rule of life and a most honorable law of virtue.

Though Hippo hath fallen silent, the grave, the arbiter of oblivion, hath not closed thy mouth. For the whole world proclaimeth thy corrections and struggles and hymneth the labors whereby thou didst toil in teaching, instructing and setting forth the divine doctrines whereof thou hadst drunk.

When divine love came upon thee, O holy hierarch, thou didst reject all earthly things; and having distributed thy corruptible riches, thou didst acquire treasure in the heavens; and having left all thy kin, thou didst receive the choirs of angels as fellow intercessors in prayer.

Theotokion: Honoring thee with love, we bless thee, O Mother of God, all-comely flower of the garden of incorruption, never-fading wreath of chastity, great throne of the Almighty, glory of the Christian race and great astonishment of the angels.

Sedalion, in Tone VIII:

Full of wisdom divine, thou didst proclaim the precious doctrines of the Church, setting forth the corrections of the dogmas, interpreting the divine Scriptures, honoring the memory of the saints with discourses, and providing a rule for monastics by thy manner of life and thy writings; and having thus ascended to the heights of theology, and like Moses having struck the hidden and unapproachable rock of theology with the staff of divine love, thou didst cause to flow a wellspring of water flowing toward life everlasting, wherewith thou didst give drink in abundance to a thirsting people. Wherefore, we cry unto thee: O holy hierarch Augustine our father, entreat Christ God, that He grant remission of transgressions unto those who with love honor thy holy memory.

Glory ..., Now & ever ..., Theotokion

All of us, the generations of men, bless thee as the Virgin who, alone among women, gavest birth without seed unto God in the flesh; for the fire of the Godhead made its abode within thee, and thou hast given such unto the Creator and Lord as a babe. Wherefore, we, the race of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together: Entreat Christ God, that He grant remission of offenses unto them that with faith worship thine all-holy Offspring.

ODE IV

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

The foolish and mindless Manicheans didst thou denounce, and their false teachings didst thou blow away like dust with the wind of thy divine teachings; and thou didst cast down the pride of Pelagius, and didst bring the assembly of Donatists to the Orthodox Faith, O Augustine.

Though the blessed Monica wept, beholding thee departing from the straight path, yet was her prayer not in vain; for a blessed bishop prophesied unto her, saying, "The fruit of such prayers cannot perish!", signifying thee, O honorable hierarch.

Bishop Valerius ordained thee a hierarch and treated thee like his own son; and when he reposed, thou didst receive the see of Hippon, wherein thou didst labor diligently for thirty five years, teaching and instructing, and providing a model of virtue for all.

Theotokion: O our Lady and Mistress, all-pure Ever-virgin! In the hour of evil circumstances hearken unto us and save us, earnestly praying for us with the holy hierarch, that at the hour of judgment we may find mercy, and here may be speedily delivered from divers misfortunes.

ODE V

Irmos: All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

God heard thy prayer, O holy hierarch, and took thee to Himself before thy city fell captive to the barbarians, bestowing upon thee a crown of glory, in that thou wast a good shepherd, a good laborer of the vineyard of God, and a faithful servant who increased well the talent of thy Master.

Mystically interpreting the Sacred Scriptures, thou didst love the Gospel of John and his first epistle best of all; yet thou didst also clearly interpret the Sermon on the Mount, and by thy sacred commentaries didst elucidate the Psalms of David, O divinely wise father.

Recognizing the mystery of the love of God, thou didst say that one cannot find the spirit of serenity until one finds the serenity which is with God, Who hath created it. As thou hast found this, pray for us, that we who are whirled about amid earthly things may also find it.

Theotokion: He who fleeth to thy protection, O Mistress, findeth speedy rest from sins and the evil circumstances of life; wherefore, grant thy precious protection unto us who have recourse unto thee, O fervent helper of Christians.

ODE VI

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Admonishing for three days the bishops who had fallen away from the Orthodox Faith, with thy divine exhortations thou didst enlighten them; wherefore, having rejected false doctrine and ardently embraced Orthodoxy, they showed thee to be a leader of the saved.

Thou didst teach that humble virginity is to be honored and embraced, but didst also magnify honorable matrimony, and didst teach that widowhood is likewise to be honored in every way; and thou didst take care for abstinence, teaching thy disciples to follow it and to attain salvation thereby, O thrice blessed father.

Carthage boasteth in thy youth, Tagaste in thy childhood, Rome in thy teaching, and Milan in thy repentance; but most of all the city of Hippo is glorified by thee, as its blessed pastor and honored prelate.

Theotokion: **T**he Archangel Gabriel, appearing before the Virgin in Nazareth, announced the universal mystery, that God desired to be born of a woman in order to deify men. Wherefore, with love do we ever magnify thee as the cause of our salvation.

Kontakion, in Tone II:

O holy hierarch and theologian, boast of the Church of Christ, instructor in piety and confirmation of the Orthodox Faith, uprooter of heresies and treasury of mystic teachings, blessed father Augustine, all-wondrous hierarch, pray thou ever for us all.

Ikos: **E**nlighten the darkened eyes of my heart, O holy hierarch, and teach me worthily to hymn thy memory and to praise the wondrous life which thou didst live like an angel. Teach me to take thy doctrines into my soul, and guide me in walking the path of virtue, that I may never depart from the path which leadeth to life everlasting. Show me what I ought to think, to say and to do. Bind thou my hands and feet with the fear of God; impel me toward the love of Christ, that I may ever behold and not be deceived by the corruptible beauties of this world. Strengthen us, that we may assiduously seek the things which are to come; and pray thou ever for us all.

ODE VII

Irmos: **T**he divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: **Blessed art Thou, the all-hymned Lord and God of our fathers!**

No one so confessed his sins, no one so declared his love for the Lord like thee, O holy hierarch. "I love my God, and count everything else to be as dust. Him alone do I seek, and unto Him alone do I desire to cleave!", thou didst say.

Thou wast a model for thy disciples, O father, and even when thou didst receive the honorable episcopate thou didst not flag in thy monastic struggles, but didst take even greater care, struggling in ascetic endeavors and vigils, in fasting and labors, until thou wast more like an angel than a man.

Thou didst teach ancient Rome not to be troubled by its fall, O holy hierarch, for the city of God, the Church of Christ, will not fall forever. The dogmas thereof thou didst widely elucidate, and thou didst earnestly summon all the people, faithful and infidel alike, to become its children.

Theotokion: **A**dam fell when the advice of Eve entered his ears; but, saved by thee, O Maiden, he ever chanteth unto thee with joy: Rejoice, restoration of our race! Rejoice, crushing of the serpent! Rejoice, all-wondrous correction of Eve!

ODE VIII

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

Rejoice, O father, for thou didst heed the divine words of the great Ambrose, who instructed and taught thee, showing thee how to tread the good path. O Augustine, thou worthy fruit of an honorable mother, O greatest disciple of a great teacher, pray for our souls.

He Who of old saved Paul on the road to Damascus ensnared thee by Paul's epistle, saying: "Take and read!" And when thou hadst read, thou didst count all worldly things as but dung; and finding Christ our Lord as a most precious pearl, with true love thou didst cleave unto Him.

Thou didst teach that mercy is shown in giving to the needy and forgiving those who offend us; and thou wast thyself a good instructor in this; for having distributed all thy possessions to the poor, thou didst acquire abundant meekness beyond calculation, and who among mortals can describe thy love as is meet?

Theotokion: **O** Mother of God, cause of all good things, with lovingkindness thou treatest us who are in misfortunes, and dost cause all to be saved who honor thee with love. Stand before us who are afflicted, lift from us our yoke of sin, and save us, O most hymned Virgin.

ODE IX

Irmos: **L**et every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Treading the path of virtue, thou didst cry out to those walking with thee, and without pausing, didst exclaim: "Say 'It is enough' and thou art lost!" Yet strengthen us, thy disciples, O father, to tread well the path of salvation unto the kingdom of heaven.

O honorable hierarch Augustine, beacon of the whole world, all-wondrous instructor, against the passions strengthen us who today celebrate thy holy festival; aid us amid tribulations; guide us toward virtue; and pray unto the Lord, that He grant us salvation of soul.

When we pray to thee, O holy hierarch, look down upon us from the heights of heaven, and visit us in thy mercy. For thou beholdest evil lack of faith and the tumult of the sea of life, and those hearest the cries of the churches which have been destroyed. Help us who are weak, for as an honorable hierarch thou hast boldness before the Lord.

Theotokion: **O** Mother of the Almighty, pure Ever-virgin, having opened unto us the door of life, look upon us and cover us with thy precious veil. O Mistress, help thy weak children, for in thee do we hope, and in thee do we ever boast.

Exapostilarion:

Come ye all, and let us ever bless the holy hierarch Augustine as a good shepherd, a wise instructor, a beacon of our Orthodox Faith, and an intercessor for our souls.

Glory ..., Now & ever ..., Theotokion:

O Virgin, boast of Christians, defender of the afflicted, strengthening and healing of the infirm, speedy deliverer of those weighed down by sin: Save us who trust in thee!

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "What shall we call you ..., "

What shall we call thee, O holy hierarch! Adornment of the city of Hippo? Yet thou art the boast of the whole world. An honorable man? Yet thou wast an angel in thy manner of life. Radiant lamp? Yet thy light hath never been extinguished, divinely eloquent mouth? Yet the grave, the arbiter of oblivion, hath not stopped thee. Great is thy virtue, and great are the wreaths wherewith Christ hath crowned thee. Pray thou that our souls be saved.

What now shall we declare thee, O Augustine? Great hierarch or glory of monastics? Excellent shepherd or boast of ascetics? Bold denouncer of heresies or true instructor in meekness? Model of the virtues or rule of repentance? Love of wisdom or glory of anchorites? Exemplary lover of the poor or one who utterly forsook all worldly things? Beauty of monastics, adornment of hierarchs or teacher of wisdom? Pray thou that our souls be saved.

What now shall we call thee, O Augustine? Beloved disciple of the great Ambrose? Yet thou didst surpass him in the depths of thy theology. Wondrous successor of Valerius? Yet thou didst shine more brightly than he. Holy fruit of the holy Monica? Yet thou didst achieve greater holiness than she, and having ascended to the heights of heaven, thou didst taste of everlasting joy. Pray that our souls be saved.

Proclaiming the city of God, whose great citizen thou wast and a recounter of the ineffable mysteries of God, thou didst make steadfast the Orthodox Churches, instructing and teaching them by thine acts and words; and having set now like the sun in the West, thou dost illumine us with thy writings, teaching us to seek the grace of God and not to think ourselves great, but rather to be filled with the Spirit, of Whose inspiration thou didst abundantly partake, as a mystagogue of theology. Pray that our souls be saved.

Glory ..., in Tone VI:

Who can fittingly hymn the labors wherewith thou didst toil throughout the whole Church, cutting down ungodly heresies with the sword of thy corrections, denouncing the Arians, casting down the Manicheans, exhorting the Donatists to return to the Orthodox Faith, crushing the audacity of Pelagius, and planting Orthodoxy, until thou hadst assembled many children in the habitation of the Church and, instructing and guiding them, didst lead them to the mansions of heaven? Gather us together, who are cruelly separated, and lead us to Christ our God, ever entreating Him that our souls be saved.

Now & ever ..., Theotokion, in the same Tone:

O Theotokos, thou art the true vine who hast put forth for us the Fruit of life. Beseech Him with the holy apostles, we pray thee, O Mistress, that He have mercy upon our souls.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

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

Hippo possesseth thee as a precious lamp, yet now the whole world adorneth itself for thy commemoration, O Augustine. For thou wast a bulwark of Orthodoxy and the confirmation of the Church, a rule of life and a most honorable law of virtue. (Twice)

Though Hippo hath fallen silent, the grave, the arbiter of oblivion, hath not closed thy mouth. For the whole world proclaimeth thy corrections and struggles and hymneth the labors whereby thou didst toil in teaching, instructing and setting forth the divine doctrines whereof thou hadst drunk.

When divine love came upon thee, O holy hierarch, thou didst reject all earthly things; and having distributed thy corruptible riches, thou didst acquire treasure in the heavens; and having left all thy kin, thou didst receive the choirs of angels as fellow intercessors in prayer.

Admonishing for three days the bishops who had fallen away from the Orthodox Faith, with thy divine exhortations thou didst enlighten them; wherefore, having rejected false doctrine and ardently embraced Orthodoxy, they showed thee to be a leader of the saved.

Thou didst teach that humble virginity is to be honored and embraced, but didst also magnify honorable matrimony, and didst teach that widowhood is likewise to be honored in every way; and thou didst take care for abstinence, teaching thy disciples to follow it and to attain salvation thereby, O thrice blessed father.

Carthage boasteth in thy youth, Tagaste in thy childhood, Rome in thy teaching, and Milan in thy repentance; but most of all the city of Hippo is glorified by thee, as its blessed pastor and honored prelate.

Theotokion: **T**he Archangel Gabriel, appearing before the Virgin in Nazareth, announced the universal mystery, that God desired to be born of a woman in order to deify men. Wherefore, with love do we ever magnify thee as the cause of our salvation.

Tropation of the holy hierarch, in Tone IV:

Today the whole world rejoiceth, celebrating thy commemoration, and thereon it praiseth thy struggles wherewith thou didst toil; and thy deeds proclaim thy love for Christ. For thou didst trample down heresies, didst denounce the falsehood of Manes, and wast a beacon of the Church. O holy hierarch, father Augustine, entreat Christ God, that our souls be saved.

Theotokion, in the same Tone:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone II:

O holy hierarch and theologian, boast of the Church of Christ, instructor in piety and confirmation of the Orthodox Faith, uprooter of heresies and treasury of mystic teachings, blessed father Augustine, all-wondrous hierarch, pray thou ever for us all.

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, § 335 [HEB.13: 17-21]

Brethren: Obey those who have the rule over you, and submit yourselves: for they watch for your souls, as those who must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, Who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the ever lasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to Whom be glory for ever and ever. Amen.

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 JOHN, § 36 [JN. 10: 9-16]

The Lord said to the Jews who came to Him: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he who is a hireling, and not the shepherd,

whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd."

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

THE 16th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY HIEROMARTYR ATHENOGENES & HIS TEN
DISCIPLES
AT VESPERS

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

Spec. Mel.: "O all-glorious wonder ...":

The glorious Athenogenes, * vested in the splendid raiment of the priesthood, * showed it to be yet more pure * when dyed in his blood * Entering into the holy temple therewith, * appearing before Him Who seeth all things * and ministering to Him with the immaterial ranks, * he is illumined with divine communion. * Him do we call blessed.

The all-wise Athenogenes * hath through faith led to Christ a choir of athletes * who suffered steadfastly * and finished the course. * And with them having vanquished the one of great craft, * he hath been received into the choir of martyrs, * deified by communion; * and he prayeth ever in behalf of us * who ever keep * his sacred memory.

The ten divinely elect disciples suffered, * bringing low the uprisings of the passions * by feats of fasting, * and they slew the serpent, * having acquired Athenogenes as a sacred instructor * through the power of God. * By their supplications, O Compassionate One, * save us who ever trust in Thee, the All-good One.

Glory ..., Now & ever ..., Theotokion, in the same tone & melody:

Save me, O all-pure Mistress, * who ineffably gavest birth to Christ the Savior; * for thee have I acquired as mine only intercessor * and invincible rampart, * my protection and joy, * and the divine consolation of my soul. * Wherefore, deliver me from the worm which sleepeth not * and from everlasting fire, * O Mother of Christ God.

Stavrotheotokion: "**W**hat is this sight * which I behold with mine eyes, O Master? * Dost Thou, Who sustainest all creation, die, * lifted up upon the Tree, * giving life unto all?" * The Theotokos said, weeping, * when she beheld the God-man who shone forth ineffably from her * suspended upon the Cross.

AT MATINS

Canon of the saints, the acrostic whereof is: "O Christ, I hymn the glory of Thine athletes", the composition of Joseph, in Tone VIII:

ODE I

Irmos: Let us sing unto the Lord, Who led His people across the Red Sea, for He alone hath gloriously been glorified.

Joining chorus now with the ranks of heaven, O right glorious hierarch and martyr, save those who hymn thee with faith.

Guided by the laws of the Master, O honored assembly of the martyrs of Christ, ye destroyed the counsels of the iniquitous.

Wholly consumed like an unblemished sacrifice, O blessed of God, for the sake of thy faith thou didst offer thyself to God through the fire of torments.

Theotokion: O thou who knewest not wedlock, in manner past understanding and recounting thou gavest birth to the pre-eternal Word, Who took flesh of thy blood.

ODE III

Irmos: O Thou Who established the heavens by Thy word, make steadfast our mind and heart, that we may hymn and glorify Thee, unto the salvation of our souls.

The martyred hierarch Athenogenes, having destroyed the cruel wiles of the enemy by his indestructible love for God, hath been vouchsafed glory with his disciples.

With steadfast opposition the godly ones blunted the arrows and darts of the enemy, and with their splendid rays they illumine the thoughts of all.

Wielding a mighty lash, the mindless one pitilessly inflicteth stripes, unceasingly lacerating; but he was unable to shake their firm resolve, which passeth understanding.

Theotokion: Thou hast been shown to surpass the cherubim and the seraphim, O Theotokos; for thou alone received the infinite God within thy womb, O undefiled one. Wherefore, all of us, the faithful, magnify thee with hymns, O pure one.

Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

Having first cleansed thy soul with abstinence, and later by suffering, thou didst please God with thy perfect mind, as a hierarch and martyr, O God-bearer. And thou didst lead to the Master the assembly of thy disciples, with whom do thou earnestly pray for us, O glorious one.

Glory ..., Now & ever ..., Theotokion:

O pure, most immaculate one who knewest not wedlock, who alone gavest birth in time to the timeless Son and Word of God: with the holy and honored patriarchs, the martyrs, prophets and the venerable, entreat Him, that He grant us cleansing and great mercy.

Stavrotheotokion: **O** all-immaculate Virgin Mother of Christ God, a sword pierced thine all-holy soul when thou didst see thy Son and God crucified of His own will. Him do thou never cease to entreat, O blessed one, that He grant us forgiveness of transgressions.

ODE IV

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

Transported far above every mind by divine ascents, O divinely wise ones, ye were undaunted by the bitter wounds of your flesh.

As a God-pleasing emulator of Christ and a blameless hieromartyr, Athenogenes was vouchsafed divine grace.

O martyrs who spake of the incarnation of the Word, ye endured wounds and death, passing over to immortality.

Theotokion: **O** all-immaculate one, thou gavest flesh to the Transcendent One Who is equally omnipotent and enthroned with the Father and, in His lovingkindness, entered into communion with mortals.

ODE V

Irmos: Rising early at dawn, we cry to Thee: Save us, O Lord; for Thou art our God, and we know none other than Thee!

Having closed off the wisdom of thy flesh through dispassion, O right wondrous one, thou didst emulate the suffering of the Dispassionate One.

By his divine precepts the glorious Athenogenes led the choir of his disciples to the Master.

The Bestower of light hath made thy memory radiant, O martyr, fulfilling thy petitions for those who have recourse to thee with faith.

Theotokion: **K**nowing thee to be both Mother and Virgin, O all-holy one, together we honor and piously bless thee.

ODE VI

Irmos: Cleanse me, O Savior, for many are mine iniquities, and lead me up from the abyss of evils, I pray; for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Athenogenes hath received the goodly title of martyr, and with him the choir of his disciples hath been crowned, having first fasted, overcoming the wiles of the demons.

Christ the Master maketh thine honored memory radiant, fulfilling thy supplications to Him, O blessed one; for, behold, a deer led its young to thee at the behest of God.

Thou wast shown to be a noetic garden of paradise, O right glorious one, having the tree of life in thy midst; and with the fragrance of divine flowers thou dost manifestly perfume all.

Theotokion: **T**hou didst bear the Giver of the law like a noetic ark; like a radiant lamp thou gavest birth to the Light; and like a watered root thou hast put forth the Grapes of life, O Theotokos.

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

Following the love of the Master, as an excellent pastor thou didst lay down thy life for the sheep of Christ, O hieromartyr Athenogenes; for this cause we praise thee, and with thee the ten disciples who suffered with thee, instructed by the fear of God and thy teaching. Wherefore, with His life-creating right hand the Master hath crowned you who pleased Him. Him do ye entreat in behalf of us all.

ODE VII

Irmos: **The Chaldean furnace, burning with fire, was filled with dew by the Spirit; and the youths chanted, standing in the presence of God: Blessed art Thou, O God of our fathers!**

Having quenched the flame with the outpourings of thy blood, with the fire of thy struggles thou didst utterly consume the tinder of evil, O blessed one, crying out: Blessed is the God of our fathers!

Let the martyrs be praised as warriors of Christ, for they destroyed the uprisings of the flesh by the pangs of asceticism, and false worship by the outpouring of their blood.

Like immovable pillars the venerable martyrs were not shaken by the command of the iniquitous that their heads be cut off, nor by the laceration of their flesh, nor yet by multifarious tortures.

Theotokion: **D**elivered from the first fall of our ancestors for thy sake, O all-immaculate one, we cry out to thee, "Rejoice!", and with faith we glorify Him Who, through thee, hath delivered us from corruption.

ODE VIII

Irmos: **The divinely eloquent youths in the furnace, trampling down the flame and the fire, chanted: Bless the Lord, O ye works of the Lord!**

Gazing at the outpourings of divine light, Athenogenes destroyed the deep darkness of the falsehood of idolatry, and became light.

Glorifying the Lord, the choir of angels and martyrs, hierarchs and the venerable, rejoiceth in the memory of the honored athletes.

Proceeding to thy martyrdom with thy ten disciples, O holy hierarch, thou wast numbered among the flocks of the martyrs. With them we bless thee with faith.

Theotokion: **T**hou gavest birth to the Word in manner past recounting, O Mary Theotokos. Pray for us who hymn thee with faith and call thee blessed, O all-pure one.

ODE IX

Irmos: **T**he birthgiving of the Ever-virgin, which was revealed to the law-giver beforehand in the fire and the bush on the mountain for the salvation of us , the faithful, do we magnify with unceasing hymnody.

Behold the radiant feastday of the martyrs, resplendent with grace, illumining the hearts of the faithful with divine splendors! Come ye, let us draw forth enlightenment therefrom!

Like pure offerings and unblemished lambs did ye bring yourselves to Him Who was slain for our sake, O martyrs, receiving crowns of victory from Him as the Judge of the contest.

Thy pangs let fall drops of sweetness, O athlete, and take away all the bitterness of the passions for those who have recourse to thy temple with faith and celebrate thy salvific memory.

Theotokion: **O** pure one, thou bearest on thine arm Him Who beareth all things, and feedest the Nourisher Who became like unto us. Him do thou entreat, that He grant to thy people deliverance from all evils.

THE 17th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY GREAT-MARTYR MARINA
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O all-glorious wonder! * He who exalted himself in his pride * and said that he would destroy the earth and the sea * hast thou, a young and most immaculate maiden, * humbled to the ground, * vanquishing his wiles. * O, the power of the Cross and grace * which hath manifestly made firm * all weakness for us! (Twice)

O all-praised martyr Marina, * neither the fire of torment, * nor the enjoyment of food, * nor the joys of this world, * nor the beauty of youth * were able to separate from thy love for Christ * thee who desired to obtain the beauty * of thine honored Bridegroom * which passeth all understanding. * And thou wast counted worthy of it, * O divinely blessed one. (Twice)

O most glorious martyr Marina, * who hast rightly made thine abode in the mansions of heaven * with the ranks of virgins * and the armies of the martyrs: * by thy prayers save them * who with faith keep thy memory * and faithfully have recourse to thy protection; * and ask of God remission of sins, * deliverance and great mercy. (Twice)

Glory ..., in Tone II:

Let us listen to the praise of the holy virgin who, having kept her lamp ever burning, hath made her abode in the city of our God, in His holy mountain. O the virginity of the Church of God! O virginity, glory of martyrs! O virginity, shared by the angels!

Now & ever ..., Theotokion, or this Stavrotheotokion:

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

Beholding Thee nailed to the tree of the Cross, O Jesus, she who knew not wedlock said, weeping: "O my sweet Child, Thou unapproachable Light of the all-unoriginate Father, wherefore hast Thou forsaken me who alone gave Thee birth? But haste Thou and glorify Thyself, that those who glorify Thy divine sufferings may receive divine glory!"

At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone II:

With a voice of joy and an exclamation of psalmody let us hymn the martyr Marina; for she cast down to the earth the falsehood of idolatry and manfully trampled the adverse foe under her feet. Wherefore, in dying she hath taken wing to the heavens, bearing a crown upon her head and crying aloud: "Thee do I desire, O my Bridegroom, and having the love of desire, I have committed my flesh to the fire for Thee, that I may dwell in Thine everlasting mansions, where the abode is of those who rejoice!"

Now & ever ..., Theotokion, or this Stavrotheotokion:

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

When the unblemished ewe-lamb beheld her Lamb led, of His own will, as a man to the slaughter, she said, weeping: "Dost Thou hasten now to leave me childless who gave Thee birth, O Christ? What is this Thou hast done, O Deliverer of all? Yet will I hymn and glorify Thine utter goodness which passeth understanding and recounting, O Thou Who lovest mankind!"

Troparion, in Tone IV:

Thy ewe-lamb Marina 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.

AT MATINS

Both canons from the Oktoechos, without the martyrica; and that of the great-martyr, with 6 troparia, the acrostic whereof is: "With hymns do I hymn the virgin martyr, the bride of Christ", in Tone VIII:

ODE I

Irmos: **H**aving traversed the water as though it were dry land and escaped the evil of Egypt, the Israelite cried aloud: Let us sing to our Deliverer and God!

Dancing for God and filled with rays of light by Him, O good virgin martyr, by thy supplications grant me a brilliant beam.

Provided with a wise mind, O martyr of Christ, thou didst wisely disdain the fleeting and corrupt nature of transitory things; and thou hast been vouchsafed the heavenly radiance of the righteous.

As a servant do I come before thee, O honored martyr and passion-bearer. Save me from the tribulations of life by thine entreaties, and still the turmoil of my passions.

Thy mind, illumined with wisdom and grace, O Marina, martyr of the Savior, was not afraid of the tyrant's threatening, being strengthened by divine power.

Theotokion: **H**aving conceived Life and given birth to Him in the flesh, O Mother of God, thou hast shown us the path to life and hast broken asunder the bonds of death.

ODE III

Irmos: **T**here is none as holy as the Lord and none as righteous as our God, to Whom all creation doth chant the hymn: There is none more righteous than Thee, O Lord!

Neither fire, nor wounds, nor beheading by the sword, neither the cruelty of the torturers, nor death, nor the savagery of wild beasts, was able to separate thee from the love of God, O all-praised one.

Thou wast an unshaken and unshakable pillar during thy trials, O most glorious one, and wast a foundation of piety established firmly upon the rock of faith, O all-blessed one.

Thou wast a virgin among the martyrs and an invincible martyr among virgins, O most immaculate one, who betrothed thyself to Christ Who giveth thee a twofold crown.

The streams of thy holy blood, poured forth, have quenched all the falsehood of idolatry; and thou hast led a company of martyrs to thy Bridegroom.

Theotokion: Strengthened by grace, in oneness of mind we glorify thee, the Theotokos, who gavest birth to Him Who became the flesh which He giveth unto all; and thou hast restored the world.

Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

O ye who love the feasts of the Church, a splendid solemnity hath dawned, the commemoration of the glorious passion-bearer of Christ, bringing gladness unto all, shining forth rays of miracles in the world, and bearing constant grace for men. Through her supplications, O Christ, save Thou our souls. **(Twice)**

Glory ..., Now & ever ..., Theotokion:

O most immaculate Virgin who gavest birth to the transcendent God: with the incorporeal ones unceasingly entreat Him, that, before the end, He grant remission of transgressions and correction of life unto us who hymn thee with faith and love as is meet, O only most hymned one.

Stavrotheotokion: When she beheld Thee uplifted upon the Cross, O Word of God, Thine all-pure Mother exclaimed, lamenting maternally: "What is this new and strange mystery, O my Son? How is it that Thou, the Life of all, dost taste death, desiring to bring life to the dead, in that Thou art compassionate?"

ODE IV

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!

Thy life was truly godly, and thou wast shown to be beloved of the angels and untouched by the cruelty of their servants; for thou didst cry out to Christ: Glory to Thy power, O Thou Who lovest mankind!

Having struggled on the earth and endured transitory pain, O invincible martyr who art most rich, and having now received rewards in the heavens from thy Master, thou criest out with the angels: Glory to Thy power, O Thou Who lovest mankind!

The choir of virgins now rejoiceth in thee, the assembly of martyrs is now filled with gladness, and the multitude of the pious, gathering together, now joineth chorus, rejoicing and crying out to the Master with unceasing voices: Glory to Thy power, O Thou Who lovest mankind!

Thou wast all comely, O undefiled virgin, and wast shown to be a most immaculate bride, beloved of men's soul for thy beauties, O most blessed one, and through the tyrants' burnings thou wast shown to be most splendid, chanting unto Christ: Glory to Thy power, O Thou Who lovest mankind!

Theotokion: **T**hou alone didst remain pure even after giving birth, for thou alone gavest birth to the hypostatic Word, the Son Who is equally enthroned with the Father, O Bride of God; and thou bearest in thine arms Him Whom all things cannot confine and Who sustaineth all the ends of the earth.

ODE V

Irmos: **W**herefore 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.

Mightily thou didst pass through the course of athletes at the tribunal, O maiden; for divine desire strengthened thy womanly weakness, manifestly revealing thee to be an independent martyr through the sufferings thou didst resolve to undertake.

Shedding drops of thy blood, O martyr, thou didst weave for thyself a purple robe of great price and a garment of gladness untouched by corruption; and clad therewith now in the heavens, O divinely wise one, thou standest noetically before thy Bridegroom.

Having bound the over-weaning serpent with the bonds of thy prayers, O maiden, thou didst humble to the ground his pride which of old was exalted; for the Omniscient One, in that He is good, hath known how to fill those who fear His will.

Truly the Word, thy Bridegroom, hath adorned thee with divine crowns of supremely exalted glory, deifying thee who suffered for His sake and patiently endured the stripes of beating, O glorious one.

Theotokion: **B**eholding the nature of mortals cleansed of the ancient curse through the birthgiving of thy virginity, O most immaculate one, we glorify Him Who was born of thee as thine only-begotten, in His lovingkindness. Him do thou beseech, O Virgin, that He save us.

ODE VI

Irmos: **C**leanse me, O Savior, for many are mine iniquities; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Thou wast shown to be committed to Christ, beautiful and undefiled, and like unto a pure well-spring and a greatly fertile orchard, O most glorious Marina, thou beloved bride and garden of paradise which cannot be stolen.

A most magnificent maiden followed after Thee, hastening to the sweet fragrance of Thy myrrh, O Master, and emulating with her patience Thine all-pure and most honored sufferings.

Manfully thou didst endure struggles, O much-suffering martyr Marina of lordly name, and with the power of the Cross thou didst destroy him who of old greatly boasted aloud to bring harm to men's souls.

Theotokion: **O** Mary, thou pure and all-pure vessel of the Creator of all, grant me tears to cleanse my soul, and hearken unto my entreaty, O most immaculate one.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin: ...":

Arroyed in the beauties of virginity, O virgin Marina, thou wast crowned with imperishable crowns; and stained with the blood of thy martyrdom, O martyr, thou hast received the trophy of victory for thy suffering, piously shining forth miracles of healing.

Ikos: **A**fire from childhood with love in thy heart, thou didst hasten to Christ thy Bridegroom like a deer thirsting for ever-flowing springs of water, O honored virgin and martyr; and having preserved thyself incorrupt through thy suffering, O right glorious bride, thou didst arrive, adorned and arrayed, in the bridal chamber of thy Creator, wearing thy crown of victory and bearing thy lamp, receiving the incorrupt Bridegroom and accepting like gold the trophy of victory for thy suffering.

ODE VII

Irmos: **The Hebrew children trampled boldly upon the flame in the furnace and transformed the fire into dew, crying: Blessed art Thou, O Lord God, forever!**

The unapproachable Light enlightened thy soul as is meet, O Marina, and hath illumined with radiant lights those who chant: Blessed art Thou, O Lord God, forever!

Thou wast truly taken up to the divine heights, for thou didst acquire an elevated understanding and hast made thine abode in a splendid mansion, crying out: Blessed art Thou, O Lord God, forever!

A bride beloved of the Master wast thou shown to be, O God-bearing Marina, and as an invincible martyr thou criest out to Him: Blessed art Thou, O Lord God, forever!

Theotokion: **J**udea no longer lacketh a Prince, for the Master, the expectation of the nations, shone forth ineffably from thee, O all-pure one. Blessed is the Fruit of thy womb!

ODE VIII

Irmos: **W**hen the musical instruments sounded and countless people worshiped the image in Dura, the three youths, refusing to submit, hymned the Lord and glorified Him for all ages.

Having acquired steadfast integrity and steadfastly endured sufferings, thou wast crowned with crowns of victory, chanting: Hymn the Lord and exalt Him supremely forever!

God the Word, thy Bridegroom, prepared for thee a mystic bridal chamber in the heavens, and, beholding it, thou criest out: Hymn the Lord and exalt Him supremely forever!

Adorned with divers virtues, thou hast been vouchsafed many more gifts, beholding thine uttermost desire and crying out: Hymn the Lord and exalt Him supremely forever!

O passion-bearer, thou wast shown to be the cause of salvation for man, and thou didst lead crowds of martyrs to Christ, crying out with them: Hymn the Lord and exalt Him supremely forever!

Theotokion: Through thee, O Theotokos, hath cleansing been given to us; for thou alone hast repaid our debt, O Virgin, having conceived the Lord of all, Whom we exalt supremely forever.

ODE IX

Irmos: Every ear is stricken with awe to hear of the ineffable condescension of God: how the Most High, of His own will, lowered Himself even to assume the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

O Marina, martyr of Christ, truly thou hast earnestly embraced everlasting and imperishable life in the comfort of paradise; for, shining from afar in the blood of thy martyrdom, O goodly virgin, thou didst pass unharmed by the whirling sword.

Divine desire consumed thine every material and worldly thought, O virgin, and showed thee to be a most steadfast martyr who had shone forth first with the splendors of virginity, O most wise Marina. Wherefore, all of us, the faithful, call thee blessed.

By thy supplications, O chosen bride, loose thou the bonds of mine offenses and rend asunder the record of my sins, O martyr, standing in splendor before Christ, thy most compassionate Bridegroom; and dispel the gloom of my passions.

The cruel arrogance of the false one hath been brought to an end; for, lo! a maiden suffered, unmindful of her womanly nature, and, splendidly winning the victory over him, she hath now manifestly set aright the fall of our first mother.

Theotokion: Unharmed by the tree of knowledge, I reap the grain of life; for thou, O all-holy one, didst bring forth Christ, the Tree of life, Who hath shown to all the way to life. Wherefore, we piously proclaim thee the Theotokos, O most pure one.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Strengthened by the Cross of thy Lord, O goodly virgin, thou didst destroy the pride of thy torturers, suffering manfully, O martyr; and thou didst receive from Christ the trophies of victory, O most wise Marina of lordly name, who prayest for us who honor thee with love.

Theotokion: The divinely wise virgins who stand round about thee, O all-pure Mary Theotokos, have been brought to thy Son, the King of all, as brides. Him do thou entreat in our behalf, O Virgin Maiden and Mother.

At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone I:

Having established thyself upon the firm rock of the confession of God, O most lauded Marina, thou didst drown the murderous foe in the abyss and hast fittingly received the crown of victory.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O most praised martyrs ...":

When she beheld her Lamb upon the Cross, * bereft of comeliness * and devoid of beauty, * the Mistress, the unblemished ewe-lamb, * said, lamenting: "Woe is me! * Whither hath thy beauty gone, O Thou Who art most sweet? * Where is Thy magnificence? * Where the shining grace * of Thine image, * O my Son most beloved?"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos; and 4 from Ode III of the martyr's canon.

Neither fire, nor wounds, nor beheading by the sword, neither the cruelty of the torturers, nor death, nor the savagery of wild beasts, was able to separate thee from the love of God, O all-praised one.

Thou wast an unshaken and unshakable pillar during thy trials, O most glorious one, and wast a foundation of piety established firmly upon the rock of faith, O all-blessed one.

Thou wast a virgin among the martyrs and an invincible martyr among virgins, O most immaculate one, who betrothed thyself to Christ Who giveth thee a twofold crown.

Theotokion: Strengthened by grace, in oneness of mind we glorify thee, the Theotokos, who gavest birth to Him Who became the flesh which He giveth unto all; and thou hast restored the world.

Troparion, in Tone IV:

Thy ewe-lamb Marina 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.

Kontakion, in Tone III:

Arrayed in the beauties of virginity, O virgin Marina, thou wast crowned with imperishable crowns; and stained with the blood of thy martyrdom, O martyr, thou hast received the trophy of victory for thy suffering, piously shining forth miracles of healing.

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 Christ, 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 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.

THE 18th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY MARTYR EMILIAN
AT VESPERS

On "Lord, I have cried..." these stichera, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs..."

The religion of the Greeks * didst thou grind fine as dust, * and through the grace of Christ our God, * O martyr Emilian, * thou didst erect an animate tower of divine knowledge, * a temple of sanctity, * and an immovable foundation of piety * for those who with godly wisdom * honor thy valiant feats, O thou who art most rich.

Though devoured by the fire, * afflicted with wounds, * imprisoned in dungeons, * and subjected to manifold tribulations, O glorious one, * thou didst not sacrifice to the idols, * nor didst thou deny Christ, * but didst remain invincible. * Wherefore, the Master, as the good Judge of the contest, * the immutable King, * hath bestowed upon thee the crown of victory.

With thy blood didst thou dye thy robe, * and, arrayed therewith, * thou hast entered the kingdom on high, * rejoicing, O glorious one; * and thou standest forever before God, the King of all, * asking for peace, health and speedy deliverance from evils * for those who honor thee with faith.

Glory., Now & ever.: Theotokion, in the same Tone & melody:

With outpourings of the all-holy Spirit bedew my mind, * O all-pure one, * who ineffably gavest birth unto Christ, * the Drop Who by His compassion washeth away * the immeasurable iniquities of men; * and dry up the wellspring of my passions, * and by thy supplications * ever vouchsafe unto me * a torrent of living sustenance.

Stavrotheotokion: **W**hen she beheld Thee, O Lord, * nailed to the Cross, * the ewe-lamb, Thy mother, marveled and said: * "What is this sight which I behold, * O my Son most desired? * Hath Thou thus been rewarded by the iniquitous and unbelieving assembly * which hath enjoyed Thy many miracles? * Yet, glory, O Master, * to Thine ineffable condescension!"

Troparion, in Tone IV:

In his suffering, O Lord, Thy martyr Emilian received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought the tormenters and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

AT MATINS

Canon of the martyr, the acrostic whereof is: "Gloriously do I hymn the martyr Emilian", the composition of Theophanes: Tone IV

ODE I

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

Let us praise today our God Who is over all things, and let us also praise His martyr, who suffered lawfully and won the crown of victory with the power of the Spirit.

Arrayed in the power and grace of Him Who clothed Himself in our weakness, O glorious and divinely blessed martyr, thou didst strip bare the vainglorious arrogance of the weakness of idolatry.

Rejoicing, O glorious one, thou didst proclaim the triple Unity united in one essence, and didst destroy the falsehood of polytheism, suffering steadfastly, O divinely blessed one.

Theotokion: Christ the Lord, to Whom thou gavest birth, O most immaculate one, is my strength and song and the enlightenment of my heart, and He is known to exist in two natures and in a single hypostasis.

ODE III

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

The law of our God was truly a lamp to thy feet and a light for thy steps, and thereby, as one adorned as a martyr, thou didst cause the steps of the iniquitous to falter.

Thou didst direct the workings of thy mind toward the will of God, the calm haven, O wise one, and didst flee the raging sea of polytheism, the wickedness of the demons.

The hosts of heaven wondered at the divine sufferings of Emilian and his faith and courage even unto death, how in the flesh he cast down the incorporeal one, humbling him.

Theotokion: Exempted from the laws of nature, O Virgin Mother, through thy supernatural birthgiving thou didst remain a Virgin even after giving birth; for thou didst bear the Author of all creation, O pure one.

Sedalion, Tone VIII: Spec. Mel.: "Of the Wisdom...":

Strengthened by divine power, thou didst commit the gods of the ungodly to utter oblivion, O valiant athlete; and entering the tribunal, thou didst steadfastly suffer laceration and didst manfully endure the flame. Wherefore, thou didst pass through the divine struggle and, rejoicing, hast received the crown of victory. O all-praised Emilian, entreat Christ God, that He grant remission of offenses unto those who with love honor thy holy memory.

Glory ..., Now & ever ..., Theotokion:

All of us, the generations of men, bless thee, the Virgin who, alone among women, without seed gave birth to God in the flesh; for the fire of the Godhead dwelt within thee, and thou didst nourish the Creator and Lord with milk as a babe. Wherefore, we, the generation of angels and men, glorify thy holy birthgiving as is meet, and together cry out to thee: Entreat Christ God, that He grant remission of offenses unto those who bow down with faith before thine all holy birthgiving.

Stavrotheotokion: **T**he ewe-lamb, beholding the Lamb, Shepherd and Deliverer on the Cross, exclaimed, weeping, and, bitterly lamenting, cried aloud: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O long-suffering Lord, Thou abyss and inexhaustible wellspring of mercy, take pity and grant remission of offenses unto those who with faith hymn Thy divine sufferings!"

ODE IV

Irmos: **S**eated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: **G**lory to Thy power, O Christ!

The divine desire of God set thee most gloriously afire; wherefore, thou didst endure the burning of bitter wounds, didst immolate the gods of the ungodly and didst bedew the souls of the faithful, O all-blessed one.

Thou didst disdain temporal things for the sake of those which last, and didst bind thy whole soul to divine love; wherefore, thou hast destroyed the might of impiety, O right wondrous passion-bearer Emilian.

Piously glorifying the one essence and one glory of the three-Sunned Godhead, O Emilian, thou didst enter the tribunal as a valiant warrior and didst cast the mighty serpent down to the ground.

Theotokion: **O** all-holy Maiden, we glorify thee who alone hast been found to be the place of sanctity of Him Who hath hallowed us; for, for thy sake we who live on earth have been deified and vouchsafed true life.

ODE V

Irmos: All things are in awe of thy divine glory; for thou, O Virgin who knewest not wedlock, didst contain within thy womb Him Who is God over all, and gayest birth to the timeless Son, granting peace unto all who hymn thee.

With the drops of thy sacred blood thou didst extinguish the fire of ungodliness, O athlete Emilian; wherefore, thou hast poured forth a well-spring of miracles, which drieth up the lake of the passions, drowneth infirmities and doth engulf the demons.

The wicked one ordered thee stretched forth and beaten; wherefore, as thy body was lacerated and afflicted with stripes, O athlete, thou didst depict the blessed suffering of Him Who was wounded on the Cross.

Filled with spiritual gifts, O right wondrous one, thou healest the incurable ailments of the sick, causeth the burning of fever to cease, drivest out evil spirits and helpst all amid their griefs.

Theotokion: With thine effective remedies heal me who am wounded with the sword of sin, O thou who gavest birth to Christ the Savior, who for my sake was wounded with the spear and hath pierced the heart of the serpent.

ODE VI

Irmos: I have fallen into the depths of the sea, and the tempest of my sins hath engulfed me; but, as Thou art God, lead my life up from the abyss, O greatly Merciful One.

Thou wast enriched and filled with divine glory through thy martyrdom, O blessed one, and livest with the angels in the heavens. Pray thou that our souls be saved.

Thou didst not spare thy mortal body; wherefore, thou hast inherited lasting immortality, having died for love of Him Who hath slain the passions, O glorious one.

The shrine of thy relics poureth forth the myrrh of healings, O valiant martyr who art most rich, and it ever dispelleth the fetid sicknesses of men.

Theotokion: Eve plucked the deadly fruit from the tree; but thou, O all-pure one, hast given birth to the Tree of life, Whose taste hath given life to all the dying.

Kontakion, in Tone III: Spec. Mel.: "Of the divine Faith ...":

Aflame with divine zeal, thou wast not afraid of the ministering fire, but, fearlessly ascending of thine own will, thou wast consumed by the kindled fire, and didst offer thyself to the Master as a sacrifice. O glorious martyr Emilian, entreat Christ God, that He grant us great mercy.

ODE VII

Irmos: **T**he divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: **Blessed art Thou, the all-hymned Lord and God of our fathers!**

Illumined with the grace of the divine Spirit, O blessed one, thou didst pass through the burning of the furnace and, unconsumed, didst chant: O all-hymned Lord and God of our fathers, blessed art Thou!

Set alight by desire for Christ Whom thou loved, O blessed one, thou didst not fear the fire, and, bedewed therein by the Spirit, thou didst chant: O all-hymned Lord and God of our fathers, blessed art Thou!

In the beauty of thy sufferings thou didst emulate the incorporeal ones, O wise one, and standing with them before the all-comely Christ, thou chantest, rejoicing: O all-hymned Lord and God of our fathers, blessed art Thou!

Theotokion: **O** Bride of God of lordly name, with faith we cry out to thee; for thou gavest birth to Christ the Lord, our ineffable joy, to Whom we cry: O Lord and God of our fathers, blessed art Thou!

ODE VIII

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

Destroying the worship of falsehood, O allwise one, thou didst loose the bonds of him who held thee, and thou didst voluntarily give thyself over to torture, O all-praised one, crying: Hymn the Lord, ye works, and exalt Him supremely for all ages!

I have not been found by those who seek me, nor have I been revealed to those who asked after me!" thou dost cry, O all-glorious one; "Understand, ye iniquitous, for I have hastened to be slain as an innocent lamb, crying: Bless the Lord and exalt Him supremely for all ages!

The great Emilian hath summoned us to a banquet, offering us his struggles as food. Let us spiritually partake thereof, O ye faithful, and chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Theotokion: **R**ain down drops of mercy upon me, O thou who gavest birth to the Well-spring of mercy, dry up the floods of my sin and still the raging waves of my soul, O Virgin Mary Theotokos, that I may glorify thee for all ages!

ODE IX

Irmos: Eve came under the curse through the weakness of disobedience; but thou, O Virgin Theotokos, hast caused blessing to blossom forth for the world through the offspring of thy pregnancy; wherefore, we all magnify thee.

Desiring to behold the ineffable gladness and radiance of God, O glorious one, thou didst zealously despise all the beautiful things in this life, and rejoicing, didst pass through thy martyrdom. Wherefore, with faith we call thee blessed.

O all-praised one, preserved by the sweet savor of the Spirit and vouchsafed true glory, thou didst offer thyself as a sacrifice, wholly consumed by fire, for the divine altar of Him Who was slaughtered like a lamb; wherefore, with love we call thee blessed.

Today thy memory hath shone forth upon us more brightly than the sun, O athlete, gladdening the hearts of all the faithful, illumining their thoughts and dispelling the darkness of infirmities; and we celebrate it with prayer.

The chosen choir of the firstborn hath acquired thee as a fellow citizen, and all the martyrs, beholding thee joining chorus therewith, rejoice. With them be thou also mindful of us who commemorate thee, O martyr of great renown.

Theotokion: With thy light illumine me who walk in darkness, O all-hymned one; grant me a helping hand and drive away the clouds from my soul. For thou dost still the tempest of my passions, O refuge of the despairing.

THE 19th DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE AND GOD-BEARING FATHER,
SERAPHIM, WONDERWORKER OF SAROV
AT LITTLE VESPERS

At "Lord, I have cried ..., four stichera, in Tone IV:

Assembling today, O ye Christian people, let us crown the earthly angel and heavenly man with hymns of praise, and let us cry out to him with fervor: O blessed father Seraphim, most glorious boast of fasters, pray thou to the Lord in our behalf, that He have mercy upon our souls. (Twice)

Loving chastity and meekness from thy youth, O father Seraphim, with purity of mind and heart didst thou acquire the love of Christ, whereby thou didst draw nigh unto God. Do thou therefore now entreat Him to deliver from misfortune them that keep thine honored memory with faith.

O venerable father Seraphim, the multitudes of Christian people assembling today for the glorification of thy precious relics are filled with joy and gladness. For thou art shown to be healing for the afflicted and feet for the lame that approach the shrine of thy relics with faith.

Glory ..., in Tone VI:

Rejoice, and be glad in the Lord, O Monastery of Sarov, for in thee hath shone forth a new light of the land of Russia. Adorn thyself and dance, O Church of God, and rejoice with her, O ye multitudes of monks. Leap for joy, O assemblies of them that love the feasts of the Church; and having woven a wreath of spiritual flowers, cry ye out with David: Precious in the sight of the Lord is the death of His saints. For this is the beginning of the glory of the venerable Seraphim, whereof do thou make us partakers through thy supplications, O blessed one.

Now and ever ..., Theotokion, in the same tone:

None that approacheth thee leaveth thee ashamed, O most pure Virgin Theotokos; for he asketh grace and receiveth a gift unto the profit of his own request.

At the Aposticha, these stichera, in Tone II:

Departing thy native region and traveling to the city of Kiev, thou didst there, at the relics of the wonderworkers of the Caves, receive a blessing for the path of saving struggle. Thus do thou also send down a blessing upon us that keep thine all-holy and most honored memory.

Stichos: Precious in the sight of the Lord is the death of His saints.

Great skill didst thou receive with love in the obedience of monastic struggles, O venerable father Seraphim, and thou didst astonish the brethren with thy patience and love. Pray that our souls be saved.

Stichos: Blessed is the man that feareth the Lord; he shall greatly delight in His commandments.

Strengthened by the counsels of the abbot, thou didst dwell in the wilderness of Sarov, O father; thou didst make haste to abide there in prayerful struggle, and wast shown to be a habitation of the Holy Spirit.

Glory ..., in Tone II:

Strengthened by the counsels of the abbot, thou didst dwell in the wilderness of Sarov, O father; thou didst make haste to abide there in prayerful struggle, and wast shown to be a habitation of the Holy Spirit.

Now and ever ..., Theotokion, in the same tone:

Thou art our intercessor and protection, O most pure one. Deliver us from grievous misfortunes and circumstances, and save our souls by thy divine prayers.

Troparion, in Tone IV:

From thy youth didst thou love Christ, O blessed one; and, aflame with the desire to serve Him alone, thou didst struggle in the wilderness in unceasing prayer and labor; and with compunction of heart acquiring the love of Christ, thou wast shown to be the beloved favorite of the Mother of God. Wherefore, we cry unto thee: Save us by thy prayers, O our venerable father Seraphim.

Glory ..., Now and ever ..., Theotokion, in Tone IV:

The mystery hidden from the ages and unknown to the angels: God incarnate in an unconfused union, appeared to those on earth through thee, O Theotokos, and for our sake willingly accepted the Cross, whereby He raised up the first-formed man and hath saved our souls.

AT GREAT VESPERS

We chant "Blessed is the man" ..., the first antiphon.

At "Lord, I have cried ...", eight stichera to the venerable one, in Tone I,

Spec. Mel.: "O marvelous wonder ...":

O most glorious wonder! * A struggler for piety is revealed at Sarov, * and the most wondrous Seraphim doth become a fervent intercessor for us before God. * Rejoice, O Monastery of Sarov, that dost hold within thyself the relics of the venerable one! * Leap for joy, O ye multitudes of the Orthodox, * who have the most wondrous Seraphim as a defender amid misfortune and who cry unto him: * Rejoice, thou light of the Russian land! * Utterly disperse the legions of our adversaries, * and beseech the Lord to grant peace and great mercy to our souls.

(Twice)

O marvelous wonder! * In the Monastery of Sarov, * behold, the blessed Seraphim revealeth himself to us * as an unshakeable pillar of piety. * Wherefore, O ye assemblies of the divinely wise, * be ye exalted in the spirit to the heights, * crying to the venerable one: * O venerable father Seraphim, * beseech the Lord to grant peace and great mercy to our souls! (Twice)

Wondrous are Thy mysteries, * O Christ our God, * for Thou hast given us a beacon in the venerable Seraphim, * a mighty champion for our right-believing hierarchs * against the adversary, * and intercessor for monks and all Orthodox Christians, * and the boast and foundation of his holy monastery, * who now doth entreat Thee, O Lord, * to grant peace and great mercy unto our souls.

(Twice)

When thou didst enter the wilderness of Sarov, O venerable one, * having utterly cast off thine own will, * thou didst show steadfast obedience to all, * for thou didst joyously endure vexation and dishonor. * Thou didst receive blows and stripes from evil men, * for whom thou didst yet pray, O venerable one. * And glorifying thy most honored memory, * we beseech thee, O venerable one: * Beg the Lord to grant peace to the world and great mercy to our souls.

Blessed is the Monastery of Sarov, * which hath thee, O venerable father Seraphim, as a treasury of virtues, * a vessel of purity and chastity, * a receptacle of grace, a fount of healings, * a physician who cureth the infirm without fee, * a true faster, a comforter of the afflicted, * and a calm haven for them that are tempest-tossed by the passions of life. * O venerable father Seraphim, pray that peace and great mercy be granted unto us * that keep thine honored memory.

Glory ..., in Tone VIII:

Come, ye assemblies of the faithful, let us glorify our most wondrous father with songs of praise today, and let us cry thus unto him: O venerable father Seraphim, thou wast truly vouchsafed a godly life, receiving a crown of unfading glory from God. Wherefore, the Monastery of Sarov doth boast of thee, and the people, beholding the precious shrine of thy relics and the miracles that take place through thine intercession, glorify the Lord Who doth glorify thee. Beseech Him, O venerable father, that He grant peace and great mercy to our souls!

Now and ever ..., Dogmaticon, in Tone VIII:

The King of heaven, in His love for mankind, appeared on earth and dwelt among men; for He alone is the Son, twofold in nature but not in hypostasis, Who accepted flesh of the pure Virgin and came forth from her having assumed it. Wherefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou entreat, O unwedded Mother, that He have mercy upon our souls!

Entrance. Prokimenon of the Day. And three Lessons:

READING FROM THE WISDOM OF SOLOMON [3:1-9].

But 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.

READING FROM THE WISDOM OF SOLOMON [5:15-6:3]

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true

judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations, for power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

READING FROM THE WISDOM OF SOLOMON [4:7-15]

But 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 loved 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 it 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 Litia, the sticheron of the temple,
and these to the venerable one, in Tone I:**

With what crowns of praise shall we crown the great ascetic, the venerable Seraphim? For he was shown to be a good guide in steadfast faith and virtue, instructing them that came unto him with divinely inspired teachings and by his angelic life. Wherefore, we cry unto him: a venerable one, beseech Christ to establish the Orthodox faith and to save our souls!

Come, O ye multitudes of monks, let us piously praise the venerable one today, the true disciple of the Savior, who hath trampled down the deception of the world, taken the yoke of Christ upon his shoulders, and put to shame the hosts of the demons. Let us cry thus unto him: O father Seraphim, forget not us that praise and honor thy holy memory!

O venerable Seraphim, thy radiant and godly memory hath struck kings, princes and hierarchs with wonder, for while yet in the flesh thou, like one of the bodiless hosts, didst put to shame the invisible enemies. The whole province of Tambov and the holy Monastery of Sarov rejoice, possessed of thy holy relics, through which health is granted unto all that draw nigh to thy precious reliquary in faith. Wherefore, enlightened by thee we cry unto thee, O venerable one: Pray thou that our souls be saved!

Glory ..., in Tone V:

O land of Russia, rejoice this day; and be thou glad, O holy Monastery of Sarov! Ye multitudes of the faithful who have hastened hither today, let us glorify our venerable father, pastor and teacher, the divinely wise guide of those astray, the ready healer of all the afflicted, the great adornment of the Russian land, whom praising thus we say: O venerable Seraphim, save us by thy prayers!

Now and ever ..., Theotokion, in the same tone:

O most honored Virgin, thou art the temple and portal, the palace and throne of the King, through whom my Deliverer, Christ the Lord, Who is the Sun of righteousness, appeared to them that slept in darkness, desiring to enlighten that which He fashioned according to His own image by His own hand. Wherefore, O all-hymned one, as thou hast acquired maternal boldness towards Him, beseech Him unceasingly, that our souls be saved!

At the Aposticha, these stichera, in Tone V;

Spec. Mel.: "Rejoice, O life-bearing Cross ...":

Rejoice, converser with angels, O venerable Seraphim! Having lived piously on earth, thou didst teach the fear of the Lord unto the many that came to thee. Illumined by the grace of the all-holy Spirit, thou didst behold as present things which were to come, and hast filled many that were suffering in spirit with compunction and joy. Wherefore, we beseech thee: Pray to the Lord in behalf of them that honor thee!

Stichos: Precious in the sight of the Lord is the death of His saints.

Rejoice, most wondrous instructor of the erring, who wast vouchsafed to behold in the temple Christ the Lord with angels and archangels. And now, O venerable one, who in the heavens dost take unceasing delight in the vision of Him, do thou pray for us that keep thy memory in faith.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Rejoice, O venerable Seraphim, for thou hast commanded all to keep Christ's true faith; and, yearning for the life on high, thou didst disdain wealth. And thou dost now behold the ineffable beauty of heaven and takest delight in the sweet hymnody of the angels. Wherefore, entreat thou the Lord, that He grant us peace and great mercy.

Glory ..., in Tone VI:

O venerable father Seraphim, who can recount thy labors and sufferings? And what tongue can describe thy harsh life in the wilderness, thy vigils and fasting, yea, and thy life in seclusion, thy silence and unceasing prayer? Thou hast truly been shown to be the adornment of them that fast and a steadfast intercessor before God. Wherefore, we cry unto thee: Rejoice, a model of monastic life! Rejoice, great consolation amid misfortunes and sorrows, and fervent advocate for all! a venerable one, pray thou that our souls be saved!

Now and ever ..., Theotokion, in Tone VI:

My Creator and Deliverer, Christ the Lord, Who came forth from thy womb, O all-pure one, and clothed Himself in me, hath freed Adam from the primal curse. Wherefore, we unceasingly cry out to thee, O most pure one, as truly the Mother of God and Virgin: Rejoice, O Mistress, thou intercession, protection and salvation of our souls!

Troparion, in Tone IV:

From thy youth didst thou love Christ, O blessed one; and, aflame with the desire to serve Him alone, thou didst struggle in the wilderness in unceasing prayer and labor; and with compunction of heart acquiring the love of Christ, thou wast shone to be the beloved favorite of the Mother of God. Wherefore, we cry unto thee: Save us by thy prayers, O our venerable father!

Glory ..., Now and ever ..., Theotokion, in Tone IV:

The mystery hidden from the ages and unknown to the angels: God incarnate in an unconfused union, appeared to those on earth through thee, O Theotokos, and for our sake willingly accepted the Cross, whereby He raised up the first-formed man and hath saved our souls.

AT MATINS

At " God is the Lord ...," the troparion of the saint, in Tone IV:

From thy youth didst thou love Christ, O blessed one; and, aflame with the desire to serve Him alone, thou didst struggle in the wilderness in unceasing prayer and labor; and with compunction of heart acquiring the love of Christ, thou wast shone to be the beloved favorite of the Mother of God. Wherefore, we cry unto thee: Save us by thy prayers, O our venerable father! (Twice)

Glory ..., Now and ever ..., Theotokion, in Tone IV:

The mystery hidden from the ages and unknown to the angels: God incarnate in an unconfused union, appeared to those on earth through thee, a Theotokos, and for our sake willingly accepted the Cross, whereby He raised up the first-formed man and hath saved our souls.

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

Having overcome the temptations of the enemy by the sign of the Cross and by prayer, thou didst please the Lord right well with fasting and abstinence. Wherefore, thou didst receive the gift of miracles, bestowing healing upon all that approach the shrine of thy relics with faith, O venerable Seraphim. Beseech Christ God, that He grant remission of sins unto them that honor thy holy memory with love. (Twice)

Glory ..., Now and ever ..., and this Theotokion, in Tone IV:

The awesome wonder of the conception and the ineffable manner of the birth made known in thee, O pure ever-Virgin, doth affright my mind and amaze my thoughts. O Theotokos, thy glory is extended unto all, unto the salvation of our souls.

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

In the depths of the wilderness of Sarov thou didst kneel upon a rock, stretching forth thy venerable hands unto the Lord. Wherefore, thou didst receive from the Savior the grace of the Holy Spirit, to heal suffering bodies and to enlighten the souls of the faithful. Therefore, we cry unto thee: Entreat Christ God, O venerable one, that He save us that celebrate thy holy memory! (Twice)

Glory ..., Now and ever ..., and this Theotokion, in Tone I:

Accepting the prayer of us that flee to thy protection, O most holy Virgin, cease not to entreat the Lover of mankind to save thy servants.

Polyeleos, and this Magnification: We bless thee, O venerable father Seraphim, and we honor thy holy memory, thou instructor of monks and converser with angels.

Selected Psalm verses:

A: I waited patiently for the Lord, and he inclined unto me, and heard my calling.

B: He set my feet upon the rock, and ordered my goings.

Glory ..., Now and ever..., Alleluia..., glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VII:

Thy virtuous life hath now shone forth in the land of Russia, O venerable one, and thou art glorified with hymns of praise by all; for, like Elijah ascending on the chariot of the virtues, in thy soul thou hast soared aloft to heaven, and there hast been justly crowned with a most splendid crown. Wherefore, we cry unto thee in thanksgiving: O blessed Seraphim, beseech Christ God, that He grant remission of sins unto us that honor thy holy memory with love. (Twice)

Glory ..., Now and ever ..., and this Theotokion, in Tone VII:

O most holy Virgin, have mercy upon us that flee unto thee who art merciful, and that ask thy fervent help. As Mother of the Most High, entreat thy Son, Christ our God, that He save thy servants.

Hymn of Ascent, the first antiphon of Tone IV: "From my youth ..."

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of his saints.

Stichos: What shall I render unto the Lord for all that he hath rendered unto me?

"Let every breath praise the Lord."

THE GOSPEL ACCORDING TO ST. MATTHEW [11:27-30].

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

After Psalm 50, this sticheron, in Tone VI:

Celebrating in spirit on the appointed festival of the venerable father and piously rejoicing, let us fervently cry aloud today, O ye faithful: Rejoice, O blessed Seraphim! Rejoice, heavenly man and earthly angel! Rejoice, O thou that hast guided many to the path of salvation! Rejoice, boast of pious Orthodox Christians and confirmation of the Russian land! Pray thou in behalf of our souls!

The canon of supplication to the Theotokos (the Paraklisis), with six troparia, including its Irmos, followed by both canons of the venerable one.

ODE I

Canon I to the Venerable Seraphim, in Tone VI:

Irmos: When Israel traversed the deep on foot as on dry land, beholding the persecutor Pharaoh drowned, they cried out: Let us chant unto God a song of victory!

O Lord, open Thou mine unworthy lips and grant me an utterance of knowledge, that I may worthily hymn the memory of the blessed Seraphim, who with the angels doth now pray to Thee to deliver us from every grievous circumstance.

Thou wast a great intercessor before the Theotokos, O venerable one, and wast vouchsafed to behold her with the apostles. And now, cease not to visit thy children with thy prayers.

From thy youth, O venerable one, thou didst surrender thyself in mind unto the Lord, and having subdued the passions of thy body through rigorous abstinence, thou wast adorned with every virtue, O most wise one.

Theotokion: **O** most blessed Mistress, who gavest birth unto the all-good God in the flesh, cleanse thou my heart which is tormented by passions, that I may magnify thee with faith and love.

Canon II to the Venerable Seraphim, 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!

Thou didst tread the straight and narrow path to the heavenly kingdom in accordance with the commandment of Christ the Master, disdaining the broad and spacious path. And now do thou pray for us that keep thy most radiant memory.

Having ascended the mount of dispassion and taken up thy cross from thy youth, thou didst unfalteringly follow after Christ. And having acquired spiritual wisdom, thou didst attain the heavenly Jerusalem, O venerable one. Pray thou to the Lover of mankind in our behalf.

Standing now before the throne of God, O venerable one, intercede thou for the suffering Russian land; and by thy prayers, O venerable one, entreat salvation for the Christ-loving people of Russia.

Theotokion: Hearken, O Lady, unto them that flee to thee with faith and love, and that hymn thee with fear.

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

ODE III

Canon I to St. Seraphim

Irmos: There is none as holy as Thee, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Standing before God with the angels in thy prayer, O venerable one, pray thou for the whole world, that the assaults of the enemy be overcome and that Orthodox Christians be granted victory over their adversaries.

From thy youth thou didst cleave with faith and love unto the Master of the hosts on high, O venerable Seraphim; and, shining forth like the sun in the wilderness of Sarov, thou wast a comfort to them that approached thee in sorrow. Pray thou that we be saved!

To them that pray unto thee, thou hast been shown to be an unshakeable pillar and a refuge for them that have recourse unto the Monastery of Sarov, and abundant grace for them that receive healings.

Theotokion: Our first mother Eve heard: In sorrow thou shalt bring forth children. And thou, O pure Virgin, hearing: The Lord is with thee! Rejoice! didst put to flight the grief of our first mother with this cry of joy!

Canon II to St. Seraphim

Irmos: O Lord, Fashioner of the vaults of heaven and Creator of the Church: establish me in Thy love, O Summit of desire, Confirmation of the faithful, Who alone lovest mankind.

Beseech Christ God, O blessed one, to deliver us from famine and plagues, from sudden death, from secret transgressions and wicked thoughts, that with a pure heart we may cry out to Christ: O Lord, save us by the supplications of the venerable one!

Following after Christ the Master in meekness and humility, thou wast all things to all men; tirelessly instructing both rich and poor in piety, thou didst foresee the future as though it were the present. Beseech Christ God, O venerable one, to grant us remission of our transgressions!

Deliver thy monastery from every assault of the enemy, O venerable one, and fill it with love and grace, that it heed not the cares of this life, but attain unto the goodness and beauty which save the soul.

Theotokion: Our trust and hope art thou, O most holy Mistress. Save the suffering Russian land and thy people that pray and call upon thy holy name!

KATAVASIA: O Theotokos, thou living and abundant fountain, in thy divine glory establish them that hymn thee and that spiritually join chorus together; and vouchsafe unto them crowns of glory.

Sedalion of the venerable one, in Tone IV:

Having utterly overcome the passions of the sea of life by abstinence, and attained unto the haven of dispassion, thou wast revealed as a vessel of abstinence, O venerable Seraphim. Beseech Christ God to grant us great mercy!

Glory ..., Now and ever ..., Theotokion, in Tone IV:

When thou dost stand before the face of my Creator on the day of His righteous Judgment, O Mistress, intercede for me, and deliver me from eternal torment, that I go not down into Hades, but that I be saved by thy defense, O all-holy Theotokos.

ODE IV

Canon I to St. Seraphim

Irmos: Christ is my power, my God and Lord, the holy Church doth sing in godly manner, crying out with a pure mind, keeping festival in the Lord.

Today the Monastery of Sarov doth radiantly celebrate thy memory, O venerable one, and doth beg thee: Ask of the Lord peace for the whole world and great mercy for our souls!

In thy great struggles didst thou flourish like a palm tree, O venerable one, sweetening the hearts of them that have recourse unto thee with fruitful words and a blameless life. Wherefore, do thou now pray that we obtain mercy from Christ our Savior!

By thy prayers entreat God for us, O venerable Seraphim, and drive away the sinful darkness of our grief. Adorn with dispassion, faith and love all that honor thy most glorious memory!

Theotokion: Rejoice, O Virgin Mistress, thou beauty of the Churches, might and boast of the suffering Russian land! Pray to Christ God without ceasing, that He preserve us from misfortunes by thy prayers.

Canon II to St. Seraphim

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

It is not the Monastery of Sarov alone, but the whole land of Russia which hath thee, O blessed one, as a fervent intercessor and speedy helper, almighty and invincible defender and mediator for our souls.

Be thou an intercessor and mediator for us before the all-holy Trinity, and move thou to pray with thee the choirs of the saints whose life thou didst emulate, O venerable one. With them pray for peace and the good estate of the whole world, that in this age we may live a peaceful and quiet life, and in the future inherit eternal life.

Being great among fasters, O venerable one, thou didst lead an arduous monastic life in the wilderness, and didst end it in compunctionate prayer. Pray that we be saved!

Theotokion: **T**hou art our refuge and confirmation, O all-pure Theotokos. Beseech thy Son and our God, that He grant us salvation and remission of sins.

KATAVASIA: **S**eated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: **G**lory to Thy power, O Christ!

ODE V

Canon I to St. Seraphim

Irmos: **W**ith Thy divine light, O Good One, do Thou illumine the souls of them that with love wake at dawn to Thee, I pray, that they may know Thee, O Word of God, to be the true God Who calleth them forth from the gloom of sin.

Unto all that come to thee hast thou been a true teacher and a great intercessor before the Theotokos. And now, O venerable one, cease not to pray for thy children, for thou hast great boldness.

Let the Christian people now enter into the temple of the Monastery of Sarov, bowing down before thy precious relics, O venerable Seraphim, and, glorifying Christ, let them ask healing and salvation of thee.

The invisible enemy desired to affright thee when thou wast praying to God at night, O venerable one. But, put to shame by thy prayer, the most wicked one vanished.

Theotokion: **O** most pure Mary, beseech God Who was born of thee, that He grant remission of transgressions unto thy servants.

Canon II to St. Seraphim

Irmos: **I**llumine us with Thy commandments, O Lord, and with Thy lofty arm grant us Thy peace, O Lover of mankind!

Thou didst glorify the Monastery of Sarov with fasting and unceasing prayer, O venerable one, anointing the infirm with oil from the icon of the Theotokos and granting them healing in abundance. Pray thou now that our souls be saved!

O ye hierarchs and priests, rejoice with the monks of Sarov, and ye people, hymn together the blessed father, the calm haven of them that are tempest-tossed by sorrows, the ready healer of infirmities of body and soul.

Offer up thy prayers, O venerable one, as an acceptable and unblemished sacrifice unto the all-holy Trinity, and forget not us that now keep thy memory. Beg mercy for them that hate, wrong and are angered against us, and deliver all from every sorrow.

Theotokion: **G**uide my mind which is tempest-tossed by many passions, O Mistress. Save us that have recourse unto thee, O Theotokos, for apart from thee we know none other help, O pure one.

KATAVASIA: **A**ll things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him that is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

ODE VI

Canon I to St. Seraphim

Irmos: **B**eholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O most Merciful One!

Thy holy soul was an abode of God, wherein the Father, the Son and the Holy Spirit did dwell. Wherefore, we pray thee, O venerable one, dispel the slanders of the enemy from them that honor thee, and grant peace to the suffering land of Russia.

O venerable Seraphim, we honor thy great struggles and labors in the wilderness and the sweetness of thy teaching, whereby thou hast enlightened many that have come to thee and taught them to hymn the consubstantial Trinity.

Following after Christ the Master in purity of life, thou didst complete the good race, O venerable one. Having ascended to the eternal mansions, thou dost behold there what the angels see. Wherefore, honoring thy memory, we glorify Christ.

Theotokion: **I** now flee unto thee, O all-pure one. Save and preserve me by thy supplications. For whatsoever thou desirest, that thou canst do, in that thou art the Mother of the Almighty.

Canon II to St. Seraphim

Irmos: **I** pour forth my supplication 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!

We are all full of sin, but thy prayers, O venerable Seraphim, ascend unto the Lord like fragrant incense. We now pray thee: Calm thou the raging storm of evil impiety in the land of Russia, and entreat of the Lord the salvation of our souls.

Truly blessed wast thou, O venerable Seraphim, having acquired riches through poverty, and through tears, joy-which thou didst abundantly bestow upon them that came to thee. And now thou dost emit rays of miracles and dost heal all that have recourse unto thee in faith.

Having dug with thine own hands a well in the wilderness, O venerable one, thou didst give drink unto the thirsty that came unto thee. And now thou healest the diseases of the sick with the water of this well. Truly, the Master hath shown thee forth unto all as a miraculous intercessor and wonderworker, O venerable one.

Theotokion: **W**e confess thee indeed to be the Mother of God, the true Theotokos, for by thy birthgiving have we been delivered from the curse of corruption, by the lovingkindness of God, the Lover of mankind, and have been called to life incorruptible.

KATAVASIA: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her!

Kontakion, in Tone II:

Having forsaken the beauty of the world and the corruption therein, thou didst take up thine abode in the Monastery of Sarov. And having lived there as an angel, thou didst become a path for many to salvation. Wherefore, Christ hath glorified thee, O father Seraphim, and enriched thee with the gift of healings and miracles. Therefore, we cry out to thee: Rejoice, O our venerable father Seraphim!

Ikos: **H**aving forsaken family and friends, and regarding riches as but dust, thou didst take up thine abode in the wilderness of Sarov; and having struggled against the passions like one of the bodiless hosts, thou wast vouchsafed to stand in the angelic choir. Wherefore, having received spiritual knowledge, grant even us, O venerable one, to chant this unto thee with understanding, saying: Rejoice, O blessed Seraphim, heavenly man and earthly angel! Rejoice, emulator of Christ in thy love! Rejoice, abode of the Holy Spirit! Rejoice, great joy of the despondent! Rejoice, source of healing! Rejoice, sweet consolation for sorrowful souls! Rejoice, calm haven for monks and all-wise instructor! Rejoice, boast of the land of Russia! Rejoice, O our venerable father Seraphim!

ODE VII

Canon I to St. Seraphim

Irmos: The Angel made the furnace put forth dew for the venerable children, and the command of God, consuming the Chaldeans, compelled the tyrant to cry out: Blessed art Thou, O God of our fathers!

Wondrously was thy life shown to be full of the grace of the divine Spirit, O venerable one. Truly thou didst receive the blessed end of the righteous, rejoicing in Christ, and we cry out to Him that hath glorified thee: O God of our fathers, blessed art Thou!

Gathering together at thy holy monastery today, a multitude of people doth bow down before thy precious relics, O venerable Seraphim, and we all draw forth healings therefrom, crying out unceasingly: O God of our fathers, blessed art Thou!

This report hath gone out into all the world, that a most glorious wonderworker hath appeared in Sarov, pouring forth a multitude of healings upon all that with faith approach and cry out: O God of our fathers, blessed art Thou!

Theotokion: O Virgin Theotokos, who ineffably didst give birth unto the Word, thy Creator: With the venerable Seraphim beseech Him to have mercy upon our souls!

Canon II to St. Seraphim

Irmos: The children that went down from Judea in Babylon once trod down the flame of the furnace by faith in the Trinity, saying: O God of our fathers, blessed art Thou!

Have mercy on us, O Lord, and through the prayers of him that pleased Thee, the venerable Seraphim, preserve us from every soul-corrupting evil, that we may all cry out with compunction: O God of our fathers, blessed art Thou!

Who is not astounded, who doth not glorify the unfathomable abyss of Thy lovingkindness, O Lord? For Thou hast revealed to the whole world him that pleased Thee, the venerable Seraphim, the fervent intercessor before Thee for us that cry out: O God of our fathers, blessed art Thou!

Accept this hymn of thanks which we offer unto thee, O venerable Seraphim, and grant healing unto all of us that keep thy holy memory, that bow down before the shrine of thy relics and cry out: O God of our fathers, blessed art Thou!

Theotokion: Thou art our refuge and confirmation, O all-holy Theotokos. Entreat thy Son and our God to grant us salvation and remission of sins.

KATAVASIA: The divinely wise youths worshipped not a creation rather than the Creator, but manfully trampling the threat of fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

ODE VIII

Canon I to St. Seraphim

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou willest. Thee do we exalt supremely for all ages!

Having subdued the passions of the flesh and died to the world, thou didst receive the words of eternal life in thy heart, O blessed one, teaching all that had recourse unto thee to cry out: O ye works, praise ye the Lord, and exalt Him supremely for ever!

At the glorification of thy precious relics, O venerable one, the Monastery of Sarov was filled with joy. And all the people cried out unto God Who is wondrous in His saints: O ye works, praise ye the Lord, and exalt Him supremely for ever!

Being filled with the grace of the divine Spirit, O venerable Seraphim, through thy prayers beg remission of sins for the faithful people that keep thy holy memory and cry out: Ye children, bless; ye priests, praise; ye people, exalt the Lord supremely for ever!

Theotokion: O Theotokos, who gavest birth unto the Savior and Master of all, thou hast been shown forth to us as the mediatrix of salvation; wherefore, we pray thee: Vouchsafe salvation unto all that faithfully hymn thee unto all the ages.

Canon II to St. Seraphim

Irmos: The heavenly King Whom the angelic choirs do hymn, praise ye, and exalt Him supremely for all ages!

The most evil enemy, hating thy virtuous life, desired to cause thee to falter, O venerable one. But having put him to shame by the grace of God and the prayers of the Theotokos, thou didst glorify God, singing: O ye works, praise ye the Lord and exalt Him supremely for ever!

As flashing lightning illumineth the firmament, so have the reports of thy wonders gone forth throughout all the world, O venerable one. And marveling at thy glory, we cry out: O ye children, bless; ye priests, praise; ye people, exalt the Lord supremely for ever!

Heal thou our minds which are disquieted by vain and passionate imaginings, O venerable one; quell thou the waves of evil disbelief in our land, and strengthen our hearts, which are crippled by worldly cares, that we may glorify Christ the Creator for ever.

Theotokion: Rejoice, O fiery throne of the Lord! Rejoice, O ray of immaterial splendor! Rejoice, thou cloud of the radiant Sun of righteousness, Christ our Savior, Whom we exalt supremely for all ages!

KATAVASIA: The Offspring of the Theotokos saved the pious youths in the furnace; then in figure, but now in deed; and she moveth all the world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

ODE IX

Canon I to St. Seraphim

Irmos: It is not possible for men to see God, upon Whom the ranks of angels dare not gaze; but through thee, O all-pure one, the incarnate Word appeared unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Acept, and disdain not, our small tribute, offered unto thee from unworthy lips, O venerable one. Sanctify all that glorify thee, and deliver us from misfortunes, dangers and eternal torments, that we may hymn thee forever.

Manfully enduring the heat of the day and the cold of night in the solitude of the wilderness, thou wast an abode of the Wisdom of God, and didst hasten toward the unwaning radiance. Pray thou that we be saved!

This day is the monastery glorified, wherein thou didst consent to take upon thyself the yoke of Christ; for there didst thou spend thy days in the wilderness; and, enlightening by thy teachings the many that came unto thee, thou didst teach them to be children of the Church of Christ.

Theotokion: Thou art our strength, thou art our boast and joy, our protectress, help, refuge and invincible intercessor. O most pure Theotokos, save thou thy servants!

Canon II to St. Seraphim

Irmos: Saved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the bodiless choirs.

Emulating the great fathers who of old shone forth in fasting and ascetic struggle, O venerable one, thou didst spend all the days of thy life in prayer, tears and labor, until thou didst attain unto the heavenly mansions. Wherefore, we bless thee as is meet.

With mighty power did Christ God gird thee about and strengthen thee to overcome the wiles of the demons, O venerable one. Wherefore, we now pray thee: Entreat God, the Lover of mankind, to deliver us all from the assaults and temptations of the enemies, and to save our souls.

In our pain and sorrow we flee to thee, O venerable one, and cry out from the depths of our souls: Be thou a calm haven and ready healer for the sick, and deliver us from every ill and want, that we may unceasingly magnify thee.

Theotokion: O most pure Virgin, thou didst give birth unto One of the Holy Trinity, the Son and Word, Whom do thou entreat with the saints and the righteous in behalf of thy servants that with faith ask remission of sins.

KATAVASIA: Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God; and let them cry aloud: Rejoice, O most blessed Theotokos, pure ever-Virgin!

Exapostilarion, Spec. Mel.: "Hearken, ye women ...":

Come, all ye faithful, let us praise with sacred hymns the venerable Seraphim, wondrous in miracles, the new beacon of the land of Russia, the converser with angels and fervent intercessor before God for them that honor his holy memory!

Glory ..., Now and ever ..., Theotokion:

O most pure Theotokos, placing our hope in thee after God, we pray: Beseech Him that was born of thee to grant peace and great mercy unto the world!

At the Praises: four stichera to saint, the first being repeated:

The stichera of the saint, in Tone VIII:

The most honored feast of the Monastery of Sarov hath arrived, the memorial of the venerable Seraphim, to whom we now cry out: Rejoice, light and confirmation of fasters, star like unto that of the Magi, showing monks the way to the heavenly mansions, most glorious boast of priests, ever-flowing fountain of love and chastity, most radiant beacon of spiritual discernment! Rejoice, O great model of the virtues! *(Twice)*

O blessed father Seraphim, thou didst truly follow after Christ, drawing all to thyself by brotherly love and guilelessness, and teaching man the path of virtue through meekness and humility. Wherefore, we lovingly bless thy memory, O venerable Seraphim.

Thou didst dwell in the wilderness, O venerable one, and, being filled with divine wisdom, thou didst ascend to the summit of virtue. Wherefore, we cry out to thee: Rejoice, adornment of the Church, fair consolation of priests, splendor and boast of monks, O blessed Seraphim! Pray Christ God to grant peace to the world and great mercy to our souls!

Glory ..., in Tone VI:

Come, ye assemblies of monks and colloquy of fasters; come, ye multitudes of Christian people, let us honor the true faster with hymns, crying out: Rejoice, thou that didst traverse the narrow path in the steps of Christ the Master, thou ready helper of them that come to thee in tribulations and sorrows, O most wondrous mediator of salvation! Rejoice, thou that wast adorned with the gift of prophecy, foretelling the future as though it were the present! Pray thou, O venerable Seraphim, for them that honor thy holy memory with faith and love.

Now and ever ..., Theotokion, in Tone VI:

O Theotokos, thou art the true vine which hast budded forth for us the Fruit of life. We beseech thee, O Mistress, with all the saints and the apostles: Entreat Him to have mercy upon our souls!

Great Doxology. Litanies. Dismissal.

AT LITURGY

On the Beatitudes, eight troparia, four troparia from Ode III of the first canon of the saint, and four troparia from Ode VI of the second.

Standing before God with the angels in thy prayer, O venerable one, pray thou for the whole world, that the assaults of the enemy be overcome and that Orthodox Christians be granted victory over their adversaries. (Twice)

From thy youth thou didst cleave with faith and love unto the Master of the hosts on high, O venerable Seraphim; and, shining forth like the sun in the wilderness of Sarov, thou wast a comfort to them that approached thee in sorrow. Pray thou that we be saved!

To them that pray unto thee, thou hast been shown to be an unshakeable pillar and a refuge for them that have recourse unto the Monastery of Sarov, and abundant grace for them that receive healings.

We are all full of sin, but thy prayers, O venerable Seraphim, ascend unto the Lord like fragrant incense. We now pray thee: Calm thou the raging storm of evil impiety in the land of Russia, and entreat of the Lord the salvation of our souls.

Truly blessed wast thou, O venerable Seraphim, having acquired riches through poverty, and through tears, joy-which thou didst abundantly bestow upon them that came to thee. And now thou dost emit rays of miracles and dost heal all that have recourse unto thee in faith.

Having dug with thine own hands a well in the wilderness, O venerable one, thou didst give drink unto the thirsty that came unto thee. And now thou healest the diseases of the sick with the water of this well. Truly, the Master hath shown thee forth unto all as a miraculous intercessor and wonderworker, O venerable one.

Theotokion: We confess thee indeed to be the Mother of God, the true Theotokos, for by thy birthgiving have we been delivered from the curse of corruption, by the lovingkindness of God, the Lover of mankind, and have been called to life incorruptible.

Troparion, in Tone IV:

From thy youth didst thou love Christ, O blessed one; and, aflame with the desire to serve Him alone, thou didst struggle in the wilderness in unceasing prayer and labor; and with compunction of heart acquiring the love of Christ, thou wast shone to be the beloved favorite of the Mother of God. Wherefore, we cry unto thee: Save us by thy prayers, O our venerable father!

Theotokion, in Tone IV:

The mystery hidden from the ages and unknown to the angels: God incarnate in an unconfused union, appeared to those on earth through thee, O Theotokos, and for our sake willingly accepted the Cross, whereby He raised up the first-formed man and hath saved our souls.

Kontakion, in Tone II:

Having forsaken the beauty of the world and the corruption therein, thou didst take up thine abode in the Monastery of Sarov. And having lived there as an angel, thou didst become a path for many to salvation. Wherefore, Christ hath glorified thee, O father Seraphim, and enriched thee with the gift of healings and miracles. Therefore, we cry out to thee: Rejoice, O our venerable father Seraphim!

Prokimenon, in Tone VI: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

THE EPISTLE TO THE GALATIANS [5:22-6:2]

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VIII: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

THE GOSPEL ACCORDING TO ST. MATTHEW [11:27-30]

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

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

THE 20th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY AND GLORIOUS PROPHET ELIJAH
AT LITTLE VESPERS

At "Lord, I have cried ..., "four stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

With the light of the divine radiance of the three-fold Sun, with purity of mind and righteous judgment didst thou denounce the impious king as transgressor of the Law and didst shut the heavens, and didst nurture the widow and her son. Pray thou, O prophet, that our souls be saved! (**Twice**)

Worthily honored with the prophetic office, with the divine vision of God and with understanding, O prophet divine, thou hast prophesied things afar off as though they were near. Thou didst denounce the king as unrighteous, and didst slay the shameful priests with a knife. Entreat thou Christ God, that our souls be saved!

The impious king, unable to endure thy reproof, said to thee, O prophet divine: Art thou he that tormenteth and perverteth Israel? And thou didst say: Not I, O king, but it is thou and thy father's house, in that thou hast forsaken thy God Who madeth thee, and hast brought in strange gods. O Christ, through the prayers of Thy prophet, deliver us from such deception and save our souls!

Glory ..., in Tone VI:

O divine prophet Elijah, denouncing the king, who had done unrighteously, for the murder of Naboth and the seizure of his vineyard, thou didst boldly say: Inasmuch as thou hast slain a man of Israel unjustly, thus shalt thou thyself be slain as well, and the dogs shall lick thy blood, and harlots shall wash themselves in thy blood. O Christ, by the prayers of Thy prophet and favorite, deliver us from such a threat, and save our souls, for Thou art the Lover of mankind!

Now and ever ..., Theotokion.

At the Aposticha, these stichera, in Tone II:

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

O prophet divine, zealous for the Lord Almighty: by thy prayer didst thou shut up the heavens, saying: Let rain and dew not descend upon the earth, save at the word of my mouth!

Stichos: Moses and Aaron are among His priests, and Samuel among them that call upon His name.

O prophet divine, with prayer and compassion thou dost open the heavens again, and dost richly grant rain unto a thirsting people.

Stichos: Thou art a priest forever, after the order of Melchizedek.

○ prophet divine, thou didst nourish the widow and her son, by thy prayer increasing a handful of meal and a cruse of oil; for in accordance with the word of the Lord, the handful of meal and the cruse of oil did not diminish.

Glory ..., in the same tone and melody:

○ prophet divine, by thy prayer didst thou call down fire from heaven, and didst compel the king to say: Truly God is the One Who is preached by Elijah!

Now and ever ..., Theotokion:

○ blessed Mistress, stretch forth thy holy hands to thy Son, the Creator that loveth souls, that He take pity on thy servants.

AT GREAT VESPERS

We chant "Blessed is the man ...," the first antiphon.

At "Lord, I have cried ...," six stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

O compassionate Word Who translated Elijah the Tishbite from the earth in a fiery chariot: by his supplication save us that glorify Thee in faith and celebrate his divine and salvific memory.

In the earthquake and the gentle breeze thou didst perceive the coming of God which of old enlightened thee, O divinely blessed Elijah; and, seated in a chariot drawn by four steeds, amazed thou didst traverse the sky in a strange manner, O divinely inspired one.

Aflame with zeal divine, thou didst slay the shameful priests with a knife; and with thy tongue thou didst constrain the sky, that it not rain upon the earth; and thou didst fill Elisha with grace divine, by the twofold bestowal of thy mantle, O wise Elijah.

And these stichera, in Tone II: the composition of John the Archbishop:

Two beacons have shone forth upon the world: the most radiant Elijah and Elisha! The one by the word of God shut up the drops of the rains of the sky, denounced the king, and was borne up to the heavens on a fiery chariot; the other cured bitter waters and, having received a double measure of grace, parted the Jordan's streams. And now, joining chorus with the angels, they pray for us, that our souls be saved.

The fiery chariot which caught thee up to the heavens on the air as in an earthquake, bestowed upon thee the fiery grace of miracles, O Elijah the Tishbite, rendering thee incorrupt, that thou not see death until thou hadst proclaimed the end to all. Wherefore, come thou, granting us the instruction of thy worthy deeds.

O inextinguishable beacon of the Church, aflame with zeal divine, prophet Elijah! Thou didst shut up the drops of heaven; and, fed by a raven, thou didst denounce the king, and didst put the priests to death; fire from heaven didst thou call down, and, having slain the two captains of fifty, thou didst sustain the widow with oil and a small handful of meal, and didst raise her son from the dead by thy prayer; fire didst thou kindle amid water; the streams of Jordan didst thou traverse on foot; thou didst ascend to the heavens on a fiery chariot, and didst bestow upon Elisha a double measure of grace. Pray thou unceasingly to God, that our souls be saved!

Glory ..., in Tone VI: the composition of the Byzantine:

Come, ye assemblage of the Orthodox, and, gathering together in the most honored temple of the divinely eloquent prophets today, with psalmody let us chant an harmonious hymn unto Christ our God Who hath glorified them; and with joy and gladness let us cry out: Rejoice, O Elijah of great renown, earthly angel and heavenly man! Rejoice, O most honored Elisha, who received from God a double measure of grace! Rejoice, ye fervent helpers, intercessors and physicians of the souls and bodies of Christ-loving people! From every hostile attack and evil circumstance, deliver them that with faith celebrate your most festive memory!

Now and ever ..., Theotokion, in Tone VI

The Prophet David, the forefather of God, for thy sake gaveth voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works: the Queen stood at Thy right hand. For God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the mediatrix of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

Entrance. Prokimenon of the Day. Three Lessons:

READING FROM THE THIRD BOOK OF THE KINGS

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him, saying: Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said: Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said: Bring me, I pray thee, a morsel of

bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel: The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah. And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

THE THIRD BOOK OF THE KINGS

And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Balaam. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two

bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the god that answereth by fire, let him be God. And all the people answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And it came to pass ...that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. So Ahab went up to eat and to drink.

And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel. And Ahab told Jezreel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came unto him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before thy Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

THE FOURTH BOOK OF THE KINGS

So [Elijah] departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him. And it came to pass, when the Lord would take up Elijah into heaven in a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof, and he saw him no more. And he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over.

At the Litia, the sticheron of the temple, and these stichera to the saint, in Tone IV:

O blessed prophet, thou wast a partaker of incorrupt union in God my Savior; parting the Jordan by prayer, thou didst cross it as dry land, and wast caught up on a fiery chariot to the heavens, leaving Elisha a double measure of grace. Wherefore, we beseech thee: though thou hast been caught up in the body, yet sunder not thyself from us in spirit, and ever entreat the Lord, that our souls be saved.

O prophet divine, thou wast shown to be a luminous cloud, letting fall a shower of divine knowledge upon all the faithful, richly giving drink with the wine of gladness to all that with faith have recourse to thy most divine temple. Wherefore, we entreat thee, O divine prophet and God-seer Elijah: grant health to our Orthodox hierarchs, and great mercy to our souls.

Thou didst subject the flesh to the governing mind, O divine prophet Elijah, diligently ascending in thy heart as by steps. Wherefore, having denounced the unrighteous king and pronounced the proscription of the wrath of God, with a knife didst thou destroy the shameful priests as unrighteous, and hast clearly taught all to cry out: "Truly there is one God: Him that Elijah hath preached!"

Glory ..., in Tone VI:

O, the commands of the impious king! O, the fast, full of blood and iniquity! Jezebel proclaimed a fast, that she might commit murder, and straightway Naboth the Israelite was slain. And what didst thou say to these things, O prophet? "Thus saith the Lord: Inasmuch as thou hast unjustly slain a man of Israel; thus shall thy blood also be spilled, and harlots shall wash themselves in thy blood!" O Christ, by the prayers of Thy prophet and preacher, deliver our souls from such inhumanity, for Thou art the Lover of mankind.

Now and ever ..., Theotokion, in Tone VI:

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. With the holy prophets entreat Him, we pray thee, O Mistress, that He have mercy upon our souls.

At the Aposticha, these stichera, in Tone VIII:

Spec. Mel.: "O most glorious wonder ...":

Elijah, the most wondrous prophet, having illumined his mind with radiance, became wholly divine, and, beholding the unjust judgment of the impious king, was displeased. Wherefore, by the judgment of God he sent condemnation upon him; and likewise the queen, merciless and avaricious, he committed to the judgment of God. By the prayers of Thy prophet Elijah, O Christ, save us, as Thou art merciful!

Stichos: Moses and Aaron are among His priests, and Samuel among them that call upon His name.

"How long, O Lord, will the way of the impious prosper?" thou didst say, a prophet. "Thou hast planted, and they have uprooted, and have brought forth the fruit of iniquity; truly, they themselves have perished wickedly through their impiety. They cry to Thee, but Thou hearkenest not. Why hast Thou shown me the godlessness of judges that transgress the Law?"

Stichos: Thou art a priest forever, after the order of Melchizedek.

O great Elijah, honored among the prophets, by thy prayers deliver from misfortunes and tribulations, and from the incursions of the pitiless foe, them that celebrate thine honored ascent; that we, the Christian people, may ever honor and bless thee, O most glorious prophet.

Glory ..., in Tone VI:

O prophet, preacher of Christ, thou dost never depart from the Throne of Majesty, and ever intercedest for everyone afflicted with sickness. Ministering in the Highest, glorified in all places: thou dost bless the whole world. Ask thou for cleansing for our souls.

Now and ever ..., Theotokion, in Tone VI:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! O Mistress, thou intercession, protection and salvation for our souls!

Troparion, in Tone IV:

The angel in the flesh, the foundation of the prophets, the second forerunner of the Coming of Christ, the glorious Elijah from on High sent down grace upon Elisha to dispel infirmities and to cleanse lepers. Wherefore, he poureth forth healings upon them that honor him.

Glory ..., Now and ever ..., Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

AT MATINS

At "God is the Lord ...," the troparion of the prophet, in Tone IV:

The angel in the flesh, the foundation of the prophets, the second forerunner of the Coming of Christ, the glorious Elijah from on High sent down grace upon Elisha to dispel infirmities and to cleanse lepers. Wherefore, he poureth forth healings upon them that honor him. (Twice)

Glory ..., Now and ever ..., Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

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

Ascending on a fiery chariot as on the wings of the wind, O divine prophet, thou dost most gloriously make thy journey to the Heavens today, leaving to Elisha a double measure of grace and thy mantle from on high. (Twice)

Glory ..., Now and ever ..., Theotokion:

Having loving recourse to thy goodness, we all entreat thee, the Mother of God, the true Virgin who wast shown to be virgin even after giving birth, for we sinners have thee as our intercessor; and in thee who alone art immaculate we have obtained salvation amid dangers.

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

Thy divine temple poureth forth healings upon all, a most wondrous prophet. With the most marvelous Elisha, entreat Christ to send down peace upon the world and great mercy upon the people that honor thee. (Twice)

Glory ..., Now and ever ..., Theotokion:

Each rightly fleeth to the place where he is saved; and what other such refuge which protecteth our souls have we but thee, a Theotokos?

Polyeleos; and this Magnification: We magnify thee, a glorious Elijah, prophet and forerunner of the Coming of the Lord, and we honor thy fiery ascent to heaven in the flesh.

Selected Psalms verses:

A: Lo, I have fled afar off and have dwelt in the wilderness.

B: My soul hath thirsted for Thee; how often hath my flesh longed after Thee.

After the Polyeleos, this Sedalion, in Tone VIII:

Being a lover of wisdom, a most honored prophet, openly denouncing the unjust king who acted unrighteously, thou didst constrain him to cry out: "Truly there is but one God: He that is preached by Elijah!" And thence thou didst proceed to upbraid Jezebel for her plundering and love of gold. a prophet and

forerunner of the Coming of Christ, Elijah of great renown: entreat Christ God, that He grant remission of sins to them that with faith glorify thine ascent.

Glory ..., Now and ever ..., Theotokion:

All we, the generation of man, bless thee, the Virgin who alone among women gavest birth without seed unto God in the flesh. For the fire of the Godhead dwelt within thee, and with milk hast thou nurtured thy Creator and Lord as an infant. Wherefore, we, the race of angels and of men, glorify thine all-holy birthgiving as is meet, and together cry out to thee: Entreat Christ God, that He grant remission of sins unto them that with faith worship thine all-holy birthgiving!

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Thou art a priest forever, after the order of Melchizedek.

Stichos: The Lord said unto my Lord: Sit Thou at My right hand, until I make Thine enemies the footstool of Thy feet.

Let every breath praise the Lord!

THE GOSPEL ACCORDING TO ST. LUKE [4:22-30]

And all bare [Jesus] witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is this not Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Zarephath, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.

After Psalm 50, this sticheron, in Tone IV:

On a fiery chariot wast thou taken up to the clouds, and wast translated to the land of light, O Elijah the Tishbite, having put the shameful prophets to shame. O thou that bound fast the sky by thy word, so also loose our transgressions by thy prayers to the Lord, and save thou our souls.

Canon to the Theotokos [the Paraklisis], with six troparia, including its Irmos;
and two canons to the prophet, with eight troparia:

ODE I

Canon I, in Tone II:

Irmos: **To the Lord, Who of old guided the people in the midst of the sea, and therein drowned Pharaoh and all his army, let us chant a hymn of victory, for He hath been glorified.**

Desiring to behold the fiery power of the miracles of Elijah, his fiery and honored tongue and strength of spirit, we have assembled as is meet.

O God-bearer, our lips and the muteness and lack of skill of our tongue do thou open through the activity of the Spirit which is within thee, and illumine us, that we may be able to hymn thy wonders.

Thou dost grant that which transcendeth nature unto them that have submitted to Thine honored precepts, O Word, and Thou dost make the portals of the rain subject to them through the Spirit, confirming their word.

Theotokion: **To the Lord Who was born of the Virgin and Who hath renewed the world, and Who for her sake hath bestowed upon us life divine, we chant a hymn of victory, for He hath been glorified.**

Canon II, the acrostic whereof is: "I sing praise to the great Elijah," the composition of Hieromonk Pachomius, 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!**

Thou hast been shown to be an instrument struck by the divine plectrum, O most wondrous prophet, hymning the omniscient God Who doth visit retribution upon all according to their deeds.

O wondrous prophet, unable to endure deception, thou didst denounce the unrighteous king for his iniquity. Wherefore, thou didst impose God's judgment of condemnation, full of wrath, upon him.

O divine Elijah, prophet and forerunner of grace, having denounced Ahab, the iniquitous king, as a transgressor of the Law, thou didst destroy the shameful prophets as impious.

Theotokion: **Ye faithful, let us make haste to praise in hymns as is meet the Mother of Christ, for she gaveth birth unto the Savior of all, Who is the Master of life and death.**

Katavasia "I shall open my mouth ..."

ODE III

Canon I

Irmos: Having established me upon the rock of faith, Thou hast enlarged my mouth over mine enemies, for my spirit doth rejoice when it singeth: There is none holy as our God, and none righteous save Thee, O Lord!

He, that alone sustaineth every living thing by His good will, though a raven provided thee with a banquet as a chosen guest, O Prophet. To Him do we all cry out: Thou art our God, and there is none holy save Thee, O Lord!

Grace be to the Benefactor and Guardian Who, in His ineffable providence, nourished the widow and the prophet. To Him do we all cry out: Thou art our God, and none is holy save Thee, O Lord!

O thou that didst forbid the rain-laden clouds to pour forth, when the widow of Zarephath was deprived of food, thou didst cause the remnant of her food to increase continually; and thou didst cry out: None is holy save Thee, O Lord!

Theotokion: Thou alone, surpassing all of ages past; hast been vouchsafed great things transcending nature, for thou didst receive the infinite God of all creation within thy womb and didst give Him flesh. Wherefore, we all honor thee as the Theotokos.

Canon II

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.

With mercy didst thou chastise all, and takest pity on all that with faith have recourse to thee in thy temple. And in asking help of thee they have in no wise sinned.

Thou didst denounce Ahab, the impious king, O divine prophet, and thou didst judge him with the judgment of God as a violator of the Law.

The shameless Queen Jezebel sought to slay thee, O prophet most divine, for thou didst pronounce the sentence of death upon her unholy priests, as was meet.

Theotokion: O Mistress, we hymn thee as a place of the priesthood of glory and the altar which held Christ, the Bread of life, O pure one.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Ye faithful, with hymns let us all praise Elijah the Tishbite, the wellspring of miracles and adornment of prophets; for, being immortal while yet in the flesh, as a mortal he assureth us of the resurrection of the dead. Wherefore, having boldness before God, he granteth healing to them that ask with faith, and earnestly beseecheth Christ to bestow remission of offenses upon them that with love celebrate his holy memory. (Twice)

Glory ..., Now and ever ..., Theotokion:

Having fallen into subtle temptations through the activity of mine enemies, visible and invisible, I am caught fast in the tempest of my countless offenses. And I flee to the haven of thy goodness, as to my fervent help and protection, O pure one. Wherefore, O most pure lady, earnestly entreat Him that was incarnate of thee without seed, in behalf of all thy servants that unceasingly pray to thee, O all-pure Theotokos, who dost ever beseech Him to grant remission of offenses to them that hymn thy glory as is meet.

ODE IV

Canon I

Irmos: I have heard report, O Lord, of Thy dispensation, and have glorified Thee, O Thou Who alone lovest mankind.

Thou art shown to be one that cutteth down evil at its root and a planter of virtue, O wise prophet. Wherefore, we bless thee.

With words the widow who fed thee upbraided thee for the death of her son, compelling thee to raise him from the dead.

Thou didst clearly signify the glory of the Trinity with thy threefold breathing, and didst hand back alive the child to his mother.

How thou didst burn, aflame with divine fire and zeal, O prophet, denouncing the king who wrought iniquities!

Theotokion: O pure one, who without seed didst conceive God, we entreat thee ever to pray for thy servants.

Canon II

Irmos: I heard, O Lord, Thy report and was afraid, for though Thou art God ever-existent, Thou didst come forth from the Virgin in Thine ineffable counsel.

The Lord crowned thee a prophet, O most wise one, granting thee the grace to foretell things of the future as though they were of the present. Wherefore, beholding now the fulfillment of thy words, we bless thee ever with praises as a true prophet.

As the soul of Thy prophet hath been most greatly adorned with humble-mindedness, O Christ God, so, aflame with zeal which surpasseth fire, he destroyed the shameful priests.

Reflecting the Light with thy countenance, like a mirror, thou dost stand before the face of Christ, O most wondrous prophet. Whence do thou mercifully visit us, that with praises we may all bless thee as a prophet.

Theotokion: **H**aving acquired thee as our hope and confirmation, an impregnable rampart of salvation, O all-hymned one, we are delivered from all evil.

ODE V

Canon I

Irmos: **O** Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee!

The Law of thy fathers hath shone thee forth as a true man of prayer, O Elijah, a wonderworker that transformeth the nature of the elements and utterly consumeth the righteous sacrifice with water.

As thou art a true minister of God, thou didst utterly put to shame the prophets of abominable shame, O venerable and most blessed Elijah, clearly marking the power of the Trinity.

Rendering priestly service through the word of grace, O Elijah, thou didst slay the shameful priests with thy blameless hands, consumed with zeal as with fire.

Theotokion: **T**o thee that gavest birth unto Christ, the Creator of all, we cry out: Rejoice, O pure one! Rejoice, thou that hast shone forth the Light upon us! Rejoice, thou that didst contain the infinite God!

Canon II

Irmos: **W**herefore hast Thou thrust me from Thy countenance, O never-waning Light? 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 entreat Thee.

O prophet Elijah, whom the unwaning splendor of divine grace hath revealed: having diligently acquired a mind most divine, thou dost rouse the pious to song.

Who doth not marvel at thy divine zeal, O wondrous prophet? And who doth not hymn Christ Who hath given thee such great might?

With prophecy wast thou adorned by God, O Elijah, most wondrous prophet; hence, having wholly united thyself to God, denouncing deception, thou didst lead the Israelites to knowledge of God.

Theotokion: **O** Theotokos, who gavest birth to the never-setting Sun, enlighten me who am utterly benighted by the passions, and fill me with light divine.

ODE VI

Canon I

Irmos: The uttermost abyss of offenses hath surrounded me, O Lord, but lead up my life from corruption, as Thou didst the prophet Jonah, O Lord.

A pillar of piety and the pure life, an instiller of purity, and an emulator of the angels wast thou, O wondrous God-bearer Elijah.

The wrath of the prophet-slaying woman, having frightened thee who had received the power to bind and loose the flow of the rains, O wondrous Elijah, causeth thee to flee.

Having knelt down, thou didst raise on high the supremely exalted eye of thy mind, by thine eminent entreaty causing the rains to be loosed; and with showers didst thou water the furrows of the earth.

Theotokion: The bush on Sinai, which drew nigh to the Fire without being consumed, prefigured thee, the Ever-virgin Mother, O all-hymned Theotokos Mary.

Canon II

Irmos: Cleanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast heard me, O God of my Salvation.

A hymn of supplication do thou offer unto God, O most honored prophet, in behalf of all that have recourse to thy divine temple, that we may honor thee as a great helper.

The mind of man doth not suffice to praise thy life as is meet, O prophet; for, beholding the transfiguration of Christ, thou wast exalted far above the noetic ranks.

He that is Lord and Creator of all hath appeared to us in accordance with thy prophecy, O blessed Elijah, calling all men to the knowledge of Him, for He is the Lover of mankind.

Theotokion: O Mary, pure vessel of virginity: cleanse thou my mind of the gloom of the passions, and fill my heart with righteousness, O all-immaculate one.

Kontakion, in Tone II:

O prophet, foreseer of the mighty works of our God, Elijah of great renown, who by thy voice didst restrain the cloud of rain: in our behalf entreat thou Him that alone is the Lover of mankind.

Ikos: Beholding the great iniquity of men and the great love of God for mankind, the prophet Elijah was troubled and grew wroth; and he addressed pitiless words to the Merciful One, crying out: Be Thou angered against them that deny Thee, O righteous Judge! But he did not move the compassion of the Good One to torment them that deny Him, for He that alone loveth mankind doth ever await the repentance of all.

ODE VII

Canon I

Irmos: The fiery bush on the mountain and the Chaldean furnace drenched with dew clearly prefigured thee, O Bride of God; for thou didst receive the divine and immaterial Fire in thy material womb without being consumed. Wherefore, we chant unto Him that was born of thee: Blessed art Thou, O God of our fathers!

Most gloriously vested with divine and formidable power, thou didst undertake a long journey, having eaten of food that sufficed thee for forty days, O wondrous Elijah. Wherefore, thou didst say on Horeb: Blessed is the God of our fathers!

The mild and gentle breeze showed the Lord to thee, O Elijah, who wast zealous for God Almighty: not the wind of the tempest, nor the earthquake, nor yet the fearsome fire. Wherefore, to meek Jesus didst thou chant: Blessed art Thou, O God of our fathers!

Like the great Moses, thou wast vouchsafed the vision of God and prophecy, O wondrous Elijah, anointing prophets and kings with the Spirit. And having borne witness to the glory of Christ on Tabor, thou didst chant: Blessed art Thou, O God of our fathers!

Theotokion: In times past thou didst supernaturally and without seed give birth in the flesh to the unoriginate and pre-eternal Lord, the Son, Power and Wisdom of the Father, O all-pure one, unto the renovation of mortals. Wherefore, we cry out to Him that was born of thee: Blessed is the God of our fathers!

Canon II

Irmos: The children that went down from Judea in Babylon once trod down the flame of the furnace by their faith in the Trinity, saying: O God of our fathers, blessed art Thou!

The people of Israel that came to thee with a captain of fifty thou didst utterly consume with fire from heaven as unworthy, O divine Elijah.

Thou wast a most divine prophet who wast rightly illumined with the vision of God, O most honored Elijah; and thou didst straightway put an end to the sacrifices made to Baal.

Inasmuch as the all-holy Spirit gaveth thee the gift to prophesy, O most honored prophet Elijah, thou didst foretell the coming of the Son of God and didst not sin, O all-blessed one. To Him do we chant: Blessed is the God of our fathers!

Truly, as was meet, the poison of death was poured forth through the judgment of God and the hand of the prophet upon the shameful priests that ate unrighteously at the table of Jezebel.

Theotokion: O Mother of God, save me who am held fast by the abyss of offenses, and rescue me from all the malice of the foe, that, saved by thee, I may magnify thine aid.

ODE VIII

Canon I

Irmos: The undefiled bodies of the pious youths, sharing the same raiment as their souls, trembled with awe, and the unrelenting fire, fed with boundless fuel, drew back. But as the ever-living flame cooled, the chanting of an everlasting hymn began: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Well did Ahab find the just destruction of his house, through the prophet's condemnation, to be the dread retribution for his vile commission of murder. And with fiery mind the Tishbite chanted a hymn unto the Bestower of life: All ye works of the Lord, hymn and supremely exalt Him for all ages!

Fire rained down from heaven for thee, O Elijah, twice consuming captains of fifty, in that thou art God's chosen minister; for to Him that controlleth everlasting life thou didst in godly manner declaim the hymn: All ye works of the Lord, hymn and supremely exalt Him for all ages!

On Tabor Christ showed thee to be an initiate of the mystery of His divine incarnation, as thou wast an instiller of purity and a most divine offshoot of virginity, showing the unapproachable light of the Godhead in His Body to thee that criest out: All ye works of the Lord, hymn and supremely exalt Him for all ages!

Theotokion: Most rich was the womb of the Mother of God; for, having received the Word in the coarseness of the flesh and wrought therefrom a form earthly according to hypostasis, it was shown to be the city of God wherein the Most High was well-pleased to live. To Him do we chant: All ye works of the Lord, hymn and supremely exalt Him for all ages!

Canon II

Irmos: The Heavenly King, Whom the angelic hosts do hymn, praise and exalt supremely for all ages!

He that, as God, knoweth all things, entrusteth to thee, O Elijah, in that thou art faithful, the knowledge of things to come and of things that shall come to pass; and He showeth thee things which are afar off as though they were near.

Having strengthened thy mind with pious boldness, O blessed prophet, thou dost foretell those things that are far off as though they were near, O most honored prophet.

Having cleansed thy mind of all defilement, O divine prophet, thou didst therefore become completely holy, guiding all to the Light divine.

Theotokion: **T**he Word, to Whom thou didst give birth indescribably, do thou entreat in behalf of them that faithfully honor thee, O pure Theotokos.

ODE IX

Canon I

Irmos: **O** blessed and most pure Theotokos, who ineffably gavest flesh to God, the Beacon which shone forth before the sun and hath come to us through thy virginal womb: thee do we magnify.

Having lived on earth the course which man cannot change, and crossed the Jordan's stream by means of his mantle, the Tishbite, that air-borne charioteer, made a strange and heaven-traversing journey in the Spirit.

The Tishbite, aflame with the zeal of piety, was taken up on a fiery chariot; and he let drop his mantle; and Elisha, robed therein, received divine grace which he could not conceal.

The Tishbite and Moses the God-seer beheld in revelation on Tabor what eye hath not seen, nor ear heard, and what hath not entered into the hearts of earth-born men: the Lord Almighty, incarnate.

Theotokion: **O** Theotokos, we magnify thee, who removed the severe condemnation which was of old the correction of our first mother, and who art ever the reconciliation of our race to God, a bridge to the Creator.

Canon II

Irmos: **S**aved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the bodiless choirs.

Thou hast been deified by the immaterial splendor of the life-creating Trinity, O prophet Elijah; wherefore, we all appoint thee as an intercessor to God for the world, O blessed one.

Thou wast known as an angel on earth, O divine prophet, and in heaven as a man of God; for the Lord Himself said: Because thou art an austere man, O Elijah, thou canst not endure iniquitous Israel. Come thou up to Me, that I may come down!

Thou didst live on earth as one of the bodiless ones, O divine prophet, and now, borne up to heaven, thou dost join chorus with the angelic choirs. From on high watch over us that hymn thee, O blessed one.

Theotokion: **T**hou dost bear in thine arms God Who beareth all things, and thou dost feed the Nourisher Who became like unto us, O pure one. Him do thou beseech, that He grant to thy people deliverance from all oppressors.

Exapostilarion: Spec. Mel.: "O immutable Light ...":

The Light Who showed thee to be a charioteer traversing the sky on a fiery chariot drawn by four steeds, O Elijah, did not consume thee utterly; for with thy fiery tongue thou didst draw fire down and didst dry it up with showers.

Glory ..., another Exapostilarion:

Thou wast caught up on a fiery chariot to the circles of heaven; whence looking down, as thou art close to the Light, grant noetic light unto us that now celebrate thy holy memory with faith.

Now and ever ..., Theotokion:

Thou wast the author of the blessings bestowed by God on the world, O Theotokos. And do thou now entreat the easily-placated God for the salvation of all.

At the Praises, six stichera: three in Tone VIII:

Spec. Mel.: "What shall we call you ...":

O wondrous prophet, when thou didst unite thyself to God by thy pure life of virtue, and hadst received dominion thereby, thou didst traverse creation in mind, didst by thy will shut up the portals of the rain, didst call down fire from on high, and didst destroy the enemy. Pray that our souls be saved.

Aflame with zeal for the Lord, thou didst openly denounce the iniquitous king, and didst zealously put to death the shameless priests, kindling fire amid the water, O blessed one. And thou wast a source of food not produced by cultivation, and with thy mantle didst part the waters of the Jordan. Pray that our souls be saved.

O prophet, when thou didst show forth on earth a life which was truly heavenly, enriched by the hypostatic Life within thee, thou didst resurrect a dead boy by thy breath; and thou dost remain apart from death for many years, for thou didst sit upon a fiery chariot and wast raised up to the Highest. Pray that our souls be saved.

And these stichera, in Tone I: the composition of Germanus:

The zealous Elijah, ruler over the passions, hath today been taken up in the air, the initiate of the mysteries and the inaugurator of universal salvation. O precious glory, which the heaven-traversing prophet hath been vouchsafed! O eminent adornment of the prophets! For, lo! by his reproofs he showed himself to be an angel in the flesh and an incorporeal man. Praising him, let us say: Help us, O wise one, on the day of Judgment!

With spiritual songs let us all praise the prophets of Christ: for Elijah the Tishbite became a traverser of the heavens, and through his mantle Elisha received a double measure of grace from God; and they have been shown to be radiant beacons unto the whole world, praying ceaselessly in behalf of our souls.

O ye faithful, like David let us honor with hymns today the prophet of the Lord, Elijah the Tishbite, the most splendid zealot. For, lo! by his speech he shut heaven like a curtain and rendered the fertile earth barren. O most glorious wonder! A man of earth doth not permit the heavens to rain! O wonder! A corruptible man is clothed in incorruption, and hath ascended to the heavens on a fiery chariot; and by his mantle he bestoweth a double measure of grace upon Elisha, and denounceth the king, and destroyeth the disobedient people with famine. He put to shame all the shameful priests, and raised up the widow's son from the dead by his word. Through his supplications, O Christ our God, preserve all the right-believing Orthodox Christians in peace, granting them the triumph of victory over their enemies.

Glory ..., in Tone VIII:

O ye faithful, let us honor in song the chiefs among the prophets, the most radiant beacons of the whole world: Elijah and Elisha. And let us joyously cry out to Christ: O compassionate Lord, through the supplications of Thy prophets, grant Thy people remission of sins and great mercy.

Now and ever ..., Theotokion, in Tone VIII:

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Great Doxology and Dismissal.

AT LITURGY

On the Beatitudes, eight troparia: four from Ode III of the first canon, and four from Ode VI of the second canon.

He, that alone sustaineth every living thing by His good will, though a raven provided thee with a banquet as a chosen guest, O Prophet. To Him do we all cry out: Thou art our God, and there is none holy save Thee, O Lord!

Grace be to the Benefactor and Guardian Who, in His ineffable providence, nourished the widow and the prophet. To Him do we all cry out: Thou art our God, and none is holy save Thee, O Lord!

O thou that didst forbid the rain-laden clouds to pour forth, when the widow of Zarephath was deprived of food, thou didst cause the remnant of her food to increase continually; and thou didst cry out: None is holy save Thee, O Lord!

A hymn of supplication do thou offer unto God, O most honored prophet, in behalf of all that have recourse to thy divine temple, that we may honor thee as a great helper.

The mind of man doth not suffice to praise thy life as is meet, O prophet; for, beholding the transfiguration of Christ, thou wast exalted far above the noetic ranks.

He that is Lord and Creator of all hath appeared to us in accordance with thy prophecy, O blessed Elijah, calling all men to the knowledge of Him, for He is the Lover of mankind.

Theotokion: **O** Mary, pure vessel of virginity: cleanse thou my mind of the gloom of the passions, and fill my heart with righteousness, O all-immaculate one.

Troparion, in Tone IV:

The angel in the flesh, the foundation of the prophets, the second forerunner of the Coming of Christ, the glorious Elijah from on High sent down grace upon Elisha to dispel infirmities and to cleanse lepers. Wherefore, he poureth forth healings upon them that honor him.

Glory ..., Now and ever ..., Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone II:

O prophet, foreseer of the mighty works of our God, Elijah of great renown, who by thy voice didst restrain the cloud of rain: in our behalf entreat thou Him that alone is the Lover of mankind.

Prokimenon, in Tone IV: Thou art a priest forever, after the order of Melchizedek.

Stichos: The Lord said unto my Lord: Sit Thou at My right hand, until I make Thine enemies the footstool of Thy feet.

THE GENERAL EPISTLE OF ST. JAMES [5:10-20]

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Alleluia, in Tone IV: Moses and Aaron are among His priests, and Samuel among them that call upon His name.

Stichos: A light hath dawned forth for the righteous man and gladness for the upright of heart.

THE GOSPEL ACCORDING TO ST. LUKE [4:22-30]

And all bare [Jesus] witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is this not Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say un to you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Zarephath, a city of Sidon, unto a woman that was a widow. And many lepers

were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.

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

THE 21st DAY OF THE MONTH OF JULY

COMMEMORATION OF OUR VENERABLE FATHERS, SYMEON, THE FOOL FOR CHRIST'S SAKE, & JOHN, HIS COMPANION
COMMEMORATION OF THE HOLY
PROPHET EZEKIEL

AT VESPERS

On "Lord, I have cried ..."6 stichera: 3 of the venerable ones, in Tone IV:

Spec. Mel.: "Thou hast given a sign ..."

Having made your abode in the wilderness * in oneness of mind, O blessed ones, * by fasting, prayer and radiant visions * ye manifestly caused the uprisings of the flesh to fall away, * and made your hearts splendid, * rendering them pleasing through spiritual surrender, * O Symeon and John, * confirmation of monastics.

With foolish behavior * thou didst render foolish the malice of the wise, O blessed father, * working all-glorious miracles, * causing signs to show forth, * expelling demons, * and illumining those who are in caught in the night of sin. * And in the midst of tumults * thou didst preserve thy mind untroubled, O Symeon, * receiving dispassion from God.

Humble in wisdom and merciful, * God-loving and full of love * wast thou shown to be, O divinely inspired one, * compunctionate and meek, * going about the earth like an angel, * possessed of a heavenly life. * Wherefore, the Father, the Son and the Holy Spirit * rested in thee, O blessed Symeon, * as in a place of purity

And 3 stichera of the prophet, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ":

O divinely blessed and wondrous Ezekiel, * having cleansed soul and body, * and thy mind with purity, * thou didst noetically behold * the ineffable glory of the Lord * which is more brilliant than the lightning-flash, * passing understanding, * for He surpasseth and exceedeth the divine seraphim, * and is hymned by ten thousand mouths.

O God-pleasing Ezekiel, * as an emulator of Christ * thou didst endure the oppression of the alien's debt, * cruelly tortured, * prefiguring the salvation and deliverance * which were to come unto the world * through the precious Cross, * O thou who wast revealed by God. * Pray thou that all who hymn thee now * may partake thereof.

O divinely inspired Ezekiel, * receiving a scroll * from the hands of the Almighty, * thou didst become a God-seeing theologian, * manifest in sacred manner * and godly in appearance, O glorious one, * whose lips were truly sweeter than honey, * imparting wisdom * unto the enraged synagogue.

Glory ..., Now & ever ..., Theotokion:

Rejoice, enlightenment of souls, * forgiveness of the sinful, * correction of the negligent! * Rejoice, consolation, joy and helper of the sorrowful! * Rejoice, O blessed one, * thou healing of the souls of the infirm! * Rejoice, mediator and reconciler of men to God, * O pure one who art more holy * than all the seraphim!

Glory ..., Troparion of the prophet, in Tone II:

Celebrating the memory of Thy prophet Ezekiel, O Lord, through him do we entreat Thee: Save Thou our souls!

Now & ever ..., Theotokion, or this Stavrotheotokion.

Stavrotheotokion: "What is this vision that I see, * which mine eyes behold, O Master? * Thou Who sustainest all creation * doth die, lifted up upon the Tree, * granting life unto all!" * Thus did the Theotokos say, weeping, * when she beheld the God and man * Who had shone forth ineffably from her, * suspended upon the Cross.

Troparion of the venerable ones, in Tone IV:

O God of our fathers, deal with us ever according to Thy meekness. Take not Thy mercy away from us, but by the supplications of these saints direct our life in peace.

AT MATINS

One canon from the Oktoechos, and two canons of the saints, each with 4 troparia.

ODE I

Canon of the venerable fathers, the composition of Theophanes, in Tone IV:

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Through communion with God thou becamest light, O venerable father Symeon, and by uttermost desire thou didst set thyself apart for Him, and didst receive the fulfillment of thy goodly hopes.

Afire with desire for God, thou didst forsake the world, O father, taking the glorious John as thy companion; and with him thou didst tread the path of salvation, rejoicing.

In nowise desiring to become rich in superfluous things, O wise ones, with valiant mind ye spurned wealth and fleeting glory, transitory food and a worldly inheritance.

Theotokion: Knowing thee to be comely, chosen and most honorable, O all-immaculate one, the Son of God became thy Son, and through grace He hath made those who honor thee as the Theotokos His own children.

Canon of the prophet, in Tone VIII

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea, for He alone hath gloriously been glorified.

O Benefactor, grant the gift and grace of the Spirit unto me who desire to praise Ezekiel Thy prophet.

The sacred Ezekiel, the eye-witness of ineffable things, in that he possesseth ascents, is illumined by the glory of the Lord.

Having set thy life aright and made the uprising of thy flesh subject to thy mind, thou hast been shown to be a God-pleasing prophet.

Theotokion: Wholly illumined, O divinely inspired one, thou prophesiest the Virgin as the most hymned door facing the East.

ODE III

Canon of the Venerable Ones

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

By zeal thou wast attracted to noetic works, O Symeon, vanquishing the hordes of the enemy by thine alliance with the Spirit.

With the plagues of prayer and the blows of abstinence, O venerable father John, thou didst smite the Egypt of the passions.

O Jesus Master, joyously desiring Thy life-bearing mortality, Thine ascetics slew the enemy.

Theotokion: O pure and most immaculate one, thou gavest birth to the Cause of all, Who delivereth men from the grievous fall into disobedience.

Canon of the Prophet

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

Having achieved the mortification of the passions, O glorious one, as a prophet thou beholdest, delineated beforehand, the resurrection of the dead.

Showing mercy to His creation, O thou who wast divinely revealed, God made thee manifest as divine understanding for the erring.

The effulgence of the Godhead Who sitteth upon the cherubim, O glorious and divinely eloquent one, made thee radiant, appearing to Thee.

Theotokion: With prophetic eyes Thy prophet, O Benefactor, beheld the pure one as a meadow, an entry-way of virginity preserved for Thee.

Kontakion of the prophet, in Tone IV: Spec. Mel.: "Thou hast appeared today ...,"

Thou hast been shown to be a prophet of God, O wondrous Ezekiel, and hast proclaimed unto all the incarnation of the Lord, the Lamb and Creator, the Son of God Who hath revealed Himself forever.

Sedalion of the venerable ones, in Tone V:

Spec. Mel.: "The Word Who is equally unoriginate...":

Illumined by divine accord, O venerable fathers, with faith ye trod the paths which lead to divine effulgence; and having eluded the assaults of the enemy, O divinely blessed John and Symeon, ye have been shown to be children of the light and the day.

Glory ..., Sedalion of the prophet, Tone III:

Spec. Mel.: "Awed by the beauty of thy virginity"

Illumined by the divine Spirit, thou didst shed light beforehand on the incarnation of the Word, O divinely inspired Ezekiel, great among the prophets of God. Wherefore, in sacred manner we bless thee as a prophet and celebrate thy memory today, together crying out to thee, O wise one: Entreat Christ, that He save our souls!

Now & ever ..., Theotokion:

Past understanding and beyond the mind of man is the awesome mystery of God wrought within thee, O divinely joyous Mistress; for, having conceived the Infinite One, thou gavest birth to Him, wrapped in flesh through thine all-pure blood. Him do thou ever beseech as Thy Son, O pure one, that our souls be saved.

Stavrotheotokion: **T**hy pure Mother who knew not wedlock, O Christ, Beholding thee hanging, dead, upon the Cross, said, weeping maternally: "How hath the iniquitous and thankless council of the Jews, who enjoyed Thy many and great gifts, rewarded Thee, O my Son? I hymn thy divine condescension!"

ODE IV

Canon of the Venerable Ones

Irmos: **B**eholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: **G**lory to Thy power, O Lord!

United on the path of righteousness, O venerable ones, ye entered into the divine fold of the God-bearing Nikon, and by his instructions ye were enriched by the radiance of salvation.

The God-bearing and venerable one, seeing the two of you reasoning together venerably as with a single mind; adorned you with godly words and the godly raiment of monastics.

The grace of the Holy Spirit, finding thy heart to be a blank tablet, inscribed perfect dispassion, faith and love unfeigned thereon, O father.

Theotokion: **O**ur all-glorious God, Who sitteth on the exalted throne of the cherubim, had thee as a throne, resting in thine embrace, O Mary Bride of God.

Canon of the Prophet

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

On thee rested the hand of thy Master, the Almighty, teaching thee ineffable things and illumining thee with divine precepts.

When thou wast vouchsafed to behold divine visions, in awe thou didst fall prostrate, and thou didst hear the voice of the divine Spirit.

The scroll placed by the hand of the Lord in thy mouth sweetened thy heart, O excellent one, and made thee a prophet of God.

Theotokion: **E**zekiel beheld the radiant and divine portal through which the Lord hath passed, keeping it closed.

ODE V

Canon of the Venerable Ones

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.**

Receiving radiance of surpassing brightness, O John, thou wast shown to be like the sun, dispelling the darkness of the demons, O right glorious one.

Having furnished themselves with wings in their desire for Thee, O Christ, the venerable ones wisely shook off the desires of the flesh as though they were the foam of the sea.

Having strengthened your souls with divine power, O divinely wise fathers, rendering the passions barren, ye made your abode in the wilderness.

Theotokion: **The course of corruption hath come to an end, for the Virgin hath incorruptibly given birth to God the Word, remaining a virgin in manner transcending nature and speech.**

Canon of the Prophet

Irmos: **Waking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.**

O blessed and God-pleasing Ezekiel, by thy words thou hast instructed all sinners to turn from their ways.

The prophet emulated the Lord in all things; for he made entreaty concerning the offenses of others.

Even the tongues of orators cannot praise thee; for thou hast been adorned with splendor surpassing that of the heavens.

Theotokion: **The divine Ezekiel beheld thee, the door through which the Lord, the Bestower of light, hath shone upon us.**

ODE VI

Canon of the Venerable Ones

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

Straining with thy whole mind towards God, with unceasing exercise thou didst not spare carnal love, O Symeon, winning for thyself the acquisition of good things.

Living in the midst of the world, O blessed one, thou didst receive neither spot nor wrinkle; rather, with pure supplications thou dost wash away the spiritual defilements of those who have recourse unto thee.

Transcending the understanding of the flesh, thou wast not wounded in mind when thou didst go about naked in the midst of women; for thou wast arrayed in the vesture of dispassion, O Symeon.

Theotokion: **W**ith mouth, mind and heart we profess thee to be the Theotokos, O all-pure one; for through thee have we been reconciled with God, who through the disobedience of our forefather of old were cast out.

Canon of the Prophet

Irmos: **G**rant me a robe of light, O Thou Who coverest Thyself with light as with a garment, O most merciful Christ our God.

Thou wast vouchsafed to behold God, O wondrous and all-blessed prophet, having been cleansed of every material manifestation.

Having risen above the flesh, thou wast taken up by the all-exalted power of the Spirit, and hast been filled with pure light.

Possessed of an all-honorable life, thou beholdest the heavenly chorus emitting the hymnody of the cherubim to the Almighty.

Theotokion: **I**n an image thou didst behold the true Virgin Mother, the most splendid portal, the mediatrix between God and men.

Kontakion of the venerable ones, in Tone II:

Spec. Mel.: "The steadfast ...":

Let us praise the God-bearing Symeon, the peer of the angels, who appeared in the flesh as one incorporeal, and with him the ever-memorable John: for with faith and love they entreat the Lord unceasingly in behalf of us all.

ODE VII

Canon of the Venerable Ones

Irmos: **T**he children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Embraced by the divine love of Christ, thou didst joyously give thyself over wholly to the salvation of others, O father, crying aloud: Blessed art Thou in the temple of Thy glory, O Lord!

Thou receivest food given thee from the heavens, O father, and therewith thou dost feed all who right dutifully accept thy precepts and forsake sin, which draggeth them down, O blessed one.

Following the Traditions of the fathers, O wise father, the command that they flee the impious heresy of Origen thou didst give to those who cry: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: Rejoice, O hallowed and divine dwelling-place of the Most High! For through thee, O Theotokos, hath joy been given to those who cry: Blessed art thou among women, O most immaculate Mistress!

Canon of the Prophet

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Thou hast been shown to be an animate temple of God, O most blessed God-bearer, and thou hast mystically learned the measure of the Church, crying out in the Spirit: O God of our fathers, blessed art Thou!

Wholly in awe, thou wast once translated to the holy city, where thou wast taught divine mysteries through revelation, learning to chant: O God of our fathers, blessed art Thou!

Manifest as a priest of God, O right wondrous one, thou dost offer up sacrifices and entreaties to the Master for the people who stand forth and chant: O God of our fathers, blessed art Thou!

Theotokion: The all-divine Word desired to save human nature, and He issued forth from the portal of the Virgin, arrayed in flesh through her. O God of our fathers, blessed art Thou!

ODE VIII

Canon of the Venerable Ones

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the flame, crying out: Bless the Lord, all ye works of the Lord!

Thou wast a most radiant star, leading to life those who are in the mire of the passions; for thou didst cause lewd women to live chastely, and dost drive away cruel infirmities, crying: Bless the Lord, all ye works of the Lord!

As one whole of mind, O venerable one, amid an abundance of wise miracles thou didst draw many to become fools for Christ's sake, knowing that they would be mocked, and crying out with a most pure soul: Bless the Lord, all ye works of the Lord!

The Lord of glory, Who alone resteth perfectly among His own as is meet, O venerable one, with splendid angelic discourse honoreth thee who wast taken away and confined to a tomb, yet who cried: Bless the Lord, all ye works of the Lord!

Theotokion: The Lord Who delivereth us shone forth from thee, O pure Virgin. Him do thou entreat, O Mistress, that He illumine those who hymn thee and deliver from evil circumstances us who cry: Bless the Lord, all ye works of the Lord!

Canon of the Prophet

Irmos: **The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!**

Sacredly adorned with the prophetic priesthood of prophecy, O prophet, thou shinest forth, hymning Christ the Bestower of light for all ages.

In that Thou art good, accept Thou Ezekiel, the beholder of Thy glory, who kneeleth down in supplication for the world, that we may hymn Thee for all ages.

Afire with divine desire, thou didst learn mysteries which pass understanding, O Ezekiel, crying aloud: Thee, O Christ, do we exalt supremely forever!

Theotokion: Rising at dawn out of the night, and beholding the stream of remission and virginity, Ezekiel cried aloud unto the Lord: Thee do we exalt supremely forever!

ODE IX

Canon of the Venerable Ones

Irmos: **Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.**

Relying zealously upon the Trinity with all your heart, having thankfully received the beams thereof, ye became radiant and join chorus with the angels.

United by divine desire, and illumined by abstinence, ye have already received the good things for which ye hoped and have obtained blessed delight, O divinely blessed ones.

Partaking of gladness which hath no end, O venerable Symeon and glorious John, in that your pangs and exertions have been received, be ye unceasingly mindful of us.

Theotokion: Save me, O thou who gavest birth to the Deliverer and Benefactor of all! Dispel the clouds from my soul, O holy Mistress, thou cloud of the Light, and make me powerful against the passions which war against me.

Canon of the Prophet

Irmos: **Thy birthgiving, O Ever-virgin, which was revealed to the law-giver on the mountain in the fire and the bush, for the salvation of us, the faithful, do we magnify with unceasing hymnody.**

Shining with the radiance of piety, O prophet, thou wast vouchsafed to behold Him Who appeared of old to Moses in the fire and the bush, and who mystically taught thee ineffable things.

Thou wast shown to be a priest, an initiate of the mysteries, a giver of laws, an all-wise prophet, an emulator of the Master, in that thou didst partake of sufferings; and now thou hast been shown to be His heir.

O the ineffable and divine effulgence which thou now enjoyest, O blessed one! For thou dost gaze from afar upon the Son and the Spirit in the Father, the three Hypostases of the Godhead.

Theotokion: O Theotokos, thou art our weapon and rampart, thou art the help of those who set their hope on thee! And we now move thee to make supplication, that we may be delivered from our enemies.

THE 22nd DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY MYRRH-BEARER & EQUAL OF THE
APOSTLES MARY MAGDALENE
COMMEMORATION OF THE RETURN OF THE RELICS OF THE HOLY
HIEROMARTYR PHOCAS OF SINOPE
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the myrrh-bearer, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

Bearing myrrh with tears, * O Mary Magdalene, * on reaching the divine sepulcher * thou didst see an angel of glory * who proclaimed the divine resurrection of the Bestower of life * and the deliverance of all. * Wherefore, thou didst hasten to make announcement to the eleven, * saying joyfully: * "Leap up, for Christ hath arisen!"

Serving Christ God, * Who had become like unto us for our sake, O all-lauded one, * and setting thy soul and mind afire * with continual radiance, * thou becamest light. * And, beholding the strange vision * of Him hanging upon the Cross, * thou didst say, weeping: * "How is it that Life * now accepteth a voluntary death?"

We celebrate thy sacred memory, * O thou who learned of Christ * and who preached His precepts * for the deliverance of men's souls, * O most glorious Mary; * and we venerate with faith * the shrine of thy relics, * which poureth forth inexhaustible grace and enlightenment * upon those who have recourse to it with love, * O blessed of God.

And 3 stichera of the hieromartyr, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Thou didst offer thyself wholly * unto Him Who, for thy sake, * endured His salvific suffering, * O all-lauded father, * and thou didst make haste with diligence * to be well-pleasing to Him in the blood of martyrdom * and to cleave unto Him. * Hence, crowned by Him, * thou hast been glorified * and enriched by the working of miracles, O all-wise one.

By thine endurance of suffering, O Phocas, * thou didst cast down * the arrogance of the iniquitous * and the worship of the demons, * manifestly proclaiming the Savior of all, * illumining the thoughts of the faithful * and dispelling the darkness of the vanity of idolatry * with the enlightenment of thy miracles * and the splendor of thy struggles, O blessed of God.

We who are beset by misfortunes, * by the waves of life and the abyss of transgressions, * and are assailed by the tempest of grief, * having thee as a haven of salvation, * pray with faith: * by thy supplications save us * who honor thy holy memory * from every evil circumstance, * entreating the Lord and Master, Who loveth mankind.

Glory ..., the composition of Anatolius, in Tone VI:

Being the first to behold the divine resurrection of the First Cause of good things, Who in the goodness of His heart hath deified our nature, O Mary Magdalene, thou didst show thyself to be also the first evangelist, crying out to the apostles: "Setting aside your grief, take courage! Come ye and behold the risen Christ Who granteth the world great mercy!"

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Having set all aside ...":

The unblemished ewe-lamb, * the immaculate Mistress, * when of old she beheld * her Lamb upon the tree of the Cross, * exclaimed maternally * and, marveling, cried aloud: * "O my Child most sweet! What is this new and all-glorious sight? * How hath the thankless assembly * betrayed Thee to the tribunal of Pilate? * How doth he condemn Thee to death, Who art the life of all? * Yet do I hymn Thine ineffable condescension, * O Word!"

At the Aposticha, Glory ..., the composition of Byzantius, in Tone VIII:

As a disciple who faithfully ministered to Christ God, Who in the excess of His compassion willingly assumed my poverty, Mary Magdalene, when she beheld Him stretched out upon the Tree and enclosed in the sepulcher, cried aloud, shedding tears: "What strange sight is this, O Thou Who givest life to the dead? How is it that Thou art reckoned among the dead? What myrrh shall I bring to Thee Who hast removed from me the stench of the demons? What tears shall I shed for Thee Who hast wiped away the tears of our first mother?" Yet, O King of all, Thou didst appear as a gardener, taking away the burning heat with the dew of Thy words, and didst say to her: "Go to My brethren and declare to them the joy of glad tidings; for I shall ascend to the Father, My God and your God, that I may bestow great mercy upon the world!"

Now & ever ..., Theotokion, or this stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

Seeing Thee nailed to the Cross, O Jesus, * and voluntarily accepting suffering, * the Virgin, Thy Mother, O Master, * cried aloud: "Woe is me, * O my sweet Child! * How is it that Thou dost unjustly endure wounds, * O Physician Who healest human weakness * and hast delivered all from corruption * in Thy lovingkindness?"

Troparion of the myrrh-bearer, in Tone I:

The honorable Mary Magdalen followed after Christ, Who for our sake was born of the Virgin, keeping His precepts and laws. Wherefore, celebrating thy most holy memory today, through thy supplications we receive remission of sins.

Troparion of the hieromartyr, in Tone IV:

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

AT MATINS

One canon from the Oktoechos, and two for the saints.

Canon of the holy myrrh-bearer, the acrostic whereof is: "With love do I hymn Mary Magdalene", the composition of Theophanes, in Tone VIII:

ODE I

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us sing to our Deliverer and God!

Adorned with godly beauties and divinely radiant splendors, O Mary, illumine my darkened heart with thy supplications.

The Word of the Father sanctified thee, manifestly delivering thee from the malice of evil spirits. And, becoming His disciple, thou wast filled with the gifts of the Holy Spirit.

Filled with life-creating waters from a never-failing Well-spring, the Master Who appeared upon earth in His lovingkindness, thou didst dry up the muddy torrents of sin.

Theotokion: We hymn thee, the Mother of the Creator of our nature, O Maiden, who hast reconciled fallen human nature with God, O most immaculate Mistress Theotokos.

Canon of the hieromartyr, in the same tone:

Irmos: To Him Who hath crushed battles with His arm and led Israel across the Red Sea, let us chant as to our Deliverer and God, for He hath been glorified.

Standing before the unapproachable Light, O wise Phocas, illumine my thoughts and heart, I pray, that I may praise thy holy suffering today.

From infancy thou wast adorned, possessing divine understanding, O all-wise Phocas, having been vouchsafed the grace to work signs and to cast out evil spirits.

Full of grace, full of the knowledge of God, O divinely wise one, thou didst have the divine power of the Spirit living within thee; wherefore thou didst shine forth like the sun, illumining the faithful.

Theotokion: Without knowing man thou didst hold the infinite God fully contained within thy womb, O divinely joyous Theotokos. Him do thou ever entreat in our behalf.

Canon of the Myrrh-bearer

ODE III

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.**

Loving first the First Cause of good things Who in the goodness of His heart hath deified our nature, thou didst follow Him zealously, O Mary, submitting to His divine precepts.

Lamenting, thou didst reach the tomb of the Deliverer, O maiden, and wast the first to behold the divine resurrection. Wherefore, thou didst show thyself to be a herald of the glad tidings, crying out: Christ is risen! Clap your hands!

The Word Who was incarnate of thine all-pure blood, O all-pure one, in the richness of His goodness saveth me, releasing me from the condemnation of the first fall. Him do thou unceasingly beseech, that He save thy flock.

Canon of the Hieromartyr

Irmos: **My heart hath been established in the Lord, and my horn hath been exalted in my God; my mouth hath been enlarged over mine enemies, and I have rejoiced in my salvation.**

From thy childhood thou didst have a mind sanctified, and even unto old age thou didst please God, O God-bearer, and thus didst receive glory.

The demon aboard ship could not bear the great threat of thee, O God-bearer, and took to flight; and Christ is magnified by thy works, O wondrous one.

O wondrous one, adornment and boast of martyrs, who can worthily praise thy mighty works, struggles, journeys and benefactions in all cities?

Theotokion: **As one more exalted than the angels, thou didst receive in thy womb the Master of the angels and of all creation, O all-pure one; wherefore, we honor thee with faith.**

Kontakion of the hieromartyr, in Tone VI:

Spec. Mel.: "Fulfilling His dispensation concerning us ...":

Offering up sacrifices as a high priest, O father, in the end thou didst offer thyself as a living sacrifice, bearing witness lawfully to Christ God, accepting death and strengthened by angels, who cried out to thee: Come with us, O Phocas, and no-one will be against us!

Ikos: Desiring the life of heaven and spurning food on earth, let us cleanse our lips and tongue, that we may worthily fashion hymns and songs for Phocas the priest; for, entering through the portal of heaven, he found the way in unhindered, and gazeth upon the Desired One, Who is glorified by the angels. Thus is he able to entreat, in our behalf, the only Merciful One, the Healer of our souls' infirmities, in that he endured tortures for Him. Wherefore, let us hymn him and cry aloud to him: Mercifully regarding us, O Phocas, come thou with us, and no one will be against us!

Sedalion of the myrrh-bearer, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Thou didst truly and manifestly, as a disciple, minister to the Word, Who had abased Himself in His surpassing lovingkindness, O Mary Magdalene; and beholding Him lifted up upon the Cross and laid in the tomb, thou didst lament, weeping. Wherefore, we honor thee and with faith observe thy solemnity. O glorious myrrh-bearer, entreat Christ God, that He grant remission of sins to those who with love honor thy holy memory.

Glory ..., Sedalion of the hieromartyr, in Tone IV:

Spec. Mel.: "Go thou quickly before ..."

O ye who love the feasts of the Church, the radiant festival, the commemoration of the divinely wise and holy hierarch Phocas, hath dawned, bringing gladness to the ends of the earth, shining forth with beams of miracles in the world, and bearing inexhaustible grace to men; for he prayeth to the Lord, that He save our souls.

Now & ever ..., Theotokion:

O pure one, by thy divine birth giving thou hast restored the mortal essence of men, which hath become corrupt in the passions; and thou hast raised all up from death to the life of incorruption. Wherefore, as is meet, we all call thee blessed, as thou didst foretell, O all-glorious Virgin.

Stavrotheotokion: O all-immaculate Virgin Mother of Christ God, a sword pierced thine all-holy soul when thou didst behold thy Son and God crucified of His own will. O blessed one, cease not to entreat Him, that He grant forgiveness of transgressions unto us.

ODE IV

Canon of the Myrrh-bearer

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

Possessing a mind devoid of the tumult of worldly vanity, thou didst minister unto Him Who came to save the whole world from deception.

Bathed in thy tears thou didst reach the life-bearing tomb, O Mary, and didst behold the angel, who announced the resurrection of Christ.

Thy heart was blameless in the precepts of Christ, and thou didst desire Him alone, Who is beautiful in comeliness, O right glorious one.

Theotokion: O Maiden, the sleep of sin hath overtaken me through the slumber of slothfulness. By thy vigilant supplication do thou rouse me to repentance.

Canon of the Hieromartyr

Irmos: I have heard report of Thee, O Lord, and was afraid; for Thou, Who art the transcendent God, didst come forth, incarnate of the Virgin, by ineffable counsel. Glory to Thy condescension, O Christ! Glory to Thy power!

We know thee, O glorious one, to be a beacon of righteousness, resplendent in thy deeds and martyrdom, ever illumining the hearts of the faithful with brilliant radiance and dispelling the darkness of infirmities.

Thou wast shown to be comely in the beauties of martyrdom, O Phocas; for the dove of God alit upon thine honored head, O wise one, telling thee through the Spirit that thou wouldst partake of suffering.

They that are at sea, ever having thy prayers to guide them, are delivered from grievous storms, hymning Him Who, for thy sake, bestoweth saving deliverance upon them.

Theotokion: O undefiled, unsullied one, by thy divine propitiation of the all-good God cleanse my heart, which hath been defiled by harmful thoughts and besmirched with transgressions.

ODE V

Canon of the Myrrh-bearer

Irmos: Wherefore hast Thou turned Thy face away from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? Yet turn me and direct my steps to the light of Thy commandments, I pray.

Our first mother, seeing the one who of old deluded her with his words and drove her from paradise trampled under the feet of pure women who have acquired manly integrity, rejoiceth with them eternally.

Wounded with love for Him Who died and was enclosed in a tomb, breathing forth life for all, O honorable Mary Magdalene, thou offerest myrrh to His sweet love, and pourest forth the perfume of thy tears.

After the divine suffering and the awesome ascension of the Savior, thou didst go forth, announcing the word everywhere, as a glorious disciple of the Word, and pursuing the many who were deceived by ignorance.

Theotokion: **H**e Whose good pleasure it was, in His boundless mercy, to be born of thee, O all-holy Maiden, delivereth me, who have fallen into the cunningly wrought pitfalls of sin. Him do thou beseech, that those who hymn thee with faith may be delivered from all harm.

Canon of the Hieromartyr

Irmos: **O Lord our God, grant us Thy peace! O Lord our God, redeem us, for we know none other God than Thee, and we call upon Thy name.**

Passing through like a precious stone, O venerable, by thy words and miraculous manifestations thou didst bring men who worshiped stones to the divine Faith.

Thou wast shown to be venerable among the righteous and splendid among the martyrs, O glorious and wondrous Phocas, having suffering wondrously and vanquished the adversary.

The angelic armies lifted their voices in song, beholding thee who suffered patiently, O blessed martyr, and, while yet in thy corruptible body, didst vanquish incorporeal demons.

Theotokion: **S**ave me who am tossed about by the billows of life, O all-pure one, and steer me to the calm havens of dispassion, O help of all Christians who art full of the grace of God.

ODE VI

Canon of the Myrrh-bearer

Irmos: **Cleanse me, O Savior, for many are mine iniquities; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.**

The dew of thy words dispelled the burning heat of the disciples' grief, O honored one, for thou didst cry out: "Christ hath risen! Our Life hath appeared! The brilliant Sun hath shone forth!"

Behold, thy splendid commemoration hath shone forth, illumining the faithful who hymn thee thereon, and dispelling the darkness of the temptations of the evil demons, O right wondrous one.

Theotokion: **O** all-immaculate one, thou hast been shown to be a noetic and untouchable mercy-seat of sanctity, a lustrous candlestick, and a bridge leading to God those who confess thee to be the Theotokos.

Canon of the Hieromartyr

Irmos: **As** Thou didst deliver the prophet from the uttermost abyss, **O** Christ God, deliver me also from my sins, in that Thou lovest mankind, and guide Thou my life, I pray.

The dove sent to thee from on high related to thee, in a human voice, that which would come to pass, O all-glorious one, telling thee to drain the cup of salvation.

After the manifold drops of thy sweat and the measureless pangs of thy body, thou didst bow thy holy head under the sword and sanctify the ground with thy blood.

Refusing to worship in dead temples, O thou who art most rich, thou didst endure death and livest after death. Wherefore, we call thee blessed, O Phocas.

Theotokion: **He** Who dwelleth in the highest made His abode within thy holy womb, appearing to the world in a fleshly likeness. Wherefore, we glorify thee, O pure one.

Kontakion of the myrrh-bearer, in Tone III:

Spec. Met.: "Today the Virgin ...":

Standing before the Cross of the Savior with many others, suffering with the Mother of the Lord and pouring forth tears, the all-glorious one made this offering as praise, saying: "What is this strange wonder? Is it Thy will to suffer, O Thou Who sustainest all creation? Glory to Thy dominion!"

Ikos: **Without** leaving heaven, Christ, the King and Master of creation, descended as He desired, and of His own will He took upon Himself passable flesh. Watching Him nailed to the Cross, His immaculate Mother stood nearby with the honored virgins. And Mary Magdalene was also there, weeping, who, ever showing most fervent faith, had followed Christ. And when she looked upon the tomb, she cried out in expectation: "Thy good pleasure hath it been to suffer! Glory to Thy dominion!"

ODE VII

Canon of the Myrrh-bearer

Irmos: **The** Hebrew children in the furnace boldly trampled the flame underfoot and transformed the fire into dew, crying: **Blessed** art Thou, **O** Lord God, forever!

Thou hast dispelled divers ailments, having the Word working within thee, before Whom thou now dost stand, O myrrh-bearer, crying out: Blessed art Thou, O Lord God, forever!

Before the others thou alone didst behold Christ our life arisen, but thou didst suppose Him to be a gardener, and didst cry out: Blessed art Thou, O Lord God, forever!

Theotokion: **H**aving conceived and given birth to the immortal God, O pure one, thou didst halt the course of death. To Him let us all chant: Blessed art Thou, O Lord God, forever!

Canon of the Hieromartyr

Irmos: **Blessed art Thou, O God of our fathers, Who by Thine Angel didst save the children from the fire and transform the thundering furnace into dew!**

Passing through the fire like the three youths, through the power of Christ Who dwelt within thee, in manner past understanding thou didst remain unburnt, O martyr.

Set aflame within by the fire of divine love, O wise martyr Phocas, thou didst remain unconsumed though touched by material fire.

Adorned with the divine beauty of thy wounds, thou didst hasten to God, the Judge of thy contest, receiving the crown of victory from Him.

Theotokion: **D**elivered from all condemnation by thy wondrous birthgiving, O ever blessed Virgin, we hymn thee with joyful voices.

ODE VIII

Canon of the Myrrh-bearer

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!**

Splendid was thy life, O Magdalene, and it shone forth with the rays of thy virtuous acts and thy divine preaching at God's behest, and with beams of love for the Creator, to Whom thou dost chant with the angels: Ye priests, hymn; ye people, exalt Him supremely forever!

Thou didst stand before the Cross, O glorious Mary, beholding the unjust slaughter of Him Who, in His ineffable mercy, had abased Himself; and, overflowing with tears and sighs, thou didst cry out: "What is this strange mystery? How is He Who is by nature Life and hath slain death, Himself put to death and dieth?"

Theotokion: **W**ith oneness of mind we glorify thee, the Mother of God, who art more exalted than creation, O pure one; for in thee hath the condemnation which began with Adam been annulled, and the fallen nature of men been restored, which chanteth: Ye priests, bless; ye people, exalt Him supremely forever!

Canon of the Hieromartyr

Irmos: **O** Thou Who coverest Thy chambers with the waters, Who settest a margin of sand for the sea and sustainest all things: the sun doth hymn Thee, the moon glorifieth Thee, and all creation offereth Thee hymnody forever, as to the Creator of all.

God the Creator of all sanctified thee from thine earliest infancy, and, when thou didst attain the measure of age for Christian sufferings, thou also didst undergo suffering and didst overcome the power of the prince of evil; and, bearing thy crown, thou hast attained unto the habitation of the mansions on high.

They that sail ever invoke thee as an excellent helmsman, O wise martyr, and by thy right pleasing supplications are delivered from misfortunes at sea, hymning God, the King and Creator, forever.

In thy profound and honored old age the enemies of the Lord slaughtered thee like an innocent lamb, O glorious Phocas, who slayest the enemy, the author of evil, with the sword of thy confession and boldness forever.

Theotokion: **H**aving given birth to the Lamb of God Who, in His utter lovingkindness, taketh away the offenses of men, thou hast become the cleansing of our fallen, corrupt nature. Wherefore, O Virgin Theotokos, we hymn thee with joy.

ODE IX

Canon of the Myrrh-bearer

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 became more spacious than the heavens. Wherefore, we, the ranks of angels and men, magnify thee, the Theotokos.

Thou hast now been transported to divine joy, to the broad expanse of paradise, to the noetic and heavenly mansions, where the ranks of the venerable dwell, and where the voice of those who keep splendid festival is heard, O God-bearing Mary. Wherefore, we all call thee blessed.

Nought didst thou prefer on earth to the love of Christ God, and consumed by His beauties alone and following His steps, directly illumined by the rays He sendeth upon thee, O most honored one, thou didst cry out: "Thee do I magnify, O greatly Merciful One!"

Having received God-given deification, having drunk of the torrent of grace, and in godly manner received recompense for thy pangs, O Magdalene, disciple of the Word, numbered with the ranks of the angels, by thy supplications preserve those who honor thee with love.

Theotokion: **A**s the Mother of Him Who suffered for us, deliver me from soul-corrupting passions; as thou art merciful, loose thou the bonds of mine offenses; and as thou art good, bless now my soul, which hath been vexed by the temptations of the demons, O Virgin Theotokos, that I may hymn thee, the most hymned one.

Canon of the Hieromartyr

Irmos: **Blessed is the Lord God of Israel, Who hath raised up a horn of salvation for us in the house of His servant David, whereby the Dayspring from on high hath visited us and guided us into the way of peace.**

Beaten, O Phocas, in the beauties of thy miracles thou hast been recognized as a heaven strewn with stars, ever illumining the earth and dispelling the darkness of the passions and all wickedness. Wherefore, we hymn thee with faith.

Thou didst tread the narrow path on earth, O martyr Phocas, in the hope of everlasting good things, and, expanding in piety, thou didst constrict all the evil schemes of the enemy.

Now hath thy hallowed solemnity and honored festival dawned, bringing us perfect joy. Thereon thy mighty deeds and struggles are truly glorified, and therein do thou remember us, O passion-bearer and martyr.

Theotokion: **"T**hou bearest my likeness while possessing the Father's countenance, O my Son; for 'Thou dost manifestly desire to heal the ugliness of mortals!' the all-pure one cried out, bearing Christ in her arms. Her do we hymn with never-ceasing voices.

Exapostilarion of the myrrh-bearer:

Spec. Mel.: "O immutable Light ...":

The never-setting Sun Who shone forth from the Father in the beginning, O maiden, was sealed in the tomb by the assembly of the Jews; yet thou, O Mary, didst behold Him risen and didst announce this to the disciples.

Glory ..., that of the hieromartyr:

Thou hast been shown to be the adornment of hierarchs, the helper of the poor and a pillar of the virtues, O divinely wise Phocas; wherefore, remember all of us who hymn thee.

Theotokion:

Daniel described thee beforehand as the unquarried mountain from whence the precious Stone was cut which hath broken asunder the temples of the idols, O Mary Theotokos.

At the Aposticha, the stichera from the Oktoechos, and Glory ..., in Tone IV:

From thy childhood thou didst love the Lord, O most blessed and wise Phocas; for, shouldering the Cross as a weapon, without wavering thou didst tread the path of the truth. Hence thou becamest the beloved of the angels, the opponent of the demons and an excellent intercessor for the world.

Now & ever ..., the composition of Byzantium, in Tone VIII:

As a disciple who faithfully ministered to Christ God, Who in the excess of His compassion willingly assumed my poverty, Mary Magdalene, when she beheld Him stretched out upon the Tree and enclosed in the sepulcher, cried aloud, shedding tears: "What strange sight is this, O Thou Who givest life to the dead? How is it that Thou art reckoned among the dead? What myrrh shall I bring to Thee Who hast removed from me the stench of the demons? What tears shall I shed for Thee Who hast wiped away the tears of our first mother?" Yet, O King of all, Thou didst appear as a gardener, taking away the burning heat with the dew of Thy words, and didst say to her: "Go to My brethren and declare to them the joy of glad tidings; for I shall ascend to the Father, My God and your God, that I may bestow great mercy upon the world!"

AT LITURGY:

On the Beatitudes, 8 stichera: 4 from Ode III of the canon of the myrrh-bearer; and 4 from Ode VI of the canon of the hieromartyr.

Loving first the First Cause of good things Who in the goodness of His heart hath deified our nature, thou didst follow Him zealously, O Mary, submitting to His divine precepts. (Twice)

Lamenting, thou didst reach the tomb of the Deliverer, O maiden, and wast the first to behold the divine resurrection. Wherefore, thou didst show thyself to be a herald of the glad tidings, crying out: Christ is risen! Clap your hands!

The Word Who was incarnate of thine all-pure blood, O all-pure one, in the richness of His goodness saveth me, releasing me from the condemnation of the first fall. Him do thou unceasingly beseech, that He save thy flock.

The dove sent to thee from on high related to thee, in a human voice, that which would come to pass, O all-glorious one, telling thee to drain the cup of salvation. (Twice)

After the manifold drops of thy sweat and the measureless pangs of thy body, thou didst bow thy holy head under the sword and sanctify the ground with thy blood.

Theotokion: He Who dwelleth in the highest made His abode within thy holy womb, appearing to the world in a fleshly likeness. Wherefore, we glorify thee, O pure one.

Troparion of the myrrh-bearer, in Tone I:

The honorable Mary Magdalen followed after Christ, Who for our sake was born of the Virgin, keeping His precepts and laws. Wherefore, celebrating thy most holy memory today, through thy supplications we receive remission of sins.

Troparion of the hieromartyr, in Tone IV:

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

Kontakion of the hieromartyr, in Tone VI:

Offering up sacrifices as a high priest, O father, in the end thou didst offer thyself as a living sacrifice, bearing witness lawfully to Christ God, accepting death and strengthened by angels, who cried out to thee: Come with us, O Phocas, and no-one will be against us!

Kontakion of the myrrh-bearer, in Tone III:

Standing before the Cross of the Savior with many others, suffering with the Mother of the Lord and pouring forth tears, the all-glorious one made this offering as praise, saying: "What is this strange wonder? Is it Thy will to suffer, O Thou Who sustainest all creation? Glory to Thy dominion!"

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, §141

Brethren: The seal of mine apostleship are ye in the Lord. Mine answer to them that do examine me is this, Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

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, §34

At that time, Jesus went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with Him, and certain women, which had been healed of evil spirits and infirmities: Mary called Magdalene, out of whom went seven devils; and Joanna the wife of Chuza Herod's steward; and Susanna, and many others, which ministered unto Him of their substance.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

AKATHIST HYMN

SAINT MARY MAGDALENE, EQUAL OF THE APOSTLES

Whose Memory the Holy Church Celebrates on the 22nd of July

Kontakion I

Prepared by the Lord for a ministry equal to that of the apostles, O holy Mary Magdalene, thou didst follow after thy beloved Christ; wherefore, we lovingly praise thee with hymns. As thou hast great boldness before the Lord, by thy supplications deliver us from all manner of misfortunes, that we may ever cry out to thee with joy: Rejoice, O holy Mary Magdalene, equal of the apostles, who loved the sweetest Lord Jesus more than all good things!

Ikos I

The Creator of the angels and Lord of hosts, Who foreknew His good providence, chose thee, O holy myrrh-bearer, from the city of Magdala, freeing thee from the snares of the devil, and thereafter thou didst show thyself to be a faithful handmaid to the Lord, zealous for His glorification in thy life and ministry. And, marveling at God's dispensation concerning thee, we cry out to thee in compunction of heart:

Rejoice, thou who wast called by the Son of God into His wondrous light out of the darkness of the devil;

Rejoice, thou who, through His grace, didst remain pure of body and spirit to the end!

Rejoice, thou who didst with purity utterly preserve thy heart and poverty of spirit;

Rejoice, thou who, first of all, wast counted worthy to behold the risen Christ!

Rejoice, Thou who didst thoroughly conquer the power of the enemy;

Rejoice, thou who hast shone forth in mighty faith and fervent love for Christ God!

Rejoice, thou who didst love Christ the Savior with all thy heart;

Rejoice, thou who didst serve Him faithfully even unto death!

Rejoice, thou whose soul was made new by grace;

Rejoice, thou who didst store the preaching of the Gospel in the treasury of thy heart!

Rejoice, thou who didst announce the news of the Resurrection unto the apostles;

Rejoice, thou who wast honored by conversation with an angel!

Rejoice, O holy Mary Magdalene, equal of the apostles, who loved the sweetest Lord Jesus more than all good things!

Kontakion II

The holy Mary, beholding herself delivered from the seven cruel demons, cleaved unto Christ God, the Vanquisher of Hades, with all her heart, teaching all men to worship God, not with their lips alone, but with their whole life, and crying out to Him: *Alleluia!*

Ikos II

The human mind is at a loss, pondering how thou didst rise from such affliction to the summit of angelic life by the grace of Christ, O right laudable Mary Magdalene. Wherefore, having thee as our good intercessor, we entreat thee fervently: Deliver us from the abyss of sin, that with love we may cry out to thee such things as these:

Rejoice, thou who didst escape cruel enslavement to the demons;
Rejoice, thou who didst manifestly denounce the deception of the wicked spirits!
Rejoice, thou who hast taught all to have recourse to Christ God amid the assaults of the enemy;
Rejoice, thou who urgest all not to despair amid great sorrow of soul!
Rejoice, thou who hast shown all sinners the way to holiness;
Rejoice, thou who didst recognize the omnipotent power of the grace of Christ!
Rejoice, good instructor in the offering of thanksgiving meet for God;
Rejoice, faithful teacher of the true praise of God!
Rejoice, thou who in thy life hast shown us the right path of this earthly course; rejoice, good helper of all sinners before God!
Rejoice, protectress of our souls from the deception of Satan;
Rejoice, O our fervent mediatrix before Christ in all sorrow!
Rejoice, O holy Mary Magdalene, equal of the apostles, who loved the sweetest Lord Jesus more than all good things!

Kontakion III

By the power of divine grace, as well as by thine own good volition, thou didst leave the house of thy father without regret, as did Abraham of old, and didst joyfully follow after Christ God; wherefore, we entreat thee, O glorious Mary, disciple of Christ: By thy supplications enlighten our hearts with love for God, that we may cry out to Him, now and forever: **Alleluia!**

Ikos III

Possessing the divinely bestowed power of wisdom, O Mary Magdalene, as a good disciple thou didst manfully reject the beautiful things of this world, and thou didst truly serve the Word Who impoverished Himself for us in His great lovingkindness. Wherefore, we cry out to thee with compunction:

Rejoice, good disciple of Christ;
Rejoice, instructor in true love for God!
Rejoice, thou who didst recognize well the vanity of this world;
Rejoice, thou who didst manfully spurn its joys!
Rejoice, thou who considered the beautiful things of the world to be as nought;
Rejoice, thou who before time pointed out the good path of life to the ranks of monastics!
Rejoice, thou who guidest all along the way to Christ God;
Rejoice, thou who didst leave thine earthly home to do works of compassion!
Rejoice, thou who hast found the lovingkindness of Christ here and in heaven;
Rejoice, for thereby thou hast attained unto everlasting blessedness!
Rejoice, O wise ewe-lamb who didst flee from evil wolves to Christ, the good Shepherd;
Rejoice, thou who hast entered into the fold of His reason-endowed sheep!
Rejoice, O holy Mary Magdalene, equal of the apostles, who loved the sweetest Lord Jesus more than all good things!

Kontakion IV

The tempest of demonic rage assailed the temple of thy soul with great force, O holy Mary, but was unable to shake it utterly, for thou didst find salvation on

the firm rock of the Faith of Christ; and standing thereon, O wise woman, thou teachest all to chant unto our All-good God the hymn: *Alleluia!*

Ikos IV

Hearing, O divinely wise Mary, that in following Christ thou didst find true gladness of heart, righteousness, peace and joy in the Holy Spirit, we also strive for a place in the choir of those who have a share in His divine kingdom. And to thee, as an heir thereof who hast shown us the way to it, we all say such things as these:

Rejoice, thou who hast loved the heavenly sweetness of Jesus;

Rejoice, thou who hast found true life in Christ!

Rejoice, thou who by faith hast provided for us an image thereof;

Rejoice, thou who now dwellest in the joy of heaven forever!

Rejoice, thou who ever tastest of the food of paradise;

Rejoice, thou who kindled within thy heart the fire of love for God!

Rejoice, faithful handmaiden of Christ God, beloved of Him;

Rejoice, earnest intercessor for us before God!

Rejoice, O our helper amid tribulations; rejoice, O our good and meek teacher!

Rejoice, all-honored habitation of the Holy Spirit;

Rejoice, flute whereby the music of His grace falleth upon our ears!

Rejoice, O holy Mary Magdalene, equal of the apostles, who loved the sweetest Lord Jesus more than all good things!

Kontakion V

Among the myrrh-bearing women thou wast shown to be a divinely guided star leading all to Christ, O glorious Mary. And now, standing with them continually before the Holy Trinity, by thy supplications cause us also to be admitted to their sacred choir, illumining the gloomy path of our life with thy light, that we may cry out to God with joy: *Alleluia!*

Ikos V

Beholding Christ God hanging upon the Cross, O holy Mary, thou didst show wondrous courage; for many of His disciples deserted their Master. But as thy soul and mind were afire with His eternal divine teachings, thou didst surmount the weakness of thy female nature, and thus shared in the saving sufferings of Christ. Wherefore, seeing this thy valiant courage, we cry out to thee:

Rejoice, adornment and ornament of wise women;

Rejoice, goodly joy of all Christians!

Rejoice, thou who didst suffer with Christ God as He hung upon the Cross;

Rejoice, thou who hast shown us the path of steadfast love for Him!

Rejoice, thou who by such love hast obtained great boldness in intercession before God for us;

Rejoice, beauty and boast of women! Rejoice, mighty refuge for Christians;

Rejoice, thou who art mightier than powerful men!

Rejoice, thou who art wiser than the wise of this world;

Rejoice, for God revealed to thee the mysteries of His wisdom!

Rejoice, for God the Word Himself taught thee true theology;

Rejoice, thou who didst love Christ God more than thine own life!

Rejoice, O Mary Magdalene, equal of the apostles, who loved the sweetest Lord Jesus more than all good things!

Kontakion VI

By Thy grace Thou healest the infirm and makest weak vessels strong, O Christ our King. For the myrrh-bearing women stood by Thy Cross and announced the grace of the Cross to all without fear; and the choirs of wise women, hastening to emulate the choirs of the angels, ever vigilantly cry out to the Holy Trinity: Alleluia!

Ikos VI

Seeking to be illumined by the light of true knowledge of God, O wondrous Mary, when thou didst see God hanging upon the Cross, thou didst say, weeping: "How is it that our Light now accepteth a voluntary death?" And we, knowing of thy glorious enlightenment by the grace of the Holy Spirit, cry out to thee such things as these:

Rejoice, thou who didst weep over the crucified Christ from the depths of thy heart;

Rejoice, thou who hast found everlasting gladness in the mansions of heaven!

Rejoice, thou who hast provided us with an example of beneficial weeping;

Rejoice, for thou art our continual joy! Rejoice, true consolation of all the sorrowful;

Rejoice, for thou didst suffer with Christ on earth, for His sake!

Rejoice, for thou art glorified with Him and in Him in heaven;

Rejoice, mighty conqueror of all our enemies!

Rejoice, speedy helper amid all our tribulations;

Rejoice, for thy memory is sweet to all Christians!

Rejoice, for thy name is most precious to the whole Church of Christ;

Rejoice, true vine of the vineyard of Christ!

Rejoice, O Mary Magdalene, equal of the apostles, who loved the sweetest Lord Jesus more than all good things!

Kontakion VII

Desiring to comprehend the invincible power of the Cross, with the other women thou didst stand in the presence of the suffering of Christ at the foot of the Cross of the Savior until the end, O all-glorious Mary. And experiencing the pain of the Mother of the Lord with her, thou didst cry aloud in perplexity: "What is this strange mystery? He Who sustaineth all creation hath willed to suffer!" And with love we cry out to Him Who of His own will was lifted up upon the life-bearing Cross: Alleluia!

Ikos VII

A wondrous woman wast thou revealed to be in thy love for Christ God, O blessed Mary; for showing it forth in thy bitter lamentations, falling down before Him Who was taken down from the Cross, thou didst bathe His all-pure wounds with thy tears. And following the noble Joseph and Nicodemus, the lover of justice, thou didst hasten with the other holy women to the tomb of the Savior, at once weeping and comforting His all-immaculate Mother as she wept inconsolably, her soul pierced by a cruel sword. And we, knowing thy courage to be such, humbly cry out to thee:

Rejoice, thou who didst wash the all-pure wounds of Christ with thy tears;

Rejoice, thou who didst manifestly suffer with His all-immaculate Mother!
Rejoice, thou who didst remain with Christ even unto His burial;
Rejoice, thou who didst watch with perplexity as Life was laid in the tomb!
Rejoice, O our good teacher of tears of repentance;
Rejoice, thou who dost instruct us to wash away the defilements of sin thereby!
Rejoice, thou who dost urge us to soften therewith our hardened hearts;
Rejoice, thou who hast provided for us an example of true wisdom!
Rejoice, thou who teachest us to be ever mindful of the suffering of Christ;
Rejoice, O glorious Mary, together with the all-immaculate Virgin Mary, our faithful mediatrix!
Rejoice, good servant of Christ;
Rejoice, thou who didst please the Lord, and not men!
Rejoice, O holy Mary Magdalene, equal of the apostles, who loved the sweetest Lord Jesus more than all good things!

Kontakion VIII

The burial of the Bestower of life, Who granteth life to all, appeared a strange thing to thee, O divinely wise Mary. And wounded by the love of Him, while yet enshrouded in the gloom of grief, thou didst bring myrrh to His sepulcher and pour forth tears as sweet-smelling unguents. Wherefore, thou now abidest in the fragrant mansions of paradise, ever crying out to God with the choirs of the angels: **Alleluia!**

Ikos VIII

Jesus was all sweetness, all joy, all life to thee, O holy Mary. And seeing the stone rolled away from the tomb, and finding Him not, thou didst hasten, lamenting, to Simon, the living rock of faith, and to the other disciple, whom Jesus loved; and with anguish over this thou didst say unto them: "They have taken the Lord from the tomb, and I know not where they have laid Him!" But now, free of that sorrow, thou dost rejoice eternally with Christ in heaven. And, hoping that by thy supplications we may enter into the same joy, with compunction we on earth cry out to thee thus:

Rejoice, thou who hast overcome the darkness of night by the radiance of thy love for Christ;
Rejoice, thou who hast taught us to keep nightly vigil in prayer!
Rejoice, thou who art illumined with everlasting light in heaven;
Rejoice, thou who hast bought the kingdom of heaven with poverty of spirit!
Rejoice, for after thy sorrow over the sufferings of Christ thou didst find abundant consolation;
Rejoice, O meek woman, inheritor of the land of celestial paradise!
Rejoice, thou who didst hunger and thirst after the righteousness of Christ, for thou now eatest thy fill at the banquet of heaven;
Rejoice, O merciful one, who didst find the mercy of the Master and dost fervently entreat His mercy for us!
Rejoice, for, as one pure of heart, thou now beholdest God face to face;
Rejoice, for thou, first of all, wast deemed worthy to behold the resurrection of Christ, our everlasting Peace!
Rejoice, thou who wast persecuted for the sake of Christ's righteousness, for thine is the kingdom of God;

Rejoice, thou who hast acquired eternal gladness and a great reward in the heavens!

Rejoice, O holy Mary Magdalene, equal of the apostles, who loved the sweetest Lord Jesus more than all good things!

Kontakion IX

Every rank of the angels was amazed at the great mystery of Thy glorious resurrection, O Christ our King; and Hades was shaken, seeing Thee descend into the uttermost depths of the earth and break asunder the everlasting bonds which held the captives, O Christ. And, rejoicing with the myrrh-bearing women, we cry out to Thee with gladness: **Alleluia!**

Ikos IX

Even the tongues of the most eloquent of orators do not suffice to recount thy great sorrow as is meet, O glorious Mary, when thou didst stand outside the tomb, weeping. For who can describe the pain of thy soul when thou didst not find the Lord, Whom thou loved more than life, in the sepulcher? Thy grieving heart could not accept the consolation offered by the radiant angels. And remembering this thy sorrow with compunction, we chant to thee such things as these:

Rejoice, thou who didst enter the cave to see Jesus Christ;

Rejoice, thou who now beholdest Him seated upon the throne of glory!

Rejoice, thou who didst see the radiant inhabitants of heaven while yet on earth;

Rejoice, thou who didst receive from them the joyful news of the resurrection of Christ!

Rejoice, for thou dost now ever rejoice with them;

Rejoice, thou who didst bring myrrh to Christ with love!

Rejoice, thou who didst sweetly hasten to the sweet-smelling fragrance of the myrrh of Christ;

Rejoice, thou who didst reject the bitterness of the joys of the sinful world!

Rejoice, thou who didst love the heavenly sweetness of Jesus;

Rejoice, O goodly and tender plant of the orchard of Jesus!

Rejoice, right fruitful vine of the garden of God;

Rejoice, thou who wast shown to be a temple of the most Holy Spirit, all adorned!

Rejoice, O holy Mary Magdalene, equal of the apostles, who loved the sweetest Lord Jesus more than all good things!

Kontakion X

Even if Thou didst descend into the grave, desiring to save the world, O Immortal One, yet didst Thou destroy the power of hades and didst rise again, O Christ God, exclaiming to the myrrh-bearing women: Rejoice! And with them we now offer unto Thee the hymn of joy: **Alleluia!**

Ikos X

Thy love for Christ, Who loved thee, was stronger than walls of stone, O glorious myrrhbearer Mary Magdalene. Wherefore, thou alone, before all others, didst behold our Life risen from the grave. But thou didst suppose Him to be the gardener and didst cry out to Him, forgetting the weakness of thy nature: "If Thou hast taken Him, tell me where Thou hast lain Him, and I will take Him

away!" But His sweet voice showed thee the Master, and hath taught us to cry out to thee thus:

- R**ejoice, thou who before all others didst see the true Gardener risen from the dead;
- R**ejoice, thou who hast thine abode in the garden of heaven!
- R**ejoice, thou who art now continually nourished on the grapes of God's grace;
- R**ejoice, thou who art gladdened by the joys of paradise!
- R**ejoice, for thy love for God conquered nature;
- R**ejoice, for it hath also taught us zeal for God!
- R**ejoice, thou who first received tidings of the resurrection from the lips of Christ;
- R**ejoice, thou who first announced the words of joy to the apostles!
- R**ejoice, thou who hast found everlasting joy in the heavens;
- R**ejoice, for thou dost also call us to that joy!
- R**ejoice, for thou dost ever mediate before God, that we may receive this;
- R**ejoice, for thou dost fervently offer prayers to Him in our behalf!
- R**ejoice, O holy Mary Magdalene, equal of the apostles, who loved the sweetest Lord Jesus more than all good things!

Kontakion XI

There are no words which suffice fittingly to hymn the divine joy of Thy resurrection, O Christ, which, with the other women, the glorious Mary announced to the apostles on this appointed and holy day, the feast of feasts and solemnity of solemnities. Wherefore, bowing down before the magnitude of the ineffable compassions which Thou hast bestowed upon us, O Christ our King, with humility and love we cry out to Thee: **Alleluia!**

Ikos XI

Thou wast shown to be a radiant star shedding thy light upon our sinful world, O Mary Magdalene, when, after the glorious ascension of the Savior, thou didst go about the cities and villages, proclaiming the word of the Gospel everywhere and laying the easy yoke of Christ upon many. And when thou didst reach ancient Rome, thou didst stand manfully before Caesar Tiberius and didst explain to him, by means of a red-dyed egg and thy wise words, the life-bearing power of Christ. And thou didst also denounce the wicked Pilate and the ungodly high priest, that they might receive a recompense worthy of their iniquitous deeds. And marveling at this great feat of thine apostolate, with joy we cry out to thee thus:

- R**ejoice, glorious herald of the teaching of Christ;
- R**ejoice, radiant dispeller of the darkness of paganism!
- R**ejoice, thou who didst release many men from the bonds of sin;
- R**ejoice, thou who hast taught the wisdom of Christ unto all!
- R**ejoice, thou who hast brought many people out of the darkness of ignorance into the wondrous light of Christ;
- R**ejoice, thou who hast provided us with a model for standing steadfastly for the righteousness of Christ!
- R**ejoice, thou who loved the salvation of sinners' souls more than thine own life;
- R**ejoice, thou who understood well the commandments of Christ!

Rejoice, thou who followed them faithfully; rejoice, thou who boldly denounced the darkness of the heathen!

Rejoice, thou who didst not fear the wrath of Caesar;

Rejoice, thou who showed him the malice and designs of the enemies of Christ!

Rejoice, O holy Mary Magdalene, equal of the apostles, who loved the sweetest Lord Jesus more than all good things!

Kontakion XII

Filled abundantly with grace from God, thou didst lead a multitude of souls to Christ, O glorious Mary; and thereafter thou didst go to Ephesus, where, serving the salvation of men with apostolic love together with the Apostle of love, in a blessed repose thou didst pass on to the Lord, to Whom thou now chantest continually with the multitudes of heavenly singers: **Alleluia!**

Ikos XII

Hymning thy right laudable life on earth and thy glory which is in heaven, we glorify thee joyfully, and hymn and magnify the King of heaven Who is wondrous in His saints; for it is not only thee thyself, O holy Mary who, by His grace, now dancest in the mansions of the righteous, but thou also makest us glad on earth, leaving us the priceless myrrh of thy relics, which the Emperor Leo the Wise commanded to be transferred from Ephesus to Constantinople. And venerating them noetically with faith and love, as a wellspring pouring forth inexhaustible grace upon all who have recourse to them with love, we chant to thee with compunction such things as these:

Rejoice, thou who on earth didst burn with love for Christ;

Rejoice, thou who hast made thine abode in heaven, in the mansions of paradise!

Rejoice, steadfast help of the faithful;

Rejoice, fragrant myrrh, perfuming the Church!

Rejoice, golden censer ever offering up the incense of prayers to God in our behalf;

Rejoice, inexhaustible wellspring of healings!

Rejoice, untold treasure of the grace of God;

Rejoice, faithful participant in the choirs of the apostles!

Rejoice, glorious inhabitant of the chambers of heaven;

Rejoice, for great is thy reward in the heavens!

Rejoice, for thy joy is crowned in the mansions of the saints;

Rejoice, for in thy mediation thou dost ever ask that we receive joy, grace and glory!

Rejoice, O holy Mary Magdalene, equal of the apostles, who loved the Lord Jesus more than all good things!

Kontakion XIII

O all-wondrous and most marvelous adornment of women, boast and joy of all Christians, glorious myrrh-bearer Mary Magdalene, who wast shown to be the peer of the apostles! Accepting this our present entreaty, deliver us from all tribulation and sorrow of soul and body, and from the enemies, visible and invisible, who assail us; and by thy mediation guide to the kingdom of heaven all of us who with compunction and love chant with thee to God: **Alleluia!**

This Kontakion is said thrice; then Ikos I and Kontakion I are repeated.

PRAYERS TO THE HOLY MARY MAGDALENE,
EQUAL OF THE APOSTLES

Prayer I

O holy myrrh-bearer and most laudable disciple of Christ, Mary Magdalen, equal of the apostles! To thee, as to our faithful and mighty mediatrix before God, do we, the sinful and unworthy, now earnestly have recourse and entreat in the contrition of our heart. In thy life thou didst have experience of the dread wiles of the demons, yet by the grace of Christ thou wast manifestly released from them; therefore, deliver us from the snares of the devil by thy supplications, that, all throughout our life, we may in act, word, thought and the secret workings of our hearts faithfully serve God, the one Holy Master, as we have promised Him. Thou didst love the sweetest Lord Jesus more than all the good things of earth, and didst follow him well all the days of thy life, nurturing not only thine own soul on His divine teachings and grace, but also leading a multitude of people out of the darkness of paganism to the wondrous light of Christ; and knowing this, we entreat thee: Beg of Christ God illuminating and sanctifying grace for us, that, enlightened thereby, we may excel in faith and piety, in feats of love and self-denial, that we may endeavor to serve our neighbors diligently in their spiritual and bodily needs, mindful of the example of thy love for thy fellow man. O holy Mary, vigilantly didst thou pass through this life on earth by the grace of God, and thou didst peacefully depart to the mansions of heaven. Beseech Christ the Savior, that by thy supplications He grant that we may complete our wandering in this vale of tears without hindrance and reach the end of our life in peace and repentance; that, having lived thus in holiness on earth, we may be counted worthy of the blessed life in heaven, and there, with thee and all the saints, may continually praise the indivisible Trinity, hymning the one Godhead: the Father, the Son and the Holy Spirit, unto the ages of ages. Amen.

Prayer II

O holy myrrh-bearer Mary Magdalene, equal of the apostles! With thy fervent love for Christ God thou didst trample upon the evil designs of the enemy, didst find Christ, the priceless Pearl, and didst attain unto the kingdom of heaven. Wherefore, I fall down before thee and, with compunctionate soul and contrite heart, cry out to thee, unworthy though I am: Look down from the heights of heaven upon me, who am beset by sinful temptations. See how the enemy layeth traps for me every day with many sins and tribulations, seeking the destruction of my soul. O glorious and most lauded Mary, disciple of Christ, entreat Christ God, Who is beloved of thee and loveth thee, that He grant me remission of my many transgressions, that by His grace He give me the strength to tread the path of His holy commandments with care and vigilance, and that He make me a fragrant temple of the Holy Spirit; that thus I may reach the end of my difficult life on earth in peace and may find my abode in the radiant and blessed mansions of celestial paradise, where thou and all the saints continually and joyously glorify the consubstantial Trinity: the Father, and the Son, and the All-holy Spirit. Amen.

THE 23rd DAY OF THE MONTH OF JULY
SERVICE TO THE ALL-HOLY THEOTOKOS,
CHANTED BEFORE HER WONDER-WORKING ICON OF POCHAEV
AT LITTLE VESPERS:

At "Lord, I have cried ...", 4 stichera, in Tone IV:

The day of thy feast hath dawned, O all-pure one! The most splendid day of our joy is come! Come, ye choirs of monastics! Come, all ye faithful people! Let us hymn the Mother of God with a pure heart, and glorify her wonders revealed on Mount Pochaev! (Twice)

Great is the power of thy miracles, O Theotokos! For, as many as have called upon thee hast thou saved from grievous infirmities; the faithful hast thou made steadfast by thine apparitions, and thou hast turned unbelievers to the Faith.

The Mount of Pochaev do we call blessed, like Sinai and Tabor; and we honor the church of the Mistress which standeth here, like the church of Blachernae: for things like those accomplished in those places have been wrought in the Monastery of Pochaev, in that the glory of the Ever-virgin hath been made manifest here.

Glory ..., Now & ever ..., in Tone II:

Thou art the portal of heaven, the surety of our salvation, and the confirmation of the Orthodox Faith, O all-pure Theotokos! Wherefore, trusting in thine intercession, we, thy servants, have come down together to form a single choir; we bow down before the footstool of thy feet, and entreat enlightenment and salvation for our souls.

On the Aposticha, these stichera, in Tone I:

Today is compunction of heart and repentance for sins offered up by Christians before the throne of the all-pure Virgin; for she beseecheth Christ God on our behalf.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Here we behold thy prophecy fulfilled, O Mistress; for all generations joyfully call thee blessed. Wherefore, with the righteous Elizabeth we cry out to thee: Blessed art thou among women, and blessed is the Fruit of thy womb!

Stichos: The rich among the people shall entreat thy countenance.

Truly blessed is the womb which bore Thee, O Lord, and the breasts which Thou didst suck! Help us, who celebrate the festival of thine all-pure Mother, to bear Thee in our hearts, that, in accordance with Thy word, we also may share in this blessedness.

Glory ..., Now & ever ..., in Tone V:

Rejoice, O all-blessed Virgin Theotokos! Rejoice, swift hearkening to those who pray! Rejoice, terror of demons and refuge of the penitent! Rejoice, O thou who hast given all a well-spring of grace in thy miraculous image in the Lavra of Pochaev!

Troparion, in Tone V:

Before thy holy icon, O Virgin Theotokos, they who pray are vouchsafed healings, receive knowledge of the true Faith, and rout the assaults of the Moslems. Wherefore, for us who fall down before thee, do thou entreat remission of sins; enlighten our hearts with thoughts of piety, and offer up supplication before thy son for the salvation of our souls.

AT GREAT VESPERS:

"Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 4 in Tone V:

Come, ye assemblies of Russia! Ye faithful of all nations, gather together! Let us go up to Mount Pochaev, to the house of the Mother of God; and let us gaze upon the place of her footprint, where of old she appeared in a pillar of fire; and with faith let us receive sprinkling from the spring which floweth forth therefrom, and let us bow down before her wonder-working icon, asking forgiveness of our transgressions and great mercy for our souls. (Twice)

We hasten to thine assistance, O all-pure one, and hymn the miracles wrought by thee in the Monastery of Pochaev; for there the blind and the lame joyfully receive healing, the demonized are loosed from their possession, and the dead are resurrected; and there is no heart so hard that it will not be moved to compunction at the sight of thy shrine. But confirm thou the good will of them that pray to thee, O most lauded one, and grant our souls great mercy!

Rejoice, O Theotokos, who art full of grace, gazing down upon thy flock from the heavens, receiving hymnody from the angels, regarding the tears of compunction shed by us, and hearkening to the prayerful sighs of our souls; for they, more than the eloquence of words, move thee to lovingkindness, to grant our souls great mercy.

4 stichera, in Tone IV:

While kissing thine icon, O Mistress, and bowing down before the print of thy foot, mindful of the many instances of thine aid, we find no words fit to glorify thee; but offering thee reverent tears in silence, we feel ourselves to be standing before thy glory in heaven. Save them that magnify thee! (Twice)

Peter and his friends, beholding the transfiguration of the Lord on Mount Tabor, and delighting in the splendor of His glory, cried out to Him thus: It is good for us to be here, O Lord! And, assembled on the mount where the Mother of God appeared, O brethren, let us say the same, mindful of the transfiguration of her glory which took place here. And let us cry out to her in compunction: Save them that magnify thee!

On a precipice in the wilderness didst thou first appear, O Mistress, prefiguring with the light of fire the enlightenment of the faithful here, and calling to men's minds the bush which burnt yet was not consumed; and in later times from heaven thou didst reveal to the monks of Pochaev a vision of thine aid, like thy protecting veil which was seen by Andrew of old. Do thou illumine also with spiritual light us who pray, and save us who magnify thee!

Glory ..., Now & ever ..., in Tone V:

O blessed Virgin Theotokos, thou impassible gate which was mystically sealed: accept our supplications, and offer them to thy Son and God, that through thee He will save our souls.

Entrance with censer. Prokimenon of the day. Three readings:

A READING FROM GENESIS

Jacob went forth from the well of the oath, and departed unto Harran, and came to a certain place and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed, and beheld a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said, "I am the God of thy father, the God of Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the sand of the earth; and it shall spread abroad to the sea, and to the south, and to the north, and to the east; and in thee and in thy seed shall all the tribes of the earth be blessed. And behold, I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said, "The Lord is in this place, and I knew it not!" And he was afraid, and said, "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

A READING FROM THE BOOK OF EXODUS

Joses came to Horeb, the mountain of God. And an angel of the Lord appeared to him in flaming fire out of a bush, and he saw that the bush was burning with fire, yet the bush was not consumed. And Moses said, "I will go near, and see this great sight, why the bush is not consumed." And when the Lord saw that he drew nigh to see, the Lord called to him out of the bush, saying, "Moses, Moses!" And he said, "What is it?" And He said, "Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest is holy ground." And He said, "I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob." And Moses turned away his face, for he was afraid to gaze at God. And the Lord said to Moses, "I have surely seen the affliction of My people that is in Egypt, and I have heard their cry caused by their taskmasters; for I know their affliction. And I have come down to deliver them out of the hand of the Egyptians, and to bring them out of that land, and to bring them into a good and wide land, into a land flowing with milk and honey."

A READING FROM THE PROPHECY OF EZEKIEL

Thus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me back by way of the outer gate of the sanctuary that looketh eastward; and it was shut. And the Lord said to me, "This gate shall be shut, it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by the way of the gate that looketh northward, in front of the house; and I looked, and, behold! the house was full of the glory of the Lord.

At the Litia, these stichera, in Tone VI:

Torrents of healing dost thou ever pour forth upon the faithful who have recourse to thy healing footprint, O Virgin Bride of God. For freely dost thou pour forth healings richly and abundantly therefrom upon the afflicted: the blind thou showest forth as clear-sighted; the many lame who have recourse unto thee hast thou set aright, and thou hast restored the paralyzed, unto all granting those requests which are conducive to salvation, and great mercy to our souls.

Come, ye who love the feasts of the Church, let us glorify the miraculous appearance of the icon of the Mother of God on the Mount of Pochaev; for it hath shone forth most gloriously and divinely in the Monastery of Pochaev, shedding the inexhaustible grace of miracles upon all. Wherefore, with mouth and heart, with hymns and spiritual songs, let us radiantly celebrate on this holy day with all who make haste to the Mount of Pochaev.

Glory ..., Now & ever ..., in Tone VI:

O ye people of Russia, chant a new hymn unto the Queen, the Mother of God, who hath wrought a miracle more recent than all the miracles of old, on the Mountain of Pochaev: for she struck down the mighty bolts of the Moslems launched at it by the Tatars, turning them back upon the heads of those who loosed them; and she hath girded the weak about with strength from on high, and exalted those of low estate. To her let us send up songs of victory, and, falling down, let us cry: O our fervent helper, Mother of the Lord Most High: glory be to thee!

On the Aposticha, these stichera, in Tone II:

Who can speak of thy powers, O Theotokos, thou healing well-spring of Pochaev? For, overflowing with inexhaustible gifts, thou workest many and supernatural healings, curing not only the ailments of the body, but also washing away the passions of our souls; and thou grantest great mercy unto all.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Moved to compunction by thy miracles, O Theotokos, unbelievers have confessed the Orthodox Faith, and heretics have renounced their heresy and united themselves to the flock of the Church; the possessed have been freed from the tyranny of the demons, and hardened hearts have been humbled. Wherefore, illumine also our souls with repentance, granting us great mercy.

Stichos: The rich among the people shall entreat thy countenance.

After the deliverance of thy Lavra from the infidels, O Mistress, the Orthodox people joyfully received thine icon, as of old the life-creating Cross of thy Son was received after its Persian captivity. Wherefore, the healings worked through it have multiplied. Deprive us not thereof who pray to thee, but grant our souls peace and great mercy.

Glory ..., Now & ever ..., in Tone VII:

He Who sitteth upon the cherubim and is hymned by the seraphim was well pleased to be born of the Virgin's womb; and to call upon her in prayer, as the Mother of God, He hath taught us, Who of old, in Cana of Galilee, accepted her entreaties on behalf of the people, and ever since fulfilleth our petitions for her sake. Come, therefore, ye Christian people, to the site of the miracles of the all-holy Theotokos; and, pouring forth your supplications before her icon, be ye steadfast in unwavering faith, that we may receive great mercy therefrom.

After the blessing of the loaves, this Troparion, in Tone V:

Before thy holy icon, O Virgin Theotokos, they who pray are vouchsafed healings, receive knowledge of the true Faith, and rout the assaults of the Moslems. Wherefore, for us who fall down before thee, do thou entreat remission of sins; enlighten our hearts with thoughts of piety, and offer up supplication before thy son for the salvation of our souls.

AT MATINS:

At "God is the Lord ...", the troparion of the icon, in Tone V:

Before thy holy icon, O Virgin Theotokos, they who pray are vouchsafed healings, receive knowledge of the true Faith, and rout the assaults of the Moslems. Wherefore, for us who fall down before thee, do thou entreat remission of sins; enlighten our hearts with thoughts of piety, and offer up supplication before thy son for the salvation of our souls. (Thrice)

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

The Theotokos hath ever hearkened to the supplications of Christians, who, from all the ends of the earth, send up the cry of their entreaties. She chose the Mount of Pochaev as the place of her appearance; and therefore Christians hasten to be there. Turn not away from their pleas, O Mistress, but be thou the intercessor for righteous and sinful alike.

Glory ..., Now & ever ..., the above is repeated.

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

Open wide thy gates, O holy Lavra of Pochaev, and receive the countless people who come, yearning to kiss the holy icon of the Mistress with compunction, and who with the monastic brotherhood offer up fervent supplications to Christ God, that, through the prayers of the Ever-virgin, His Mother, He may be merciful to His servants.

Glory ..., Now & ever ..., the above is repeated.

Polyeleos, and this Magnification: We magnify thee, O all-holy Virgin, and we honor thy precious icon, which thou hast glorified on Mount Pochaev from of old.

A: Remember, O Lord, David and all his meekness.

B: How he made an oath unto the Lord, and vowed unto the God of Jacob

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O Lord! (Thrice)

After the Polyeleos, this Sedalion, in Tone VI:

Today the Church offereth thee thanks for all thy miracles wrought on the Mount of Pochaev, O Mistress. Wherefore, bless thou from heaven thy people who have come together; make chaste our mind, help thou to set our life aright, and offer up entreaty unto God for the salvation of our souls, we beseech thee.

Glory ..., Now & ever ..., the above is repeated.

Then, the Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: I shall commemorate thy name in every generation and generation.

Stichos: Hearken, daughter, and see, and incline thine ear.

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. LUKE, § 4 [Lk. 1 :39-49, 56]

At that time: Mary arose in those days, and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this sticheron, in Tone V:

Come, ye assemblies of Russia! Ye faithful of all nations, gather together! Let us go up to Mount Pochaev, to the house of the Mother of God; and let us gaze upon the place of her footprint, where of old she appeared in a pillar of fire; and with faith let us receive sprinkling from the spring which floweth therefrom, and let us bow down before her wonder-working icon, asking forgiveness of our transgressions and great mercy for our souls.

The canon, the acrostic whereof is: "O Theotokos of Pochaev, save and preserve Orthodox Russia!", in Tone VIII:

Ode I

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea, for He alone is gloriously glorified!

Let us hymn the Mother of God, O ye faithful, offering our supplications unto her, and bowing down before her wonder-working image with faith and love.

O Mistress, spurn not our poor praises and disdain not our sinful poverty, but, in that thou art the good Mother of the Good One, accept the people who fall down before thee.

The Mount of Pochaev, which before was gloomy and remote, hath by thine appearance become like unto Sinai, O Mistress; for there the fire which consumed not the bush prefigured thee, and here thou thyself hast appeared to Christians, seen in the midst of fire.

Blessed were your eyes, O herders of sheep, which beheld the Mistress on Mount Pochaev and thereby vouchsafed you the portion of the shepherds of Bethlehem! Wherefore, blessed also are the Christians who have not seen this, yet worship with faith in this place.

O ye generations of Russia and ye faithful of every nation: assembling at the site of the appearance of the Mistress, let us worship before her wonder-working image; let us weep over our own sins, and rejoice in the lovingkindness of the Lord.

A pillar of fire revealed thee to the monks and shepherds, O Mistress. Instill thou the fire of zeal in our souls, that we may preserve the true Faith, turn away from every heretical word, and uproot the deception of sin from our hearts.

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

ODE III

Irmos: Thou art the confirmation of them that have recourse to thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

The Christ-loving Anna received thine icon, O Mistress, from the hand of the holy hierarch, as a sacred gift, the reward of her hospitality; and seeing the healing thereby of her brother who had been born blind, she gaveth it to the Monastery of Pochaev for the common good.

Let us kiss the Pochaev icon of the all-pure Theotokos, O faithful, and, offering repentance for our sins, let us ask of the Mistress deliverance from want and help in all good undertakings.

The miraculous icon of the Theotokos appeared on holy Mount Pochaev as a most beautiful blossom on a tree of goodly foliage. O ye faithful, ask that the gift of lovingkindness, needful for our life, be given you, in accordance with Christ's words.

That which is necessary for this transitory life, O brethren, is of little value; yet even these things doth the Lord give us, at the entreaty of His Mother. Yet He blesseth and rewardeth with eternal joy in heaven them that endure more than these. Pray thou, O Mistress, that He grant it also unto us.

The Church of Pochaev, which sheltereth the miraculous print of thy foot and preserveth thine icon, O Theotokos, is as the entrance to heaven for the faithful. O Mistress, help them that pray therein to put aside earthly cares, to desire the one thing needful, and to ask therefore in fervent prayer.

O, the madness of the iconoclasts, who removed thine icon from the Monastery of Pochaev, O Mistress, and, subjecting it to mockery, straightway brought down upon themselves the punishment of God! For they were seized with great terror when one of the women among them was chastized with demonic possession.

Katavasia: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

This Sedalion, in Tone VI:

A river abundant in flow is not accustomed to tranquility, neither is it able to halt the rushing of its waters; thus also thy supplications, ever offered up for the people, O Mistress, never cease, but preserve the righteous from falling into sin, and raise the fallen up to repentance; and they impart to us who worship before thine image the twofold grace of compunction, and move us to cry out to thee with the Archangel and Elizabeth: Blessed art thou among women, and blessed is the Fruit of thy womb!

ODE IV

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

When the day and hour of the return of thine icon to the Monastery of Pochaev, by the iconoclasts who had held it captive, arrived, the venerable Job and the brethren rejoiced, kissing it; and now the Christians who come to thy monastery at every day and hour bear witness before it of the same joy and faith.

I, a sinner enslaved to slothfulness, O Mistress, ever anger the good God by my sins; nor do I dare to lift up mine eyes to Him, but fall down before thy miraculous image, before which the penitent have through thee received forgiveness; and I cry aloud: By thine intercession move the Lord, thy Son, to take pity on me!

Can a man so foolish and hard of heart be converted who is not moved to compunction in the Church of Pochaev, standing and worshiping before thy shrines, O Mistress, pondering the miracles wrought through them, and seeing the people praying with faith?

Many of the blind and the lame who have received healing before thine icon are seen, O Mistress; and the dumb and the mute are heard lifting up their voices. And there the possessed, drinking of the water which floweth from thy footprint, are freed from the demons. Wherefore, accept also mine entreaty, that I may be freed from demonic passions and may ever contemplate the light of Christ's salvation.

While held captive in a prison in the land of the Turks, a monk was transported through the air to the Mount of Pochaev by thy power, O Mistress; therefore, now, on the feastday of thy glory, do thou also free me therefrom, who languish in the fetters of the passions, and enroll me among the choir of those who hymn thee with faith and love.

Having hastened to thy miraculous image and washed himself in the water which floweth from the print of thy foot, O Mistress, the young man who was bowed down with sickness was straightway healed; a blind maiden, conducted thither, recovered her sight; and a babe who had died prematurely was raised from the dead. Therefore, from deathly despondency lift me up who fall down before thee, and open thou the eyes of my soul.

Katavasia: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: Glory to Thy power, O Christ!

ODE V

Irmos: Rising early, we cry out to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

Though I am the most sinful of all the people who fall down before thine icon, O Mistress, and though all have surpassed me in their faith, yet deprive me not of thine assistance, wretch that I am, O thou who hast revealed an abyss of mercies in thy monastery.

As thou showest thyself to be merciful to all who call upon thee, thou hearkenest to those who venerate thine icon in spirit afar off; and thus thou didst raise a certain child from the dead, at the supplication of his grandmother. And now, O Mistress, be thou readily entreated by all who pray to thee from all parts of the earth.

Behold, O Mistress, the great multitudes of people who, hastening to thy holy mountain, seek to receive thy mercy: the faithful and those of little faith, the righteous and sinners; and with them those foreign to the Church are thrown together. Wherefore, have mercy upon all, and reveal thou the light of the true Faith unto all, for their salvation.

Why do I, a sinner, bowing down before the all-pure Mother of God and promising to correct my life, turn again to my former transgressions? Woe is me! Am I not more wicked than the infidel Moslems who, offering repentance on Mount Pochaev, became good Christians?

Though the Moslem Turks who laid siege to thy holy monastery were cruel, O Mistress, and though they dared to loose their bolts at thee when thou appeared in the sky, yet when their arrows were turned back upon their heads, they confessed thy power with contrite heart.

Beholding thee in the heavens with the venerable Job, O Mistress, when the Moslems were cast into confusion and fled, the monks of Pochaev chanted a fitting hymn unto thee, rendering fervent thanks to thee and thy favored one.

Katavasia: All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

ODE VI

Irmos: Grant me a robe of light, O Christ our most merciful God, Who clothest Thyself with light as with a garment.

The Moslems who beheld thee in the heavens, O Mistress, asked one another: What is this awesome vision? And some, cast into confusion, slew one another; while others, accepting the faith within their hearts, demanded baptism, after which they remained monks for the rest of their lives, hymning thy power.

With spiritual gifts enrich thou the monks and layfolk who believe in thine assistance, O Mistress; and enlighten and illumine those of little faith, as once thou didst bring to the knowledge of Christ the Moslems who knew Him not.

Having returned to the Turkish land, the Moslems preserved the memory of thine aid, O Mistress, and handed down the memory of thine apparition to their children. How much more, then, ought we Christians to remember the miracles thou hast wrought on Mount Pochaev?

Falling down in thought before thine image, the man who had fallen into a deep well was saved from certain death, and, rescued unharmed from its depths, he proclaimed thy lovingkindness.

Even I have wished to emulate the faith of the people thou hast saved; even I have desired to receive thine aid in my life; but my faith is not sufficient, because of the multitude of my transgressions. Wherefore, strengthen it in me who cry out to thee, O Mistress: I believe! Help thou mine unbelief!

The pit of the errors of the Latins engulfed the Monastery of Pochaev for one hundred and ten years; but with thine aid it was once more raised up to the summit of Orthodoxy and declared a Lavra. Therefore, preserve it unshaken in the Orthodox Faith, even until the hour of the Second Coming of thy Son and God.

Katavasia: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Kontakion, in Tone I:

Thine icon of Pochaev hath been shown to be a well-spring of healings and the confirmation of the Orthodox Faith, O Theotokos. Wherefore, from misfortunes and temptations free us who have recourse to it; preserve thy Lavra unharmed; establish Orthodoxy in the surrounding lands; and remit the sins of them that pray to thee: for whatsoever thou desirest, thou canst do.

Ikos: Arise from your graves, O ye monks of Pochaev, and tell us how many miracles of the all-holy Theotokos ye beheld and witnessed: how the dead were restored to life before her icon; how the demons fled from the people they were tormenting; how the afflicted were healed there; how the unbelieving found faith; how blasphemers repented there. For these things were marvelous to men and angels. And, mindful of all these things which have taken place and which occur even to this day, we fall down in prayer before the holy icon of the all-pure Mother of God with fear and compunction, and say: O abyss of mercy and treasury of beneficence, loose the sins of them that pray to thee: for whatsoever thou desirest, thou canst do.

ODE VII

Irmos: The children who came down from Judea once, in Babylon, trampled down the flame of the furnace by their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

The Orthodox people offered up the chanting of the akathist hymn before thine icon, O all-pure one, when the Monastery of Pochaev was returned to the Church at the command of the Emperor. Wherefore, ask thou remission of our sins, and aid us who pray to thee in the struggle against the enemy.

Pray thou that the soul of autocrat Nicholas the First be granted repose, O Mistress, together with those of all who labored for the return of thy Lavra from captivity by the heretics; and grant oneness of mind and peace to us who have recourse unto thee.

To them that govern now be thou merciful, O Mistress, and speak peace in their hearts for the Church, subduing beneath their feet all adverse enemies and foes.

Before thine icon, now returned to the Orthodox Christians, O Theotokos, the faithful are again wont to receive healing; for a year had not passed from that day when thou didst glorify the Church of Christ with four miracles, for the consolation of the people.

The paradise of heaven do thou vouchsafe, O Mistress, unto us who honor thy holy Lavra as an earthly paradise and hymn thy mercy with fervent faith.

Abraham beheld the day of the Lord from afar and rejoiced, and lived in expectation of that day; and beholding thy Church of Pochaev from afar, a certain lame woman, filled with hope in thine aid, was straightway healed, and, leaping up like a hart, she hastened to thy monastery.

Katavasia: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

ODE VIII

Irmos: **The King of heaven, Whom the armies of the angels hymn, praise ye and exalt, supremely forever.**

To a demonized woman who had come to the city of Kiev from the Ural region the Theotokos appeared with the venerable Job and summoned her to the Mount of Pochaev, where, having given her healing, she taught her to glorify her aid.

Having washed his eyes in the Pool of Siloam at the command of Christ, the man born blind received his sight; and having washed with water from the footprint in the Church of Pochaev, the blind maiden recovered her sight. Wherefore, O Mistress, heal us also who are blinded by the passions, and who with faith sprinkle ourselves with water from the print of thy foot.

Seeing this maiden healed, her grandmother straightway cast off the error of the Uniates and confessed the Orthodox Faith. Therein also establish us, thy servants, O Mistress.

The people of God, hastening to thy mountain, O Mistress, there make vows to undertake feats of piety, which do thou help them to fulfill, O Theotokos.

The angels in heaven unceasingly hymn thy glory, O Theotokos, and men on earth cease not to hasten to thine assistance. Disdain not their sighs, in that thou art good, and hearken all the more to their supplications in the place of thine appearance.

Great is the power of thine assistance, O Mistress, for the sake of which thy Son and our God granteth forgiveness to sinners, strength to those who struggle and consolation to the despondent.

Katavasia: **The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!**

ODE IX

Irmos: **Saved by thee, O pure Virgin, we confess thee to be the Theotokos in truth, magnifying thee with the incorporeal choirs.**

Christians do not only make their way one by one to the Mount of Pochaev, but a great concourse of the faithful, having come together from the sacred city of Kiev, confessed the help they had received from that miraculous icon in the year of the plague, and, having painted a copy thereof, they brought it to the holy Lavra.

Therefore, even in years to come, save us, O Mistress, from deadly contagion and civil strife, from famine and fiery conflagration; for, lacking strength in our souls, we, uncomprehending, are filled with despair amid tribulations.

The southern reaches of the Russian land preserve the Pochaev icon of the holy Mistress and her holy Lavra as the diadem of the realm, and boast therein; and the northern parts also requested a wonder-working copy of this same Pochaev icon through the entreaties of the monks in the city of Tobolsk.

O Mistress, free the Russian land from misfortunes and temptations, in that it is the boundless footstool of thy mountain; and preserve it in piety to the end of time.

Now that there are those who shamelessly lift up their blasphemous voices in the midst of Christian society, O Theotokos, let not thy servants fall into their errors, but ever kindle unwavering faith in our hearts.

Behold, the time is come for help from the all-holy Theotokos, as pitfalls increase in number! Lo! now is the time for us to sigh unto her, O brethren! Let us therefore say from the depths of our heart: O Mistress, O Mistress, help thou thy people!

Katavasia: Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Exapostilarion: Spec. Mel.: "Thy bridal-chamber do I behold ...":

Wondrous was the sight of the all-holy Virgin in the pillar of fire, who hath made known to us countless miracles through the icon of Pochaev! Let us awake, then, out of the sleep of sin that we may beg with tears for correction of our life; and let us bow down with faith today before the Mother of God.

On the Praises, 4 stichera, in Tone IV:

O ye people, let us hymn the all-holy and pure Virgin, who of old appeared to shepherds on Mount Pochaev, and now worketh good for the whole world from thence; for the Mistress knoweth to fulfill our requests which are for that which is good, to season our hearts with compunction, and to preserve her servants from misfortunes and evils. *(Twice)*

Disdain not us sinners, O Mother of lovingkindness, and turn not away from us on account of our little faith; but by thy gracious help do thou increase our faith, and teach thy servants to offer unto thee the sacrifice of praise.

The blind, the lame and the crippled who fall down before thy holy icon hast thou healed by the almighty activity of thine intercession, O Theotokos; thou hast expelled demons which were tormenting the people, and hast revealed the Orthodox Faith to Moslems and heretics. Wherefore, spurn not our supplications, O all-immaculate one, but fulfill our petitions which are conducive to salvation.

Glory ..., Now & ever ..., in Tone VIII:

The Mount of Pochaev doth boast in thy signs, O Mistress Theotokos, and every Christian nation confesseth thy power, because of which unbelievers have become Orthodox, sinners have come to repentance, and the slothful have been roused to spiritual activity. Teach us to emulate them, O good one, move us to render thanks unto thee with fervor, and ever prompt us to chant the glory of thy Son and our God, Who is One of the Holy Trinity.

Great Doxology, litanies, and dismissal.

AT THE LITURGY:

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI.

The Christ-loving Anna received thine icon, O Mistress, from the hand of the holy hierarch, as a sacred gift, the reward of her hospitality; and seeing the healing thereby of her brother who had been born blind, she gaveth it to the Monastery of Pochaev for the common good.

Let us kiss the Pochaev icon of the all-pure Theotokos, O faithful, and, offering repentance for our sins, let us ask of the Mistress deliverance from want and help in all good undertakings.

The miraculous icon of the Theotokos appeared on holy Mount Pochaev as a most beautiful blossom on a tree of goodly foliage. O ye faithful, ask that the gift of lovingkindness, needful for our life, be given you, in accordance with Christ's words.

That which is necessary for this transitory life, O brethren, is of little value; yet even these things doth the Lord give us, at the entreaty of His Mother. Yet He blesseth and rewardeth with eternal joy in heaven them that endure more than these. Pray thou, O Mistress, that He grant it also unto us.

The Moslems who beheld thee in the heavens, O Mistress, asked one another: What is this awesome vision? And some, cast into confusion, slew one another; while others, accepting the faith within their hearts, demanded baptism, after which they remained monks for the rest of their lives, hymning thy power.

With spiritual gifts enrich thou the monks and layfolk who believe in thine assistance, O Mistress; and enlighten and illumine those of little faith, as once thou didst bring to the knowledge of Christ the Moslems who knew Him not.

Having returned to the Turkish land, the Moslems preserved the memory of thine aid, O Mistress, and handed down the memory of thine apparition to their children. How much more, then, ought we Christians to remember the miracles thou hast wrought on Mount Pochaev?

Falling down in thought before thine image, the man who had fallen into a deep well was saved from certain death, and, rescued unharmed from its depths, he proclaimed thy lovingkindness.

After the Entrance, Troparion in Tone V:

Before thy holy icon, O Virgin Theotokos, they who pray are vouchsafed healings, receive knowledge of the true Faith, and rout the assaults of the Moslems. Wherefore, for us who fall down before thee, do thou entreat remission of sins; enlighten our hearts with thoughts of piety, and offer up supplication before thy son for the salvation of our souls.

Glory ..., Now & ever ...Kontakion in Tone I:

Thine icon of Pochaev hath been shown to be a well-spring of healings and the confirmation of the Orthodox Faith, O Theotokos. Wherefore, from misfortunes and temptations free us who have recourse to it; preserve thy Lavra unharmed; establish Orthodoxy in the surrounding lands; and remit the sins of them that pray to thee: for whatsoever thou desirest, thou canst do.

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

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

EPISTLE TO THE HEBREWS, § 320 [Heb.9:1-7]

Brethren: verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

Alleluia, in Tone II: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Stichos: The Lord hath sworn in truth unto David, and He will not annul it.

GOSPEL ACCORDING TO LUKE, § 54 [Lk. 10: 38-42, 11: 27-28]

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

N.B.: We chant this service on the 23rd of July, when the vision of the Mother of God was seen over the Church of Pochaev and put the Moslems to [light, in the year 1675. There is also a veneration of the miraculous Pochaev icon on the feast of the Nativity of the all-holy Theotokos, and a veneration of her footprint on Friday of Bright Week. Yet on these days we perform the service according to the Menaion and the Triodion.

THE 24th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY MARTYR CHRISTINA
AT VESPERS

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

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

He Who ordereth all things according to His providence * granted thee the name of Christ * as thou didst deserve; * for thou didst have a better end * in both thy name and thy works, * having betrothed thyself to Christ * piously and with faith. * And as the daughter of the King of heaven * thou dost rejoice with Him, praying for us, O martyr.

Desiring the heavenly Father, * O glorious one, * thou didst spurn thine impious father; * and loving the Jerusalem on high * as thy mother, * thou didst reject thy mother's overweening love, * and, deified by Christ with all, * thou didst afterward lay down thy life, O martyr, * undaunted by tortures.

Neither the passionate attachment of thy parents, * nor the pleasure of food, * nor possession of riches, O glorious one, * nor threats of torments, * neither fire, the sword, the abyss or the wheel, * nor yet the attack of wild beasts * were able to separate thee from the love of the Creator, O virgin martyr Christina, * thou glory and boast of the martyrs.

Glory ..., in Tone II:

Thy blood didst thou offer to Christ thy Bridegroom as priceless myrrh, O martyr Christina, invincible athlete, and thou didst receive from Him as thy reward an imperishable crown, O right wondrous one. Wherefore, invoking the all-holy Spirit, by thy word thou didst raise from the dead one who died of the sting of a venomous serpent. For this cause Jesus, the Savior of our souls Who loveth mankind, hath vouchsafed thee to dwell in the mansions of heaven.

Now & ever ..., Theotokion, or this Stavrotheotokion:

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

Enduring many pangs at the crucifixion of thy Son and God, O all-pure one, thou didst groan, weeping and exclaiming: "Woe is me, O my sweet Child! How it is that Thou dost suffer unjustly, desiring to deliver mortals born of Adam?" Wherefore, O all-pure Virgin, we beseech thee with faith: render Him merciful unto us.

At the Aposticha, Glory ..., the composition of Anatolius, in Tone II:

Thou didst truly demonstrate the twofold working of thy Christian name: in betrothing thyself to Christ in the purity of thy virginity, with the blessing of the Father and by the activity of the Spirit; and thou didst shine forth more brightly than the rays of the sun in thy steadfast endurance of torture. Wherefore, thou didst offer thyself as a pure and unblemished sacrifice on the altar of heaven, and dost rejoice forever with the choirs of virgins and martyrs. With them, O Christina, namesake of Christ, beg thou that peace and great mercy be given to those who honor thee.

Now & ever ..., Theotokion, or this Stavrotheotokion:

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

When iniquitous men uplifted Thee, the Life of all, upon the Tree, O Savior, Thy pure and all-immaculate Mother, standing before it, cried out, lamenting: "O my sweet Child, O light of mine eyes, woe is me! How is it that Thou hast endured to be nailed to a cross between two thieves, Who hast suspended the earth upon the waters?"

Troparion, in Tone IV:

Thy ewe-lamb Christina, O Jesus, crieth out with a loud voice: "I love Thee, O my Bridegroom, and, seeking Thee, I suffer. I am crucified and buried in Thy baptism. I suffer for Thy sake, that I may reign with Thee; I die for Thee, that I may live with Thee. Accept me, who sacrifice myself for Thee with love, like an unblemished offering!" By her supplications save Thou our souls, in that Thou art merciful.

AT MATINS

Canon of the martyr, with 6 troparia, the acrostic whereof is: "I hymn thee, the maiden who art the namesake of Christ", the composition of Joseph, in Tone VIII:

ODE I

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 made thy mind steadfast with goodly hopes, O martyr Christina, thou didst take wing and wast borne aloft, away from transitory things, transported to the everlasting mansions.

Beholding the wicked one broken and lying at the feet of the maiden, O passion-bearers, let us all render praise to the Savior Who hath shown her forth as victor.

Thou didst have the pure desire to behold the comely beauty of the Bridegroom and King; wherefore, O passion-bearer, thou didst splendidly adorn thyself with sufferings.

Theotokion: Thou didst conceive the Word of the Father, Who ineffably united Himself hypostatically to the flesh He received of thee, O pure Mother. And desiring Him, Christina obtained the glory of martyrdom.

ODE III

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted, and my spirit doth hymn Thee.

Directing thine eyes and thought to heaven, O glorious one, thou didst recognize the Fashioner of creation.

Faith in God didst thou possess as riches which cannot be taken away, O honored one; wherefore, thou didst forsake the poverty of idolatry.

Cruelly bound to the tree and enduring laceration, thou didst chant hymnody of thanksgiving unto Christ the Creator, O martyr.

Theotokion: Still thou the turmoil of my thoughts, O pure Mistress, and calm all the grief of my soul, O thou who gavest birth to Christ.

Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

With love thou didst offer thy blood to Christ thy Bridegroom, like an alabaster phial of myrrh; and thou didst receive from Him as a reward a divine and imperishable crown, O right wondrous martyr. Wherefore, thou hast received the grace of healings with spiritual power. (Twice)

Glory ..., Now & ever ..., Theotokion:

O pure Virgin Theotokos who knewest not wedlock, sole intercessor and protection of the faithful; deliver those who set their hope on thee from tribulations and sorrows and all cruel circumstances, O Maiden; and by thy divine supplications save thou our souls .

Stavrotheotokion: Seeing Thee stretched out dead upon the Cross, O Christ, Thy most immaculate Mother cried out: "O my Son, Who with the Father and the Spirit art unoriginate, what is this ineffable sight which I see, whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

ODE IV

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

Gazing at the beauty of thy Bridegroom, O martyr, namesake of Christ, thou didst experience divine wounding, delighting in visions of Him.

Bound to the wheel thou didst cry out, O martyr, "I magnify Thee, O Lord, and I glorify the name of Thee Who strengthenest those who love Thee!"

"I have cleaved unto Thee, wounded by desire for Thy love, and Thou hast shown me to be victorious amid suffering," the martyr cried aloud.

Theotokion: **O**f old, Isaiah, glorious among the prophets, called thee the staff which beareth the Lord as a blossom, O Ever-virgin Mother and Theotokos.

ODEV

Irmos: Rising early at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other besides Thee.

As thou wast like an angel in the flesh, O martyr, the angels of heaven fed thee with angelic food. Thou didst not reject the Rock of life, O Christina; wherefore, the enemies bound thee to a stone and cast thee in the water.

Thou wast caught up to the heights, flying aloft like a swallow on wings furnished by the divine Spirit; and thou didst find rest in the Creator.

Theotokion: **O** Virgin Mother Who gavest birth to immortal Life, enliven me who have become dead through sin.

ODE VI

Irmos: I will pour forth my prayer unto the Lord, and to Him will I declare my grief; for my soul hath been filled with evils, and my life hath drawn nigh unto hell; and like Jonah I cry: Lead me up from corruption, O God!

Thy heart was made sweet by the beauties of thy Lover most sweet, O passion-bearer, and thou didst run with haste to the fragrance of His sufferings, crying: "O my Bridegroom, I now sacrifice myself for the sake of Thy love!"

Thy father, seeing thy love for the heavenly Father, O martyr, showed himself to be barbaric and inflicted multifarious tortures upon thee, for the wickedness of his nature knew no bounds.

Thou didst blossom forth like a lily in the vales of the mart yrs, like a sweet-smelling rose; and emitting grace as myrrh, thou hast anointed the hearts of the faithful, O honored martyr, namesake of Christ, who sharest the portion of the holy angels.

Theotokion: **U**nderstanding the depth of thy mystery, O Virgin, the divinely eloquent prophets, illumined from afar by the Spirit of God, proclaimed thee in prophecy to be the Mother of the Master of all, in truth.

Kontakion, in Tone IV:

Spec. Mel.: "Having been lifted up upon the Cross ...":

Thou wast known to be a radiant dove with wings of gold, and didst soar aloft to the heights of heaven, O honored Christina. Wherefore, we celebrate thy glorious festival, bowing down before the shrine of thy relics with faith, from whence divine healing for souls and bodies poureth forth upon all in abundance.

Ikos: **P**iously hymning the Holy Trinity, O honored virgin martyr, thou didst show to those then benighted by the gloom of cruel wrath how the splendor of the Trinity illumineth the faithful. And thou didst elude the hands of the tyrant, fleeing the iniquitous like another Thecla, and didst pass through the midst of their snares. Wherefore, hymning thy repose, we truly honor thee, giving thanks to the one God Who, for thy sake, hath imparted divine healing for souls and bodies.

ODE VII

Irmos: **The Hebrew children boldly trampled down the flame in the furnace and transformed the fire into dew, crying: Blessed art Thou, O Lord God, forever!**

Drawing nigh to the roiling fire, thou didst utter a hymn to the Benefactor Who bedeweth thy heart: Blessed art Thou, O Lord God, forever!

Desiring to receive the one God, thou didst pay no heed to thy charred members and didst not deny Christ, O virgin, chanting: Blessed art Thou, O Lord God, forever!

With outpourings of thy blood thou didst dry up the streams of the madness of idolatry, and now dost cause an ocean of healings to fall as rain, O virgin martyr, having quenched the flame of the passions.

Theotokion: **T**ranscending the laws of nature in thy conceiving, O Virgin, in manner past nature thou gavest birth to God, crying: Blessed art Thou, O Lord God, forever!

ODE VIII

Irmos: **Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones, but beholding 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!**

With divine guidance thou didst sail unharmed over the tumultuous sea of dangers and torments, drowning the serpent in the abyss of thy struggles, O martyr. Wherefore, thou didst safely attain unto the havens of paradise, crying out: Ye priests, hymn; ye people, exalt Him supremely for all ages!

By thy life-creating struggles thou didst slay the cruel serpent, and didst lull to sleep wild beasts by standing in prayer; and thou didst remain untouched by the harm they could wreak, chanting to the Creator, O Christina: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

With a voice of life thou didst raise up one who had died of the venom in a serpent's sting, O martyred passion-bearer; for God Who hath trampled down death by His divine burial heard thy prayers, O Christina. To Him dost thou cry out unceasingly: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: **O** Ever-virgin, thou steadfast helper of the faithful, deliver me from the deception of the wicked serpent who wagemeth cruel warfare and doth strive to bring me down; for thou art the sure guide of those who set their hope on thee and cry out without ceasing: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Irmos: **Saved by thee, O pure Virgin, we confess thee to be the true Theotokos, magnifying thee with the incorporeal choirs.**

Resplendent in the vesture of martyrdom, thou wast vouchsafed to behold thy Bridegroom adorned, O Christina, long-suffering martyr.

As thy lovely beauty loved Christ Who is more comely than all beauties, He hath vouchsafed thee the bridal chambers of heaven.

Thou hast joined the choirs of the incorporeal ones, O glorious one, and hast been numbered with the assemblies of the martyrs, entreating the Most Compassionate One in our behalf.

Thy memorial hath been shown to be brighter than the sun, O Christina, illumining those who honor thee with the reliance of the grace of the Spirit.

Theotokion: **O** right loving Virgin, bless thou my soul, which hath been afflicted by sins, and by thy supplications deliver me from the everlasting flame.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Thou didst spring forth like a most beautiful rose from a thorny root, O virgin martyr Christina, dyed red by the blood thou didst shed when thou wast flayed amid thy torment. And now, save from misfortunes those who keep thy divine memory.

Theotokion: **D**ivinely wise virgins, standing round about thee like queens by birth, O Mary Theotokos, are brought as brides before thy Son, the King of all, O all-pure one. Him do thou entreat in our behalf, O Virgin Mother and Maiden.

On the Praises, 4 stichera, in Tone IV:

Holding the Cross in thy hands as a mighty weapon, O martyr Christina, and bearing faith as a shield, hope as a breastplate and love as a bow, thou didst manfully overcome the vengeance of the tyrants and divinely put an end to the machinations of the demons. And having been beheaded, thou dost dance with Christ, unceasingly praying for our souls.

Having forsaken the riches of her father, and truly desiring Christ, the martyr found glory and heavenly riches; and, protected by continual grace-bearing prayer, she felled the tyrant with the sword of the Cross. Wherefore, marveling at her struggles, the angels said: "The enemy hath fallen, vanquished by a woman! The martyr hath won the crown of victory! And Christ reigneth forever as God, bestowing great mercy upon the world!"

We glorify Thy great loving-kindness, O Christ, and the goodness which Thou hast shown us, in that women have abolished the deceit of the insanity of idolatry by the power of Thy Cross, O Thou Who lovest mankind, and were unafraid of the torturers, trampling upon their falsehoods. They were enabled to follow in Thy steps and hastened to the fragrance of Thy perfume, praying for our souls.

The power of Thy Cross hath wrought wonders, O Christ. For the martyr Christina fought the fight of martyrdom and, rejecting the weakness of her nature, she valiantly opposed the tyrants. Wherefore, having received the crown of victory, she prayeth for our souls.

Glory ..., in Tone V:

Christ, the King of glory, desired the beauty of thy virginity, and with incorrupt union He betrothed thee to Himself as an immaculate bride; for, imparting power to thy beauty by His own will, He showed thee to be unconquered by the enemy and the passions, and with a double wreath He crowned thee who endured bitter torments and savage tortures, and hath set thee as a queen all adorned at His right hand. Him do thou beseech, O honored and much-suffering martyr Christina, that He grant salvation, life and great mercy to those who hymn thee.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Rejoice ...":

For our sake, O my sinless Christ, didst Thou will to give Thine all-pure blood as the great price of our deliverance, desiring to obtain salvation for us. Wherefore, beholding Thee nailed, Thy Mother, lamenting, tore her hair, saying: "O my Child, unblemished Lamb, O Savior, never-waning Sun, Thou hast set from before mine eyes, desiring to deliver the world with Thy precious blood, Who bestowest enlightenment, peace and great mercy upon all!"

At the Aposticha, Glory ..., in Tone I:

Desiring Christ and forsaking the world, O most honored and glorious Christina, thou hast joined the hosts on high. Beg for us great mercy.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "Joy of the ranks of heaven ...":

Standing at the Cross of thy Son and God, * and perceiving His long-suffering, * O pure Mother, thou didst say, weeping: * "Woe is me, O my Child most sweet! * How dost thou suffer these things unjustly, O Word of God, * that Thou mayest save mankind?"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the martyr's canon.

Directing thine eyes and thought to heaven, O glorious one, thou didst recognize the Fashioner of creation. **(Twice)**

Faith in God didst thou possess as riches which cannot be taken away, O honored one; wherefore, thou didst forsake the poverty of idolatry.

Crueilly bound to the tree and enduring laceration, thou didst chant hymnody of thanksgiving unto Christ the Creator, O martyr.

Thy heart was made sweet by the beauties of thy Lover most sweet, O passion-bearer, and thou didst run with haste to the fragrance of His sufferings, crying: "O my Bridegroom, I now sacrifice myself for the sake of Thy love!"

Thy father, seeing thy love for the heavenly Father, O martyr, showed himself to be barbaric and inflicted multifarious tortures upon thee, for the wickedness of his nature knew no bounds.

Thou didst blossom forth like a lily in the vales of the martyrs, like a sweet-smelling rose; and emitting grace as myrrh, thou hast anointed the hearts of the faithful, O honored martyr, namesake of Christ, who sharest the portion of the holy angels.

Theotokion: **U**nderstanding the depth of thy mystery, O Virgin, the divinely eloquent prophets, illumined from afar by the Spirit of God, proclaimed thee in prophecy to be the Mother of the Master of all, in truth.

Troparion, in Tone IV:

Thy ewe-lamb Christina, O Jesus, crieth out with a loud voice: "I love Thee, O my Bridegroom, and, seeking Thee, I suffer. I am crucified and buried in Thy baptism. I suffer for Thy sake, that I may reign with Thee; I die for Thee, that I may live with Thee. Accept me, who sacrifice myself for Thee with love, like an unblemished offering!" By her supplications save Thou our souls, in that Thou art merciful.

Kontakion, in Tone IV:

Thou wast known to be a radiant dove with wings of gold, and didst soar aloft to the heights of heaven, O honored Christina. Wherefore, we celebrate thy glorious festival, bowing down before the shrine of thy relics with faith, from whence divine healing for souls and bodies poureth forth upon all in abundance.

Prokimenon, in Tone IV: Wondrous is God is 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: We then, 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 Ghost, 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.

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.

THE 24th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY MARTYRS BORIS & GLEB
AT LITTLE VESPERS

On "Lord, I have cried ... ", 4 stichera, in Tone IV:

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

Your most holy memory, * splendid and most festive, * hath shone forth today upon the land of Russia, * O glorious Boris and meek Gleb, * illumining the souls * of those who with faith honor your sufferings. * Wherefore, pray ye, O all-blessed ones, * that cleansing and great mercy * be granted to our souls. (Twice)

Come ye all, * O newly chosen flock of Christ, * and, assembling, let us spiritually praise today * Boris and the valiant Gleb, * who are beloved of Christ, * and therefore endured undeserved slaughter at the hands of their brother, * for they ever pray to Christ * that our souls be saved.

Let all the human race * rejoice with joy today, * and let the Church of Christ, joining chorus, * chant hymns divine, * praising the newly enlightened princes and martyrs; * for, forsaking an earthly kingdom * for one that transcendeth the earth, * they loved the Lord with all their soul * and pray that our souls be saved.

Glory ..., in Tone VI:

Overcome by desire for things to come, and yet more by the love of Christ, O Boris and Gleb, ye spurned an earthly kingdom and glory, and loved purity. Ye endured an unjust murder, and in nowise opposed the brother who slew you; wherefore, Christ hath enriched you with gifts of miracles. O sacred and radiant pair, divine brethren: pray ye, that our souls be saved.

Now & ever ..., Theotokion:

No one who hath recourse to thee, O all-pure Virgin Theotokos, departeth from thee ashamed; for he asketh grace and receiveth a gift for his profitable petition.

At the Aposticha, these stichera, in Tone II:

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

Having purified yourselves * as an abode for the Holy Spirit, * by your supplications * make us also His habitation, * O holy ones.

Stichos: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

O godly and wondrous pair, * destroyers of deception * and sowers of piety: * make ye supplication, * that our souls be saved.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Having been shown to be * all-radiant stars, * O invincible athletes, * illumine us who honor with faith * your sacred sufferings.

Glory ..., in Tone VIII:

The shrine where your precious and sacred relics lie poureth forth divine healings in abundance upon those who approach, O all-praised ones, dispelling the ancient darkness of idolatry and emitting the light of piety. Yet pray ye, we beseech you, O holy ones, that your homeland be delivered from harm, and that our souls be saved.

Now & ever ..., Theotokion:

O Mistress, accept the supplications of us thy servants, and deliver us from all want and grief.

Troparion, in Tone II:

O righteous passion-bearers, chaste Boris and innocent Gleb, truly obedient to the Gospel of Christ, ye did not oppose your brother, who slew your bodies, but could not touch your souls. Wherefore, let the evil lover of power lament; but, rejoicing with the angelic choirs as ye stand before the Holy Trinity, pray ye that the dominion of your kinsmen be pleasing to God, and that the children of Russia be saved.

Glory ..., Now & ever ..., Theotokion:

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 4 in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O all-glorious wonder! * the divine and honored summit of the all-praised brethren * hath shone upon us today, * summoning the new people * to praise the all-valiant martyrs: * Boris, who suffered earnestly, * and Gleb, the innocent lamb slain with him * for the Savior of our souls, Who was slain for our sake. (Twice)

O all-praised one, * having first submitted the royal purple of your kingship to Christ, * and acknowledged Him * as true God and King of all, * ye rejected the vain gods of your ancestors. * Wherefore, Christ hath enriched you with gifts of miracles, * and the Savior of our souls, * Who is glorious in His saints, * hath given you eternal crowns instead of those which pass away.

Blessed is the land and city * wherein ye were raised, * and the honored temple which received your bodies * hath been adorned as with the crown of a kingdom. * O right pleasing guardians, * who strike terror in the hearts of our enemies * and drive them far from your homeland, * glorious Boris and all-wondrous Gleb, * pray ye, that our souls be saved.

And 3 stichera, in Tone II:

Spec. Mel.: "With what wreaths of praise ...":

With what wreaths of praise shall we crown those who are hymned, who, though separate in body are united in spirit, the fervent helpers of faithful people, the adornment of the Russian land and delight of the whole world, who with manly intent destroyed the might of the demons with Christ as their ally, Who granteth the world great mercy? (Twice)

With what beauties of praise shall we adorn those who are hymned: Boris, who with boldness hath acquired power over the passions, and Gleb, his fellow zealot, both of whom were beacons shining together, illumining all the pious with the light of virtue? For having learned the commandments of Christ, they have been gloriously glorified, entreating Him Who granteth great mercy unto all.

With what spiritual discourse shall we compose the honored feast of the all-glorious martyrs, who forsook corrupt earthly glory for the sake of Christ? For the one was pierced by a spear in his side, and the other was slaughtered like a lamb. They have been fittingly glorified by Christ, and have received the gift of healing, asking great mercy for all, as is meet.

Glory ..., in Tone VI:

Come, let us praise the wonder-workers and martyrs! For, having suffered lawfully, they vanquished the adverse foe, and now stand, splendidly adorned, before Christ, rejoicing. Wherefore, with hymns let us praise their memory with gladness and love, crying out: Rejoice, O helpers of all the world, allies against the enemy! Rejoice, ye healers of the sick, expellers of demons! Rejoice, O beloved summits of piety, all-comely brethren, glorious Boris and wondrous Gleb, beloved of Christ, who entreat the Holy Trinity for us, that peace be granted to the world and our souls be saved.

Now & ever ..., Dogmaticon, in Tone VI:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. 3 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 forever. 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 grey 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 Litia, the sticheron of the temple, and these stichera of the martyrs, in Tone IV

Even though the new Cain, the hater of God and despiser of his brethren, deprived you of an earthly realm by murder, yet hath Christ given you a kingdom which is without end and will not pass away. Standing before Him with the angelic armies, pray that He save those who with love hymn your most honored and greatly festive memory.

The earth hath been hallowed by your most precious blood, and men have been enriched by you, receiving abundant healing, O divinely wise favorites of Christ. O glorious Boris and innocent Gleb, entreat the Lord, to Whom ye cleaved from your youth, that He save those who hymn you with faith.

Glory ..., in Tone V:

With joy let us all celebrate the memory of the great martyrs today, glorifying with hymns and songs Christ the Savior, Who hath made His saints wondrous on earth with miracles and the grace of divers healings. And let us say with joy, crying out to them: Rejoice, for ye have received grace to defeat divers passions! Rejoice, for by your blood ye have come to dwell in everlasting life! Rejoice, ye speedy hearkenings to those in tribulation, who deliver your homeland from perils! O God-pleasing Boris and Gleb, entreat the Lord, that He have mercy upon our souls.

Now & ever ..., Theotokion, in Tone V:

We bless thee, O Virgin Theotokos, for from thee shone forth Christ, the Sun of righteousness, Who hath great mercy.

At the Aposticha, these stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Come, ye lovers of chastity, * let us honor the venerable pair * who loved Christ * Who hath dominion over all * with a pure heart and contrite soul: * the glorious passion-bearer Boris * and the meek and right wondrous Gleb, * who, pure in soul and body, * have destroyed hordes of the demons.

Stichos: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Ye sprang forth from an honored root, * O glorious and right noble brethren, * and, truly loving nobility, * ye desired the glory untouched by corruption, * yearning for life and the indestructible kingdom; * and having suffered for righteousness' sake, * ye have received crowns of victory, * O blessed passion-bearers * and intercessors for our souls.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Fulfilling the commandments of Christ * and His precepts, in word and deed, * ye did not oppose the enemies * who unjustly arrived to slay you; * and as emulators of Stephen the first martyr * ye said, praying: * "Hold not this sin against them, O Jesus our God, * Thou Savior of our souls, * Who lovest mankind!"

Glory ..., in Tone VIII:

Come, ye newly baptized assemblies of Russia, and behold how, though blameless, judgment befalleth the martyr Boris; for they pierced his side with a spear and spilled his blood at the instigation of the devil. And Gleb was slaughtered like an innocent lamb by his own brother Svyatopolk. Yet they have been crowned, while he hath passed into oblivion; they are glorified, while he is tormented in Gehenna. And they entreat Christ God in behalf of our souls.

Now & ever ..., Theotokion, in the same tone:

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

Troparion, in Tone II:

O righteous passion-bearers, chaste Boris and innocent Gleb, truly obedient to the Gospel of Christ, ye did not oppose your brother, who slew your bodies, but could not touch your souls. Wherefore, let the evil lover of power lament; but, rejoicing with the angelic choirs as ye stand before the Holy Trinity, pray ye that the dominion of your kinsmen be pleasing to God, and that the children of Russia be saved. **(Twice)**

And "Virgin Theotokos, rejoice ...", once.

AT MATINS

On "God is the Lord ...", the troparion of the martyrs, in Tone II:

O righteous passion-bearers, chaste Boris and innocent Gleb, truly obedient to the Gospel of Christ, ye did not oppose your brother, who slew your bodies, but could not touch your souls. Wherefore, let the evil lover of power lament; but, rejoicing with the angelic choirs as ye stand before the Holy Trinity, pray ye that the dominion of your kinsmen be pleasing to God, and that the children of Russia be saved. (Twice)

Glory ..., Now & ever ..., Theotokion:

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

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

Spec. Mel.: "The choir of angels ...":

Enduring thy suffering with patience and courage, O Prince Boris, with Christian love thou didst look to the merciful God Who loveth mankind, Who granteth the world great mercy. (Twice)

Glory ..., Now & ever ..., Theotokion:

To Him Who was begotten without mother in heaven, in manner past understanding and report, didst thou give birth on earth without father. Beseech Him, O Theotokos, in behalf of our souls.

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

Spec. Mel.: "The choir of angels ...":

Having loved Christ from childhood, O honored and glorious brethren, and acquired a dispassionate life, ye embraced chastity and abstinence from spiritual and bodily passions. And having received advancement through the grace of God, ye heal us who hymn you. (Twice)

Glory ..., Now & ever ..., Theotokion:

O Virgin Theotokos, who alone art the mighty and fervent intercessor for the human race, with the prophets, martyrs and holy hierarchs, the fasters and the venerable, unceasingly entreat God the Word, to Whom thou gayest birth in manner in manner transcending nature, that He save us all.

Polyeleos, and this magnification: We magnify you, O holy passion-bearers and princes Boris and Gleb, and we reverence your honored sufferings, which ye endured 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 VIII:

Spec. Mel.: "Of the Wisdom ...":

Knowing the good commandments of Christ, and loving Him, O glorious passion-bearers, ye paid no heed to the slaying of your bodies, but committed your all-comely souls into the hands of Christ. One of you, pierced with the spear, rejoiced; and the other, pitilessly slaughtered like an innocent lamb, offered up entreaty. Wherefore, having received the gift of healing, O martyred brethren, beseech Christ God, that He grant remission of sins to those who honor your holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

O cloud of the noetic Sun, O golden lamp-stand of the divine Light, O undefiled, unblemished, most immaculate Mistress: with the radiance of dispassion illumine my soul, which hath been darkened by the blindness of the passions, I pray, and with torrents of compunction and tears of repentance wash my defiled heart, and cleanse me of the mire of my deeds, that I may cry out to thee with love: O Ever-virgin Theotokos, entreat Christ God, that He grant me remission of transgressions; for thee do I, thy servant, have as my hope.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. LUKE, §106 [Lk. 21:12-19]

The Lord said to His disciples: Beware of men. They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer, for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

After Psalm 50, this sticheron, Idiomelon, in Tone VIII:

O all-comely brethren, Boris and Gleb, your sufferings heal the pangs and afflictions of us who have recourse to you with faith. Freely have ye received; wherefore, freely give healing to the sick. And as ye have boldness, entreat Christ God in behalf of our souls.

Canon of the all-holy Theotokos, with 6 troparia, including the Irmos, and 2 canons of the martyrs, with a total of 8 troparia.

ODE I

Canon of the All-holy Theotokos, the acrostic whereof is:

"I sing the praise of the Life-bearing Maiden", in Tone II:

Irmos: Traversing the impassible, uncommon path of the sea dryshod, Israel the chosen cried aloud: Let us chant unto the Lord, for He hath been glorified!

The immaterial ladder of old and the path of the sea made strangely firm revealed thy birthgiving, O pure one. Her do we all hymn, for she hath been glorified!

The power of the Most High, the perfect Hypostasis, the Wisdom of God incarnate of thee, O all-pure one, hath conversed with men, for He hath been glorified!

The Sun of thy righteousness hath passed through the impassible door of thy locked womb, O pure one, and hath shone forth upon the world, for He hath been glorified!

Canon I of the Martyrs, in Tone IV:

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

O divinely wise twain, great athletes who stand with the saints before the Trinity, pray ye, that cleansing be granted unto me who praise you.

Your temple is a divine trove of healings and ointment of sweet savor, O holy ones; and therein we hymn Christ God Who hath glorified you.

Having acquired within you Christ our God, the never-setting Sun, O all-glorious Boris and Gleb, sanctify us who venerate your honored memory.

Theotokion: Understanding thee to be beauteous, chosen and most honorable, O all-immaculate one, the Son of God became thy Son, and through grace He hath made His children those who honor thee as the Theotokos.

Canon II of the Martyrs

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!

Grant me release from my manifold transgressions, O Savior, imparting wisdom unto me, that with hymns I may praise thee Who hast glorified Thy saints.

O ye pious, let us chant a hymn with the chaste mind of the Orthodox, together glorifying the glorious Boris and the devout Gleb.

Both received from God the gift of thanksgiving, having loved goodly nobility and adorned themselves yet more with chastity and virtue.

Theotokion: O ye faithful, as is meet let us praise the Virgin, chosen from among all generations, who truly gave birth to God the Word in the flesh, in manner past recounting.

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

ODE III

Canon of the Theotokos

Irmos: The bow of the mighty hath been broken by Thy might, O Christ, and the strengthless have girded themselves with power.

He Who, as the Creator of time, is outside of all time, O Virgin, willingly made Himself a Child through thee.

Let us hymn the womb which is far more spacious than the heavens, through which Adam hath come to make his abode in the heavens, rejoicing.

Canon I of the Martyrs

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

With gladness the Church of Christ rejoiceth in your commemoration, O holy ones, and crieth to the Trinity: Thou art my strength, O Lord, my refuge and confirmation!

Let us all praise with splendor the valiant crown-bearers and athletes of Christ, who have taught us to cry out to Christ: Holy art Thou, O Lord!

They desired neither a kingdom, nor delight in food, nor silver and gold, but cried out to Christ alone: Holy art Thou, O Lord!

Theotokion: O pure and most immaculate one, thou gavest birth to the Cause of all, Who delivereth men from their disobedience and grievous fall.

Canon II of the Martyrs

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

Turning your thoughts wholly toward God, O wise ones, united by brotherly love

ye lived in piety. Ye hated corruptible things which pass quickly away, and showed yourselves to be vessels of virtue from your youth, O glorious ones.

Though young in body, ye were both holy in soul, in that ye were pious; wherefore, ye sincerely loved God.

Theotokion: **T**hou alone didst ineffably give birth to Him Who hath truly destroyed corruption, O incorrupt one, and hast saved the world.

Katavasia: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

Sedalion, in Tone I:

Spec. Mel.: "The choir of angels ...":

Having loved Christ from childhood, O honored and glorious brethren, and acquired a dispassionate life, ye embraced chastity and abstinence from spiritual and bodily passions. And having received advancement through the grace of God, ye heal us who hymn you. *(Twice)*

Glory ..., Now & ever ..., Theotokion:

O Theotokos, pure Virgin unwedded, thou only intercessor and protection of the faithful: from misfortunes, tribulations and grievous circumstances deliver all who set their hope on thee, O Maiden, and by thy divine supplications save thou our souls.

ODE IV

Canon of the Theotokos

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Thou Who lovest mankind.

Behold! the most manifest Mother of God, the divine mountain of the house of the Lord, is exalted far above the hosts of heaven.

O Virgin, who, alone outside the laws of nature, gavest birth unto the Ruler of creation: thou hast been vouchsafed a divine calling.

Canon I of the Martyrs

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Having shone forth like two beacons, ye illumine your people, O God-bearers. Deliver us now from the enemy who surround us, that with God we may honor you and your aid.

Your shrine hath been shown to be an inexhaustible treasury of healings, O blessed one, and a haven untouched by storms; for all of us who hasten to it with faith find deliverance from evil perils.

Bound to Christ by love, ye were vouchsafed by Him the gift to heal divers sufferings; where fore, we celebrate your festival, O divinely wise ones.

Theotokion: **T**he all-glorious God, Who sitteth upon the exalted throne of the cherubim, rested in thine arms as upon a throne, O Mary, Bride of God.

Canon II of the Martyrs

Irmos: **T**hou 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 unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Having struggled in your youth, O blessed of God in the flower of your youth ye paid no heed to the pleasures of carnal love, reading divine books instead; wherefore, enlightened by the commandments of God, ye destroyed the prince of darkness.

Full reasonably following in the steps of thy father, O blessed and divinely wise Boris, as a wise man thou didst have as thy fellow lover of the good the truly ever-memorable Gleb; and being brethren by blood, ye were shown also to be united piously in soul.

Having come to love the laws of God with all your soul, looking forward to and fixing your mind on the life which is to come, O holy ones, ye hated earthly fame and power, and exchanged them for glory and a kingdom which suffereth not corruption, O wise ones.

Theotokion: **F**ollowing thy words, O immaculate one, all of us, the generations of Christians call thee blessed, for thou gavest birth to God in truth, and not in fantasy- He being perfect in both the nature of His divinity and the law of mankind.

Katavasia: **S**eated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: Glory to Thy power, O Christ!

ODE V

Canon of the Theotokos

Irmos: **T**he burning Ember was revealed to Isaiah, and the Sun hath shone forth from the Virgin's womb, granting the enlightenment of the knowledge of God to those who have gone astray in darkness.

Clouds of darkness rain down delight upon those who are on earth, for unto us hath a Child been given, Who hath existed from before the ages: our God, Who is incarnate of the Virgin.

Light hath shone forth upon my life and my flesh, and hath destroyed the gloom of sin: the most Exalted One, Who in the latter days was incarnate without seed of the Virgin.

Canon I of the Martyrs

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.**

The most honored feast hath come, the sacred festival of the glorious Boris and Gleb, bringing us everlasting joy. Thereon we glorify the Lord Who hath glorified them.

Adorned with the majesty of virtue and crowned with suffering, O radiant Boris and Gleb, ye put your brother and enemy to shame, accepting slaughter for Christ.

The whole world hath heard of your honored and sacred suffering, and every nation lifteth its voice to glorify Christ Who hath glorified you.

Theotokion: The corruption of man hath come to an end, for the Virgin hath incorruptibly given birth to God the Word in manner transcending nature and past recounting; and she hath remained a virgin still.

Canon II of the Martyrs

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.**

As children of a pious father, bound together by love and loving him, shining forth in Russia with the radiance of piety, O beloved brethren, ye were put to the test by the arrows of jealousy.

The accursed Svyatopolk, the raging fratricide, showed himself to be a violator of the law of God, like Cain before him, and in his jealousy he plotted murder, deluded by his pleasure and love of authority. Wherefore, he hath not escaped just retribution.

Wearing robes empurpled in their own blood, and bearing the Cross in their right hands as a scepter, the all-glorious Boris and Gleb, the invincible warriors of Christ, have been vouchsafed to reign with Christ.

Theotokion: We glorify thee who art more exalted than all things and more holy than the ranks of heaven, in that thou hast united those below with those on high. Yet, O Mother of God, visiting those who hymn thee, bring an end to the arrogance of the heathen.

Katavasia: **All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.**

ODE VI

Canon of the Theotokos

Irmos: **Hearkening unto the sound of cries of entreaty from a soul in pain, O Master, deliver me from my grievous sins, for Thou alone art the Cause of our salvation.**

Human nature, enslaved to sin, hath obtained freedom through thee, O pure Lady; for thy Son hath been sacrificed like a lamb.

We all cry out to thee, the true Mother of God: Save thou thy servants, the objects of wrath, for thou alone hast boldness before thy Son.

Canon I of the Martyrs

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

Pray for those who celebrate your splendid festival, O blessed ones, that by your supplications your homeland may be preserved unharmed by the enemy and that peaceful rule be granted to those who rightfully exercise authority therein.

As lovers of the kingdom of heaven, a blessed ones who have served Christ the Master with a pure conscience, standing before Him pray that He save those who praise you.

O blessed ones, who cleaved unto Christ and set all your hope on Him, having been slain for His sake, ye reign eternally with Him.

Theotokion: **W**ith mouth, mind and heart do we profess thee to be the Theotokos, O all-pure one; for through thee have we, who of old were estranged from God by the disobedience of our forefather, become reconciled with Him.

Canon II of the Martyrs

Irmos: **Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.**

Children of the night and darkness have the adversaries been called who at night struck thee down with spears as thou wast offering hymnody to God, O Boris; yet through them thou didst win a divine crown.

As a true emulator of the incarnate God, thou didst pray fervently for those who slew thee, O holy one, like Stephen, the great protomartyr of Christ. Wherefore, with him thou hast been glorified.

In their youthful bravery, the sacred Boris and Gleb manfully vanquished the cruel adversary and were shown to be victors in word and deed. And the glorious ones have received from God a crown of victory.

Theotokion: The voices of the prophets proclaimed thee the Theotokos; and we hymn thee also, beholding the fulfillment of their honored prophecies, O habitation of true virginity and purity.

Katavasia: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Kontakion, in Tone III:

Spec. Mel.: "Today the Virgin ...":

Today hath your all-glorious memory shone forth, O right noble passion-bearers of Christ Boris and Gleb, summoning us to the praise of Christ our God. Wherefore, hastening to the shrine of your relics, we receive the gift of healings by your supplications, O saints; for ye are divine physicians.

Ikos: Having perfected a life of reason, O all blessed and most rich Boris, adorned with a royal crown from thy youth, thou didst exercise great power in thine own principality, and throughout the land of Russia. Wherefore, seeing thy progress, by His judgment Christ God called thee to martyrdom, granting thee might from heaven, that thou mightest manfully vanquish the enemy with Gleb, thy brother who suffered with thee. For ye are divine physicians.

ODE VII

Canon of the Theotokos

Irmos: The youths of old showed themselves to be rhetors with the greatest love of wisdom, for, theologizing with their lips, they sang from the depths of their God-pleasing souls: O most divine God of our fathers, blessed art Thou!

At night Jacob beheld God as in a dream, and He that was incarnate of thee hath manifested Himself in splendor unto those who chant: Most divine and supremely glorified is the God of our fathers!

He Who wrestled with Jacob, prefiguring the ineffable union in thee, O pure one, whereby He willingly united Himself to mankind, is the most divine and supremely glorified God of our fathers!

The vile one who had not proclaimed Thee, the Son of the Virgin, to be One of the all-hymned Trinity, cried out with steadfast thought and with his tongue: Most divine and supremely glorified is the God of our fathers!

Canon I of the Martyrs

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Your divine and all-splendid memory hath been shown to be as luminous as heaven and as radiant as the sun, enlightening those who cry out to Christ with confidence: Blessed art Thou in the temple of Thy glory, O Lord!

Who will not marvel, who will not hymn and glorify with faith the all-glorious martyrs of Christ Boris and Gleb, who spurned a diadem and a kingdom for the sake of the humility of Christ.

Having driven away the darkness of ungodliness, ye splendidly taught your people to worship the one God in Trinity, and to chant with fervor: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: Rejoice, O divine and hallowed habitation of the Most High! For through thee, O Theotokos, hath joy been given to those who cry: Blessed art thou among women, O most immaculate Mistress!

Canon II of the Martyrs

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Gloriously did divine grace glorify you, O all-praised ones, as the true bond of brotherly love and piety; and it splendidly taught you to chant: Blessed is the God of our fathers!

O Master, mercifully accept Thy Mother as an intercessor in our behalf, as Thou hast willed, and all things shall be filled with Thy goodness, that we all may magnify Thee as our Benefactor.

Katavasia: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

ODE VIII

Canon of the Theotokos

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

At night Jacob beheld God as in a dream, and He that was incarnate of thee hath manifested Himself in splendor unto those who chant: Most divine and supremely glorified is the God of our fathers!

He Who wrestled with Jacob, prefiguring the ineffable union in thee, O pure one, whereby He willingly united Himself to mankind, is the most divine and supremely glorified God of our fathers!

The vile one who had not proclaimed Thee, the Son of the Virgin, to be One of the all-hymned Trinity, cried out with steadfast thought and with his tongue: Most divine and supremely glorified is the God of our fathers!

Canon I of the Martyrs

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Your divine and all-splendid memory hath been shown to be as luminous as heaven and as radiant as the sun, enlightening those who cry out to Christ with confidence: Blessed art Thou in the temple of Thy glory, O Lord!

Who will not marvel, who will not hymn and glorify with faith the all-glorious martyrs of Christ Boris and Gleb, who spurned a diadem and a kingdom for the sake of the humility of Christ.

Having driven away the darkness of ungodliness, ye splendidly taught your people to worship the one God in Trinity, and to chant with fervor: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: Rejoice, O divine and hallowed habitation of the Most High! For through thee, O Theotokos, hath joy been given to those who cry: Blessed art thou among women, O most immaculate Mistress!

Canon II of the Martyrs

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Gloriously did divine grace glorify you, O all-praised ones, as the true bond of brotherly love and piety; and it splendidly taught you to chant: Blessed is the God of our fathers!

O Master, mercifully accept Thy Mother as an intercessor in our behalf, as Thou hast willed, and all things shall be filled with Thy goodness, that we all may magnify Thee as our Benefactor.

Katavasia: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

ODE IX

Canon of the Theotokos

Irmos: **The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!**

At night Jacob beheld God as in a dream, and He that was incarnate of thee hath manifested Himself in splendor unto those who chant: Most divine and supremely glorified is the God of our fathers!

He Who wrestled with Jacob, prefiguring the ineffable union in thee, O pure one, whereby He willingly united Himself to mankind, is the most divine and supremely glorified God of our fathers!

The vile one who had not proclaimed Thee, the Son of the Virgin, to be One of the all-hymned Trinity, cried out with steadfast thought and with his tongue: Most divine and supremely glorified is the God of our fathers!

Canon I of the Martyrs

Irmos: **Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.**

Adorned with divine beauties, by your sufferings ye hastened to God, receiving from Him crowns of victory. Wherefore, be ye mindful of those who hymn you, that we may unceasingly magnify you.

O divine and luminous brethren, pray ye that cleansing of offenses and amendment of life be granted us before the end, that we may magnify you unceasingly.

God, Who accomplisheth all, consecrated you from childhood and hath shown you to be excellent helmsmen for those who sail upon the sea; wherefore, together we honor your memory.

Theotokion: **S**ave me, O thou who gavest birth to the Deliverer of all! Disperse the clouds from my soul, O cloud of the Light, most holy Mistress, and render me powerful against the passions which war against me.

Canon II of the Martyrs

Irmos: **Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.**

Even though ye were interred in the earth as ones dead, yet are ye glorified with the servants of God in the heavens. Wherefore, O blessed ones, having been vouchsafed boldness by Him, with fearsome fire ye drove away the impure one who stood upon your graves.

Ye have made well the pious sick and enabled the lame to walk, O all-wondrous pair; and a deaf man was restored to health at your shrine. Wherefore, be ye also speedy helpers for all of us from on high, bringing an end to illnesses and the arrogance of the heathen.

O truly divine and radiant Boris and Gleb, ye right victorious passion-bearers: intercede now in heaven before the omnipotent Trinity, begging deliverance from grievous transgressions for those who with faith celebrate your memory on earth.

Theotokion: **O** wonder past all understanding, great and truly all-glorious miracle! How did God, Whom nought can contain, make His abode within thy womb? Him do thou entreat for those who piously praise thee, O Virgin, that He ever deliver them from misfortunes and lawless nations.

Katavasia: **Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!**

Exapostilarion: Spec. Mel.: Thou hast visited us ...":

As truly all-radiant beacons ye illumine the whole world with faith, O God-pleasing Boris and Gleb. Wherefore, with hymns we hymn Christ our God, Who hath magnified you. **(Twice)**

Glory ..., Now & ever ..., Theotokion:

With unceasing hymns we piously hymn the Theotokos, crying: Rejoice, O holy mountain! Rejoice, a fiery throne of the King of all! Rejoice, O joy of the angels and glory of the martyrs!

On the Praises, 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

The memory of the martyrs Boris and Gleb, * radiant and holy, noble and most festive, * hath shone forth; * and they, illumining all the land * and dispelling the darkness of idolatry, * pour forth the grace of healings. **(Twice)**

With the venerable drops of your blood * ye have dyed your robes, * O blessed Boris and Gleb; * wherefore, celebrating your memory with faith, * we beseech you: "pray ye that peace be granted to the world" and salvation to our souls.

Like a single light in two bodies * ye illumine the world with the effulgence of miracles, * O passion-bearers of the Lord, * dispelling the darkness of unbelief. * Wherefore, we chant with joy, * praising your memory.

Glory ..., in Tone IV:

Having gathered together, O ye assemblies of those who love the feasts of the Church, let us form a spiritual choir today with joyous countenance and a pure heart, praising Christ our true God, not with cymbals as did the Jews, but with a contrite heart: for He glorifieth His saints, the valiant Boris and Gleb. And standing now around their much-healing and wonder-working shrine, we venerate it lovingly, saying: Rejoice, for ye kept the commandments of Christ in accordance with His image! Rejoice, for, having received the humility of Christ, ye in, nowise opposed the enemy your brother, who pitilessly slew your bodies! Rejoice, O all-wondrous Boris and innocent Gleb, all-radiant beacons of your homeland, guiding your people to the true Faith, O bold advocates for our souls!

Now & ever ..., Theotokion:

O only pure and all-pure Virgin, who gavest birth unto God without seed: pray thou that our souls be saved.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I of the martyrs, and 4 from Ode VI of Canon II.

With gladness the Church of Christ rejoiceth in your commemoration, O holy ones, and crieth to the Trinity: Thou art my strength, O Lord, my refuge and confirmation! (Twice)

Let us all praise with splendor the valiant crown-bearers and athletes of Christ, who have taught us to cry out to Christ: Holy art Thou, O Lord!

They desired neither a kingdom, nor delight in food, nor silver and gold, but cried out to Christ alone: Holy art Thou, O Lord!

Children of the night and darkness have the adversaries been called who at night struck thee down with spears as thou wast offering hymnody to God, O Boris; yet through them thou didst win a divine crown.

As a true emulator of the incarnate God, thou didst pray fervently for those who slew thee, O holy one, like Stephen, the great protomartyr of Christ. Wherefore, with him thou hast been glorified.

In their youthful bravery, the sacred Boris and Gleb manfully vanquished the cruel adversary and were shown to be victors in word and deed. And the glorious ones have received from God a crown of victory.

Theotokion: The voices of the prophets proclaimed thee the Theotokos; and we hymn thee also, beholding the fulfillment of their honored prophecies, O habitation of true virginity and purity.

Troparion, in Tone II:

O righteous passion-bearers, chaste Boris and innocent Gleb, truly obedient to the Gospel of Christ, ye did not oppose your brother, who slew your bodies, but could not touch your souls. Wherefore, let the evil lover of power lament; but, rejoicing with the angelic choirs as ye stand before the Holy Trinity, pray ye that the dominion of your kinsmen be pleasing to God, and that the children of Russia be saved.

Kontakion, in Tone III:

Today hath your all-glorious memory shone forth, O right noble passion-bearers of Christ Boris and Gleb, summoning us to the praise of Christ our God. Wherefore, hastening to the shrine of your relics, we receive the gift of healings by your supplications, O saints; for ye are divine physicians.

Prokimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE ROMANS, §99 [8: 28 -39]

Brethren: We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO JOHN, §52 [15:17-16:2]

The Lord said to His disciples: These things I command you, that ye love one another. If the world hateth you, ye know that it hated me before it hated you. If ye were of the world, the world would love his 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 that 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, which 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: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 24th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY NEW-HIEROMARTYR MAXIMUS
SANDOVICH, PROTOMARTYR OF THE LEMKO PEOPLE
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

O holy martyr Maximus, as thou didst receive the grace to confront death with bravery and to confess the Holy Faith in the face of the heretics, entreat Christ, we pray, that He make us steadfast in Orthodoxy. (Twice)

Having proclaimed the sanctity of the Orthodox Faith, when thou wast felled by the weaponry of the cruel heretics thou didst surrender thy soul into the hands of the Savior. And soaring aloft to the heavens, thou now abidest in never-waning light, O Maximus. (Twice)

Glory ..., in Tone VI:

O wondrous hieromartyr, persecuted and imprisoned for the sake of Orthodoxy, thou didst provide an example for all by meekness, love and humility; and the Holy Spirit taught thee what to say while the heretics slew thy body.

Now & ever ..., Theotokion, in the same tone:

Like the Archangel, we, the faithful, hymn the bridal-chamber of heaven, the portal truly sealed: Rejoice, thou for whose sake hath sprung forth for us Christ, the Savior of all, the Bestower of life and God! With thy mighty arm cast down the tyrants, our godless foes, O all-pure Mistress, thou hope of Christians!

At the Aposticha, these stichera, in Tone VI:

Spec. Mel.: "On the third day ...":

Ye mountains of Carpathia, leap for joy at the memorial of thy pious son, the hieromartyr Maximus, the protector of his people, who prayeth to Christ God for all who honor him.

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

Magnify the Lord, ye Lemko people, and together with the ranks of angels, celebrate the memory of your kinsman Maximus, who watcheth over you from on high, where he standeth with the incorporeal hosts before the throne of the Godhead.

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

All ye who love the feasts of the Church, with gladness let us assemble today, to keep festival in memory of Maximus, the protector and defender of the Orthodox, who, undaunted, faced death with courage, and was put to death for the Faith.

Glory ..., in Tone VIII:

Xenophobia, the cruel and bitter hatred of thy race and Faith, enraged the Austrian authorities against the Slavic peoples, and the ancient foe of mankind inspired them to slaughter the meek and humble Lemko people. Then wast thou again cast into prison, and taken from thence to be slain for the Orthodox Faith. Wherefore, O holy Maximus, having stood steadfast for the Truth, thou hast received recompense in the heavens.

Now & ever ..., Theotokion, in the same tone:

I flee to thy protection, O holy Virgin Theotokos, for I know that through thee I shall obtain salvation; for thou art able to help me, O pure one.

Troparion, in Tone IV:

Moved by the providence of God to go to Mount Pochaev, there to learn the rightness of the Orthodox Faith, thou didst attain unto true teaching in the city of Zhitomir, and didst return to thine own country as a brave warrior of Christ. For Orthodoxy and thy people thou didst receive the crown of martyrdom, and thereby hast made thy native land steadfast in the Holy Faith. O hieromartyr Maximus, entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 4 in Tone IV:

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

Under thy heavenly protection do we sinners flee, begging thee to intercede with the Lord in our behalf, for, beset by storms of temptations and the hatred and malice of our enemies, our feeble powers are exhausted, and we barely have the strength to stand fast for the Truth. But do thou help us in our struggle, O holy Maximus. (Twice)

Spurning the heresy of the Latins, thou didst flee to Mount Pochaev, the bastion of pure Orthodoxy; and with the holy hierarch Anthony as thy teacher, thou didst study the doctrines of piety and the dogmas of truth. And after thine ordination to the priesthood, thou didst return to thy native land, where thou didst nurture thy pious flock in the pastures of righteousness. Pray thou, that we all be saved.

Exult thou, O divinely preserved Lavra of Pochaev, blessed home of the Mother of God, and resting place of the venerable Job! For thy long struggle in defense of the True Faith hath produced a glorious victory, the martyrdom of the priest Maximus, whom Christ, the Judge of the contest, hath crowned with a heavenly diadem for his unwavering confession.

And 4 stichera, in Tone VI:

Now is the village of Zhdynya glad, for it witnessed the birth of the holy hieromartyr, a beacon leading his people, who were languishing in error, to the True Faith! And they cry out to God with compunction: O Lord Almighty, God Most High, through the prayers of our father Maximus, have mercy upon us and grant us Thy grace!

The city of Zhitomir is exalted, for therein the holy hieromartyr Maximus studied diligently the commandments of the Lord, the writings of the holy fathers and the precepts of the Faith, storing these up in the coffer of his heart, that with these priceless treasures he might ransom his flock from slavery to heresy and error.

Rejoice, O village of Grab, for thou didst call the holy hieromartyr Maximus to the pastoral ministry, and he blessed thee with the grace of the Holy Mysteries, that thy people might make spiritual ascents, from glory to glory, and attain unto the mansions of heaven, where the righteous dwell with the angels of God.

Every Orthodox Christian praiseth thee, O city of Gorlitsa, for within thee the holy Maximus triumphed over the wiles of the enemy and held fast to the confession of the Orthodox Faith. Wherefore, exult thou exceedingly, for thy stones have been sanctified by the blood of the martyr, who dyed his vesture therein, that, splendidly arrayed, he might join his Master at the heavenly wedding-feast.

Glory ..., in Tone II:

After God and His all-holy Mother it is to thee that the Lemko people flee amid their tribulations and sorrows. For, though oppressed and afflicted by their enemies, yet have they not lost hope in the mercy of God; and placing their trust in the supplications of the holy Maximus, they pray with compunction, that the Most High may have mercy upon them and save their souls.

Now & ever ..., Dogmatic Theotokion, in the same tone:

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so the Virgin gave birth and yet remained a Virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the Salvation of our souls.

Entrance. Prokimenon of the day. 3 Readings:

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

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 Litia, the sticheron of the temple, and these stichera, in Tone III:

Thou didst hasten to the Lavra of Pochaev, fleeing the errors of the Latins as Lot fled Sodom; and in that tranquil monastic haven thou didst find the pearl of great price - the holy Orthodox Faith - which thou didst purchase with thy blood in martyrdom. Wherefore, O holy Maximus, the faithful honor thy holy memory with love.

Glory ..., in Tone IV:

Having left the dark West of the setting sun, thou didst move toward the Sun of righteousness in the East; and having been illumined there by the never-waning radiance of light divine, thou didst shine upon thy much-suffering people, who had languished long in the darkness of Latin domination. Entreat Christ God, that He enlighten and save our souls.

Now & ever ..., Theotokion, in the same tone:

Ever-virgin, immaculate Mother of God, who without seed gavest birth to thine own Creator, add thine entreaties to the supplications of the holy Maximus, that the Lord may have mercy upon His sinful servants.

At the Aposticha, these stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Merciful and all-loving is the good Shepherd, Who left the flock and searched for thee, the lost sheep, in the mountains of Carpathia; and He brought thee back into the fold of the Orthodox Church, from whence thine ancestors were stolen away by false-shepherds and hirelings, betrayed to the ravening wolves of heresy. Beseech him, O holy hieromartyr, that He deliver us from our transgressions.

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

Eyes uplifted to the heavens, thou didst cry out, "Bless, O Lord!", when the ungodly aimed their weapons at thee. But thou didst not fear those who killed thy body, for they were unable to kill thy soul, and it took flight to the refuge of heaven, where it resteth in the bosom of Abraham with all the saints of God, O valiant martyr Maximus.

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

Returning to thy homeland after thy priestly ordination, thou didst lead thy people out of bondage to Latin error, as Moses led the children of Israel forth from Egyptian slavery; and they entered into the promised land of Holy Orthodoxy. Look down from heaven, O right glorious martyr, and by thy supplications unto God ask that we may receive His grace and great mercy.

Glory ..., in Tone II:

Come, ye lovers of the martyrs, and let us extol the holy hieromartyr Maximus, the glory of Carpathia, the boast of the Lemko people, the adornment of the Orthodox Church, the good shepherd who laid down his life for his sheep; and with hymns and spiritual songs let us sing his praises, for, dwelling with the ranks of angels on high, he prayeth unceasingly for our souls.

Now & ever ..., Theotokion, in the same tone:

In thee have we placed our trust, O Theotokos. Lest we lose hope, save us from perils, O helper of the tempest-tossed, and confound the counsels of the adversary, for thou art our salvation, O blessed one.

After the Blessing of the Loaves, Troparion, in Tone IV:

Moved by the providence of God to go to Mount Pochaev, there to learn the rightness of the Orthodox Faith, thou didst attain unto true teaching in the city of Zhitomir, and didst return to thine own country as a brave warrior of Christ. For Orthodoxy and thy people thou didst receive the crown of martyrdom, and thereby hast made thy native land steadfast in the Holy Faith. O hieromartyr Maximus, entreat Christ God, that our souls be saved. *(Twice)*

And "Virgin Theotokos, rejoice! ...", once.

AT MATINS

At "God is the Lord ...", the troparion of the hieromartyr, in Tone IV:

Moved by the providence of God to go to Mount Pochaev, there to learn the rightness of the Orthodox Faith, thou didst attain unto true teaching in the city of Zhitomir, and didst return to thine own country as a brave warrior of Christ. For Orthodoxy and thy people thou didst receive the crown of martyrdom, and thereby hast made thy native land steadfast in the Holy Faith. O hieromartyr Maximus, entreat Christ God, that our souls be saved. (Twice)

Glory ..., Now & ever ..., Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

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

Full of the grace of God, thou didst blamelessly minister to thy flock, confirming the words of thine instruction with works of the virtues; and inspiring all to mercy and lovingkindness, thou didst teach them not to take the broad way which leadeth to destruction, but to tread the straight and narrow way whereby we may attain unto the heavenly homeland.

Glory ..., Now & ever ..., Theotokion, in the same tone:

Unvanquished by the hordes of the enemy is the fortress of thine intercession, O all-immaculate one; for thou didst conceive the Lord and Master of all without knowing man, and without experiencing the pangs of childbirth didst give birth to Him. Wherefore, as our heavenly intercessor, shelter and protect our souls, that we may obtain great mercy.

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

Leaving thy parents and the home of thy childhood, thou didst risk arrest by traveling to Mount Pochaev, seeking safe harbor amid the raging storms of life. And arriving at the holy Lavra thou didst find tranquility of soul, and wast nurtured with pure Orthodox dogmas and the living water of true piety; so that when the time came for thee to suffer for the Faith, thou didst possess the spiritual strength to endure to the end.

Glory ..., Now & ever ..., Theotokion, in the same tone:

Jesus most sweet, the only-begotten Son of the Father, Who was conceived within thy womb through the activity of the Holy Spirit, received thine immaculate soul in His all-pure hands, and bore it up to the heavens, from whence thou dost look down upon us, thy lowly servants, and intercedest at His fiery throne, that He deal with us according to His infinite mercy.

Polyeleos, and this magnification: We magnify thee, O holy hieromartyr Maximus, 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:

Spec. Mel.: "Thou hast appeared today ...":

Even the most eloquent of orators cannot praise thy valor and endurance as is meet, O holy hieromartyr; for, unafraid, thou didst face thine executioners, and with courage didst pray that the Holy Faith be established. Great is the reward thou hast received for thy steadfastness, O Maximus, from the right hand of the Judge of the contest.

Glory ..., Now & ever ..., Theotokion, in the same tone:

Storm-tossed upon the sea of life, the ship of my soul is foundering, heavy laden with a burden of un-repentent sins, and the billows of the passions unceasingly buffet it. But do thou save me from perishing in my transgressions, O Theotokos, thou good pilot of my soul, and steer me to the shelter of the safe harbor of thine intercessions.

Song of ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 38 [MT. 10: 32-38]

The Lord said to His disciples: "Whosoever shall confess Me before men, him will I confess also before My Father Who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father Who is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be those of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me."

After Psalm 50, this sticheron, in Tone VI:

Unto thee, the intercessor for the Lemko people, do we cry aloud in prayer: Help us, O father Maximus, for our enemies are more than the sands of the sea, and they persecute and oppress the little flock of Christ; but extend to us thy strong right arm, and save us from perishing.

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos;

And that of the holy hieromartyr, with 8 troparia, in Tone III:

ODE I

Irmos: To God, Who alone saved His people in the sea and engulfed the adversaries, let us sing, for He hath been glorified.

Sanctify my tongue with the burning coal of Thy grace, O Word of God, that I may worthily hymn the glory of the holy hieromartyr Maximus.

Thou hast led thy lowly people across the sea of temptations, and hast restored them as the New Israel, in the promised land of Orthodoxy.

Heavenly angels and earthborn men join chorus together in honor of thy martyrdom, O holy hieromartyr Maximus, for thou didst struggle well to the end.

Theotokion: After God it is in thee that the Orthodox set their hope, O Theotokos. Protect us from all evils and afflictions by thine intercession.

Katavasia: According to the Typicon

ODE III

Irmos: Thou hast broken the bow of the enemy and hath crushed their shields by Thy might, O Christ our Master. O Lord, our confirmation, holy art Thou!

The mountains of thy homeland leap for joy over thy wondrous martyrdom, O holy one, for the Lord hath made thee heir to the throne of His glory.

How great is the power of thy mediation before the Most High, O Maximus, for in heaven the Lord hath exalted the horn of His anointed priest.

Elijah the Prophet mounted to heaven on a chariot of fire, and thou didst ascend on the chariot of thine own blood, for thou didst show that the mighty were not strong in their own strength.

Theotokion: Holy is the Lord, O most pure Virgin. For in His boundless compassion He worketh judgment and righteousness in the midst of the earth.

Sessional hymn, in Tone VIII:

All the forests and glades of Carpathia clap their hands in gladness, and its mountains and hills leap for joy; for the child of their bosom now standeth in supplication before the Almighty, making earnest entreaty in behalf of all who honor his sufferings and undeserved death. Wherefore, let the whole world rejoice exceedingly, having gained a new and bold intercessor, a mediator for peace and great mercy.

Glory ..., Now & ever ..., Theotokion:

Virgin and Mother wast thou shown to be by thine Offspring, O all-immaculate one; and even after giving birth thou didst remain a virgin, as thou wast before. Wherefore, as thou hast maternal boldness before Christ, thy Son and God, unceasingly entreat Him to grant peace to the world and great mercy to our souls.

ODE IV

Irmos: **O** pure one, Habbakuk foresaw thine all-pure womb as a mountain overshadowed; wherefore, he cried aloud: God cometh from Theman, the Holy One from a mountain overshadowed and densely wooded.

Every tongue is at a loss how to praise thy martyric struggle as is meet, O hieromartyr Maximus, for, standing firm, thou didst await the executioners' blows, and with thy dying breath didst bless the holy Orthodox Faith.

Maximus the wise, who though young had mastered the wisdom of the aged, shed his blood for his people, and cried out to the tyrants: "Long live Holy Orthodoxy!" Wherefore, he now abideth in the heavens.

Every Orthodox Christian is astonished by the endurance and confession thou didst show the world at the time of thy murder, O holy martyr, for thou didst love no one more than the Lord Almighty.

Theotokion: **R**ound about the throne of the all-holy Trinity the ranks of angels chant in chorus the thrice-holy hymn; and we on earth joyously repeat the cry of the archangel: Rejoice, O thou who art full of grace!

ODE V

Irmos: **W**e rise at dawn unto Thee, O Christ God, the Dawn of truth Who hast shone forth upon us from the Virgin, and with divine knowledge hast illumined us who are in the darkness of ignorance.

Chosen by God as an enlightener for His people, and ordained for them by His all-holy Spirit, thou didst wake their slumbering spirit unto the dawning of His never-waning light.

Ye who are oppressed, remember the Lord in tribulation, and be mindful of the affliction which the holy one endured for the sake of His Savior; for through his mediation your nation shall not perish utterly.

O the majesty of thy holiness, O holy Maximus our father! For through thine instructions zeal laid hold upon an uninstructed people, as saith Isaiah the prophet.

Theotokion: **N**ow let us hold excellent festival, O ye Christian people, proclaiming the Mother of God to be the Virgin who gave birth to the timeless God, our Light and Joy.

ODE VI

Irmos: I have been cast into the abyss of the heart of the sea of iniquities, and like Jonah I cry unto Thee: Lead me up from corruption, that I may render my supplications unto Thee, O Lord!

How have those who observe vain and false things abandoned mercy for themselves, thou didst say with the prophet Jonah, O holy one; but thou didst sacrifice unto the Lord in purity and truth.

In the earth were thy precious remains interred, O holy father, but the earth surrendered its priceless treasure when, moved by the supplications of the faithful, the Holy Church glorified thee.

Sacred and all-hallowed is thy holy memory, O Maximus, and the sound of thy holy confession was borne forth to thy suffering people, filling their hearts with love for the Lord, and for thee, His faithful servant.

Theotokion: Soon each man must needs depart this vale of tears, and go whither his faith and deeds lead him; but do thou, O Theotokos, ask mercy of the Lord, that we not be condemned to darkness and flame forever.

Kontakion, in Tone IV:

Enlightened and moved by thy martyrdom, toward the Orthodox Faith, were our people. For giving up thy life for Christ God, thou didst endure tortures and sufferings in prison. Pray for us, and for thy native land, before Christ our God.

Ikos: Resting with the saints in the bosom of Abraham, thou dost ascend unto the Lord from glory to glory, O holy hieromartyr Maximus; for in accordance with thy name, thou didst prove to be a champion most great, steadfast in thy confession of the triune God, faithfully opposing the errors of the Latin-minded. Wherefore, assembling this day to celebrate thy holy memory, we entreat thee: Pray for us, and for thy native land, before Christ our God.

ODE VII

Irmos: Proud was the tyrant; yet he was as a plaything for the children; for, trampling underfoot the flame heated sevenfold, they chanted: Blessed art Thou, O Lord God of our fathers!

Virtue and goodness made their abode in thy heart, O blessed Maximus, and meekness and charity dwelt likewise within thee. These things do thou instill in the hearts of those who honor thee.

Every tongue is at a loss how to praise thy martyric struggle as is meet, O hieromartyr Maximus, for, standing firm, thou didst await the executioners' blows, and with thy dying breath didst bless the holy Orthodox Faith.

Maximus the wise, who though young had mastered the wisdom of the aged, shed his blood for his people, and cried out to the tyrants: "Long live Holy Orthodoxy!" Wherefore, he now abideth in the heavens.

Theotokion: **T**hou alone, O most pure Virgin, hath become known as a Mother who knew not wedlock, and the Mother of Him Who created everything in His wisdom; wherefore we fervently call unto thee, saying: 'Blessed art thou who hast given birth to God in the flesh'.

ODE VIII

Irmos: **I**n the unbearable fire, but unharmed by the flames, the three Youths, famed for their reverence for God, became as one as they sang the divine hymn, "All ye works of the Lord bless ye the Lord, and highly exalt him unto all ages."

With fervor didst thou execute the ministry of the mysteries of Christ, and like a spiritual sheep offered thyself unto Him as an acceptable and well-pleasing sacrifice, perfected with the spilling of thy blood, O most blessed one.

Adorning thy Hierarchical vestments with virtues, O most wise one, thou didst manifest thyself as a guardian of chastity, a partaker of the true food of abstinence, a teacher of prayer, and an instructor of repentance and law, unto eternal life.

At the time of our oblation, let us always bring forth fruit worthy of repentance, since the barren fig-tree lives ever threatened of being cut off; Fear such a curse O my soul, and worthily receive Christ, the abundant fruit of virtue.

Theotokion: **O** most venerated defender of Christian peoples, do not despise the voice of us thy servants and deliver us, O holy Virgin, from every danger and from every cruel advance of the enemy, for thy motherly intercessions ever incline God to mercy.

ODE IX

Irmos: **N**ew is the wonder and befitting of God: for the Lord clearly passes through the closed gate of the Virgin: naked at His going in and God bearing flesh at His coming out, while the gate remaineth closed. As ineffably the Theotokos and Mother of our God we magnify her.

Thou, O Father, hast destroyed the many and varied arrows of the heretics by the fire of abstinence, burning up the corruption of the flesh with the coals of chastity, wherefore thou wast gloriously deemed worthy of the true purity that exists on high.

Thy radiant memory, O Father, hath shone forth throughout the land of the Lemko people, illuminating their souls, rendering them, O worthy of all admiration, illumined with divine light; wherefore we render unto thee veneration in spiritual song, O Divinely-wise one.

Thou, O Father, having received from the right hand of God the reward of thy victory art now adorned with the crown of Martyrdom, for finishing thine exploits and radiating with the fullness of the divine light we the faithful now offer thee unto Christ as our fervent intercessor.

Theotokion: O Virgin and Mother of the Word, the true Theotokos , our mediatrix, thou hast brought forth unto us the eternal Life of God and the Sun of righteousness, Whom we the faithful with one mind magnify in spiritual songs.

Exapostilarion:

As a Hieromartyr with power to bind and to loose, do thou, O blessed one, loose the bonds of my evil deeds and with those beloved of God do thou number me and through thine intercessions make me a partaker of the Kingdom of God.

Glory ..., Now & Ever ..., Theotokion:

Do thou, O pure one, illumine my soul darkened by the multitude of my many transgressions and through thine intercession deliver me from the eternal flame and darkness, that I may with joy praise thy majesty.

At the Aposticha, 4 Stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Spiritual grace shining forth upon thee, O Father Maximus, greatly illumined thee; wherefore the night of passion was quickened within thee and the daylight of dispassion dawned within, Illumined thereby, thou dost now delight in the rewards of thy Godly confession, we beseech thee, O Godly-spoken Hieromartyr, forget not those who in faith hymn thy memory. **(Twice)**

As one possessing heavenly grace, O Hieromartyr Maximus thou didst abandon all earthly possessions; and like an Angel, didst desire the enjoyment of eternal spiritual food, wherefore thou didst boldly confess thy Orthodoxy before the heretical Latin tyrants, and now, O God-pleasing one, thou dost enjoy the spiritual fruits of paradise.

Giving thy body, covered with wounds from beating and exposure to fire, over to the insults of the mindless heretics, thou didst preserve thy mind in purity, wherefore thou wast deemed worthy to behold the beauty of the divine Bestower, and didst become an embellishment of the Martyrs, and an adornment of Hierarchs, O Martyr Maximus, friend of the Angels.

Glory ..., in Tone II:

All-holy is the Spirit Who proceedeth from the Father alone, and Who spake within thee when thou wast brought before the judges for the sake of Christ, having been delivered up by the enemies of the Holy Church, and hated unjustly for His name's sake. Yet thou didst endure to the end and wast saved, and at that same hour wast taught by the Spirit what to say, to confound the wicked plans of the ungodly.

Now & ever ..., Theotokion, in the same tone:

Come ye all, and let us glorify the Mother of Light, crying out with unceasing hymns, for she gave birth unto our Salvation! And let us offer her the salutation, "Rejoice!", as to her who alone gave birth unto the ultimate Author of all things, Who was God before the ages. Rejoice, thou who hast set fallen Eve aright again! Rejoice, O all-pure Virgin who knewest not wedlock!

Great doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III & 4 from Ode VI of the canon of the hieromartyr.

The mountains of thy homeland leap for joy over thy wondrous martyrdom, O holy one, for the Lord hath made thee heir to the throne of His glory. (Twice)

How great is the power of thy mediation before the Most High, O Maximus, for in heaven the Lord hath exalted the horn of His anointed priest.

Elijah the Prophet mounted to heaven on a chariot of fire, and thou didst ascend on the chariot of thine own blood, for thou didst show that the mighty were not strong in their own strength.

How have those who observe vain and false things abandoned mercy for themselves, thou didst say with the prophet Jonah, O holy one; but thou didst sacrifice unto the Lord in purity and truth.

In the earth were thy precious remains interred, O holy father, but the earth surrendered its priceless treasure when, moved by the supplications of the faithful, the Holy Church glorified thee.

Sacred and all-hallowed is thy holy memory, O Maximus, and the sound of thy holy confession was borne forth to thy suffering people, filling their hearts with love for the Lord, and for thee, His faithful servant.

Theotokion: **S**oon each man must needs depart this vale of tears, and go whither his faith and deeds lead him; but do thou, O Theotokos, ask mercy of the Lord, that we not be condemned to darkness and flame forever.

Troparion, in Tone IV:

Moved by the providence of God to go to Mount Pochaev, there to learn the rightness of the Orthodox Faith, thou didst attain unto true teaching in the city of Zhitomir, and didst return to thine own country as a brave warrior of Christ. For Orthodoxy and thy people thou didst receive the crown of martyrdom, and thereby hast made thy native land steadfast in the Holy Faith. O hieromartyr Maximus, entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone IV:

Enlightened and moved by thy martyrdom, toward the Orthodox Faith, were our people. For giving up thy life for Christ God, thou didst endure tortures and sufferings in prison. Pray for us, and for thy native land, before Christ our God.

Prokimenon, in Tone VII: The saints shall boast in glory, and they shall rejoice upon their beds.

Stichos: Sing unto the Lord a new song; His praise is in the Church of the saints.

EPISTLE TO TIMOTHY, § 292 [II TIM. 2: 1-9]

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

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO MATTHEW, § 36 [MT. 10: 16-32]

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 who endureth to the end shall be saved."

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

THE 25th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE DORMITION OF THE RIGHTEOUS ANNA, THE
MOTHER OF THE ALL-HOLY THEOTOKOS
COMMEMORATION OF THE HOLY WOMEN OLYMPIA & EUPRAXIA
AT VESPERS

At "Lord, I have cried ...", 6 stichera for the holy Anna: 3 in Tone IV:

Spec. Mel.: "Thou hast Given a Sign":

Preserving intact * the justifications of the law, * and laboring blamelessly for God Almighty, * thou wast vouchsafed, O Anna, to become the mother * of her who would give birth to Christ in the flesh: * the pure and divine maiden. * With her we also call thee blessed, * and with joyous thought we celebrate today * thy holy dormition.

Having given birth, O divinely wise Anna, * unto the palace of Life, * thou hast truly been translated to life incorruptible, * and hast joined the choirs of the righteous * who nurture thee richly with the joy of the Master. * Wherefore, we celebrate thy repose, * O ever-memorable one, * and, made wise by God, * we honor thee with faith.

Having given birth, O divinely wise Anna, * unto the portal of heaven, * thou hast made haste to the mansions of heaven, O glorious one, * and delightest now in divine glory. * By thy supplications vouchsafe it also unto us * who celebrate thine honored dormition; * and dispel thou the gloom of the passions, * driving away the darkness * of cruel circumstances.

And 3 stichera in Tone I:

Spec. Mel.: "O wondrous miracle ...":

Behold! the splendid solemnity, the radiant day which bringeth joy to the world, the honored and right-laudable dormition of the right glorious Anna, from whom she who gaveth birth to Life was born: the animate tabernacle which held the uncontainable Word, our release from grief and mediatress of joy, who bestoweth great mercy upon all the faithful.

O all-glorious wonder! The right-glorious Anna, who most wondrously gaveth birth to the well-spring of Life, the pure one who, alone among women, is blessed, is translated from this transitory life to that which is without end, taken up from the earth to the heavens, to rejoice today with the assemblies of the angels. And we now celebrate her holy festival.

The choirs of the faithful, today, with all reverence, celebrate in the divine Spirit thine honored dormition, the splendid festivity; for the brilliant grace of healings hath dawned upon us, burning up the hordes of the wicked airborne demons, and guiding with its light the thoughts of those who with faith hymn thine honored repose, O right-wondrous Anna.

Glory ..., Now & ever ..., the composition of Anatolius, in Tone VIII:

Joachim and Anna, the blameless spouses and holy couple, from whose barren loins and womb sprang forth the Theotokos, the holy staff from whom Christ God shone forth as the salvation of the world, having passed over to the mansions of heaven with their daughter, the all-pure Virgin, join chorus with the angels, making supplication for the world. And, assembling, we hymn them, saying: O ye who, for the sake of the divine Maiden, the all-pure Mary, were the grandparents of Christ: pray ye in behalf of our souls.

At the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, noetic swallow, who announced the spring-time of grace to us, who lived well and blamelessly in chastity, and preserved the treasure of virginity; thou who didst give birth with maternal pangs to the immaculate Theotokos who alone kneweth not man, O honored ewe-lamb who gavest birth to the heifer who at the angel's word bore the Word, the Lamb Who taketh away the transgressions of the world, and Who hath from the earth translated thee, the grandmother of the Lord, O Anna. Him do thou now entreat, that He grant great mercy to our souls.

Stichos: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Rejoice, O God-receiving Joachim and divine and most honorable Anna, desired of God, O honorable couple, who were chosen by the holiness of the splendors of the law, who by divine grace do publish glad tidings, having given birth to her who bore Christ, the Author of our life! O lamps who lighted the unshaded candle, who guided well the grace which is the all-pure Theotokos. With her do ye pray, that Christ grant to our souls great mercy.

Stichos: Blessed are all they that fear the Lord, who walk in His ways.

Rejoice, O divine and blessed Anna, grandmother of Christ God, blessed ground who caused to blossom the earth which put forth God for the world, who unceasingly studied the law of God and inscribed grace for all; who by thy birthgiving didst elude the bond of barrenness, who dost counter death with incorruption, and hast passed over to divine splendor, having given birth to the Theotokos, the Light-bearing lamp. With her do thou make supplication, that great mercy be granted to our souls.

Glory ..., Now & ever ..., in Tone VIII:

Come, all creation, and, assembling, let us praise the divinely wise Anna on cymbals and with psalms, who through her womb gavest birth to the divine mountain, and today is translated to the noetic mountain and the mansions of paradise; and let us cry out to her: Blessed is thy womb which bore her who truly carried within her womb the Light of the world, and beauteous are thy breasts which nourished with milk her who with milk nurtured Christ, the Nourishment of our life! Him do thou entreat, that He deliver us from all tribulation and every assault of the enemy, and save our souls.

Troparion, in Tone IV:

O divinely wise Anna, in thy womb thou didst bear the pure Mother of God, who gaveth birth unto Life. Wherefore, rejoicing in glory, thou hast now been translated to the mansions of heaven, where is the abode of those who rejoice. O ever-blessed one, beseech thou cleansing of transgressions for those who honor thee with love.

AT COMPLINE

Canon of the holy women, the acrostic whereof is: "To the honorable women I chant a precious hymn", the composition of Joseph, in Tone VIII:

ODE I

Irmos: **O**nce the staff of Moses, working wonders, striking the sea in the form of the Cross and dividing it, drowned the tyrant Pharaoh in his chariot, and saved Israel who fled on foot, chanting a hymn unto God.

With the weakness of your flesh ye cast down the mighty foe and have united yourselves to God, O venerable women, praying that He grant us all the power of salvation.

Ye were wounded by the comeliness of the Bridegroom and with hymns cleaved unto His feet, following His life-bearing steps; wherefore, ye brought down the serpent foe.

In causing the beauty of your bodies to wither through the labors of fasting, ye adorned your souls; and with Christ the Bridegroom ye have entered into the splendid bridal-chambers, O venerable ones.

Theotokion: **T**hy womb, O Virgin, was shown to be a radiant bridal-chamber of the Lord, Who in His mercy becometh incarnate bodily through thee and hath illumined all things, with the radiance of divine knowledge.

ODE III

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.

Thou didst disdain the beauty of the flesh, O all-honored Olympia, and transitory glory didst thou consider like a dream; and thou didst seek God in humility and fasting, O divinely blessed one.

From infancy didst thou with faith love the Word Who came to earth as a babe for our sake, O Eupraxia, and thou didst bind thy soul to His image, remaining steadfast.

Ye rejected the world and the wisdom of the flesh, having by abstinence and labors reached the heavenly bridal-chamber of Christ the all-honored Bridegroom, Who bestoweth upon you divine delight.

Theotokion: **T**he hallowed labors of the sacred prophets announced thee of old: the portal who gaveth birth to the Light, and the animate scroll whereon the Word was ineffably inscribed by no human hand, O all-pure Virgin.

ODE IV

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

A most diligent and hospitable woman wast thou, giving rest to the council of the ordained, and thereby gladdening Christ Who had become a wanderer in His lovingkindness.

Seeing the all-pure comeliness of Christ, thy Bridegroom, O Eupraxia, thou didst cause the beauty of thy flesh to wither up through abstinence.

Driving the slumber from the eyelids of their souls, by abstinence the sacred women lulled to sleep the movements of the body.

Theotokion: Loving the Lord Who becometh incarnate of thee, the all-pure Virgin, the venerable ones hastened to the fragrance of thy myrrh, wounded by thy divine love.

ODE V

Irmos: Wherefore hast Thou thrust me from Thy presence, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me and guide my steps to thy light of Thy commandments, I pray.

Watered by the well-spring of the sacred pastor who hath given drink to the whole world with golden teachings, thou didst put forth good works as grain, O Olympia, whereby thou dost nourish the hearts of those who honor thee.

Having strengthened thy glorious soul with blessed hope, O Eupraxia, rejoicing thou didst patiently and with purity of mind endure hunger for many days, nurtured with immaterial food.

Having died to the world, ye inherited immortal life and have been vouchsafed the blessed bridal chamber, O divinely blessed and most honored ones, who kept your lamps alight with the oil of fasting.

Theotokion: Of His own will, God the divine Word made His abode within a womb which knew not wedlock; and He becometh a visible man, preserving thee a virgin, O all-pure one. Desiring Him, the maidens followed Him in fasting with a splendid life.

ODE VI

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!

While young, Eupraxia trampled upon the ancient supplanter with the fervor of pangs, with pious thought and in the weakness of her female body; for, Christ, Who wrapped Himself in our weakness, made her steadfast.

Having acquired abstinence and a humble heart, vigilance and almsgiving, understanding, the right faith and perfect love, O Olympia, thou didst become a temple of God and an abundant fountain of miracles.

Having distanced thyself from the pleasures of life through the endurance of pangs, for the sake of Him Who came down to earth for our sake and became a wanderer of His own will, O honored and right wondrous ones, ye have reached Him Who receiveth you as guests in the heavens.

Theotokion: **T**he Creator found thee to be a pure vessel of purity and honorable virginity, O Maiden; and at the word of the archangel He made His abode in thine all-pure womb and hath driven from men all the malice of the enemy.

Sedalion, in Tone VIII:

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

Keeping vigil in mystic prayer, and taking delight in divinely inspired writings, the glorious Olympia and Eupraxia took the Cross of the Lord upon their shoulders, and, following Him in abstinence, cast down all the deception of the serpent, crying out to Christ: "O heavenly Bridegroom, be Thou our confirmation!"

ODE VII

Irmos: **T**he children who went down from Judea, once, in Babylon, trod down the flame of the furnace by their faith in the Trinity, saying: **O God of our fathers, blessed art Thou!**

By love the venerable ones transformed corruptible glory into incorrupt glory; and ever delighting therein, rejoicing in gladness, they chant: Blessed in the God of our fathers!

O how Eupraxia endured standing and hunger for many days, crying out to Christ the Bridegroom: Blessed is the God of our fathers!

Perceiving thee to be a great vessel of the divine Spirit, O blessed Olympia, Chrysostom, great among the patriarchs, filled thee abundantly with his great teachings.

Theotokion: **T**hou alone didst abolish the curse of our first mother, O Virgin, having given birth to Christ Who crowneth all with blessings. To Him do we chant: Blessed art Thou, O Lord God, forever!

ODE VIII

Irmos: **The children who by Thy grace became vanquishers of the tyrant and the flame, observing Thy commandments most faithfully, cried out: Bless the Lord, all ye works of the Lord!**

Thou didst subject the irrational passions to thy mind, O pure and blameless virgin, having wedded thyself to the Word and Bridegroom, crying out: Bless the Lord, all ye works; hymn and exalt Him supremely forever!

Having cast down the prince of darkness by your struggles, ye have obtained for us a crown of incorruption, entry into paradise and divine delight in spiritual joy forever, O maidens.

Having crucified yourselves to the world and been wounded with the love of God, O sacred virgins, with darts of abstinence ye have wounded him who wounded Eve with the taste of sweetness; and ye hymn Christ forever.

Theotokion: **O** all-pure Virgin Mother, who gavest birth to Jesus, Who was incarnate of thy pure blood: thou hast assembled all the virgins, crying out with them: Bless the Lord, all ye works, and exalt Him supremely forever!

ODE IX

Irmos: **Saved by thee, O pure Virgin, we confess thee to be the true Theotokos, magnifying thee with the choirs of the incorporeal ones.**

O turtle-doves beautiful to the Master and divinely melodious, O splendid swallows of pure love: ye have been led to the beauties of heaven.

Ye have been numbered among the choirs on high and have made your abode among the assemblies of the elect, praying with love to our compassionate God in our behalf.

The memory of Eupraxia and Olympia hath dawned like the sun upon the world, illumining the thoughts of the faithful who ever magnify Christ.

Theotokion: **A**s thou art the receptacle of the light, O Virgin, enlighten my soul, which hath become darkened by the passions, and by thy supplications deliver me from the outermost darkness.

And these stichera of the holy women, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Together, as is meet, let us honor Olympia in hymns: * the disciple of our teacher, * the initiate of the prophet. * And let us praise the chaste and pure Eupraxia with her, * who prayeth to Christ, that we be saved.

With hymns, all ye faithful, * let us together honor as is meet * the chaste Eupraxia, * the offspring of piety, * the adornment of monastics, * for she entreateth the Creator in our behalf, * that our souls be saved.

Glory ...in Tone I:

Having shed earthly beauty, O divinely wise one, * thou didst choose well the good portion * which Mary found; * and having forsaken all transitory things without hesitation, * by virtue thou didst receive * the noetic Pearl of great price.

Now & ever ..., It is truly meet...

AT MATINS

At "God is the Lord ...", the troparion of St. Anna, thrice; in Tone IV:

We do not chant a Theotokion.

O divinely wise Anna, in thy womb thou didst bear the pure Mother of God, who gaveth birth unto Life. Wherefore, rejoicing in glory, thou hast now been translated to the mansions of heaven, where is the abode of those who rejoice. O ever-blessed one, beseech thou cleansing of transgressions for those who honor thee with love. (Thrice)

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

Spec. Mel.: "Go thou quickly before ...":

We celebrate thy dormition, O righteous Anna, for Christ God hath glorified thee with ineffable glory, as His grandmother. Wherefore, having been translated, by thy supplications beseech Him to grant us peace, protecting our souls against the adversaries. (Twice)

Glory ..., Now & ever ..., Theotokion:

By thy divine birth giving, O pure one, thou hast renewed mortal nature which hath grown corrupt in human passions; and from death thou hast raised up all to the life of incorruption. Wherefore, as thou didst foretell, we all call thee blessed as is meet, O all-glorious Virgin.

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

Spec. Mel.: "Joseph marveled":

Thou didst commit thy soul into the hands of Him Who for our sake became man through the Virgin; yea, thy Creator and God hath translated thee to the life of incorruption. Wherefore, with honor we now bless thee as the one truly honored and immaculate Theotokos; and together we cry out: Entreat Christ our Savior, thy Creator and God, that our souls be saved! (Twice)

Glory ..., Now & ever ..., Theotokion:

Joseph marveled, beholding that which surpasseth nature; and dwelling in thought upon thy seedless conception, O Theotokos, he saw therein the rain which descended upon the fleece, the bush which burned yet was not consumed by the fire, and the rod of Aaron which sprouted forth. And he, thy betrothed and guardian, cried out to the priests: The Virgin giveth birth, yet remaineth a virgin even after birthgiving!

Both canons from the Oktoechos, without the troparia to the martyrs; and the canon of the righteous Anna, with six troparia, in Tone IV:

ODE I

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

Forgiveness of offenses, deliverance from evils and correction of life do thou ask for me who today honor thy radiant memory, O all-praised Anna.

In godly manner didst thou give birth unto her who gaveth birth unto Life; wherefore, thou hast been translated unto life everlasting, delighting in ineffable joy and the light which waneth not, O Anna of godly calling.

Grace divine and pure hath translated unto joy her whose daughter gaveth birth without seed; and with great boldness she standeth before the Lord, praying that all be saved.

Having lived righteously and venerably, thou hast now been translated to the righteous Lord, to rejoice with righteous from ages past. Wherefore, having assembled, we honor thee with faith.

Theotokion: From thee hath the Sun of righteousness shone forth upon us, illumined all the earth with the knowledge of God and dispelled the gloom of ignorance, O pure, most immaculate and most blessed one.

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

ODE III

Irmos: Not in wisdom, nor in power, nor yet in wealth do we boast; but in Thee, O Christ, the hypostatic Wisdom of the Father. For none is holy save Thee Who lovest mankind.

Thou didst conceive her who conceived Him Who sustaineth all things; and in manner past recounting thou gavest birth to her who gaveth birth unto Christ. Wherefore, we honor thy dormition, O Anna.

With praises is thy glorious memory celebrated; for thou, O Anna beloved of God, gavest birth for us unto her who is far above praise: the pure Mother of God.

The glorious Joachim, uniting himself to Anna, like the sun to the moon, giveth birth to the effulgence of virginity, for whose sake the Beam of divinity hath shone forth.

From thy womb didst thou give birth to the divine mountain, O Anna blessed of God, and thou hast passed over to the noetic mountains and the mansions of paradise.

Theotokion: **O** Theotokos, we have acquired thee as a steadfast intercessor; and, having set our hope on thee, we are saved. For, fleeing to thee, we find protection.

Katavasia: **O** Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom":

The mother of the Mother of the Master and Creator wast thou, O all-lauded Anna, ever keeping His commandments. Wherefore, in dying thou hast truly been translated to immortal life and the unwaning light. Wherefore, ever enlightened by the Spirit, we keep thy radiant and holy memory; and together we cry out to thee: Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Glory ..., Now & ever ..., the foregoing is repeated.

ODE IV

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

In study didst thou perfect the things which are written in the law, and didst become the mother of the Mother of the Bestower of the law. Wherefore, all creation now doth joyously celebrate thy memory as is meet.

Truly blessed is thy womb, O Anna, which bore within itself her who would bear the Light of the world; and beautiful are thy breasts, for they nourished with milk her who nurtured Christ our Nourisher.

As thou didst live a blameless life, thou gavest birth blamelessly to the Maiden Theotokos who bore the Word of the Father; and to Him hast thou been translated with glory, truly deified in partaking of honors.

Theotokion: **T**he womb of the Virgin was shown to be like a mound upon a threshing-floor, holding the Grain which grew without being cultivated, whereby all nature is nourished, crying out: **G**lory to Thy power, O almighty Christ!

Katavasia: **S**eated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: **G**lory to Thy power, O Christ!

ODE V

Irmos: **T**he impious do not perceive Thy glory, O Christ; but, waking at dawn out of the night, O Only-begotten One, we hymn Thee, the Splendor of the Father's glory, O Thou Who lovest mankind.

O all-glorious Anna, thou didst truly give birth to heaven on earth: her who gaveth birth to the Creator of heaven, Who today translateth thee with glory to the heavens.

Filled with the radiance of the Bestower of riches, with immaterial mind thou dost joyously join chorus with the immaterial choirs. Yet be thou mindful of us who praise thee with faith.

O glorious one who manifestly sprang forth from the root of Jesse, thou didst give rise unto the blossoming rod: the pure one who put forth Jesus our Deliverer, the never-withering Bloom.

Theotokion: **T**o thee who alone art mighty, the protection of the faithful, do I flee; and on thee do I set the hope of my salvation. O all-holy Mistress Theotokos, disdain me not!

Katavasia: **All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.**

ODE VI

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

Let Joachim and Anna, the forebears of Jesus the Lord God, who are adorned with righteousness, be praised today in hymns, as is meet!

Anna hath surpassed all praises, in that she hath given birth unto her who surpasseth all laudations. Wherefore, she maketh her abode in the choir of the righteous.

Thy memory is full of brilliance and splendor; and emitting the effulgence of salvation in the world, O chaste Anna, thou hast filled all with all manner of gifts.

The jar which contained the divine Manna didst thou bear in thy womb, O Anna; and, living now in the heavens with her, O all-praised one, thou prayest for us all.

Theotokion: **T**hrough Anna wast thou brought into the world, O all-immaculate Queen who gavest birth to the King of all, who art still Virgin after giving birth and art more highly exalted than the cherubim.

Katavasia: **Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.**

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

We celebrate the memory of the forebears of Christ, entreating them with faith for help, that from every tribulation all may be delivered who cry: Our God is with us, Who hath glorified them, as was His good pleasure!

Ikos: We all come together to hymn prophetically the blessed repose of the grandmother of Christ; for today hath she been translated from this transitory life; and, progressing joyously to the heavens, she rejoiceth, as the mother of her who is truly the Theotokos. And with faith she crieth out: My soul doth magnify the Lord; for I have given birth on earth to His mother, whom He hath glorified, as was His good pleasure!

ODE VII

Irmos: O all-hymned Lord and God of our fathers, Who saved the children of Abraham in the fire, having slain the Chaldeans whom righteousness justly pursued: blessed art Thou!

As thou gavest birth to the Mother of true Life, O Anna, thou hast been translated to the true life and light, crying out: O Lord God of our fathers, blessed art Thou!

As mother of the Mother of the Deliverer, O Anna, thou hast gone up from earth to heaven, adorned with the virtues, crying out in praise: O God of our fathers, blessed art Thou!

O God-bearer, thou hast departed for never-ending life, for the vast plain of the meadow of paradise, for the unwaning light, crying out: O God of our fathers, blessed art Thou!

Bedight with the virtues and adorned with the beauty of divine gifts, thou hast been translated to God, crying out unceasingly: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: Adorned with the beauties of the virtues, O all-immaculate one, thou gavest birth to the Word Who is more comely than the sons of men, and Who adorneth those who hymn thee with beauteous majesty.

Katavasia: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

ODE VIII

Irmos: The birthgiving of the Theotokos saved the pious children in the furnace: then in figure, but now in deed; and it moveth the whole universe to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

The mother of her who alone is the Theotokos, who before was barren and now is the grandmother of Christ, shed the vesture of mortality as she had that of barrenness. And we cry out in the land of the living: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Christ hath opened unto thee the portals on high and received thee with joy; for thou gavest birth to the portal through which He Himself passed, showing it to be shut after His passage, O divinely wise and rightly hymned Anna. Wherefore, we, the faithful, honor thee forever.

Thou wast the mother of the holy ever-virgin who gaveth birth to the All-holy Word Who bestoweth sanctification and deliverance upon us, O divinely wise and right wondrous Anna; and thou didst reach the end of thy life in holy manner. Wherefore, we, the faithful, ever hymn thee forever.

Theotokion: O Mistress Theotokos, to the calm haven of the breath of the Spirit do thou now guide me who am beset by many tribulations and am buffeted by the tempest of sin; for thou art the refuge of Christians. Wherefore, we hymn thee for all ages.

Katavasia: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

ODE IX

Irmos: Eve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing upon the world with the Offspring of thy pregnancy. Wherefore, we all magnify thee.

From the earth of thy womb was the holy earth truly born which without seed put forth the uncultivated Wheat, the Nourisher and Lord of the world, Who most wisely hath brought thee over to inexhaustible nourishment, O Anna.

Today hath thy memory shone forth upon us more brightly than the sun in the effulgence of rich gifts, O most honored one, enlightening us and dispelling the darkness of the passions. Preserve those who celebrate it.

The godly Joachim and the divinely wise and most glorious Anna, the honored and splendid couple, summon us in godly manner to rejoice on their feast, which the Lord of all, the Bestower of light, hath made splendid.

Theotokion: O Mary, thou Mistress of all, free me now who am in thrall to all manner of offenses; for thou thyself hast given birth to the Liberator of all Who hath delivered us from slavery to sin with a divine gesture.

Katavasia: Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Exapostilarion: Spec. Mel.: "With the disciples ...":

We rightly hymn Anna, who was called by God; for, past all hope, she gaveth birth to the Virgin Mary, the Theotokos, who was shown to be the mother of Christ our Deliverer in the flesh, Who today hath in godly manner received her in the highest, who prayeth for us and for the peace of the world. (Twice)

Glory ..., Now & ever ..., Spec. Mel.: "Heaven with stars ...":

Having given birth, O Anna, to Mary, the new heaven through which the Sun of glory shone forth, thou dost pass from earth to the heavens today, rejoicing with Christ, O all · glorious one.

On the Praises, 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Celebrating the honored memory of Anna, O Christ, * we hymn Thee Who hast now translated her * from this transitory life * to never-ending glory, * in that she is the mother of the Theotokos and Ever-virgin Mother * who without seed gaveth birth unto Thee * in manner transcending nature. (Twice)

Celebrating the holy memory of Joachim and Anna, * the honored and blameless forebears of Christ, * without ceasing we glorify * our com passionate Lord and Deliverer, * Who hath translated them * to life incorruptible * which ageth not.

The joy of those who keep festival is made perfect * among the immaterial choirs * and the mansions of the righteous, * where the ranks of the angels are * and the assembly of the saints. * And now it hath caused the souls of the righteous Joachim and Anna to dwell there, * whom, piously praising, we call blessed.

Glory ..., Now & ever ..., in Tone II

Come, all ye who love virginity, ye lovers of purity! Come, let us celebrate the honored dormition of Anna; for in manner transcending nature, she gaveth birth to the divine Maiden Mary, the well-spring of life, from whom was born the Deliverer Who enlighteneth and sanctifieth our souls.

Great Doxology, and Dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the righteous Anna:

Thou didst conceive her who conceived Him Who sustaineth all things; and in manner past recounting thou gavest birth to her who gaveth birth unto Christ. Wherefore, we honor thy dormition, O Anna.

With praises is thy glorious memory celebrated; for thou, O Anna beloved of God, gavest birth for us unto her who is far above praise: the pure Mother of God.

The glorious Joachim, uniting himself to Anna, like the sun to the moon, giveth birth to the effulgence of virginity, for whose sake the Beam of divinity hath shone forth.

From thy womb didst thou give birth to the divine mountain, O Anna blessed of God, and thou hast passed over to the noetic mountains and the mansions of paradise.

Let Joachim and Anna, the forebears of Jesus the Lord God, who are adorned with righteousness, be praised today in hymns, as is meet!

Anna hath surpassed all praises, in that she hath given birth unto her who surpasseth all laudations. Wherefore, she maketh her abode in the choir of the righteous.

Thy memory is full of brilliance and splendor; and emitting the effulgence of salvation in the world, O chaste Anna, thou hast filled all with all manner of gifts.

Theotokion: **T**hrough Anna wast thou brought into the world, O all-immaculate Queen who gavest birth to the King of all, who art still Virgin after giving birth and art more highly exalted than the cherubim.

Troparion, in Tone IV:

O divinely wise Anna, in thy womb thou didst bear the pure Mother of God, who gaveth birth unto Life. Wherefore, rejoicing in glory, thou hast now been translated to the mansions of heaven, where is the abode of those who rejoice. O ever-blessed one, beseech thou cleansing of transgressions for those who honor thee with love.

Kontakion, in Tone II:

We celebrate the memory of the forebears of Christ, entreating them with faith for help, that from every tribulation all may be delivered who cry: Our God is with us, Who hath glorified them, as was His good pleasure!

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 GALATIANS, § 210 [GAL. 4: 22-31]

Brethren: It is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Hagar. For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free.

Alleluia, in Tone I: The salvation of the righteous is from the Lord, and He is their Defender in time of affliction.

Stichos: The Lord shall help them and shall deliver them, and He will rescue them from sinners and will save them because they hoped in Him.

GOSPEL ACCORDING TO LUKE, § 36 [LK. 8: 16-21]

And Jesus said: No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath not, from him shall be taken even that which he seemeth to have. Then came to him His mother and His brethren, and could not come at Him for the press. And it was told Him by certain which said, Thy mother and Thy brethren stand without, desiring to see Thee. And He answered and said unto them, My mother and My brethren are these which hear the word of God, and do it.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 26th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY VENERABLE MARTYR PARASCEVA
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O the all-glorious wonder wrought in thee, O wise Parasceva! For suffering earnestly, thou didst manfully cast down the pride of Antoninus. Wherefore, having been vouchsafed the honors of crowns and the calling of the Most High, O honored one, cease thou never to pray to the Lord in behalf of thy servants, who honor thee with faith, that we may find mercy. *(Twice)*

O most praised martyr of Christ, having desired Christ the Lord with all thy soul, thou didst accept the most cruel wounds of torments, and thy sides lacerated with scourges, thou didst endure all these lashings out of love for thy Beloved, and hast received crowns from Him. Wherefore, we render thee goodly praise, O divinely blessed one. *(Twice)*

O most glorious and venerable martyr, who can recount the reward of thy labors, the valiant miracles of thy martyrdom, and the endurance and meekness which thou didst show, as though thou wast an incorporeal being, O honored one? Wherefore, thou hast been shown to be a converser with the angels, O Parasceva, bride of the King of all, thou vessel of the Spirit.

Wielding the cross mightily, as though it were a sword, O venerable martyr, and having faith as a shield, hope as a breastplate, and love as a bow, beheaded, thou didst vanquish enemies visible and invisible with divine power; and thou joinest chorus with the angels, O Parasceva, praying for those who hymn thee.

Glory ..., in Tone VI:

O most glorious Parasceva, victorious virgin martyr, pray thou that, through thy mediations before God, those who celebrate thy suffering as is meet may be delivered from temptations, tribulations and the judgment which is to come, O most hymned martyr.

Now & ever ..., Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three Lessons:

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 forever. 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 IV:

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

Giving thyself over to torment full of suffering, O most glorious one, thou didst endure it with manly mind, and didst demolish the temples of the Greeks as though they were dust; and by the power of the Cross thou didst trample underfoot the enemy who boasteth that he will set his throne in the heights of the stars; for he was cast down before thy feet, fluttering about like a sparrow.

Stichos: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

By the providence of God an angel showed forth the weight of the great tablet of stone to be like a leaf and made the burning of the fire to be like a dew-laden breeze, such as of old the vision of the fourth Person in the fire was for the youths, with whom the martyr cried out: "Great is Thy mercy, O most Compassionate One! Wherefore, rejoicing, I honor thy most hymned name."

Stichos: And He set my feet upon a rock, and He ordered my steps aright.

Having preserved the purity of thy body and the radiance of thy soul throughout all thy life, thou wast shown to be undefiled; and desiring Christ the Bridegroom, thou didst straightway hasten after sweet noetic fragrances, O honored and glorious Parasceva. And now do thou entreat the Savior of all, that He grant remission of sins unto those who celebrate thy memory with faith.

Glory ..., in Tone VI:

Come, all ye ends of the earth, let us celebrate a spiritual triumph and praise the virgin martyr of Christ, saying: Rejoice, O all-venerable and divinely honored Parasceva! Rejoice, O thou who didst undertake goodly martyrdom! Rejoice, thou who art equal in honor with the martyrs and sharest the abode of the venerable! With them pray that our souls be saved.

Now & ever ..., Theotokion, in Tone VI:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

Troparion, in Tone I:

Possessed of a readiness in accord with thy name, O namesake thereof, thou didst choose as a companion a faith equal to thy name, O victorious Parasceva; wherefore, thou pourest forth healings, and prayest for our souls.

Now & ever ..., Theotokion:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

AT MATINS

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

Possessed of a readiness in accord with thy name, O namesake thereof, thou didst choose as a companion a faith equal to thy name, O victorious Parasceva; wherefore, thou pourest forth healings, and prayest for our souls. (Twice)

Glory ..., Now & ever ..., Theotokion:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

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

Having loved Christ the most comely and adorned thy soul with purity, as an undefiled martyr thou didst draw nigh unto Him by all manner of labors and tribulations, and hast been vouchsafed the heavenly bridal-chamber. Him do thou entreat for us who honor thee, O most lauded Parasceva.

Glory ..., Now & ever ..., Theotokion:

O Theotokos, unworthy though we are, we shall never cease to speak of Thy powers, for if thou didst not intercede for us in prayer, who would deliver us from so many misfortunes, and who would have kept us free until now? We shall never depart from thee, O Mistress, for thou dost ever save thy servants from all manner of evils.

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

Spec. Mel.: "Thy tomb, O Savior ...":

As an undefiled and pure ewe-lamb thou didst mystically yoke thyself to the Lord, adorning thyself with purity of life and the beauty of thy suffering. Wherefore, thou hast received the grace of healings, curing our infirmities with the power of the Spirit.

Glory ..., Now & ever ..., Theotokion:

Fleeing with love to thy goodness, we all acknowledge thee to be the Mother of God, the truly Virgin, who wast shown to be so even after giving birth; for thee do we sinners have as our intercessor, and thee have we acquired as our salvation amid perils, the only most immaculate one.

Polyeleos, and this magnification: We magnify thee, O holy passion-bearer Parasceva, 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 VIII:

Spec. Mel.: "Of the Wisdom ...":

Wedded to the Lord in godly manner, thou didst offer Him thy blood and sacrifice as a gift, O passion-bearer and maiden Parasceva; and as is meet thou hast reached the divine bridal-chamber, continually full of ineffable radiance. Wherefore, spiritually celebrating thy holy and honored memory, we glorify the Savior and cry out to thee with faith: Entreat Christ God, that He grant remission of sins to those who honor thy holy memory with love. (Twice).

Glory ..., Now & ever ..., Theotokion:

All we, the generations of mankind, bless thee who without seed gavest birth to God in the flesh, as her who alone among women was Virgin; for the fire of the Godhead made its abode within thee, and thou didst give suck unto our Lord and Creator as a babe. Wherefore, we, the race of angels and of men, glorify thine all-holy birthgiving as is meet, and with one accord cry out to thee: Entreat Christ God, that He grant remission of transgressions unto those who with faith worship thine all-holy birthgiving.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the wellsprings of Israel.

Let every breath praise the Lord:

GOSPEL ACCORDING TO ST. MATTHEW, §62 [MT. 15: 21-28]

At that time, Jesus went into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

After Psalm 50, this sticheron, in Tone I:

Thou hast been reckoned among the ranks of those on high, O glorious one, having forsaken the world and loved Christ. O all-honored Parasceva, ask for us peace and great mercy.

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and the canon of the great-martyr, with 8 troparia.

ODE I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

O most praised and glorious martyr Parasceva, pray that, by thy petitions to the Lord, grace may be granted us who hymn thy radiant memory.

Thinking to break the power of thine endurance, O martyr, with threats the governor commanded thee to worship graven images; yet by thy wise words thou didst set his audacity at naught.

Casting down the wiles of the enemy with the weapon of the Cross, thou wast shown to be the beauty of the martyrs, and thou didst preach the pious Faith, as a martyr vanquishing the cruelty of the rulers.

Theotokion: The Word was born of thine all-pure blood, O Mistress, receiving animate flesh; and with divine power He hath restored us who fell through the venom of the deceiver.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

The divine Spirit made steadfast what was weak and showed the divine radiance of thy soul to be most splendid.

Strengthened by the power of Christ, O martyr of Christ, like the hardest of diamonds thou didst endure pitiless lashings with leather cords.

With love for God, in the arena thou didst steadfastly endure the flogging of thy body with scorpions and countless other beatings.

Theotokion: Thou alone, O Mother of God, wast the bestower of heavenly blessings upon those on earth; wherefore, we say to thee: Rejoice!

Kontakion, in Tone VIII:

Come, ye faithful, and let us melodiously sing a hymn to the passion-bearer Parasceva, for she shineth forth miracles in the world, dispelling the darkness of deception and granting abundant grace to the faithful who chant: Rejoice, O much suffering martyr!

Sedalion, in Tone V:

Having consecrated thyself for Christ from earliest childhood, thou didst please Him, the Savior of all, as a martyr; and steadfastly trampling the audacity of the tyrants underfoot, thou didst endure sufferings with manliness. Wherefore, Christ, crowning thee, led thee into the heavenly bridal-chamber of glory. O right wondrous Parasceva, entreat Christ God, that He grant us remission of sins.

Glory ..., Now & ever ..., Theotokion:

All of us, the generation of men, call thee, the Virgin, blessed, who alone among women gavest birth unto God in the flesh without seed; for the fire of the Godhead dwelt within thee, and with milk thou didst nurture the Creator and Lord as a babe. Wherefore, we, the race of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving!

ODE IV

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Having received healings, gifts and visions, O glorious one, thou dost ever pour forth streams of grace upon those who honor thee with faith and have recourse to thy temple.

Truly lacking any blemish and defilement, but having acquired sanctification of body, thou didst behold the angels, and with them didst cry out: Glory to Thy power, O Lord!

How fearful was the sign of the dread day, when the suffering of the Savior was depicted in thy womanly body, and thou didst behold the Cross, the reed, the crown [of thorns] and the sponge.

Theotokion: Thou didst conceive without knowing wedlock, O Virgin, and even after giving birth thou wast shown to be virgin still. Wherefore, with unceasing voices and unwavering faith we cry out to thee: Rejoice, O Mistress!

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.

Thou didst struggle, O honorable one, and before the tribunal didst intellectually best the all-wise rhetors of the tyrant, preaching Christ.

Possessed of a steadfast mind, with unwavering thought thou didst put to shame all the worship of the idols by thine understanding of the Scriptures.

Joining chorus with the divinely wise virgins, thou wast vouchsafed a noetic bed and bridal-chamber, O glorious Parasceva.

Theotokion: **O** Bride of God, we find thee to be an unbreakable sword against the enemy, for we have acquired thee as our anchor and hope of salvation.

ODE VI

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

The great slab of rock which was set upon thy breast and the nails which pierced thy hands did the Lord speedily remove with His divine hand and the coming of His angel, O glorious martyr.

We glorify thee as a new protomartyr Thecla, for thou didst preach to all, didst enlighten many with the divine word, and didst lead unbelievers to the divine Faith.

Thy mellifluous mouth opened, boldly teaching the knowledge unto all, O treasury of divine dogmas, Parasceva, adornment of the martyrs.

Theotokion: **O** wonder stranger than all other wonders! For the Virgin, conceiving in her womb Him Who encompasseth all things, without knowing man, was not restricted.

Kontakion, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Finding thy temple to be a source of spiritual healing, O most honored one, therein all the faithful honor thee aloud, O glorious and venerable martyr Parasceva.

Ikos: **T**he Bridegroom, summoning thee as His bride, adorned thee with the crown of immortality, O divinely wise and most praised Parasceva, and hath numbered thee among the honorable martyrs who have received their crowns. Rejoicing with them, be thou mindful of those who celebrate thy holy feast and come together in thy temple; for standing forth now therein, with all our soul we offer thee hymns, O glorious and venerable martyr Parasceva.

ODE VII

Irmos: **T**he children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Preserved by the Lord before the tribunal of the ungodly, O martyr, thou didst firmly strengthen thy hands; and consumed by the flame, then thou didst sing, saying: Blessed art Thou, O my God and Lord!

The burning fire in no-wise consumed thee, but burned up the ungodly, O maiden; and Christ preserved thee unharmed, as of old with His mighty hand He preserved the fearless youths in the midst of the thunderous fire.

"Let the demonic idols and gods perish, who did not fashion the whole earth and heaven with wisdom!", didst thou cry. "Christ the Lord is the Creator of all things!", didst thou proclaim.

Theotokion: Rejoice, O sanctified and divine habitation of the Most High! For through thee, O Theotokos, hath joy been granted those who cry: blessed art thou among women, O most immaculate Mistress!

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Thou didst show them to be not gods, but lying demonic apparitions, O martyr, and didst in every way trample them underfoot and didst utterly destroy them, unceasingly crying out in gladness unto Christ: Bless the Lord, all ye works of the Lord!

When the temple of the idols quaked on earth at thy coming, O honored one, Apollo fell and the idols were pierced through by the power of the precious Cross wherewith thou wast mystically protected; and with great boldness thou didst cry out: All ye works, bless ye the Lord!

Wounded by Thy beauty and love, O Christ, the pure Parasceva endured the burning of the fire, crying out: Suffering steadfastly now in the fragrance of Thy divine myrrh, I run unceasingly after Thee, glorifying Thy divine name.

Theotokion: Thou alone among all generations, O all-immaculate Virgin, wast shown to be the Mother of God. Thou wast the abode of the Godhead, O all-pure one, yet wast not consumed by the fire of the unapproachable Light. Wherefore, we all glorify thee, O Mary Bride of God.

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Thou didst spurn this fleeting and transitory life, O divinely wise martyr, having beheld the inconceivable beauty of thy Bridegroom, and been manifestly tortured for Him. Wherefore, thou didst receive an imperishable crown, O good virgin.

Having heard the voice of God answering the pleas of thy heart from heaven, O Parasceva, thou didst vigilantly finish the race, O honored martyr, fleeing to Him when thy precious head was cut off.

Entreat Christ, O Parasceva, that He grant victory over the enemy, remission of sins, and deliverance from misfortunes unto all who with most fervent faith come to thy divine temple.

Theotokion: **T**hou wast shown to surpass the cherubim and to be more exalted than the heavens, O pure Virgin Mary, having given birth to the Angel of great Counsel, the coming Judge of all, Who with the Father is equally without beginning.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Strengthened by the Cross of thy Lord, O good virgin, thou didst vanquish the audacity of the tyrants, suffering valiantly, O martyr; and thou hast gone forth to the victory crowns of Christ, O most wondrous Parasceva, praying for us who honor thee with love.

Glory ..., Now & ever ..., Theotokion:

O Mary, most pure golden censer, thou wast a receptacle of the indivisible Trinity, in whom the Father was well pleased, the Son dwelt, and the most Holy Spirit, Who overshadowed thee, showed thee to be the Theotokos, O Maiden.

On the Praises, 4 stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Joining chorus in the courts of the Lord with the other wise virgins, O honorable martyr, from Him thou didst receive the grace to heal sicknesses and to drive out unclean spirits from those who approach thee with faith, O wise one. **(Twice)**

O honored virgin, who crushed the might of the idolatrous tyrants and directed thy steps unto God, thou wast in nowise afraid of the blows of leaden mallets, of fire, the laceration of thy flesh, boiling cauldrons, or beheading by the sword.

Having first caused thy body to wither through asceticism, and having later suffered, strengthened in mind, thou wast revealed to all as a sword forged in heaven, O martyr of Christ, tried by tortures like gold in a crucible, O good virgin.

Glory ..., in Tone II:

In the city of our God, on His holy mountain, there didst thou make thine abode, keeping thy lamp ever lit, and we hear the boast of the virgin: O virginity, temple of God! O virginity, glory of the martyrs! O virginity, friendship with the angels!

Now & ever ..., Theotokion, in Tone II:

All my hope do I set on thee, O Mother of God; keep me under thy protection.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the venerable martyr:

The divine Spirit made steadfast what was weak and showed the divine radiance of thy soul to be most splendid. (Twice).

Strengthened by the power of Christ, O martyr of Christ, like the hardest of diamonds thou didst endure pitiless lashings with leather cords.

With love for God, in the arena thou didst steadfastly endure the flogging of thy body with scorpions and countless other beatings.

The great slab of rock which was set upon thy breast and the nails which pierced thy hands did the Lord speedily remove with His divine hand and the coming of His angel, O glorious martyr.

We glorify thee as a new protomartyr Thecla, for thou didst preach to all, didst enlighten many with the divine word, and didst lead unbelievers to the divine Faith.

Thy mellifluous mouth opened, boldly teaching the knowledge unto all, O treasury of divine dogmas, Parasceva, adornment of the martyrs.

Theotokion: **O** wonder stranger than all other wonders! For the Virgin, conceiving in her womb Him Who encompasseth all things, without knowing man, was not restricted.

Troparion, in Tone I:

Possessed of a readiness in accord with thy name, O namesake thereof, thou didst choose as a companion a faith equal to thy name, O victorious Parasceva; wherefore, thou pourest forth healings, and prayest for our souls.

Theotokion:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

Kontakion, in Tone VIII:

Come, ye faithful, and let us melodiously sing a hymn to the passion-bearer Parasceva, for she shineth forth miracles in the world, dispelling the darkness of deception and granting abundant grace to the faithful who chant: Rejoice, O much suffering martyr!

Kontakion, in Tone IV:

Finding thy temple to be a source of spiritual healing, O most honored one, therein all the faithful honor thee aloud, O glorious and venerable martyr Parasceva.

Prokimenon, in Tone IV: Wondrous is God in His saints, the God of Israel.

Stichos: In congregations bless ye God, the Lord from the wellsprings of Israel.

EPISTLE TO THE CORINTHIANS §181 [II COR 6:1-10]

Brethren: As workers together with Christ, 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, who 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 who 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 who 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 thy 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 those who 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.

THE 26th DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE FATHER MOSES OF THE CARPATHIANS
AT GREAT VESPERS

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

On "Lord, I have cried ...", 6 stichera: 3 in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Abiding in purity of soul, thou didst continually maintain the purity of thy body, O Moses our father; and adorned therewith, thou dost now follow the unblemished and all-pure Lamb, the Son of God Who was slain for the whole world. Him do thou entreat in our behalf, O venerable one, that we may keep the robe of our souls unsullied in this life, and enter into the bridal-chamber of heaven.

Thou wast like Moses the God-seer, O holy one, for perceiving God in thy soul, as he did in the burning bush, thou didst nail thy mind to the fear of Him; and having Him ever before thine eyes, with desire, as with flame, thou didst set thyself afire with divine love, from whence thou didst never depart. And standing now before the throne of majesty on high, pray for us, that, far removed from the passions, we may pass through our life and appear before the face of God.

The grace of the all-holy Spirit which dwelt in thy pure soul made thee impervious to all the assaults of the slayer of man; and gaining the victory over him, thou didst wreck his machinations with the help of Christ, and wast shown to be an invincible warrior. And now, standing before the throne of the Master, pray that He grant us peace and great mercy.

And 3 stichera in Tone VIII: Spec. Mel.: "O all-glorious wonder ...":

O venerable father Moses, well didst thou struggle, rejecting carnal pleasures, and spurning earthly glory. Thou didst hate iniquity; wherefore, thou didst suffer; and having acquired boldness before God, thou prayest that we be saved.

O divinely wise father Moses, boast of the Carpathian lands, adornment of Russian monks, champion of purity and chastity: Having trampled down impure lusts, thou didst vanquish well the lying enemy. Wherefore, pray thou to Christ, that our souls be saved.

O passion-bearer father Moses, having acquired boldness before God, thou helpest those who are tempest-tossed by the passions, and healest infirmities of body and soul. Thou dost extinguish the burning of the raging flesh with the grace bestowed upon thee. Wherefore, entreat Christ God, that we be delivered from the passions, and that He save our souls.

Glory ..., in Tone VI:

Come, ye assemblies of those who love the feasts of the Church, and forming a spiritual choir let us praise the memory of our God-bearing father Moses, the mighty athlete, at his annual commemoration; for he contended greatly against the invisible foe who wished to undermine his purity with unclean passions, and suffered exceedingly for sake of purity, placing his trust in God. He hath been revealed wearing a crown, and, standing now before the Holy Trinity, he prayeth for our souls.

Now & ever ..., Dogmatic Theotokion, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birth giving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

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.

At Litia, these stichera, in Tone IV:

Today, the lands of the Carpathians boast in the thee, O venerable father Moses. And the people of the Russian land honor thee as a lover of purity and right victorious chastity, and flee to thine aid, as to their kinsman and advocate. Entreat Christ God, that our souls may be saved.

The Monastery of the Caves boasteth of thy relics, O venerable one, from whence streams of healings flow forth upon those who are sick with bodily passions and spiritual infirmities. Wherefore, we also flee unto thee, begging healing of our passions and thy prayers for our souls, O venerable Moses our father.

Thou didst struggle in asceticism until the end, O Moses, adornment of monks, glorious boast of virgins, who hast joined the choir of passion-bearers, and who emulated Joseph of old. Thou wast a loyal soldier of Christ our God, by Whom thou wast crowned with a wreath. Pray thou unceasingly in behalf of our souls.

Glory ..., in Tone VIII:

We honor thee, O venerable Moses, as a right victorious monk and steadfast athlete, a teacher of chastity and keeper of purity, the boast of the Carpathian lands, adornment of the Monastery of the Caves, healing of the sufferings of the body, speedy helper of those who are sick with the burning of the passions, and intercessor for our souls.

At the Aposticha, these stichera, in Tone I:

Spec. Mel.: "O all-praised martyrs ...":

Laboring faithfully for the all-praised passion-bearer, Prince Boris of Russia, thou didst also learn how to serve the King of heaven in holiness and righteousness, O our father Moses. And standing now before Him, forget not to pray for us, that we may enslave our members to the Spirit, and receive crowns of heavenly honor.

Stichos: Blessed is the man that feareth the Lord. In His commandments shall he greatly delight.

Following thy God-fearing master, O all-blessed Moses our father, thou didst learn meekness and humility, and wast ready to lay down thy life for love of him; and in nowise opposing the visible foe, thou didst stand up only against the invisible foe. Having vanquished them utterly, pray thou also for us to the most high Master, that we may triumph over the spirits of wickedness in high places.

Stichos: The saints shall boast in glory, and they shall rejoice on their beds.

The grace of the Most High preserved thee, O venerable one; for when thine owner sought to slay thee, the most compassionate right hand of Christ God covered thee and kept thee like the apple of His eye until He made of thee a faithful servant for Himself. And having faithfully labored for Him in this life, thou hast received the joyous recompense of life everlasting. Pray thou that we also, who honor thy memory, may not be deprived thereof.

Glory ..., in Tone VIII:

O assemblies of the monks of Russia and lovers of purity, come ye to the holy cave and behold the shrine of the much-healing relics of our all-blessed father Moses; and learn of him humility and purity, patience and magnanimity. And glorify the heavenly Father Who granteth great mercy to His servants.

Now & ever ..., Theotokion, in the same tone:

O Mistress, Mother of the Creator of all, deliver us today from all want and grief in thine all-honored temple, which thou hast founded as a dwelling-place for thee and enriched with many miracles.

Troparion, in Tone III:

Praising thee with sacred hymns as another Joseph, O great lover of purity and chastity, most honored Moses, peer of the angels, we earnestly pray to thee: Entreat Christ God, that He heal all our passions and grant us great mercy.

Another troparion, in Tone VIII:

Thee do we have, O father, as a model of the virtues. For, disdainng carnal pleasures as well as earthly wealth, thou didst endure transitory sufferings, and hast received never-ending delight and the glory of the kingdom of heaven. O father Moses, boast of the Carpathian lands, entreat Christ God, that our souls may be saved.

Glory ..., Now & ever ..., Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, * cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, * and save Thy despairing people, O our Savior!

AT MATINS

At "God is the Lord ...", the troparion of the saint, in Tone VIII:

Thee do we have, O father, as a model of the virtues. For, disdainng carnal pleasures as well as earthly wealth, thou didst endure transitory sufferings, and hast received never-ending delight and the glory of the kingdom of heaven. O father Moses, boast of the Carpathian lands, entreat Christ God, that our souls may be saved. (Twice)

Glory ..., Now & ever ..., Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, * cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, * and save Thy despairing people, O our Savior!

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

Spec. Mel.: "Go thou quickly before ...":

Envious of the beauty of thy countenance, the most wicked enemy, that he might rob thee falsely of the magnificence of thy soul, beset with the passions the mind of the iniquitous woman, who with all manner of blandishments strove to shake thee, O venerable one. But recognizing his wiles, like another Joseph thou didst evade the hands of that wanton woman, and didst keep thy comeliness intact. Wherefore, in heaven thou now delightest in the beauty of the consubstantial Trinity.

Glory ..., Now & ever ..., Theotokion:

All sinners, beholding thy speedy protection and intercession, thy boundless goodness and loving-kindness, O pure one, hasten hither and receive the therapy of repentance. But having spurned all of these, wretch that I am, I alone have lost thy help. Wherefore, recall me to thy goodness, and show me not to fall prey to the pursuer, but accept me who fall down before thee, O Mistress, and guide me to the path of repentance.

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

Spec. Mel.: "Thou hast appeared ...":

All the choirs of the angels marveled at this endurance and courage, O venerable one: how, though beset by the fire of the passion of fornication, thou wast not persuaded by the vile woman, nor didst thou submit to her will. For, possessed of a heart burning with the fire of God's love, thou didst extinguish the flame of passion.

Glory ..., Now & ever ..., Theotokion:

Speedily come thou to our aid, O all-pure Mistress, for enemies have arisen against us, waging war upon us day and night; and, vanquished, we have no shelter under which to escape the hands of the destroyers. Unto thee do we pray, as the Mother of God: Stretch forth thy mighty right hand, and smite them with thy power; and keep us unharmed, that we may offer unto thee the angelic hymn: Rejoice, O joyous one! The Lord is with thee!

Polyeleos, and this Magnification: We bless thee, O venerable father Moses, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Come, ye people, and with songs let us hymn our God-bearing father Moses, the valiant athlete, the invincible warrior, the boast of monastics and lover of purity; and let us praise God Who strengtheneth His servants and granteth them victory over enemies visible and invisible. For girded about with His help, he vanquished all the hordes of the prince of this world, and standing now before the throne of the Master in the mansions of heaven, he prayeth also for us, that we may be freed from all the assaults of the enemy and his temptations.

Glory ..., Now & ever ..., Theotokion:

O all-pure Mistress, who art higher in honor than all creation: Avert not thy face, but accept the supplications of thy servants who today have recourse to thine all-honorable temple and bow down before thine all-pure image. Stretch forth thine all-holy hands wherein thou didst bear the Creator of all, and beseech Him, as the Master Who loveth mankind, to gird us about with His power from on high, that, conquering therewith all who rise up against us, we may magnify thy speedy intercession and help, O good one.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord

GOSPEL ACCORDING TO MATTHEW, §43 [MT. 11: 27-30]

The Lord said to His disciples: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

After Psalm 50, this sticheron, in Tone VI:

Ardently loving the ascetic life, thou didst leave the Carpathian land and go to Kiev; and having been led captive into Poland, thou didst there endure tortures for the sake of chastity and purity. Then didst thou go to the Monastery of the Caves, where, having struggled in fasting, vigils and prayer, thou didst acquire the grace of healings, and prayest now for our souls, O venerable Moses our father.

Canon of Supplication to the All-holy Theotokos, with 6 troparia, including the Irmos; and 2 canons of the venerable one, with 8 troparia.

ODE I

Canon I, in Tone II:

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

Come, ye people, and let us offer laudation unto God Who glorifieth His favored one, and hath shown him forth as unvanquished amid all temptations. And let us chant unto Him the hymn: Gloriously hast Thou been glorified!

The most wicked enemy, having brought death upon thy master, the blessed Prince Boris, through accursed fratricide, desired to slay thee with him; but, saved from evil men, thou didst chant: "Glory to God for all things! Blessed be the name of the Lord!"

Saved from death by the hand of God, thou didst escape to Kiev, to Predislava, sister of Yaroslav, where, held in pity for thy master's sake, thou didst recount all that he suffered; and like a mute lamb, thou didst without complaint give thyself into the hands of those who sought thy blood, and didst chant: "Gloriously hath our God been glorified!"

For a time thou didst hide thyself out of fear, O venerable one, showing thy humanity, until the Lord revealed thee as a beacon for all who travel the narrow way to the monastic habit, which thou didst keep pure through many temptations, chanting: "O my God, in mine infirm flesh hast Thou gloriously been glorified!"

Theotokion: **O** Queen who in God art able to do all things, intercede speedily for those who make entreaty of thee, and behold how the slayers of men's souls have risen up against us. With the arrows of thy power utterly destroy them, that we may unceasingly cry out to thee: Gloriously hath thy great name been glorified, and terrible is it to our enemies!

Canon II, in Tone IV:

Irmos: **Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.**

Enduring trials, thou didst traverse the deep of the earthly life, O venerable Moses; and reaching the harbor of life eternal, thou dost praise God Who hath glorified thee.

Thou wast persecuted by a frenzied woman, O father Moses, for even though she offered thee honorable marriage, thou didst reject it for the sake of the kingdom of heaven, preferring the monastic life.

Theotokion: **O** ye faithful, let us hymn the Virgin Mother of God, the glory of the virginal, the almighty strengthening of monks and the adornment of the chaste.

ODE III

Canon I

Irmos: **Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my spirit doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!**

Having established the senses of thy soul upon the firm rock of the Faith, thou didst go into captivity, placing in Jesus alone, Who endured most grievous wounds and the Cross, thy hope that He would deliver thee from the snares of the pursuer. Wherefore, in every place thou didst chant: "There is none holier than Thee, O Lord!"

Thy hands and feet weighted down with heavy chains, thou didst first endure five years imprisonment, yet wast not broken in mind. And possessed of an unfettered tongue, thou gavest thanks to God for all that befell thee in those places, chanting: "Thou hast justly brought these things upon me, for there is none more righteous than Thee, O Lord!"

Seeing thee, who wast comely of countenance and most splendid in soul, in fetters, a certain noble widow was wounded with the arrow of love for thee, and sought greatly to seduce thee, O holy one; but thou didst answer her, saying: "I will in nowise submit to thy will, for thus is the will of God! Unto Him do I chant: There is none more righteous than Thee, O Lord!"

Marveling at the beauty of thy body, and even more at thy chaste words, the wanton woman strove repeatedly to ensnare thee with her allurements; but, possessed of a mind most firm, O blessed one, thou didst wisely say to her: "Who hath ever been saved listening to a woman?" And thou didst cry out unto God: "Save me, O God, from this temptation; for there is none more righteous than Thee, O Lord!"

As often as the vile woman sought to seduce thee, so often didst thou reply to her: "Redeemed by the blood of my Christ, I will in nowise make myself the slave of a shameless woman, for I am a virgin from birth! Seek not to set at naught my labor in these chains, for which I expect to be delivered from everlasting bonds, if I remain thus in endurance and chanting in thanksgiving: There is none more righteous than Thee, O Lord!"

Theotokion: Seeing me caught by the enemy in the toils of grievous sins and imprisoned in the dungeon of the darkness of my mind, O Mistress, speedily free me by thine intercession, and with the rays of thy compassion visit my mind and move it to chant: There is none more quick to help than thee, O most holy Virgin Mary!

Canon II

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

The Carpathian lands reared thee; Poland witnessed thy suffering; and the land of Russia received thee, who vanquished the voluptuous nature of the flesh, as a radiant lamp.

O Moses our father, help us! For, lo! chastity faileth in our generation, and sin hath increased. But do thou, as a conqueror of the passions, pray that the virtues may be established in us.

Theotokion: O all-pure Theotokos, thou art a wall of defense against all evils, an indestructible rampart and an almighty breast-plate for those wounded by the darts of the enemy.

Kontakion, in Tone III:

Seeking God Who is in the highest, thou didst disdain all things earthly, taking no care for thy body; and, imprisoned in a dungeon, thou didst manfully surrender thyself to tortures. Hunger, thirst and bonds didst thou valiantly endure, and thou didst undergo beatings, the shedding of thy blood, and the excision of thy members, for the sake of thy pure virginity. And standing now before the all-holy Trinity with the choirs of virgins, pray thou that they may be delivered from all temptations who cry unto thee: Rejoice, O most blessed father Moses!

Sedalion, in Tone V:

Adorn thyself now, O Carpathian Mountains! Be glad, O land of Russia! Boast thou, O Lavra of the Caves! For, lo! from you hath the chaste Moses shone forth, the emulator of Joseph of old, the model and instructor of the ascetic life, to whom we all chant: O venerable father Moses, pray thou for our souls!

Glory ..., Another Sedalion, in the same tone:

Set ever aflame by the fire of thy beauty, the wanton woman heeded the counsel of the evil one; for, she reasoned, if she redeemed thee from thy captor for a price, she would readily be able to bend thee to her will. But having the fear of God in thy heart, thou, O venerable one, didst unceasingly cry out: "Save me from such madness, O God, for I flee to Thee, my Master!"

Now & ever ..., Theotokion:

O Lady who received the divine Fire in thine all-pure womb without being consumed, with a drop of grace bedew me who am constantly aflame with the fire of the passions, that I may unceasingly chant: "Save me, for I flee unto thee, my Mistress!"

ODE IV

Canon I

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

The woman held captive by passion came to him who held thee in captivity, O blessed one, and paid a ransom for thee; and having taken thee, she released thee, desiring to bind thy soul with bonds of sin. But, guarding thyself with the sign of the Cross, thou didst enter her house, chanting with the Psalmist: "Though I should walk in the midst of the shadow of death, I will fear no evil, for God is with me, to Whose power be glory!"

Thou wast likened unto thy Master, for even as the Jews who paid a price for Him prepared Him for His Passion, so did the vile wanton woman prepare, that if she could not wound thy soul with the passions, she would inflict sufferings upon thy body. But thou didst prefer to suffer in body rather than in soul, chanting: Glory to Thy power, O Lord!

That thou mightest not sense the burning of the passions in thy body, thou didst cast all pleasant food and soft raiment from thee, and in their stead didst clothe thyself in fasting and prayer, preferring to partake of dry bread and water in purity rather than to eat divers foodstuffs and wine in abomination. And thou wast not vanquished by the enemy, but didst chant: Glory to Thy power, O Lord!

Behold a second Joseph, O brethren! For as the patriarch fled sin, leaving his robe in the hands of the adulteress, so did this one, stripping himself of the garments of beauty, escape the hands of her who would have drawn him into vile intercourse; and he thereby put to shame the invisible foe, who desired to defile the soul and body of the athlete, but accomplished naught; for the saint chanted to God: Glory to Thy power, O Lord!

Theotokion: **T**he King most high, desiring thy beauty, descended into thine all-pure womb like rain upon the fleece, O Virgin, at the counsel of the Father and the overshadowing of the all-holy Spirit. O Mistress, restore the fallen beauty of my mind, that I may chant unto thee unceasingly: Glory to Thy power, O Lady Theotokos!

Canon II

Irmos: **B**eholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Christ Whom thou didst love, O divinely wise Moses, do thou unceasingly entreat in behalf of us all, that piety, Orthodoxy and the love of righteousness may be established in the land of thy birth.

Thou didst not fear the amputation of thy members, O venerable one, preferring a temporary suffering to corruptible glory. Wherefore, God hath crowned thee with eternal glory.

Theotokion: **W**e need none other haven, only thee, O pure Mother of God; for thou prayest to thy Son, that we be delivered from tribulations, sorrows and the assaults of the enemy.

ODE V

Canon I

Irmos: **O** Lord, Bestower of light and Creator of the ages: Guide us in the light of Thy commandments, for we know none other God than Thee.

Unable to deprive thee of the noetic light, the mindless woman tried to deprive thee of the natural light, O venerable one; wherefore, she cast thee into a dark dungeon, where she starved thee with hunger and thirst. But thou didst cry out: "O my God, depart not from me, for I know none other God than Thee!"

He Who once fed Elijah the Tishbite and Paul of Thebes in the desert also showed forth the wonder of His mercy upon thee; for He moved one of the servants of that woman to pity, and commanded him to feed thee secretly. And considering this to be a visitation of God, thou didst cry out: "I know none other God than Thee!"

Failing to perceive the grace of God working within thee, O holy one, many sought to persuade thee to submit to the will of thine owner, that thou mightest be lord over her and all her property; but thou didst reject all of this for the sake of God's love, saying: "I do not desire to recognize any other than Him!"

Thou didst not seek corrupt dominion, but dominion over the carnal passions, O our all-blessed father Moses; therefore, God enabled thee not only to enslave thy passions to thy spirit, but thou hast also received the authority to aid those who find themselves amid temptations. Wherefore, thou didst cry out: "I desire to recognize naught but the love of God!"

Thou didst shame the foolishness of the wanton woman, for she commanded her servants to bear thee with glory about the cities and villages, that all might bow down to thee as their lord. But thou didst loudly proclaim the words of chastity: "In vain do ye labor, with her who hath commanded you, to accomplish this; for I desire to know no one but God!"

Theotokion: **T**he enemy who rejoiceth that he hath ensnared us in sinful pleasures do thou put to shame, O Lady. Gladden us who are caught in the tumult of the tempest of life; and grant us thine aid, that we may reach the calm haven of thy protections: For we know none other helper amid our grief than thee.

Canon II

Irmos: **T**hou 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.

The noetic Pharaoh, the author of the passions, who hath enslaved us, didst thou trample underfoot by thy virtues; and those who call upon thee thou ledest out of the darkness of sin to the light of chastity.

Thou wast like unto Joseph of old, O Moses, loving purity and chastity more than earthly glory and pleasure; wherefore, like him thou didst suffer ill treatment at the hands of a besotted woman.

Theotokion: **P**reserve our race, O Theotokos; cover the people who love thee with thy protection, and ask for us remission of sins and confirmation of faith.

ODE VI

Canon I

Irmos: **W**hirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Thou didst not sink into the depths of the passions, nor didst thou soak thy garments in defilement; wherefore, the monk, instructed by God, secretly clad thee, who so desired it, in the angelic habit, and taught thee how to keep it unsullied, how not to be daunted by fear, nor to retreat from the enemy, for it is God Who delivereth His servants from corruption.

Sunk in the depths of burning sin, and thwarted in her hopes for thee, the wanton woman inflicted grievous wounds upon thee, O venerable one; for she commanded that thou be stretched out upon the rack and beaten with rods of iron, so that the ground became soaked with thy blood. But, enduring these things with patience, thou didst cry: Lead me up from corruption O my God!

Desiring to terrify thee who wast fearless, the torturers informed thee how many torments thou wouldst undergo, O blessed one, if thou didst not do the will of her who owned thee; but, prepared for them all, thou didst answer boldly: "Neither fire nor wounds can separate me from the love of God, wherein I trust, for He will deliver me from corruption!"

Thou didst not submit to the woman who was benighted by shamelessness, O venerable one, but didst rebuke her all the more as one who held the fear of God in contempt; and thou didst revile her who sought shamelessly to compel thee into abominable intercourse. Thou didst not fear her wrath or anger, O father, for thou didst place thy trust in God, that He would deliver thee from her hands.

Seeing herself put to shame by thee, O father, the woman brought thee before the prince, from whom thou didst receive the final judgment that she who owned thee could do with thee as she wished, even to give thee over to death after many tortures. But foreseeing their destruction, like a prophet thou didst answer: "Ye yourselves will soon depart into everlasting damnation, but Christ my God will deliver me from her!"

Theotokion: I stand continually before the prince of this world, and like a captive hear the sentence pronounced upon me, that what the venereal passions desire they can accomplish in me, having received dominion over me. They lay bare my senses, and ever draw me with violence to commit fornication in mind with them. Yet before the scythe of death will cut me down in this world, O Mother of the heavenly King of peace, drive them away, and deliver me from corruption, O Theotokos.

Canon II

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

Paying no heed to lying words, thou gavest thyself over to sufferings, O venerable one, and as a lover of chastity and purity thou providest us with a model whereby to live.

Thou didst extinguish the burning of the flesh of the much-suffering John by the touch of thy staff alone; so now help those who with faith have recourse to thine aid.

Theotokion: **T**hou didst rectify the disobedience of Eve, O Theotokos, when thou didst obey the words of the angel; and thou becamest the Mother of our God, remaining an incorrupt virgin in manner transcending nature.

Kontakion, in Tone III:

Come, let us hymn the divinely wise Moses, the glorious warrior of Christ our God, who conquered the pleasures of the flesh and hath acquired the grace to cure them, which he imparteth in abundance unto those who ask with faith. Unto him do we cry out with love: Rejoice, O Moses, boast of the Carpathians and of the Russian land!

Ikos: **L**et us consider the angelic life of Moses the Carpathian, O ye faithful: Loving chastity and purity more than glory and riches, holding the beauty of the body to be as naught, he received the monastic habit; wherefore, he endured sufferings at the hands of a cruel woman. And later, he made his abode in the land of Russia, in the Monastery of the Caves; and having struggled there in asceticism, he hath passed, rejoicing, into life everlasting, but hath left us his much-healing relics for the curing of the passions. For this cause let us cry out to him: Rejoice, O Moses, boast of the Carpathians and of the Russian land!

ODE VII

Canon I

Irmos: **T**he command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

The wanton woman, obtaining an ungodly verdict from the prince, shamelessly sought to seduce thee into abominable intercourse; for she desired to enjoy thy beauty, which was adorned with such purity that even the angels marveled, crying out to Him Who had instilled it in thee: O God our Creator, blessed art Thou!

The enemy launched all the arrows of the passions at thee, O holy one, desiring to wound thee; but, wounded himself, he groaned when he saw thee unvanquished and crying out: "Blessed art Thou, O God!"

"In vain dost thou labor, O woman!", thou didst say, O all-blessed one; "I am untouched by thine impurity; and behold God ever at my right hand. My flesh doth not rise up against me, for the fear of the Lord consumeth my bones. Wherefore, I cry out: Blessed art Thou, O God!"

Desiring to soften the firm resolve of thy mind, the wanton woman commanded her henchmen to beat thee with staves, and to inflict upon thee one hundred lashes every day. But even so thou wast not shaken, for thy flesh increased in the love of God, to Whom thou didst offer fruit an hundredfold, crying: Blessed art Thou, O God!

Having suffered cruel beatings and the amputation of thy members, O holy one, thou wast like a corpse, lying barely alive; yet when the enemy stood before thee, thou didst cut off his head, showing him to be dead and impotent; and thou didst cry: "O God my strength, blessed art Thou!"

Theotokion: **H**aving fallen headlong into grievous perils, I am in nowise able to rise up out of tem. But do thou, O my Mistress, extend to me thy mighty hand, and set me back on my feet, that I may walk in the straight ways of the Lord, crying unto thee: "From generation unto generation may thy name be blessed!"

Canon II

Irmos: **The children of Abraham in the Persian furnace, afire with love of piety more than with forth the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!**

The Monastery of the Caves received thee; and having lived there the angelic life, thou hast bequeathed us thy precious relics for the healing of our passions.

Help the Orthodox people of the Carpathians, O venerable Moses, and pray that every day they may be made steadfast in the Orthodox Faith, and that all may live a life of chaste purity.

Theotokion: **W**ith love do we confess Mary to be the Mother of God, the all-pure Bride of God, whom the angels and the choirs of the saints do hymn.

ODE VIII

Canon I

Irmos: **God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works; and exalt Him supremely for all ages!**

Dragged into the fiery furnace of pleasure-loving sin, O blessed one, thou didst call upon the one God, saying like David: "O come Thou to my help!"; and entering the flame, thou didst remain unconsumed, burning instead the head of the most crafty enemy who doth not desire to hymn the Lord forever.

Unable to burn away thy purity with the fire of fornication, the enemy raised a cruel persecution against the ranks of monastics, and they were all driven from the domain of the pitiless prince, whom the wrath of God soon overtook in accordance with thy prophecy, O holy one; for he did not want to have anywhere in his realm those who hymn the Lord forever.

When the prince suddenly gave up his soul in an evil manner, riot and tumult arose among the people; for the slaves rebelled and slew their overlords; and with them the wanton woman who had tortured thee also perished, and her blood was on her own head. But thou, O venerable one, didst chant: "I bless the Lord for all His works, forever!"

Rendering praise unto God Who liberated thee, thou didst go to the venerable Anthony at the Caves, bearing the wounds of martyrdom upon thy body; and all who saw them cried: "Hymn the Lord, all ye works, and exalt Him supremely forever!"

Desiring to conceal thy purity, which shone more brightly than the sun, thou madest thine abode in a dark cave, O father, and therein didst adorn it with fasting, vigilantly standing in prayer. Wherefore, God revealed thee to possess the grace to help all amid temptations, that His name may be glorified forever.

Theotokion: Thinking to hide the shame of my sin before the all-seeing Eye, and consumed with the burning of the flesh, I add iniquity to iniquity. But before my works are disclosed to the eyes of angels and men, O pure one, help me to escape such madness, that I may glorify thy name forever.

Canon II

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

The burning furnace of the passions consumeth us. Unbearable is the fire. Yet do thou quench it by thy supplications, O Moses, physician of those who burn with the passions.

Surround us with thy prayers, O venerable one, that the enemy may not strike and wound us with his arrows, for thou dost possess the grace to repel them.

Theotokion: Grant deliverance to thy servants, O all-pure Virgin Mother; protect us from tribulations and misfortunes; and cure the passions of our souls and bodies.

ODE IX

Canon I

Irmos: God the Lord, the Son of the unoriginate Father hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

God the Word, Who came down from God, glorified thee with miraculous gifts even in this life, O holy one; for by the touch of thy staff thou didst slay the passions of a certain man who was beset by fornication, and having accepted from thee the commandment never to converse with a woman, which he fulfilled, he lived the remainder of his life in peace, magnifying thee.

From generation to generation is thy purity glorified, for which thou didst suffer greatly, receiving the blessedness of the pure in heart. And passing over from this transient life, thou beholdest the all-holy Trinity in purity. Be thou mindful of us, O venerable one, who honor thy memory.

The Lord called thee a slayer, for thou didst mortify the carnal lusts with wondrous endurance, and hast the power to slay the passions of those who touch thy relics, as thou didst with the much-suffering John who, receiving peace through thy remains, exalted God Who glorifieth His saints.

Be glad, O mountain that hast in thy cave the incorrupt relics of the wondrous Moses! Exalt him with praises, ye assemblies of monastics! For, lo ye have him as ally and intercessor amid tribulations. Bow down before his shrine, kissing it with your lips, and ye shall find rest for your members.

Triadicon: Let us glorify the all-holy Trinity, for God hath given us our father Moses as a beacon for the world; and celebrating his annual commemoration, O ye faithful, with oneness of mind let us magnify the Father, the Son and the Holy Spirit, in One Godhead.

Theotokion: We ever glorify thee, O pure Virgin, for thou hast gathered together thy faithful servants in this place, where many receive healing, confidently bowing down before thine image and calling upon the fathers of the Caves to make supplication.

Canon II

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Quell the uprisings of heresies in the land of thy birth; put down the pride of life; make chastity steadfast, and instill valiant righteousness, O venerable Moses, praying to Christ God for us all.

We have set a firm hope on thy prayers, O venerable Moses, that thou mightest protect us therewith and ask remission of sins and salvation for the people of thy homeland and all of us.

Theotokion: **G**ather the dispersed, return those who have been torn away, and strengthen Orthodoxy, O Theotokos, for we have set our hope on thee, and unceasingly hymn thee with love.

Exapostilarion:

We are sunk in the gloom of sin, and our souls have been benighted by a cloud of the passions; but lead us all into the light of the virtues, O Moses, instructor in piety.

Glory ..., Another Exapostilarion:

O God, triune Light and true Creator, enlighten the darkness of our souls; for, let us bring before Thee Thy favored one to make supplication, and with him we pray: Still Thou the tempest of our sins, and deliver us all from grief.

Now & ever ..., Theotokion:

O Mary Theotokos, Who art more radiant than the sun: Illumine with grace all who bow down before thee and call upon thy name. Preserve the Monastery of the Caves from all evil, and fill those who dwell therein with eternal gladness and spiritual joy; for thou art the mediatrix of our joy.

On the Praises, 4 stichera, in Tone IV:

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

Assembling today, O ye who love the feasts of the Church, with a joyful voice let us offer hymns of praise unto God, glorifying the all-blessed father; and let us fall down before the shrine of his relics, crying: Forget us not as thou standest before the Master, but pray that we who honor thy memory with love may be delivered from all temptations and grievous circumstances.
(Twice)

Who can hymn thee worthily, O venerable father? For living in the transitory life as though in a dead body, thou didst dwell in the Spirit, being beyond the world and the flesh, and having the constant desire to part with the flesh and be with Christ. And reigning now with Him, be thou mindful of us who glorify thee.

Rejoice, O all-honorable choir of the God-bearing fathers of the Caves, for ye have acquired a goodly lamp, the summit of the virgin~, the beauty of the martyrs, the pure abode of the Holy Spirit, the wise Moses the God-seer. And crowning his memory with praises, we entreat you: Beseech Christ, our God and Master, that we, your children, may be delivered from misfortunes and not be deprived of the kingdom on high.

Glory ..., in Tone VI:

○ venerable father, we praise thee today as a true follower of Christ and a faithful heeder of the Gospel; for looking toward an eternal reward, thou didst consider all the beauties of the world as dung, preferring to be a captive, that thou mightest have a mind free from sin. And taking no care for thy body, thou didst surrender it to tortures, that with streams of blood thou mightest drown the noetic enemy who tormented thee. Dwelling now in a place of tranquility, and delighting in the joys of the saints, with thy gifts from on high show compassion toward us who celebrate thy memory with love.

Now & ever ..., Theotokion, in the same tone:

○ Theotokos, thou art the true vine which hath budded forth for us the Fruit of life. Entreat Him, with the holy apostles and all the saints, we pray thee, O Mistress, that our souls find mercy.

Great Doxology. Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I, and 4 from Ode VI of Canon II.

Having established the senses of thy soul upon the firm rock of the Faith, thou didst go into captivity, placing in Jesus alone, Who endured most grievous wounds and the Cross, thy hope that He would deliver thee from the snares of the pursuer. Wherefore, in every place thou didst chant: "There is none holier than Thee, O Lord!"

Thy hands and feet weighted down with heavy chains, thou didst first endure five years imprisonment, yet wast not broken in mind. And possessed of an unfettered tongue, thou gavest thanks to God for all that befell thee in those places, chanting: "Thou hast justly brought these things upon me, for there is none more righteous than Thee, O Lord!"

Seeing thee, who wast comely of countenance and most splendid in soul, in fetters, a certain noble widow was wounded with the arrow of love for thee, and sought greatly to seduce thee, O holy one; but thou didst answer her, saying: "I will in nowise submit to thy will, for thus is the will of God! Unto Him do I chant: There is none more righteous than Thee, O Lord!"

Marveling at the beauty of thy body, and even more at thy chaste words, the wanton woman strove repeatedly to ensnare thee with her allurements; but, possessed of a mind most firm, O blessed one, thou didst wisely say to her: "Who hath ever been saved listening to a woman?" And thou didst cry out unto God: "Save me, O God, from this temptation; for there is none more righteous than Thee, O Lord!"

Paying no heed to lying words, thou gavest thyself over to sufferings, O venerable one, and as a lover of chastity and purity thou providest us with a model whereby to live. **(Twice)**

Thou didst extinguish the burning of the flesh of the much-suffering John by the touch of thy staff alone; so now help those who with faith have recourse to thine aid.

Theotokion: **T**hou didst rectify the disobedience of Eve, O Theotokos, when thou didst obey the words of the angel; and thou becamest the Mother of our God, remaining an incorrupt virgin in manner transcending nature.

Troparion, in Tone III:

Praising thee with sacred hymns as another Joseph, O great lover of purity and chastity, most honored Moses, peer of the angels, we earnestly pray to thee: Entreat Christ God, that He heal all our passions and grant us great mercy.

Another troparion, in Tone VIII:

Thee do we have, O father, as a model of the virtues. For, disdainng carnal pleasures as well as earthly wealth, thou didst endure transitory sufferings, and hast received never-ending delight and the glory of the kingdom of heaven. O father Moses, boast of the Carpathian lands, entreat Christ God, that our souls may be saved.

Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, * cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, * and save Thy despairing people, O our Savior!

Kontakion, in Tone III:

Seeking God Who is in the highest, thou didst disdain all things earthly, taking no care for thy body; and, imprisoned in a dungeon, thou didst manfully surrender thyself to tortures. Hunger, thirst and bonds didst thou valiantly endure, and thou didst undergo beatings, the shedding of thy blood, and the excision of thy members, for the sake of thy pure virginity. And standing now before the all-holy Trinity with the choirs of virgins, pray thou that they may be delivered from all temptations who cry unto thee: Rejoice, O most blessed father Moses!

Another Kontakion, in Tone III:

Come, let us hymn the divinely wise Moses, the glorious warrior of Christ our God, who conquered the pleasures of the flesh and hath acquired the grace to cure them, which he imparteth in abundance unto those who ask with faith. Unto him do we cry out with love: Rejoice, O Moses, boast of the Carpathians and of the Russian land!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, §213 [GAL. 5: 22-6: 2]

Brethren: The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they who are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain

glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 [LK. 6: 17-23]

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye who hunger now: for ye shall be filled. Blessed are ye who weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

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

THE 27th DAY OF THE MONTH OF JULY

COMMEMORATION OF THE SEVEN HOLY ENLIGHTENERS OF THE SLAVS &
THE BULGARS, THE EQUALS OF THE APOSTLES METHODIUS & CYRIL,
CLEMENT & NAHUM, SABBAS, GORAZD & ANGELARIUS

AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone I:

Spec. Mel.: "O most praised martyrs ...":

O ye glorious seven, the Creator adorned you all with the seven gifts of the Spirit, and through you enlightened the Bulgarian people by enabling them to write, and hast led them to the Faith: Pray ye now unto Him, that He grant our souls peace and great mercy. (Twice)

O ye glorious seven, to the Bulgars ye trumpeted forth the one God in Trinity, and as the walls of Jericho were once demolished by seven trumpet blasts, so did ye demolish the idols, preaching Christ. Pray ye now unto Him, that He grant our souls peace and great mercy.

O ye glorious seven, piously celebrating your splendid festival today, we bless you with joy, O Cyril and Methodius, Clement, Nahum and Sabbas, Gorazd and Angelarius. Wherefore, pray ye unto Christ, that He grant our souls peace and great mercy.

Glory ..., in Tone VI:

O ye seven venerable ones, having mastered the virtues from childhood, ye became instruments of the Holy Spirit; and receiving from Him the skill to fish for men, ye drew the Bulgars forth to piety. Wherefore, as ye have boldness before the Lord, ask ye peace for our souls.

Now & ever ..., Theotokion:

O Theotokos, thou art the true vine which budded forth for us the Fruit of life. Unto thee do we pray: With the saints make supplication, O Mistress, that our souls find mercy.

At the Aposticha, these stichera, in Tone II:

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

Enlightening the Bulgars and Dalmatians in Orthodoxy with the splendor of the virtues, O ye glorious seven, ye led them to the divine Faith.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Having acquired you as teachers and fellow sufferers, helpers and intercessors, and citizens of heaven, we now bless you as is meet.

Stichos: Moses and Aaron [are] among His priests, and Samuel among those who call upon His name.

Let us chant unto God Who hath given us the godly seven, the preachers of the Faith, as healing for our souls and bodies.

Glory ..., Now & ever ..., Theotokion:

O pure Mistress, Mother of Emmanuel, with the holy apostles pray that the Christian race be saved.

Troparion, in Tone I:

With wreaths of praise let us crown the glorious seven - Cyril and Methodius, Clement, Nahum and Sabbas, Gorazd and Angelarius - as beacons who shone forth and proclaimed to us the glad tidings of the triune God, unshakable pillars of the Church of Bulgaria, and divinely inspired champions of the literature thereof, who abolished the demonic worship of idols, and who pray unto Christ God, that He make steadfast our Church and grant our souls peace and great mercy.

Glory ..., Now & ever ..., Theotokion:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

AT GREAT VESPERS

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

On "Lord, I have cried ...", 6 stichera, in Tone II:

Spec. Mel.: "With what wreaths of praise ...":

With what wreaths of praise shall we crown the glorious seven, who though separate in body were united in spirit: the God-bearing champions of the Trinity, who suffered for their preaching of the Gospel, the beacons who enlightened Dalmatia, the pillars which made Bulgaria steadfast, whom Christ our God, Who hath great mercy, crowneth as victors with wreaths of glory? (Twice)

With what flowers of hymnody shall we crown the glorious seven, who were equally honored with grace and apostolic gifts: the beautiful receptacles of the Spirit, the pastors Christ-like in faith, the teachers of the sublime dogmas of the Church, who became earthly angels through heavenly glory, whom Christ our God hath honored, Who hath great mercy? (Twice)

With what beauties of hymnody shall we praise the glorious seven: Cyril and Methodius, Clement, Nahum and Sabbas, Gorazd and Angelarius, who proclaimed the one God to us in three Persons and confirmed the Orthodox Faith? For Christ our God, Who hath great mercy, doth truly crown them with wreaths of immortal glory as is meet. (Twice)

Glory ..., in Tone VI:

Let us praise today the mystic clarions of the Spirit, the seven radiant and God-bearing fathers, who with apostolic wisdom clearly proclaimed the glory of God and have shown us the way into heaven, who restored the multitudes of Bulgaria by enabling them to write, and utterly consumed the worship of idols with the fire of the Spirit. Wherefore, let us cry aloud unto them, saying: O divine fathers, equals of the apostles, pray ye to the Lord, that He establish our race in Orthodoxy and save our souls.

Now & ever ..., Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance: Prokimenon of the day. Three readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the

wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

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 lust 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 doth visit His chosen.

At Litia, the sticheron of the temple, and these stichera of the saints:

In Tone I: Come, ye assemblies of those who love the feasts of the Church, and let us offer the praise of hymnody today to the seven blessed equals of the apostles, who having lifted up their eyes with exalted understanding and penetrated the unknown depths of the wisdom of God, enriched the hard-hearted Bulgarian race with divinely wise teachings, and pray for our souls.

In Tone II: Having lawfully trained your souls and bodies with divine activities, ye thundered forth Orthodox dogmas; and, mingling with the angelic hosts, ye unceasingly chant a hymn of victory unto God in three Hypostases. To Him do we also cry out: O God Who art known in Trinity, through the supplications of Thy seven saints have mercy and save us!

In Tone III: O glorious seven, great glory of the Church of Christ, who manfully fought the good fight and finished the course of your preaching, ye have attained unto the mansions of heaven. Rejoicing with the angels, pray ye ever for us, that our souls may find deliverance.

Glory ..., in Tone IV:

O ye seven glorious ones, your good works shone forth like the sun, on earth and in heaven; for, preaching the unoriginate begetting of the Son and the procession of the Spirit from the one Father, ye put the heretics to shame and drew savage pagans to the true Faith of Christ. Wherefore, pray ye to the Lord, that He grant us great mercy.

Now & ever ..., Theotokion, in Tone IV:

Mercifully regard the supplications of thy servants, O all-immaculate one, quelling the uprisings of the cruel demons against us, delivering us from every sorrow; for thee alone have we as a steadfast and sure confirmation, and we have acquired thine intercession; let not us that call upon thee be put to shame, O Mistress. Haste thou to answer the entreaty of those who cry out to thee with faith: Rejoice, thou help, joy and protection of all, and salvation of our souls!

On the Aposticha, these stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O seven-member choir, mighty bulwark of Bulgaria, pillars and foundation of Dalmatia, ye champions of the Trinity! O ye who tended the people of Christ on the pastures of divine dogmas and drove the wolves of heresy far from them, ye minds most splendid in form and wisdom, who now dwell, rejoicing, with the archangels: Entreat ye Christ, that He grant our souls peace and great mercy.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Rejoice, O seven-member choir, stars of the earthly firmament and lights of the effulgence of the threefold Sun, rays of inexhaustible love, instruments of the Holy Spirit, lucid preachers of grace, right eloquent teachers of the Scriptures, stentorian heralds of the law, worthy inhabitants of paradise, and guides for those below to that which is on high! Entreat ye Christ, that He grant our souls peace and great mercy.

Stichos: Moses and Aaron [are] among His priests, and Samuel among those who call upon His name.

Rejoice, O seven-member choir, Methodius and Cyril, Clement and Nahum, Sabbas, Gorazd and Angelarius, ye earthly angels who traverse the heavens, boast of the Bulgars and joy of the Dalmatians, most skillful physicians, ever-flowing rivers of the Spirit, who watered the earth with your preaching, breasts inexhaustibly pouring forth the milk of salvation, beauty of most precious wisdom! Entreat ye Christ, that He grant our souls peace and great mercy.

Glory ..., in Tone VIII:

Ascending on a chariot traversing the heavens, O ye glorious seven, ye attained the summit of the virtues through abstinence; and as vessels of the Holy Spirit, ye drew hard-hearted pagans to the immaculate Faith of Christ by the demonstration of miracles. Having received the reward of your painful struggles as is meet, ye have become heirs to Eden and rejoice with the captains of the ranks of heaven. Pray ye to the Savior, the God of all, that He bring peace to the world and save our souls.

Now & ever ..., Theotokion, in Tone VIII:

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: Accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

After the blessing of the loaves, the troparion of the saints, in Tone I:

With wreaths of praise let us crown the glorious seven - Cyril and Methodius, Clement, Nahum and Sabbas, Gorazd and Angelarius - as beacons who shone forth and proclaimed to us the glad tidings of the triune God, unshakable pillars of the Church of Bulgaria, and divinely inspired champions of the literature thereof, who abolished the demonic worship of idols, and who pray unto Christ God, that He make steadfast our Church and grant our souls peace and great mercy. **(Twice)**

And "Virgin Theotokos, rejoice ...", (Once)

AT MATINS

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

With wreaths of praise let us crown the glorious seven - Cyril and Methodius, Clement, Nahum and Sabbas, Gorazd and Angelarius - as beacons who shone forth and proclaimed to us the glad tidings of the triune God, unshakable pillars of the Church of Bulgaria, and divinely inspired champions of the literature thereof, who abolished the demonic worship of idols, and who pray unto Christ God, that He make steadfast our Church and grant our souls peace and great mercy. (Twice)

Glory ..., Now & ever ..., the Theotokion in the same tone:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

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

Spec. Mel.: "Thy tomb, O Savior ...":

O all ye faithful, let us honor today the clarions of Christ, the seven glorious ones, who have proclaimed to us God the Trinity, the begetting [of the Son] and the procession [of the Spirit] from the Father, and who by the grace of the Spirit have drawn us out of the abyss of unbelief to the Orthodox Faith.

Glory ..., Now & ever ..., Theotokion:

O Mary, honored receptacle of the Master, raise us up who have fallen into the chasm of cruel despair, transgressions and tribulations; for thou art salvation, help and mighty intercession for sinners, and thou savest thy, servants.

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

Spec. Mel.: "Go thou quickly before ...":

O ye glorious seven, wellsprings of miracles, by the power of Christ the Master deliver from misfortunes and tribulations those who honor you with faith, in that ye have boldness and ever stand before Him with the heavenly hosts.

Glory ..., Now & ever ..., Theotokion:

O Christ our God, act Thou quickly before we are enslaved by the enemy who blasphemeth Thee and oppresseth us. By Thy Cross destroy those who wage war against us, that they may understand what power the Orthodox Faith doth have, through the supplications of the Theotokos, O Thou Who alone lovest mankind.

Polyeleos, and this Magnification: We magnify you, O ye seven holy equals of the apostles, who by your teachings enlightened all the lands of the Slavs and brought them to Christ.

Selected Psalm verses:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

B: The heavens shall confess Thy wonders, O Lord

Glory ..., Now & ever... Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Teaching the Bulgarian race piety and preaching the true Faith, ye led them to God through divine baptism, O most blessed ones. Most wisely did ye vanquish the trilingual heresy, and ye heal the sufferings of the infirm and by your word drive away evil spirits, O venerable champions of the Trinity. Pray ye to the Lord, that He grant remission of transgressions unto those who celebrate your honored memory.

Glory ..., Now & ever ..., Theotokion:

Let us hymn the portal of heaven and the ark, the most holy mountain, the radiant cloud, the heavenly ladder, the reason-endowed paradise, the deliverance of Eve, the great treasure of the whole world, for the salvation of the world and the remission of the ancient offenses was wrought within her. Wherefore, let us cry out to her: Entreat Thy Son and God, that He grant remission of transgressions unto those who worship thine all-holy birthgiving.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world. Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. LUKE, § 51 (LK. 10: 16-21)

The Lord said to His disciples: "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him Who sent Me." And the seventy returned again with joy, saying: "Lord, even the devils are subject unto us through Thy name." And He said unto them: "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." In that hour Jesus rejoiced in spirit, and said: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the

wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight."

After Psalm 50, this sticheron, in Tone VI:

Grace was poured forth in your lips, O venerable fathers, and ye became shepherds of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity in a single Godhead.

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the saints;

The acrostic whereof is "I, Gregory, hymn the seven", in Tone IV:

ODE I

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

O ye seven all-radiant and divine luminaries of the noetic firmament, enlighten my darkened mind with the light of the knowledge of God, that, rejoicing, I may sing hymns to you.

Desiring to follow in the footsteps of Thee, O Christ Who endured the Cross and death for our sake, out of love for Thee the seven mortified the flesh with its passions and lusts.

Christ making His abode within you, O ye blessed seven, the Father Who is enthroned in the highest sent dew down upon you from above - the rain of the seven gifts of the good pleasure of the Comforter, as Isaiah said of old.

Theotokion: O all-pure one, thou didst conceive Him Who was begotten without mother before time began, and gavest birth to Him without father, without change or confusion; and thou hast stood forth, splendidly adorned, as the immaculate Bride of the Almighty.

ODE III

Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

The fiery might of the trilingual heresy was extinguished, for the holy seven plunged the whole land of Bulgaria into the font of baptism.

Honoring the hierarchy of the Church, the seven journeyed to Rome, confirmed the Slavonic books, and brought the Bulgarian race to the Orthodox Faith through the preaching of the law of God.

O Christ, we truly praise the equals of Thine apostles - Methodius and Cyril, Clement and Nahum, Sabbas, Gorazd and Angelarius - who dwell with the angels.

Theotokion: **O** Theotokos, thou gavest birth unto the Mediator of immortality Who in holiness resteth in the saints, for thou hast been seen to be the uncultivated field which produced the Grain of life for all to share.

Sedalion, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Let the Church of Bulgaria celebrate today the honored festival of the seven honored equals of the apostles; for they have made Bulgaria steadfast by their divine dogmas.

Glory ..., Now & ever ..., Theotokion:

O invincible intercession for the sorrowful and fervent aid for those who set their hope on thee: deliver me from misfortunes, for thou art the protection and help of all.

ODE IV

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

Following the sayings of the prophets and in the footsteps of the apostles, O divinely wise ones, ye preached to the Slavic peoples God in Trinity: the Father of the perfect Son, Who sendeth forth the Spirit.

Desiring to behold the glory of God in accordance with the Gospel, ye preserved the purity of your hearts and, strengthened by the Spirit, ye manfully endured many tribulations, persecutions, wounds and wicked oppression for the Christian Faith.

Theotokion: Come, all ye faithful, and with hymns let us render goodly praise to the all-pure Mary, who unceasingly intercedeth for us before God, for she is incomparably more exalted than the seraphim and is a reliable Mediatress for men.

ODE V

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Your loud proclamation hath gone forth into all the earth, O ye seven, and your divinely wise preaching to the ends of the north: and thereby have those who believed on the uncreated Trinity been saved.

The same Lord Who promised to make of Abraham a blessing for the nations gave you to the Bulgarian race as a blessing; wherefore, ye have received your reward and have entered into the joy of your Lord.

Sent unto the Bulgars, ye proclaimed to them the uncreated Trinity of the Godhead the Father, the Son and the Holy Spirit; and ye have set all heresies utterly at naught and driven them far away like wolves.

Theotokion: **O**n earth human nature hymneth the Son, the God-man Who reigneth in the highest, O all-pure one; and the archangels and angels above glorify thine ineffable birthgiving.

ODE VI

Irmos: **Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.**

Let the abundant grace of the holy seven drop down miracles today from on high, that all the assemblies of the world, who hymn them with songs of love, may be filled to repletion.

As equals of the apostles, ye considered all transitory things to be as dung, O seven member choir; and ye loved divine and incorrupt things. And glorifying the eternal Christ, ye have received everlasting glory.

Manifestly acknowledging the sweat ye shed for the Faith, O divinely wise ones, the Lord hath now given to you, the glorious ones, a habitation among the firstborn.

Theotokion: **O** most immaculate Theotokos, the Word of God, Who looked down upon thee from on high at His own nativity, hath saved the human race from the sin of demonic idolatry.

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

Having shown yourselves to be invincible in asceticism, with divine power ye vanquished the invisible foe; and having instructed the unenlightened Bulgars in the Orthodox Faith, ye received crowns. Pray unto Christ in our behalf, O ye seven, that He grant us remission of transgressions.

Ikos: **C**ome, O ye faithful, and let us render goodly praise unto the seven God-bearers, the preachers of piety who shone forth in asceticism, the true pillars and foundation of the Church, the clarions of the divine dogmas of Christ, who burned up heresies with the fire of the Spirit and openly proclaimed the Orthodox Faith; for, having grafted the Bulgarian race from the wild olive-tree onto that which is good by enabling them to write, they led all to the immaculate Faith through divine baptism. Wherefore, let us cry out to them: O ye seven most godly equals of the apostles, pray unto Christ in our behalf, that He grant us remission of transgressions.

ODE VII

Irmos: **The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!**

Having paternally recounted the mysteries of the Spirit in the Slavic tongue and been imprisoned therefore, when they were released from bonds the seven chanted in joy: O all-hymned Lord God of our fathers, blessed art Thou!

By your teaching of the understanding of the Most High ye were shown to be healers of men on earth; and now, the reflection having been abolished, ye chant unceasingly to the King of all: O all-hymned Lord God of our fathers, blessed art Thou!

O Light of the threefold Sun, uncreated from the beginning, O all-divine Trinity Father, Son and divine Spirit: Take pity on us through the entreaties of Thy seven saints, who chant: O all-hymned Lord God of our fathers, blessed art Thou!

Theotokion: **O** most immaculate Bride, thou hast been shown to be the animate habitation, the beautiful palace and golden throne of the Creator, to Whom we cry: O all-hymned Lord God of our fathers, blessed art Thou!

ODE VIII

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

Delivering us from all affliction and everlasting torment through the supplications of the seven, have compassion upon us, O unoriginate Trinity, and vouchsafe Eden unto us who chant: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

The uncreated light of the Unoriginate One illumined you with divine rays, preserved your apostolic ways, and hath moved the whole world to chant with you: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Theotokion: **T**hrough thee hath salvation now truly come closer to men, O pure one; wherefore, deliver from offenses me who flee beneath thy protection and fervently chant: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

ODE IX

Irmos: **Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!**

As receptacles of the Spirit, preachers of the Word and reflections of the Father, O glorious seven, with divine joy ye now rejoice with the angels, standing before the throne of the Most High.

O ye seven fathers, Methodius and Cyril, Clement and Nahum, Sabbas, Gorazd and Angelarius, pray unceasingly for us to the Lord, that He grant us forgiveness for our many sins and the inheritance of the heavenly kingdom.

Theotokion: **O** Mother of God, thou unblemished heifer, free us from the bonds of the passions, quell the turmoil of our sins, dispel the temptations of the evil one, and make the generations of the ungodly subject to the pious through thy supplications.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Let us all earnestly praise today the seven preachers of the Faith, the godly equals of the apostles, Methodius and Cyril, Clement and Nahum, Sabbas, Gorazd and Angelarius, the pastors of Bulgaria and beacons of Dalmatia.

Glory ..., Now & ever ..., Theotokion, in the same melody:

O most honored Mary, thou golden censer, who wast the receptacle of the infinite Godhead: in thee the Father was well pleased, the Son made His abode, and the Holy Spirit, overshadowing thee, showed thee to be the Theotokos, O Maiden.

On the Praises, 4 stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O all-glorious wonder! Pouring forth the waters of the Holy Spirit, God filled His seven saints with His wisdom and sent them to the Bulgars as priests and preachers of the Word. O Thine ineffable providence, O Master! Thereby save Thou our souls, O Christ, in that Thou alone art full of loving-kindness. **(Twice)**

O all-glorious wonder! On his seven saints, as upon seven pillars, did God establish the Church of the fierce Bulgars through the preaching of the Scriptures and the devising of Slavonic letters. O Thy great judgments, O Master! Thereby save Thou our souls, O Christ, in that Thou alone art full of loving-kindness.

O all-glorious wonder! In bestowing upon the seven the glorious ability to work miracles, God hath delivered the demonized from torments, the suffering from cruel infirmities, and all from the defilement of sins. O Thy great wonders, O Master! Thereby save Thou our souls, O Christ, in that Thou alone art full of loving-kindness.

Glory ..., in Tone IV:

O ye venerable seven, having received the teaching office of the apostles and become receptacles of the Holy Spirit by your virtuous life, ye explained clearly the dogmas of the Orthodox Church and firmly established the pious Faith among the Bulgars. And standing now before the exalted throne of the Holy Trinity in the heavens with the immaterial choirs, pray ye to our Savior and Lord, that He grant peace to the world and save our souls.

Now & ever ..., Theotokion, in Tone IV:

Preserve thy servants from all misfortunes, O blessed Theotokos, that we may glorify thee, the hope of our souls.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia from the canon of the saints: 4 from Ode III and 4 from Ode VI.

The fiery might of the trilingual heresy was extinguished, for the holy seven plunged the whole land of Bulgaria into the font of baptism. (Twice)

Honoring the hierarchy of the Church, the seven journeyed to Rome, confirmed the Slavonic books, and brought the Bulgarian race to the Orthodox Faith through the preaching of the law of God.

O Christ, we truly praise the equals of Thine apostles - Methodius and Cyril, Clement and Nahum, Sabbas, Gorazd and Angelarius - who dwell with the angels.

Let the abundant grace of the holy seven drop down miracles today from on high, that all the assemblies of the world, who hymn them with songs of love, may be filled to repletion.

As equals of the apostles, ye considered all transitory things to be as dung, O seven member choir; and ye loved divine and incorrupt things. And glorifying the eternal Christ, ye have received everlasting glory.

Manifestly acknowledging the sweat ye shed for the Faith, O divinely wise ones, the Lord hath now given to you, the glorious ones, a habitation among the firstborn.

Theotokion: O most immaculate Theotokos, the Word of God, Who looked down upon thee from on high at His own nativity, hath saved the human race from the sin of demonic idolatry.

Troparion, in Tone I:

With wreaths of praise let us crown the glorious seven - Cyril and Methodius, Clement, Nahum and Sabbas, Gorazd and Angelarius - as beacons who shone forth and proclaimed to us the glad tidings of the triune God, unshakable pillars of the Church of Bulgaria, and divinely inspired champions of the literature thereof, who abolished the demonic worship of idols, and who pray unto Christ God, that He make steadfast our Church and grant our souls peace and great mercy.

Theotokion, in Tone I:

When Gabriel announced to thee, Rejoice! O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at His cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

Kontakion, in Tone IV:

Having shown yourselves to be invincible in asceticism, with divine power ye vanquished the invisible foe; and having instructed the unenlightened Bulgars in the Orthodox Faith, ye received crowns. Pray unto Christ in our behalf, O ye seven, that He grant us remission of transgressions.

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, §318 [7: 26-8: 2]

Brethren: Such a high priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

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 ST. JOHN, § 36 (JN. 10: 9-16)

The Lord said to the Jews who came to Him: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."

Communion verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

THE 28th DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR FATHER PITIRIM, BISHOP OF TAMBOV
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone IV:

Come, ye faithful, let us glorify God, the Bestower of all good things, Who hath given us a wonderworker, the holy hierarch Pitirim, who prayeth without ceasing for us all. (Twice)

Rejoice, O region of Tambov, for from thee hath shone forth a new beacon of grace which driveth away the darkness of temptations and misfortunes from those who cry out with faith: O holy hierarch, father Pitirim, entreat God in behalf of us all!

Great are the signs of faith! By a spring of water are wonders wrought, the vesture of the holy hierarch worketh miracles, and his tomb leadeth to life all who venerate it with faith!

Glory ..., in the same tone:

O brethren, let us praise the holy hierarch Pitirim today, and with spiritual songs let us cry out to him: Rejoice, our good shepherd, who hast assembled the people of God for thy festival! Rejoice, thou who hast joined angels and men together in glorification! Rejoice, adornment of hierarchs and ornament of priests! Rejoice, healing of the sick and consolation of the sorrowful! Rejoice, thou fervent intercessor for us all!

Now & ever ..., Theotokion, in the same tone:

O blessed Virgin Theotokos, impassable gate which hath been mystically sealed: accept our supplications and bear them to thy Son and God, that through thee He may save our souls.

At the Aposticha, these stichera, in Tone II:

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

Rejoice, O blessed father Pitirim! * for, having cleansed soul and body of the passions through fasting and vigil, * and adorned thyself with the beauty of the virtues, * thou wast a habitation of the Holy Spirit, * and now abidest in the heavenly mansions, praying for those who honor thee.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

O holy hierarch, father Pitirim, * joining chorus now with the angels in heaven, * and standing with the choirs of the saints * before the throne of the King of glory, * pray thou for the salvation of our souls.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

O Pitirim our father, look down from heaven upon us on earth * who have been beset by infirmities, * and who honor now thy holy memory; * and entreat the heavenly Father, * that He turn us from our iniquities and lead us to a place of blessedness with thee.

Glory ..., in Tone II:

Come, ye pious people, let us set forth a splendid feast; for Pitirim, the holy hierarch of God, standeth today before the throne of grace, healeth our infirmities, and prayeth for our souls.

Now & ever ..., Theotokion:

O all-pure Virgin Theotokos, the choirs on high chant with us below, unceasingly glorifying Him Who was born of thee.

After "Now lettest Thou Thy servant depart in peace ...",

Troparion of the holy hierarch, in Tone IV:

Teacher of faith and piety, beacon of the Church, example for monastics, O most wise and holy hierarch Pitirim: piously hast thou tended thy flock and led it to Christ. Wherefore, though adorned in the highest with a crown of glory, thou dost abide with us on earth in spirit, radiating miracles. Entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Theotokion:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera: 4 in Tone I:

Spec. Mel.: "O all-praised martyrs ...":

A day of splendid festivity hath dawned; the angels join chorus in heaven; men rejoice on earth; and the whole assembly of the Church is glad, glorifying God Who is wondrous in His saints, Who hath revealed the holy hierarch Pitirim as a new wonderworker and intercessor for the Russian land. (Twice)

Rejoice, O land of Russia! Be glad, O city of Tambov! Adorn thyself, O assembly of the pious! For today the Master and Lord of all, our Savior, the heavenly High Priest, crowneth with an everlasting crown His faithful servant, the holy hierarch Pitirim, the good shepherd who prayeth fervently for his flock.

Come, O ye pious people, and behold a multitude of miracles today: by the mere invocation of the holy hierarch of God the afflicted recover their health, the demons are driven away, the sorrowful receive surcease, and the assembly of the faithful who have come together for his memorial is filled with joy.

And the stichera, in Tone IV:

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

Today the city of Tambov is glad as is meet, having the holy hierarch Pitirim as its helper, and with it the whole land of Russia rejoiceth in spirit; wherefore, O ye faithful, assembling to chant psalms and hymns, let us praise the all-wondrous Pitirim, the treasure of mercy and purity, the all-radiant beacon of the Church, the inexhaustible wellspring of miracles and dependable intercessor before God for those who honor his holy memory with faith and love. (Twice)

Thou wast shown to be a faithful keeper of the commandment of the Gospel not to lay up for thyself treasures upon the earth, O holy hierarch, wisely distributing thy possessions, building churches of God and monasteries, feeding the hungry and clothing the naked; wherefore, He Who beggared Himself for our sake hath received thee into the eternal mansions. Him do thou entreat, that He grant remission of sins unto those who with faith and love honor thy holy memory.

In the throes of death thou didst utter a mighty cry unto the Lord, and thou wast heard in thy reverence; for Christ Himself appeared to thee on a cloud, indicating with His blessing that thou art His faithful servant and imparting healing unto thee. Him do thou beseech, O holy hierarch who didst behold God, that we also may meet Him on the clouds with all the saints when He shall come in glory to judge the whole world.

Glory ..., in Tone V:

As in the days of the apostles the handkerchiefs and aprons of Paul wrought miracles, so today also the vestments of Pitirim, the holy hierarch of God, who was illumined with the spirit of the apostles, when placed upon the afflicted, impart the ability to walk unto the lame, the recovery of sight unto the blind, strength and power unto the paralyzed, consolation to those who weep, hope to the despairing, and great mercy to all the faithful.

Now & ever ..., the Dogmaticon in the same tone:

Once, the image of the Bride who knoweth not wedlock was inscribed in the Red Sea. There Moses was the parter of the waters; and here Gabriel is the minister of a miracle. There Israel traversed the deep dryshod; and now the Virgin giveth birth unto Christ without seed. The sea remained impassable after Israel had crossed; and the immaculate one remaineth incorrupt after the birth of Emmanuel. O God Who hast appeared as a man, Who existest and hast existed from the beginning: have mercy upon us!

Entrance. Prokimenon of the day. And three readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace; but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

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 lust 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 doth visit His chosen.

At the Litia, the sticheron of the temple, and these stichera, in Tone III:

Today the multitude of the faithful join chorus: the company of hierarchs and priests, the assembly of monastics and laity, the elderly and children, the young and the widowed, literate and simple alike, glorify the Lord with mouth and heart; Who maketh manifest the new intercessor and wonderworker and granteth great mercy to the world.

Assembling today with faith and love, O brethren, let us praise the object of our festivity: Rejoice, O holy hierarch Pitirim, steadfast pillar of the Church! Rejoice, protector of the Russian land! Rejoice, splendid adornment of the city of Tambov! Rejoice, meek and merciful father! Rejoice, feeder of widows and orphans! Rejoice, quick intercessor for the oppressed! Rejoice, healer of the sick who exactest no fee! Rejoice, O thou who prayest fervently for us all!

Glory ..., in Tone IV:

Wondrous things are wrought today in the city of Tambov: the blind recover their sight, the lame walk again, the mute speak, the deaf hear, the paralyzed arise and the poor prosper through the intercession of the holy hierarch and wonderworker Pitirim; and they cry aloud and say: Glory to God our Savior!

Now & ever ..., Theotokion, in the same tone:

Mercifully regard the supplications of thy servants, O all-immaculate one, quelling the uprisings of the cruel demons against us, delivering us from every sorrow; for thee alone have we as a steadfast and sure confirmation, and we have acquired thine intercession; let not us who call upon thee be put to shame, O Mistress. Haste thou to answer the entreaty of those who cry out to thee with faith: Rejoice, thou help, joy and protection of all, and salvation of our souls!

At the Aposticha, these stichera, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O venerable father Pitirim, * who now dost hymn the Holy Trinity * with the angels and the choirs of the saints, * and in thy love hast not withdrawn from us: * be thou mindful of the flock * which thou didst gather together, O wise one, * preserving it from the soul-destroying wolves, * and invisibly leading it * into the fold of the kingdom of heaven.

Stichos: Precious in the sight of the Lord is the death of His saints.

In thy lifetime thou didst become a habitation of the Holy Spirit, * O Pitirim our father, * having first cleansed thyself by faith and love; * and, standing now before the throne of Christ, * the heavenly Master of the house, * pray thou earnestly to Him, * that He cleanse us of the passions which harm the soul * and make His abode in our hearts with the Father and the Spirit, * and lead us to the kingdom of heaven.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

O Pitirim our father, * honored scion of the city of Vyazma, * which was transplanted by the right hand of God to the city of Tambov, * watered by the grace of the Holy Spirit * and adorned with the fruits of the virtues: * pray for us to Christ God, * that He not hew us down like the barren fig-tree, * but cause us to dwell * where shineth the light of His countenance.

Glory ..., in Tone VI:

Open wide the gates of heaven, O ye princes! Ye angels, bow your heads! For the King of heaven and earth Himself cometh forth and leadeth into celestial glory His faithful servant, the venerable Pitirim, the good shepherd and divinely wise teacher who, during his life, acquired angelic purity by much sweat and toil, and who spurned the corruptible glory of the world and desired the kingdom of heaven.

Now & ever ..., Theotokion, in the same tone:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

After "Now lettest Thou Thy servant depart in peace ...", the Troparion of the holy hierarch, in Tone IV:

Teacher of faith and piety, beacon of the Church, example for monastics, O most wise and holy hierarch Pitirim: piously hast thou tended thy flock and led it to Christ. Wherefore, though adorned in the highest with a crown of glory, thou dost abide with us on earth in spirit, radiating miracles. Entreat Christ God, that our souls be saved. (Twice)

& "Virgin Theotokos, rejoice ...": (Once)

AT MATINS

At "God is the Lord ...", the troparion of the holy hierarch, in Tone IV:

Teacher of faith and piety, beacon of the Church, example for monastics, O most wise and holy hierarch Pitirim: piously hast thou tended thy flock and led it to Christ. Wherefore, though adorned in the highest with a crown of glory, thou dost abide with us on earth in spirit, radiating miracles. Entreat Christ God, that our souls be saved. (Twice)

Glory ..., Now & ever ..., Theotokion, in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

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

As of old the ailing were healed by merely touching the hem of the robe of Christ, so now also the sick are cured when they touch the vestments wherein thou didst stand before the throne of grace, O hierarch of God, Pitirim our father. Wherefore, we glorify God and cry out to thee: Heal also our infirmities of soul and body, we pray thee, O holy one!

Glory ..., Now & ever ..., Theotokion:

O Mistress, thou art a rampart and shelter, a calm haven for all who find themselves amid tribulations and have recourse to thine aid with faith. Wherefore, we also cry out to thee with boldness: Save us from misfortune and sorrow, O merciful Mother!

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

"I shall build My Church, and the gates of Hades will not prevail against it," Thou didst say to Thy disciples of old, O Savior; and now we see the fulfillment of these words: for when unbelief and superstition arose against Thy Church, Thou didst raise up a new wonderworker who confirmed the holy Faith by his pious life and many miracles and put its enemies to shame. Wherefore, rejoicing, we cry out to Thee: Wondrous art Thou in Thy saints, O Lord!

Glory ..., Now & ever ..., Theotokion:

With the holy hierarch Pitirim do thou beseech Him to Whom thou didst give birth without seed through the Holy Spirit, that He make us steadfast in Orthodoxy and oneness of mind, O all-pure Virgin who knewest not wedlock.

Polyeleos, and this magnification: We magnify thee, O holy hierarch Pitirim, and we honor thy holy memory, for thou dost entreat Christ God in our behalf.

Selected Psalm verses:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

B: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Glory ..., Now & ever ..., Alleluia ..., (Thrice)

After the Polyeleos, this Sedalion, in Tone IV:

When thou wast set upon the candle stand of the Church of Tambov, thou gavest not sleep to thine eyes, neither slumber to thine eyelids, saving thy reason-endowed sheep, strengthening the weak, healing the infirm, setting aright those astray, and humbling the unruly by thy meekness. And now, O Pitirim our father, cease thou never to entreat Christ the Savior, that He grant to the pastors of the Church zeal and vigilance for souls.

Glory ..., Now & ever ..., Theotokion:

O all-pure Virgin Theotokos, beseech thy Son and our God, that He cleanse us of our iniquities and grant the joy of salvation unto us who kiss the precious image of the venerable Pitirim and cry out: Glory to Thy condescension, O Thou Who lovest mankind!

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. JOHN, §36 [10:9-16]

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

After Psalm 50, this sticheron, in Tone VI:

With what hymns of praise shall we bless the holy hierarch Pitirim: the preserver of the Orthodox Faith and denouncer of unbelief, the champion of piety and fearsome reproof of iniquity, the guide of monks and laymen, the adornment of hierarchs and priests, for whose sake Christ granteth peace and great mercy unto the Russian land?

Canon of the Theotokos [the Paraklisis], in Tone VIII, with 6 troparia, including the Irmos; and 2 canons of the holy hierarch, with 8 troparia:

ODE I

Canon I of the Holy Hierarch, in Tone II:

Irmos: Once, the power of the Almighty overwhelmed Pharaoh's whole army in the deep; and the incarnate Word hath destroyed pernicious sin; for our most glorious Lord hath gloriously been glorified.

○ Christ, true Light, illumine Thou mine understanding and cleanse my heart, that I may glorify the memory of Thy favorite, the God-bearing Pitirim.

○ venerable father Pitirim, standing before the fiery throne in the highest, illumined with the radiance of the threefold Sun, illumine thou the abyss of mine evils, that I also may chant: For gloriously hath He been glorified!

As of old Moses the God-seer saved Israel from the hands of Pharaoh, so also do thou free me from slavery to the enemy, O God-bearing father, that rejoicing, I may glorify God Who is wondrous in His saints.

Theotokion: ○ Mistress, Mother of the Deliverer, by thine intercession entreat thy Son, that He destroy the sin which dwelleth within me and lead me forth into the freedom of the glory of His children.

Canon II of the Holy Hierarch, 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!

Standing before the face of God in light unapproachable, O divinely wise and holy hierarch, illumine the darkness of our souls, and grant us utterance, that, rejoicing, we may praise thy memory, O most blessed one.

From thy youth didst thou subject the wisdom of thy flesh to thy spirit, O venerable one, and, clothed in dispassion, thou wast shown to be a chosen vessel of the grace of the priesthood and a true shepherd for thy flock. Pray thou, O father, that we be saved.

Thy life was blameless, and thy repose is with the saints, O father; and thy memory is celebrated with hymns of praise. Pray thou to Christ in our behalf, asking that which is profitable for us; for the effective prayer of the righteous man is able to accomplish much.

Theotokion: The threefold waves of evil thoughts and passions and the abyss of sins have engulfed my wretched soul. Extend unto me a helping hand, O Virgin Theotokos, thou refuge of the faithful.

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

ODE III

Canon I

Irmos: Establishing me upon the rock of faith, thou hast enlarged my mouth against mine enemies, for my spirit doth exult when I sing: There is none holy as our God, and none righteous save Thee, O Lord!

As the righteous Hannah of old gave up her child, thou didst give thyself as a gift to God, O father Pitirim. Establish me also upon the rock of His commandments, that I may cry: None is as holy as our God!

By thy supplications, O father Pitirim, establish our mind and heart in the Lord; exalt the horn of Orthodox Christians, that the mouths of the enemies of the Faith may be shut and we may rejoice in our salvation.

On the feast of the new wonderworker let not the mighty one boast in his strength, nor let the wise man boast in his wisdom, nor yet the rich man boast in his wealth, but let him boast who boasteth of understanding and knowing the Lord and acquiring the riches of His grace.

Theotokion: O all-pure Virgin, Mother who knewest not wedlock, by the grace of thy Son show forth my barren soul as fruitful, through the supplications of the new wonderworker Pitirim, that I also may cry out with all the faithful: None is as holy as our God!

Canon II

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.

Emulating John the Almsgiver, O venerable one, in thy life thou didst show thyself to be merciful to those in need and wast a true father unto the poor; and, dwelling now in the highest, be thou merciful unto us who call thee blessed.

Of old many of the sick who touched the garments of Christ became well; and now those who place the vestments of the holy hierarch upon themselves and touch them for a blessing receive healing of all manner of ailments. Wherefore, O brethren, in accordance with the Gospel let us glorify God Who hath given such authority unto men.

As thou wast a good helmsman of the ship of Christ's Church, O father, deliver thy flock from the tempest of sins, tribulations and sorrows, guiding us to the calm haven of the will of God.

Theotokion: **W**ith hymns let us honor the all-pure Mother and Virgin through whom heaven and the courts of the Lord have been opened unto men, chanting: There is none as pure as thee, O all-pure one, and none more immaculate than thee, O Mistress!

Katavasia: **O** Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto them crowns of glory.

Sedalion, in Tone II:

Even though thy body descended beneath the earth, yet hath it shone forth like the sun from behind the clouds, emitting rays of grace. Wherefore, celebrating thy memory, we fervently entreat thee as our common father; from misfortunes and grievous circumstances deliver all who honor thee!

Glory ..., Now & ever ..., Theotokion:

O all-holy Virgin, hope of Christians, taking Pitirim as thy fellow suppliant, entreat Him to Whom thou gavest birth in manner past understanding and recounting, that He grant us remission of transgressions and correction of life, that we may ever hymn thee who hast magnified our race.

ODE IV

Canon I

Irmos: **T**hou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry unto Thee: **Glory to Thy power, O Lord!**

From thy youth thou didst emulate the angels in the virginal purity of thy life, didst serve unto the salvation of men, O father Pitirim, and didst cry out to God, saying: **Glory to Thy power, O Lord!**

Like an angel in the flesh thou didst burn with the life of love for Christ, O holy one, and didst illumine with the knowledge of the Son of God the people entrusted to thee, who cry out: **Glory to Thy power, O Lord!**

O earthly angel and heavenly man, ask salvation for us sinners from Christ God, that we also may cry out with thee: **Glory to Thy power, O Lord!**

Theotokion: **O** Mother of the Word and Virgin, preserve us from ignominious passions, that we may chant unto Christ Who dwelleth within us: **Glory to Thy power, O Lord!**

Canon II

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

We who find ourselves amid sorrows have acquired thee as a most fervent intercessor for us and a most ready helper, O father; for thou preservest from every evil not only the people of thy flock in thy city, but also those afar off who invoke thy name.

Thou didst desire Christ alone, and wast wholly Christ-like, O venerable one. Him didst thou unwaveringly follow in thy life; Him didst thou strive to reach. Wherefore, having now found the One desired by thee, by thy supplications join us to the flock of the elect.

As a faithful servant of the Holy Trinity, illumine my wretched soul with the three divine virtues; faith, hope and love, and vouchsafe that I may behold the Triune God in the age to come.

Theotokion: Having given birth unto the Lord, the Joy of the world, O most lauded Virgin, make us partakers of the joy of heaven, that we may cry out to thee with the voice of the archangel: Rejoice, O thou who art full of grace! The Lord is with thee!

Katavasia: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved them that cry: **Glory to Thy power, O Christ!**

ODE V

Canon I

Irmos: O Christ my Savior, Enlightenment of those who lie in darkness and Salvation of the despairing: I rise early unto Thee, O King of the world. Enlighten me with Thy radiance, for I know none other God than Thee.

O Lord Who hast illumined the whole universe with Thy light, enlighten my darkness and dispel the gloom of my soul, on the honored day of the commemoration of Thy favorite Pitirim.

As thou art the candle stand of the Sun of righteousness, ever illumined with never-waning light, O Pitirim our father, shed light upon our mind and heart, that, rejoicing, we may chant unto our Savior: We know none other god than Thee!

What shall we offer Thee, O Christ our Savior! What hymns shall we chant unto Thy compassion? For Thou hast shone forth upon us the light of salvation and deliverance from our iniquities, through the many miracles of the holy hierarch Pitirim.

Theotokion: O Theotokos, holy Mother who gavest birth unto the Light unapproachable: disdain not the entreaties of thine unworthy children who languish in the darkness of sin, but illumine us with the light of the knowledge of God, that, rising early, we may glorify thee.

Canon II

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

Foreseeing the beauty of thy soul, Christ, the Chief Shepherd, showed thee forth as a good shepherd and excellent teacher for His flock; wherefore, He hath received thee into His heavenly bridal-chamber with the holy hierarchs whose life thou didst wisely emulate. With them, therefore, pray in the heavens for us all.

Bodily infirmities assail us, and tribulations surround us on every side. Wherefore, rescue us from them by thy supplications, O holy hierarch; for thee do we have as a divinely given physician amid our ailments and a comforter amid sorrows.

Having kept the commandments of Christ and taught them to thy flock, thou art fittingly called great in the kingdom of heaven. Haste thou, O father, and lead us also into the courts of the Lord; for we are thy children and the sheep of thy reason-endowed flock.

Theotokion: O all-pure Virgin, glory of those in heaven and joy of those on earth: as thou art a Queen, with all the saints pray thou unceasingly for us to thy Son; for on thee, after God, have we set all our hope.

Katavasia: All things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that hymn thee.

ODE VI

Canon I

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

The abyss of mine evils troubleth me and doth drag me down into the depths of despair. But do Thou, O God, as the unfathomable Abyss of mercy, extend to me a helping hand, as Thou didst to Peter, through the intercession of Thy merciful favorite Pitirim, and save me.

O Lord, Abyss of mercy and compassion: take pity on us, Thy fallen creation; still the waves of our passions, and lead us to the harbor of salvation, through the entreaties of the holy hierarch Pitirim.

O Pitirim our father, faithful servant of the merciful God: entreat His beneficence, that by the judgments He knoweth, He may save us who are perishing and show us almighty aid through thine intercession.

Theotokion: O all-holy Mistress, Mother of mercy: the enemies of our Faith have surrounded us, and, as there is none to help us, we are perishing; for torrents of iniquities have overcome us, and we are in despair. But in thy maternal compassion do thou incline thy Son to mercy, that He may save us from misfortunes, as He did Jonah from the whale.

Canon II

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!

O good shepherd who instructest the people of Christ with divine teachings and dost edify them with the virtues of thy soul: leave us not to perish in our sins, but as thou thyself wast tempted as a man therein, help us now who are tempted.

O great wonder! The tomb of the holy hierarch is become a common hospital for all, truly accessible and free of charge. Come, ye people, and with fear and faith freely receive health for your souls and bodies, glorifying the Lord and blessing His favored one.

Be thou an aid to thy city, O holy father, and with thine invincible intercession protect our whole country, that we may all cry out to thee with gladness: Rejoice, O ever-memorable Pitirim, thou boast of Tambov!

Theotokion: Beneath thy shelter all mortals flee, O Mistress, and we cry out to thee with compunctionate souls: by thine almighty mediation, O Mother of God, render Christ our God, to Whom thou gavest birth in all-pure manner, merciful unto us.

Katavasia: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

"Kontakion, in Tone VIII":

Assembling together, let us hymn Pitirim: the excellent instructor of monks, the holy hierarch merciful to all men, the all-wondrous worker of miracles, the tireless intercessor for us, the boast of the land of Tambov.

Ikos: O ye faithful, in hymns and spiritual songs let us hymn today the great and holy hierarch: Rejoice, O God-bearing father Pitirim, thou all-honored scion of the land of Smolensk, who by the grace of God wast planted in the city of Vyazma and blossomed like a lily, enriching the region of Tambov with the fruits of the virtues; rejoice, good pastor who didst illumine the darkness of ungodliness with the light of piety and by the planting of the true Faith! Rejoice, thou who didst convert many of the unbelieving and lead them to Christ through thy salvific labors and struggles; rejoice, thou who didst leave to the city of Tambov as a legacy a miraculous icon of the Mother of God through which divers healings have poured forth! Rejoice, thou who with thine own hands didst dig a well of ever-abundant water, through which they who drink thereof receive healing of infirmities and release from soul-destroying passions; rejoice, thou who didst make fragrant the vales and forests of Tambov by thy visitation with thy friends, the holy hierarch Metrophanes and the God-loving Basil! Rejoice, thou who didst thereby make a beginning for the monastic life in that place, and didst set an example of true friendship for those who live in the world! Rejoice, thou boast of the land of Tambov!

ODE VII

Canon I

Irmos: When the golden image was worshipped on the Plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed they sang: Blessed art Thou, O God of our fathers!

O Lord our God, ineffable Love, Thou hast adorned man, made of dust, with Thine image beyond gold and silver, and hast enriched him with all manner of gifts and many miracles. Wherefore, celebrating the memory of Thy wonderworker Pitirim, we cry out to Thee: Blessed art Thou, O God of our fathers!

O venerable father Pitirim, having cleansed the image of thy Creator in thy soul from the passions, aflame with the love of God thou didst commit thyself to the service of Russ will, ever crying aloud: Blessed art Thou, O God of our fathers!

Like the pious youths in Babylon of old, thou didst establish the true Faith in the region of Tambov and didst denounce impiety, O father Pitirim, ever laboring, preaching the Gospel, praying and chanting: Blessed art Thou, O God of our fathers!

Theotokion: O all-holy Mistress and Theotokos, thou didst give thy precious image to the city of Tambov as a blessing and mighty protection, through the hands of the holy hierarch Pitirim, that through thee we may glorify Christ our mighty God.

Canon II

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

Thou didst exercise diligent care for thy flock, guiding all well to the path of salvation by thy life and word. Wherefore, as a compassionate shepherd, do thou now seek out me, thy sheep, who am lost in the ways of perdition and cry out: Blessed art Thou, O Lord God, forever!

The words of the Lord, that the pure of heart shall see God, have been fulfilled in thee, O holy father; for with the eyes of thy body thou didst behold Christ the Savior, Who hearkened to thy supplication when thou didst cry out to Him: Blessed art Thou, O Lord God, forever!

At the site of thy feats of prayer thou didst dig a well of grace-filled water, from whence reverent people draw off the healing of their infirmities if they ask thine aid and repent, crying: Blessed art Thou, O Lord God, forever!

Theotokion: Wake thou from the sleep of sin, O my wretched soul, and cry out to the only helper of all: O Mother and Virgin, by thy supplications save me and vouchsafe the portion of the elect unto me who cry: Blessed art Thou, O Lord God, forever!

Katavasia: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

ODE VIII

Canon I

Irmos: God Who descended into the fiery furnace to the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

O Lord my God, Who of old transformed the flames of fire into dew for the pious youths, quench Thou the flame of my passions with the dew of the supplications of the pious and holy hierarch Pitirim, that with him I also may exalt Thee for all ages.

O Pitirim our father, with the torrents of thy tears thou didst extinguish the fiery temptations of the passions and lusts of the flesh, and in thy pure heart thou didst ever dance as in a meadow, chanting: All ye works, bless and hymn the Lord!

Standing now in thy pure and God-loving soul with the angels before the fiery throne of God, illumined with the never-waning beams · emitted therefrom, and shining upon us with many miracles, O father Pitirim, enlighten the darkness of unbelief and superstition which surroundeth us, that we may hymn and bless God, Who is wondrous in His saints, forever.

Theotokion: Consumed by the passions as by a fiery furnace, I cry to thee, prodigal that I am: O pure Mistress, Mother of the Almighty, save and deliver me from fiery damnation!

Canon II

Irmos: Carefully observing Thy commandments, the youths vanquished the tyrant and the flame by Thy grace, crying out: Bless the Lord, all ye works of the Lord!

Thou didst present the icon of the Mother of God to thy city, O father, as a sanctification, protection and defense, which hath been shown to be a source of grace-bearing healings and a mighty shield against all dangers for those who cry: Bless the Lord, all ye works of the Lord!

Thou art a swiftly responding helper amid sorrows and sickness, O venerable one, for those who invoke thee with faith, manifesting thyself to some in dreams, clearly appearing before others, and doing good secretly to yet others who cry out: Bless the Lord, all ye works of the Lord!

Rising from thy tomb, thou didst manifestly appear to the audacious temple robber in thy church, O holy hierarch, calling him to repentance with an awesome admonition. Pray thou that, before the end, repentance also be given to us who cry: Bless the Lord, all ye works of the Lord!

Theotokion: All generations of men call thee blessed, for without father thou didst give birth in the flesh to the Son Who before time began was the Son of God begotten without mother. To Him do we cry out: Bless the Lord, all ye works of the Lord!

Katavasia: The birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

ODE IX

Canon I

Irmos: Our God and Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those who are in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

O Word of the unoriginate Father, only begotten Son: desiring to renew fallen man, thou didst manifest Thyself as the Son of the Virgin; and assuming the sins of the whole world, Thou didst take up the Cross, and from thence hast gathered the scattered children of God with Thine outstretched arms. Wherefore, bound by the bond of Thy love today, we magnify Thy wondrous favorite Pitirim and her who gaveth birth unto Thee.

Emulating the incarnate Son of God, thou didst humble thyself more than others, O venerable father Pitirim. Wherefore, thou hast acquired the love of God and hast led the lost children of God to the heavenly Father, to glorify His compassion.

Full of the love of Christ, O Pitirim our father, thou didst teach thy flock with thy word and life, to look after the orphaned, to feed the poor and to console the sorrowful. Beseech Christ the Savior, that on this day of thy commemoration we may adorn ourselves with sympathy and almsgiving, as beloved children of God.

Theotokion: **O** holy Mother, Virgin who kneweth not man, who in thy womb didst unite God and man in one; grant that we who are scattered may be united in the one Christ, thy Son, on Whom the Church hath been founded which magnifieth thee.

Canon II

Irmos: **Saved by thee, O pure Virgin, we truly confess thee to be the Theotokos, magnifying thee with the incorporeal choirs.**

Aflame with pastoral zeal, other sheep, not of thy flock, didst thou lead to Christ, admonishing the heretics and illumining the unbelieving with the light of the knowledge of God, that, in the words of the Savior, there may be one flock and one Shepherd.

Earnestly do we entreat thee as a heavenly physician who hath received from the lord the gift of healing, O holy hierarch: With the heavenly treatment of thy prayers heal thou the cruel afflictions of our souls and bodies.

Disdain not this the hymn of thanksgiving of thy children, O favorite of God, but accept it in thy compassion and offer it to the Creator of all, that He may be merciful to those who honor thee.

Theotokion: **O** Mistress, save thy servants from misfortune, and free them from the passions, through the supplications of thy holy hierarch Pitirim; for all who grieve have thee as an unassailable rampart, in that thou hast given birth to our salvation.

Katavasia: **Let every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!**

Exapostilarion: Spec. Mel.: "Heaven with stars ...":

He Who established the lights in the heavens hath revealed thee to His Church as a new and most radiant star, illumining us with the splendor of the Spirit and the brilliance of miracles, and putting the impious to shame, O holy hierarch, father Pitirim, our ever-vigilant intercessor.

Glory ..., Now & ever ..., Theotokion:

O all-pure Mother who gavest birth to the ineffable Light: show us to be children of the Light, and vouchsafe that we behold the blessedness of heaven, that, rejoicing, we may cry out with thee and the venerable Pitirim: O Christ our God, Bestower of light, glory be to Thee!

On the Praises, 4 stichera, in Tone III:

Come, all ye nations! Understand ye a mystery of our Faith! Pitirim, the holy hierarch of God, the preserver of spiritual gifts, who hath departed bodily into the earth, remaineth even today with the faithful through the spirit of Christ's love and joyfully saveth from every misfortune, working divers wonders: by the mere invocation of his name raising those who suffer from grievous afflictions up healthy from their beds, strengthening the doubting in the Faith, correcting those in error, saving those who are in danger of drowning during their travels, that they may ever thank God Who is beneficent unto them and glorify His now favorite and wonderworker Pitirim. (Twice)

O divinely blessed father Pitirim, spurning all the beauties of this world and loving the law of God, thou didst lay waste to thy flesh by fasting and the keeping of vigils, didst adorn thyself with humility and meekness, patience and love, and didst live angelically upon the earth. Wherefore, thou hast shone forth in many miracles as a most brilliant beacon, and hast been shown to be wellspring of the great gifts of God. Entreat the Lord Who hath glorified thee, that He illumine the darkness of our sins and iniquities and grant peace and great mercy to the land of Russia.

O God-bearing father Pitirim, ascending the mountain of exalted virtues bearing God within thy soul as in a temple, thou didst lead thy flock up from earth to heaven with the teachings of the commandments of Christ as by a ladder. Wherefore, thou didst found monastic communities and didst adorn the churches of God with all magnificence, and didst teach those who pray therein. By thy supplications make us also temples of the Holy Spirit, in that thou art our intercessor, O great Pitirim.

Glory ..., in Tone VIII:

We honor thee as the instructor of a multitude of monks and a great assembly of the people, and we glorify thee as a divinely wise teacher, O Pitirim our father; for during thy lifetime thou didst diligently guide all on the path of salvation, and now in thy love thou dost embrace all and pourest forth streams of divine mercy upon those who with faith approach thy precious and much-healing tomb. Pray for us, O most sacred father, that we may be counted worthy of the kingdom of heaven, where thou shinest forth in glory unwaning.

Now & ever ..., Theotokion, in the same tone:

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Great Doxology. Troparion of the saint. Glory ..., Now & ever ..., Theotokion.
Litanies, and dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I of the holy hierarch; and 4 from Ode VI of Canon II.

As the righteous Hannah of old gave up her child, thou didst give thyself as a gift to God, O father Pitirim. Establish me also upon the rock of His commandments, that I may cry: None is as holy as our God! (Twice).

By thy supplications, O father Pitirim, establish our mind and heart in the Lord; exalt the horn of Orthodox Christians, that the mouths of the enemies of the Faith may be shut and we may rejoice in our salvation.

On the feast of the new wonderworker let not the mighty one boast in his strength, nor let the wise man boast in his wisdom, nor yet the rich man boast in his wealth, but let him boast who boasteth of understanding and knowing the Lord and acquiring the riches of His grace.

O good shepherd who instructest the people of Christ with divine teachings and dost edify them with the virtues of thy soul: leave us not to perish in our sins, but as thou thyself wast tempted as a man therein, help us now who are tempted.

O great wonder! The tomb of the holy hierarch is become a common hospital for all, truly accessible and free of charge. Come, ye people, and with fear and faith freely receive health for your souls and bodies, glorifying the Lord and blessing His favored one.

Be thou an aid to thy city, O holy father, and with thine invincible intercession protect our whole country, that we may all cry out to thee with gladness: Rejoice, O ever-memorable Pitirim, thou boast of Tambov!

Theotokion: **B**eneath thy shelter all mortals flee, O Mistress, and we cry out to thee with compunctionate souls: by thine almighty mediation, O Mother of God, render Christ our God, to Whom thou gavest birth in all-pure manner, merciful unto us.

Troparion of the holy hierarch, in Tone IV:

Teacher of faith and piety, beacon of the Church, example for monastics, O most wise and holy hierarch Pitirim: piously hast thou tended thy flock and led it to Christ. Wherefore, though adorned in the highest with a crown of glory, thou dost abide with us on earth in spirit, radiating miracles. Entreat Christ God, that our souls be saved.

Kontakion, in Tone VIII:

Assembling together, let us hymn Pitirim: the excellent instructor of monks, the holy hierarch merciful to all men, the all-wondrous worker of miracles, the tireless intercessor for us, the boast of the land of Tambov.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto Me?

EPISTLE TO THE HEBREWS, §335 [13:17-25]

Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO ST. LUKE, §24 [6:17-23]

And [Jesus] came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

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

THE 28th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE SMOLENSK ICON OF OUR ALL-HOLY MISTRESS,
THE THEOTOKOS & EVER-VIRGIN MARY
AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera, in Tone II:

○ golden censer, jar and staff, radiant lamp, divine scroll whereon the Word was written by the finger of God, save us who magnify thee. (Thrice)

Grant aid unto us who place our trust in thee, O Theotokos, thou refuge of the faithful. And deliver thy servants from misfortunes, O Virgin; for on thee, after God, do we set our hope. (Thrice)

○ Mistress, Mother of the Deliverer, accept the supplication of thy servants who pray unto thee even though unworthily, that thou mayest pray for us unto Him Who was born of thee. O Mistress of the world, be thou our deliverer. (Twice)

Glory ..., in Tone VI:

○ Virgin, who didst receive the joy of the angels and gavest birth to thy Creator: save those who magnify thee.

Now & ever ..., in Tone VIII:

○ Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Entrance. Prokimenon of the day. Three readings:

A READING FROM GENESIS

Jacob went forth from the well of the oath, and departed into Haran. And he came to a certain place, and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed: and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said: "I am the God of thy father Abraham, and the God of Isaac. Fear not; the land on which thou liest, to thee will I give it, and to thy seed. And thy seed shall be like the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all tribes of the earth be blessed. And behold I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee." And Jacob awaked out of his sleep, and said: "The Lord is in this place, and I knew it not." And he was afraid, and said: "How fearful is this place! This is none other than the house of God, and this is the gate of heaven!"

A READING FROM THE PROPHECY OF EZEKIEL

Thus saith the Lord: "It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you," saith the Lord. Then He brought me back by the way of the outer gate of the sanctuary that faceth eastward; and it was shut. And the Lord said to me: "This gate shall be shut; it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same." And He brought me in by the way of the gate that faceth northward, in front of the house: and I looked, and, behold! the house was full of the glory of the Lord.

A READING FROM PROVERBS

Wisdom hath built a house for herself and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: "Whoso is foolish, let him turn aside to me." And to those who want understanding, she saith: "Come, eat of my bread, and drink joyous wine which I have mingled for you. Leave folly, and seek Wisdom that ye may reign forever; and improve understanding by knowledge." He that reproveth evil men shall get dishonor to himself; and he that rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of wisdom, and the counsel of the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

At Litia, these stichera:

In Tone VIII: O Good One, Who ridest upon the cherubim and art hymned by the seraphim, Thou didst descend from heaven as the prophets said, and madest Thine abode in the womb of the pure divine Maiden, to whom the angels mystically sang: Rejoice, O joyous Virgin, who in manner past recounting didst receive in thy womb God Who leadeth the world from unbelief unto faith. Glory to Thee, O Christ, Who alone art merciful and lovest mankind.

In Tone VII: Adorn thy chamber, O pure one, and receive thy King. Harken to the salutation of the angel, O Virgin! For, lo! thou art the throne of the cherubim! Behold, thou hast received the King of all. Thou art a cloud of light, O Theotokos, having through the spirit received rays in thy soul. Thee doth the divine Gabriel proclaim aloud, crying out with joy: Thou shalt give birth to a Son, the Most High, through the wondrous coming of the Spirit of God!

Adorn thyself, O holy chamber! O Gabriel, herald Christ the King! Greet Mary, the portal of heaven! For she is the throne of the cherubim newly wrought; for she is worthy to receive the cry: Rejoice! The Virgin is seen to be a cloud of light, bearing Christ, the Sun of glory, the Master of life, of death, and of all, Whom the Spirit of God caused to dwell in her womb at thy word, O all-glorious one.

Gabriel came from heaven to announce unto the Virgin Him Who shone forth from the Father before time began, and in latter days became ineffably incarnate of His Mother; and he cried: Rejoice, O pure one! Rejoice, sacred and joyous Virgin who conceived Christ God in thy womb, Whom Moses when he beheld God on Mount Sinai foreseeing, rejoiced, and to Whom Symeon cried: Behold, the Light of the nations, the glory of Israel, and the Savior of our souls!

Glory ..., Now & ever ..., in Tone VIII:

Let us all hymn Mary the Theotokos, the Mother of God, chanting: Rejoice, O animate ladder! Rejoice, bush unconsumed! Rejoice, jar all of gold! Rejoice, flower of faith! Rejoice, staff which put forth branches! Rejoice, golden censer! Rejoice, O Virgin, thou divine mountain overshadowed! Rejoice, annulment of the curse of the first Eve! Rejoice, throne of the Lord! Rejoice, beauty of many names! Rejoice, O Mistress!

At the Aposticha, these stichera, in Tone II:

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

Thou dost intercede for all who with faith have recourse to thy mighty protection, O good one · for we sinners who ever find ourselves in tribulations and sorrows have no other deliverance unto God, weighed down as we are by many sins, O Mother of God Most High. Wherefore, we fall down before thee: Deliver thy servants from every evil circumstance.

Stichos: I shall commemorate thy name in every generation and generation.

O all-pure Mother of God Most High, thou joy of all who sorrow, helper of the oppressed, feeder of the hungry, thou art the consolation of travelers, haven for the tempest-tossed, visitation of the sick, protection and aid of the weak, staff of old age. Haste thou, we pray, that thy servants may be saved.

Stichos: Harken, O daughter, and see, and incline thine ear.

Rejoice, O all-pure Virgin! Rejoice, precious scepter of Christ the King! Rejoice, thou who gavest rise to the mystic Grape! Rejoice, portal of heaven, bush unconsumed! Rejoice, universal light! Rejoice, joy of all! Rejoice, salvation of the faithful! Rejoice, O Mistress, thou helper and refuge of all Christians!

Glory ..., Now & ever ..., in Tone VIII:

Rejoice, O boast of the whole world! Rejoice, temple of the Lord! Rejoice, mountain overshadowed! Rejoice, refuge of all! Rejoice, golden lampstand! Rejoice, Mary betrothed of Christ God! Rejoice, paradise! Rejoice, divine tablet! Rejoice, tabernacle! Rejoice, jar all of gold! Rejoice, thou hope of all.

After the Blessing of the loaves, this troparion, in Tone IV:

To the Theotokos we, the sinful and lowly, now earnestly have recourse; and we fall down in repentance, crying out from the depths of our heart: O Mistress, take pity and have mercy upon us! Haste thou, for we are perishing in the multitude of our transgressions! Turn not thy servants empty away, for thee do we have as our only hope! **(Twice)**

And this troparion, in the same tone:

We shall never cease to speak of thy power, unworthy though we are, O Theotokos; for if thou hadst not interceded, who would have delivered us from so many misfortunes? Who would have kept us free until this day? We shall never depart from thee, O Mistress, for thou ever savest thy servants from all evils. **(Once)**

AT MATINS

At "God is the Lord ...", the first troparion of the Theotokos, in Tone IV:

To the Theotokos we, the sinful and lowly, now earnestly have recourse; and we fall down in repentance, crying out from the depths of our heart: O Mistress, take pity and have mercy upon us! Haste thou, for we are perishing in the multitude of our transgressions! Turn not thy servants empty away, for thee do we have as our only hope! (Twice)

Glory ..., Now & ever ..., this troparion, in the same tone:

We shall never cease to speak of thy power, unworthy though we are, O Theotokos; for if thou hadst not interceded, who would have delivered us from so many misfortunes? Who would have kept us free until this day? We shall never depart from thee, O Mistress, for thou ever savest thy servants from all evils. Once

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

Spec. Mel.: "Awed by the beauty of thy virginity ...":

O all ye pious people, ye assemblies of Orthodox Christians, draw nigh with faith, falling down before the divine image of the Mother of God, whereby she gladly imparteth healing unto the sick and woundeth the heretics like an arrow shot from a bow, radiantly gladdening us all and illumining us with grace through her supplications.

Glory ..., Now & ever ..., in the same tone:

God sanctified thee wholly as a goodly Virgin, immaculate among women, having prefigured thee honorably through the prophets and blessed thee through the priests. He caused thee to dwell in the holy of holies, and fed thee by angels, and as food gave thee bread from heaven. And the All-good One Himself, the only-begotten Word of God, made His abode within thee and issued forth from thee in the flesh. Wherefore, we bow down before thee and truly honor thee as the true Theotokos.

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

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

Let all the multitudes of the faithful radiantly join chorus, but let the army of the demons lament, beholding resplendent with many names the feasts of the Mother of God, whom with divine hymns we bless as the Mother of God. For the all-blessed Theotokos and Mistress, the divinely chosen Maiden, the fall of the enemy and mighty confirmation of Christians, is divinely glorified.

Glory ..., Now & ever ..., in the same tone:

O most blessed Mistress Theotokos, divinely elect Maiden, splendid fulfillment of the prophets, boast of the apostles, confession and crown of the martyrs, greatly hymned one who art honored by the angels and the generations of men, desired helper of the whole world: Deliver thy servants from impending damnation and from the lake of fire, O thou who alone art blessed.

Polyeleos, and this Magnification: It is meet to magnify thee, O Theotokos, who art more honorable than the cherubim and beyond compare more glorious than the seraphim.

Selected Psalm verses:

A: O God, give Thy judgment to the king.

B: And Thy righteousness to the son of the king.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

O Mother of God, save those who honor thee in Orthodox manner, who flee unto thee and lovingly bow down before thy holy icon; and give us not over to the rapacity of the adversary, neither let any of the evils overtake us which our sins have prepared for us, nor let our iniquities go over our heads. But let thy right acceptable maternal supplications unto God prevail for us.

Glory ..., Now & ever ...,

Thine all-pure icon is spiritual healing for the whole world, O Virgin Theotokos. Thereunto do we flee, and falling down before thee we venerate and kiss it, drawing forth therefrom the grace of healings, and by thy supplications we are freed from the infirmities of our bodies and the passions of our souls.

Song of ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: I shall commemorate thy name in every generation and generation.

Stichos: Hearken, O daughter, and see, and incline thine ear.

Let every breath praise the Lord

GOSPEL ACCORDING TO ST. LUKE, §4 [LK. 1: 39-49, 56]

In those days Mary arose, and went into the hill country with haste, into a city of Judah; and entered into the house of Zechariah, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit: and she spake out with a loud voice, and said: "Blessed art thou among women, and

blessed is the Fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me? For, lo!, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." And Mary said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He Who is mighty hath done to me great things; and holy is His name." And Mary abode with her about three months, and returned to her own house.

After Psalm 50, this sticheron, in Tone VI:

Entrust me not to the intercession of men, O all-holy Mistress, but accept the supplication of thy servant; for sorrow besetteth me, and I am unable to bear the arrows of the demons; I have no protection, neither any place to flee, wretch that I am, who am ever vanquished. I have no consolation other than thee, O Mistress of the world, thou hope and intercession of the faithful. Disdain not mine entreaty, but render it profitable.

*Canon of the all-holy Theotokos, the composition of the Monk Ignatius, in
Tone IV:*

ODE I

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

Joyfully do I now offer up this present laudation with a serene voice, O Hodagitria, and rejoicing I cry unto thee: Rejoice! Fill me with understanding, that I may begin my hymnody.

Rejoice, O most hymned one who gavest birth to Christ, our everlasting Joy, O hope of the Orthodox, most hymned Virgin Hodagitria! Fill me with the joy which the world desireth.

All men join chorus with the angels, ever crying out together in heaven and on earth, O Hodagitria: Rejoice, O Virgin, for by thy birthgiving thou hast filled all things with joy!

O Hodagitria our joy, as thou art the Mother of Joy, vouchsafe joy unto those who cry out to thee with fear, delivering them from all tribulations; and have mercy on all who have recourse to thee.

ODE III

Irmos: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

Rejoice, O pure Hodagitria, thou unshakable and animate palace of Christ, the King most high! Rejoice, rejoice, thou through whom our city is preserved undestroyed.

Him Whom creation is unable to contain didst thou bodily contain in thy womb which knew not wedlock, O Virgin Hodagitria; wherefore, we chant unto thee: Rejoice!, magnifying thee as is meet.

O greatly hymned joy of the world, ever joyously hymning thee, we are vouchsafed everlasting joy through thy maternal supplications unto Him Who was born of thee, O pure Hodagitria.

We call upon thee, the golden jar, the lampstand, the staff, the table, O pure one, and we ever offer thee the cry, Rejoice!, while calling thee such things.

Kontakion, in Tone VI:

We have no other help, we have no other hope than thee, O Mistress. Help us, for we place our trust in thee, and in thee do we boast. For we are thy servants; let us not be put to shame.

Sessional hymn, in Tone II:

O refuge of the world, wellspring of mercy, fervent entreaty and an insuperable rampart, we earnestly cry out to thee, O Mistress Theotokos: Go thou before us, and deliver us from misfortunes, O thou who alone makest swift intercession.

Glory ..., Now & ever ..., The foregoing is repeated.

ODE IV

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

Rejoice, O Mistress Hodagitria, wonder of wonders! Rejoice, joy of all, invincible Christian refuge for cities and towns amid tribulations, bulwark and victory against the foe.

Rejoice, rejoice, thou boast of Orthodox kings! Thou art the protection of all the Christ-loving armies, O Queen! Rejoice, O Hodagitria, refuge and confirmation for us all!

Rejoice, speedy deliverance for all amid misfortunes! Rejoice, ready consolation for all who sorrow! Rejoice, O most hymned one! Rejoice, O most blessed Hodagitria, healer of all infirmities!

Rejoice, thou whose greatness all creation doth hasten to glorify as is meet, yet is unable so to do, O Hodagitria! It therefore crieth out to thee: Rejoice, O Mistress, dwelling-place inhabited by God!

ODE V

Irmos: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Thou art an abyss of goodness and compassions, O Virgin Hodagitria. Rejoice, thou who art the cause of joy for all the faithful! O rejoice, all-speedy helper for those who sorrow amid misfortunes!

Though we are as blind men, all of us, the faithful, are filled with joy, seeing and hearing the mighty things which come from the fulfillment of thy miracles; wherefore, we all ever and everywhere chant unto thee, Rejoice!, O Hodagitria.

Rejoice, O Virgin Hodagitria, dwelling-place of Christ our God and abode of His ineffable and all-divine glory! O rejoice, palace all-adorned! Rejoice, animate city ever reigning!

Looking upon thee as joy as inexhaustible as the sea, O Virgin Maiden Hodagitria, rejoicing, we all cry out to thee, Rejoice! And chanting, we ever expect that thou wilt invisibly bestow upon us divine gifts.

ODE VI

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Receiving Christ, O pure Virgin Hodagitria, thou didst hear the cry, Rejoice! And having ineffably given birth unto Him, thou dost ever hear from all, Rejoice!

Thou hast filled all with joy, and hast united those above to those below, O Hodagitria. Wherefore, heaven and all the earth now cry out to thee together.

Rejoice, O most hymned Hodagitria, consolation of widows and all orphans! Rejoice, thou who pourest forth inexhaustible riches upon all the people!

Rejoice, O Hodagitria, thou habitation of Christ, who art more lustrous than any gold and more radiant than the dawning of the sun! Rejoice, O Virgin! Rejoice, O unwedded Bride!

Kontakion, in Tone VI:

O protection of Christians who cannot be put to shame, mediation before the Creator unchanging! Disdain not the suppliant voices of sinners, but as thou art good go before us to help us who cry unto thee: Haste thou to supplication, and speed thou to entreaty, O Theotokos who ever intercedest for those who honor thee.

Ikos: **E**xtend thy hands, wherein thou didst receive the Master of all as a babe, through the magnitude of His goodness; forsake us not who ever set our hope on thee, and in thy vigilant supplication and incalculable forgiveness take pity on us, and grant thy loving-kindness unto our souls, pouring it forth forever. For thee do we sinners have as a helper against the misfortunes and evils which assail us, and as thou dost possess compassions of loving-kindness, haste thou to supplication, and speed thou to entreaty, O Theotokos who ever intercedest for those who honor thee.

ODE VII

Irmos: **T**he divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: **Blessed art Thou, the all-hymned God of our fathers!**

Rejoice, rejoice, O Theotokos Hodagitria, who ever directest all the faithful ever to tread the path that leadeth to salvation! Rejoice, O Mistress, for through thee are we ever delivered from present misfortunes at the hands of the barbarians!

Rejoice, rejoice, O Hodagitria, who keepest vigil and prayest for us to God, and deliverest all men from every evil and all tribulations by thy mediation, O Theotokos!

Rejoice, rejoice, O all-holy Hodagitria, who fulillest for us our petitions which are profitable, and ever desirest good and loving unity for all, and who dost hasten to deliver us!

Rejoice, rejoice, O Hodagitria, who deliverest the faithful who sail aboard ships tempest-tossed, who art the deliverance of all from every tribulation, and quickly curest divers lingering illnesses!

ODE VIII

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

Rejoice, most blessed Mary, for from thee was the most blessed God arrayed wholly in me, a man; and having thus arrayed Himself, He united me to His divinity in an ineffable union, O Virgin Hodagitria! Rejoice, O joyous one, thou joy of all the world!

Rejoice, expeller of evil spirits! Rejoice, O Theotokos Hodagitria! Rejoice, for the invisible armies of heaven ever glorify and magnify thee as the Mother of God! Rejoice, thou who hast joined those below to those on high!

Rejoice, thou who hast surely surpassed all the hosts of heaven! Rejoice, O Hodagitria! Rejoice, thou who gavest birth to the God of all creation, O most hymned Mistress who reignest! Rejoice, for thou hast remained a virgin even after giving birth, O pure one!

Rejoice, glory of all women, all-sanctified temple of our God! Rejoice, O Hodagitria! Rejoice, thou who savest souls throughout the world! Rejoice, overshadowing cloud, broader than the heavens! Rejoice, O phial full of divine myrrh!

ODE IX

Irmos: Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

Rejoice, O lamp bearing the never-waning Light, who in thy birthgiving dispellest the darkness of polytheism and deliverest men from the abyss of hell! Rejoice, O Theotokos Hodagitria, mediatress of all good things!

Rejoice, O noetic and animate ground from whence came the heavenly Grain, which sprang forth for the faithful and delivered the whole world from soul-destroying famine! Rejoice, O vineyard who gavest birth to the Grapes of life, O pure Theotokos Hodagitria!

Rejoice, thou who art an all-comely garden of mystic flowers! Rejoice, O Virgin Mother Theotokos, thou understanding of the invisible ones, who by purity didst strangely triumph! Rejoice, O Hodagitria, universal wonder and report!

By thy help preserve the remaining time of our life unharmed, O Virgin Maiden, and vouchsafe that we who hasten to thee may receive a goodly end, and may cry: Rejoice, O most blessed Theotokos, pure Hodagitria!

Exapostilarion:

Let the most hymned Mother of God, who gave birth to Christ our God, be honored: the opening of the gates of paradise, the cleansing of the whole world, our restoration to life. This is what was spoken of by the prophets. Let us worship God, the Savior of our souls!

Glory ..., Now & ever ...,

Come, ye faithful, and with a pure conscience let us exalt the Mother of our God, who bore within her womb Christ, the divine infant Savior. As she hath maternal boldness before Him, she prayeth unceasingly for us, and granteth her servants rich mercy.

On the Praises, 4 stichera, in Tone IV:

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

To all who with faith have recourse unto thee hath Christ, thy Son and God, shown thee to be guide for the lost, a haven of salvation amid storm and abyss, amid temptations and griefs, O Mistress. Him do thou entreat, that those who acknowledge thee to be the true Theotokos and guide may be delivered from evils and misfortunes. (Twice)

By thy birthgiving thou hast destroyed corruption and all the ancient sickness, O most hymned one, who gavest birth to the Life of the world, Who hath destroyed death; and thou healest the illnesses of those who with faith hymn thy miraculous image, bow down before it with love, and honor thee as the pure directress.

We know thee to be a wellspring of life, O most hymned one, a bestower of miracles and healings of passions of soul and body, speedy remission; and knowing thee to be an inexhaustible sea of mercy and compassions, we all fall down before thee, entreating release from sorrow and the torment which is to come.

Glory ..., Now & ever ..., in Tone VIII:

O Good One, Who ridest upon the cherubim and art hymned by the seraphim, Thou didst descend from heaven as the prophets said, and madest Thine abode in the womb of the pure divine Maiden, to whom the angels mystically sang: Rejoice, O joyous Virgin, who in manner past recounting didst receive in thy womb God Who leadeth the world from unbelief unto faith. Glory to Thee, O Christ, Who alone art merciful and lovest mankind.

Great Doxology. Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the Theotokos.

Rejoice, O pure Hodagitria, thou unshakable and animate palace of Christ, the King most high! Rejoice, rejoice, thou through whom our city is preserved undestroyed.

Him Whom creation is unable to contain didst thou bodily contain in thy womb which knew not wedlock, O Virgin Hodagitria; wherefore, we chant unto thee: Rejoice!, magnifying thee as is meet.

O greatly hymned joy of the world, ever joyously hymning thee, we are vouchsafed everlasting joy through thy maternal supplications unto Him Who was born of thee, O pure Hodagitria.

We call upon thee, the golden jar, the lampstand, the staff, the table, O pure one, and we ever offer thee the cry, Rejoice!, while calling thee such things.

Receiving Christ, O pure Virgin Hodagitria, thou didst hear the cry, Rejoice! And having ineffably given birth unto Him, thou dost ever hear from all, Rejoice!

Thou hast filled all with joy, and hast united those above to those below, O Hodagitria. Wherefore, heaven and all the earth now cry out to thee together.

Rejoice, O most hymned Hodagitria, consolation of widows and all orphans! Rejoice, thou who pourest forth inexhaustible riches upon all the people!

Rejoice, O Hodagitria, thou habitation of Christ, who art more lustrous than any gold and more radiant than the dawning of the sun! Rejoice, O Virgin! Rejoice, O unwedded Bride!

Troparion, in Tone IV:

To the Theotokos we, the sinful and lowly, now earnestly have recourse; and we fall down in repentance, crying out from the depths of our heart: O Mistress, take pity and have mercy upon us! Haste thou, for we are perishing in the multitude of our transgressions! Turn not thy servants empty away, for thee do we have as our only hope! (**Twice**)

Another Troparion, in the same tone:

We shall never cease to speak of thy power, unworthy though we are, O Theotokos; for if thou hadst not interceded, who would have delivered us from so many misfortunes? Who would have kept us free until this day? We shall never depart from thee, O Mistress, for thou ever savest thy servants from all evils. (**Once**)

Kontakion, in Tone VI:

O protection of Christians who cannot be put to shame, mediation before the Creator unchanging! Disdain not the suppliant voices of sinners, but as thou art good go before us to help us who cry unto thee: Haste thou to supplication, and speed thou to entreaty, O Theotokos who ever intercedest for those who honor thee.

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

Stichos: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

EPISTLE TO THE HEBREWS, § 320 [HEB. 9: 1-7]

Brethren: The first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

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

Stichos: The rich among the people shall entreat thy countenance.

GOSPEL ACCORDING TO LUKE, § 54 [LK. 10: 38-42, 11: 27-28]

At that time, Jesus entered into a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was cumbered about much serving, and came to Him, and said: "Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me." And Jesus answered and said unto her: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice, and said unto Him: "Blessed is the womb that bare Thee, and the paps which Thou hast sucked." But He said: "Yea, rather, blessed are they that hear the word of God, and keep it."

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.

THE 29th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY MARTYR CALLINICUS
AT VESPERS

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

Spec. Mel.: "O all-glorious wonder ...":

O divinely wise martyr Callinicus, * piously desiring to die * rather than to live, * thou didst truly present * an image of the death of Christ; * wherefore thou hast received immortality * and unwaning blessedness; * and, rejoicing, thou hast made thine abode, O glorious one, * where the ranks of the angels and athletes dwell.

A light emitting healing, * a river full of true gifts, * a treatment which costeth nought, * a vessel of sanctity * hath the shrine of thy relics been shown to us, * whence let us who approach with faith * draw forth ever-living health, * O glorious martyr, * for whose sake we glorify our wondrous God.

O all-blessed martyr Callinicus, * possessing the invisible God * as an invincible aid * against the invisible foe, * thou didst raise the standard of immortality; * and having felled him who boasted * that he would destroy the earth * thou didst drown him in the streams of thy blood * by the exercise of thy sufferings.

Glory ..., in Tone VIII:

With hymns let us honor today the wondrous Callinicus, the champion of piety and destroyer of the enemy, the converser with martyrs, who was a temple of the Holy Spirit, the warrior of Christ God, the truly inexhaustible treasury of healings, the confirmation of the faithful.

Now & ever ..., Theotokion:

Spec. Mel.: "O all-glorious wonder ...":

The pre-eternal God Who took flesh of thy blood * showed thee forth, O pure one, * as an intercessor for men. * Wherefore, deliver thy servants * from every misfortune and evil circumstance, * and from the snares of the wicked foe; * and vouchsafe that all who glorify * and bow down to thee * may partake of the splendor of the elect.

Stavrotheotokion: "What is this sight * which mine eyes behold, O Master? * Lifted up upon the Tree, Thou diest, * granting life unto all, * O Thou Who sustainest all creation!" * weeping, the Theotokos said * when she beheld suspended upon the Cross * the God and man * Who had shone forth from her ineffably.

Troparion, in Tone IV:

In his suffering, O Lord, Thy martyr Callinicus received an imperishable crown from Thee, our God; for, possessed of Thy might, he cast down the tormenters and set at nought the feeble audacity of the demons. By his supplications save Thou our souls.

AT MATINS

Both canons from the Oktoechos, and this canon for the martyr, in Tone IV:

ODE I

Irmos: **The Lord Who is mighty in battles cast the chariots of Pharaoh and his power into the sea. Let us chant a new song unto Him, for He is glorious!**

Having truly mounted the noetic chariot, thou didst drown the captains of the noetic Egypt in the streams of thy blood, O Callinicus, boast of martyrs.

Clothed in divine vesture, O all-blessed and wise one, thou didst divest thyself of earthly garments, didst hasten to the contest and put the enemy to shame.

Having broken the subtle snares of the enemy with the bonds of thy suffering, thou didst cast him, helpless, to the ground, O Callinicus, and didst trample him under thy feet.

Theotokion: **O** pure Virgin Mother, we know thee to be her who gave birth unto God, whom the choir of the prophets foresaw as the portal of heaven and the bush unburnt.

ODE III

Irmos: **O Lord Who dost establish the thunder and createst the wind: make me steadfast, that I may truly hymn Thee and do Thy will; for there is none as holy as Thee, O our God!**

Wounded with the love of Christ, the martyr cried out, enduring pain amid his struggles: "I make haste to the sweet fragrance of myrrh, following Thy Passion, through the suffering of my blood!"

Thou wast preserved un-assailed by the darts of the serpent; for the crafty one, having bruised thy heel amid thy wounds, crushed his own head in thy sufferings, O Callinicus.

Having cut down the thorns of deception with the sword of the Spirit, thou didst truly offer unto thy Master the fruit of the Christian Faith, O most blessed one: thy hundredfold pangs.

Theotokion: **I**n thy womb thou alone didst conceive as the ineffable Offspring of thy birthgiving God the Word, Who existed before thee, O Mother; and with milk thou didst nourish the Unoriginate One as a babe, O all-pure one.

Sedalion of the martyr, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

Having divine zeal within thy soul, O glorious one, thou didst steadfastly denounce those who vainly worked iniquity; and having drawn nigh unto torments, thou didst pass through thy struggle with valiant mind. O martyr Callinicus, entreat Christ God, that He grant us great mercy.

Glory ..., Now & ever ..., Theotokion:

Without being separated from the divine nature, yet becoming flesh within thy womb, the one Lord remained God and man, Who after thy birthgiving preserved thee, His Virgin Mother, all-immaculate, as thou wast before giving birth. Him do we earnestly entreat, that He grant us great mercy.

Stavrotheotokion: **T**he unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him hanging upon the Cross Who had come forth from her without pain, cried aloud, lamenting maternally: "Woe is me, O my Child! How is it that Thou sufferest willingly, desiring to deliver man from the indignity of the passions?"

ODE IV

Irmos: **I** heard report of Thee, O God, and I was afraid; I considered Thy works, O Lord, and was amazed, for the earth is full of Thy praise.

Washed in the streams of thy blood, O all-blessed one, thou wast revealed as most pure by the Spirit, and hast attained unto the delight of the incorporeal ones, O martyr Callinicus.

Thou wast truly set as a stone precious to the Church, and didst shake the temples of the idols and cast them down to the ground by the steadfast opposition of thy sufferings.

The deadly blandishments of the enemy didst thou truly turn aside with the words of the Spirit, O martyr; and, strengthened in thy soul, thou didst win the victory over deception.

Theotokion: **W**e now recognize thee, O pure one, as the bush which the great Moses beheld prophetically on Sinai, burning without being consumed, bearing Fire within thy womb.

ODE V

Irmos: **S**hine forth upon me, O Lord, the light of Thy commandments, for my spirit waketh unto Thee and hymneth Thee. For Thou art our God, and unto Thee do I flee, O King of peace.

Foundering in the quicksand and abyss of my sins and having fallen into the tempest of mine evil deeds, I cry to thee: Be thou my helper!

When the soles of thy feet were pierced with nails, O martyr, thou didst sing: "In the path of Thy testimonies have I richly delighted, enduring wounds in the expectation of reward, O Master, Thou Judge of the contest!"

Having traded well in torment, thou didst trim thy lamp with the oil of mercy, O all-blessed one; wherefore, thou didst become a wholly unblemished sacrifice, an acceptable whole-burnt offering.

Theotokion: O Theotokos, thou art the subject of the prophets' proclamation, the boast of the angels and the adornment of martyrs, bearing the divine Word, Who wast ineffably begotten of the Father before time began, O all-pure one.

ODE VI

Irmos: Engulfed by the tempest of sin and held fast as in the belly of the whale, with the prophet I cry to Thee: Lead up my life from corruption, O Lord, and save me!

The fold of thy flock hath been preserved unharmed by the beasts of heresy; for the stout staff of thy sufferings, which thou didst hold fast, O glorious one, hath been shown to drive wolves away.

Thou didst escape the night of deception by thy suffering, and the beauty of faith shone forth like the sun upon the ends of the earth in thy confession.

As a renowned preacher of the Faith, thou didst readily cry out to the iniquitous one: "Why threatenest thou one whose spiritual strength is not weak? For the darts of the ungodly are feeble!"

Theotokion: As before thy birth giving, O thou who hast not known wedlock, thou remainest incorrupt and virginal; for in thee is known the mystery which passeth understanding and recounting, O Bride of God.

Kontakion, in Tone II:

Spec. Mel.: "Seeking the highest ...":

The beautiful things of heaven hast thou now inherited as is meet; for, greatly aflame with the love of Christ, thou didst manfully brave the fire therewith, O Callinicus. Standing now before Him, cease not to pray in behalf of us all.

ODE VII

Irmos: The fire burning in the furnace quaked with fear, and the youths were bedewed and, chanting, said: Blessed art Thou alone, O God of our fathers!

"The terrors of torments are for me means to obtain sweetness; for neither fire nor wounds will separate me from Him Who truly loveth me!" cried the martyr.

Strengthened by the support of Christ, O glorious one, contending, thou didst cast the adversary down to the ground; and, true to thy name, thou didst show thyself to be the goodly victor over the tyrant.

Thou didst put the devil to shame and didst gladden the angels with thy sufferings, O glorious one; and thou didst cry out to Christ: Blessed art Thou alone, O God of our fathers!

Theotokion: By thy birthgiving, O all-pure Virgin, thou didst annul the curse of Eve our first mother; for thou art the Mother of the Master of all, who hast mediated joy for all.

ODE VIII

Irmos: In Thy wisdom, O Master, Thou hast ordered all things, and hast established the earth like a scale, setting its foundation upon the deep of boundless waters. Wherefore, we all cry out, chanting: Bless the Lord without ceasing, O ye works of the Lord!

Rejoice, O delight of true athletes! Rejoice, adornment and ornament of the Faith! Rejoice, torch-bearer most splendid among the martyrs, who hast dispelled deception and shone forth light upon the world by thy suffering, O most wise Callinicus.

The tyrant was put to shame by thy struggles and opposition, and the malefactors were vanquished by thy wounds, O blessed one. Thy heels were pierced with nails. All deception was consumed, and the temples of the idolaters were destroyed by the fire of thy contest.

Bowing thy head, O Callinicus, in thy boldness pray unceasingly to God in behalf of those who honor thee. Intercede for thy flock, rescuing it from the divers snares of the deceiver, and make it steadfast by faith. For through thee doth it grow in stature and might.

Theotokion: In the Spirit, the prophets perceived thee, the Virgin, as tabernacle and altar, jar and lamp-stand, the all-holy mountain, the cloud and the tables of the law, the ark and the staff, the divine portal whereby the ancient paradise is made accessible unto all men.

ODE IX

Irmos: Thy seedless giving of birth to Christ our God, O pure Theotokos, do we magnify with unceasing hymns.

A robe of faith was woven for thee on high, whereby thou didst strip the enemy naked at the tribunal, O glorious martyr.

The tyrant thought to deceive the martyr with blandishments, but the martyr remained steadfast in the Faith.

O glorious Callinicus, thou didst offer thyself unto God as a pure whole-burnt offering and a pleasing sacrifice on the fire of thy contest.

Beautiful are thy feet, O athlete Callinicus, which, though pierced with nails, went on to preach God.

Theotokion: O pure one, we have acquired thee as our protection and refuge, our rampart and bulwark, our ever firm hope amid tribulations.

THE 30th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY MARTYR JOHN THE WARRIOR
AT VESPERS

We chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera: 4 in Tone II:

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

When on earth thou wast a soldier of a corrupt king, * thou wast a warrior faithful to God, O John, * and then, receiving help from Christ the King, * aiding the martyrs of Christ * thou didst vanquish the enemy, visible and invisible; * and now thou joinest chorus with the angelic hosts and the armies on high. * Wherefore, O blessed passion-bearer, * pray thou to the Savior of us all, * that He save our souls. *(Twice)*

Desiring to leave the earthly army, * thou didst take care to please Christ the King of heaven; * for, having armed thyself with faith in Him, * thou wast found to be a mighty warrior, O John, * protecting the martyrs of Christ from the ungodly tyrant * by thy prayers to God, O blessed one.

When by faith in Christ and by prayer * thou didst desire to obtain the portion of the righteous, * thou didst then aid those persecuted for their faith in Christ. * Therefore, Christ the Lord hath enriched thee with gifts of miracles; * for unto those who call upon thee amid divers tribulations * thou showest thyself to be a speedy helper. * Wherefore, pray thou unto God * in behalf of us who observe thy most honored memorial.

And 3 stichera, in the same tone:

Spec. Mel.: "With what crowns of praise ...":

Come, ye who love what is holy, * let us all be glad in spirit and hold festival, * glorifying Christ our God, * for today He hath prepared a banquet for us, * the memorial of the glorious martyr and valiant warrior John, * a helper for all amid tribulations, * denouncer of evil deeds * and revealer of lost and hidden things * for those who call upon his assistance. *(Twice)*

O all-blessed and right victorious John, * mighty warrior of our God, the Creator of all, * as one chosen by God thou didst preserve thy nobility of soul; * and having disdained the vanity and deceptions of the world, * thou didst lovingly show sympathy for those in torment. * And now thou abidest sweetly with Christ in the heavens, * from whence look thou down upon and preserve all who call upon thee * in time of battle and all manner of misfortunes.

What shall we offer unto Thee, O God our Creator? * What manner of thanks shall we give Thee? * For Thou hast given Thy people true grace, * the holy John, * a pious warrior and bestower of alms, * a helper of soldiers in battle, * a consoler of griefs, * who prayeth fervently to Thee for our salvation. * Wherefore, for the sake of Thy mercy, * save us, O Master Who lovest mankind!

Glory ..., in Tone VI:

Having struggled zealously for Christ, O John, with the Christian martyrs, helping Christians in the pious Faith, thou wast an exemplary soldier of thy Master. Feeding the needy and preparing abundant alms for the poor, thou didst reject the commands of the iniquitous Emperor Julian; and, destroying the vessels of His tyranny, thou wast shown to be a victor excellent in thine Orthodoxy. Wherefore, thou hast passed over to the mansions of heaven, and there dost most joyously behold Christ, Who hath crowned thee with an imperishable crown. Him do thou unceasingly entreat, O most blessed one, that they who honor thee be counted worthy of everlasting blessedness.

Now & ever ..., Dogmatic Theotokion, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. 3 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 forever. 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 grey 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 Litia, the sticheron of the temple;

And these stichera of the martyr, in Tone VIII:

○ all-praised John, martyr of Christ, thou didst count as nought a violent death and the assaults of the wicked and tyrannical emperor, having right boldly arrayed thyself for combat with manly wisdom. Wherefore, crowned with the glory of victory, thou hast been numbered among all the righteous; and, praising thee with them, we call thee blessed.

○ all-blessed John, martyr of Christ, seeing the martyrs of Christ led to the slaughter, thou didst aid them with fraternal love. For, exhorting them to suffer even to the shedding of their blood and unto death, thou didst say: "Our suffering here is nought compared to the reward which awaiteth us in the heavens!" And thou didst thyself strive to suffer with them for the sake of thy Creator's love. Wherefore, having received the gift of miracles from Christ God, thou helpest those who suffer amid divers trials, and dost rescue from cruel misfortunes those who glorify the Lord and honor thy sacred sufferings with love.

O invincible John, martyr of the Lord, bearing the name which signifieth grace, thou bestowest grace and mercy upon those who with faith call upon thee with prayer, and bringest joy to the divinely wise people who with faith call upon thee for aid amid their trials and honor thy memory with sacred joy. Wherefore, entreat Christ, that He save us from all misfortunes, in that He is omnipotent.

Glory ..., in Tone IV:

Who doth not marvel, who doth not render glory, who doth not hymn the miracles of John, the glorious warrior of Christ, who is wise in the faith? For even after his repose, he bestoweth a great many healings upon all who with diligence have recourse unto him. For his precious and holy relics pour forth grace abundantly to fulfill profitable requests. Wherefore, we piously cry out to him: Unceasingly beseech the Lord, that He save our Orthodox hierarchs and all who with faith have recourse to thy holy temple and ask thy fervent intercession before God: for thee do we have as an earnest mediator and intercessor for our souls.

Now & ever ..., Theotokion:

Mercifully regard the supplications of thy servants, O all-immaculate one, quelling the uprisings of the cruel demons against us, delivering us from every sorrow; for thee alone have we as a steadfast and sure confirmation, and we have acquired thine intercession; let not us that call upon thee be put to shame, O Mistress. Haste thou to answer the entreaty of them that cry out to thee with faith: Rejoice, thou help, joy and protection of all, and salvation of our souls!

At the Aposticha, these stichera, in Tone IV:

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

The cruel tyrant * gave thy holy body over to be executed * by multifarious tortures; * yet thou, O John of godly mind, * didst not deny Christ, * nor didst thou sacrifice to idols, * but didst valiantly endure all, * trusting in the future reward * of never-ending delight in the Lord.

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

By thy virtuous life * thou didst spurn the world, * O wonder-worker John, * and, showing great lovingkindness for Christians * in the command of thine army, * thou didst set them at liberty. * And having thereafter suffered thyself for Christ God * in the Orthodox Faith, * thou didst receive the inheritance of eternal blessedness.

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

Thy relics, O glorious one, * pour forth the gift of healings * upon those who honor thee diligently, * drowning lie passions * and curing ailments, O John; * and they put hordes of wicked demons to flight, * and water the hearts of the faithful, * producing the divine fruits of the virtues * and the understanding of piety.

Glory ..., in Tone VIII:

Come, ye Christ-loving people, and with understanding let us contemplate the good fight and magnanimous courage attained in the right path; for John, who is newly crowned, the great intercessor and martyr, crieth thus to the iniquitous Julian, an emperor loathsome to God: "Thou canst not lure me with thy words of evil guile into the luxury of this vain world, nor shalt thou separate me from the love of my God, the Creator of all! For, lo! I placed my trust in Him, and on Him do I set all my desire, that I may become an heir to His heavenly kingdom!" Wherefore, glorifying Christ the King, let us praise the martyr, and make earnest entreaty on this the day of his commemoration: O holy John, pray thou continually, that peace be granted to the world and great mercy to our souls.

Now & ever ..., Theotokion, in Tone VIII:

O Mistress, accept the supplications of thy servants, and deliver us from all want and grief.

Troparion, in Tone IV:

O wonder-worker John, thou hast been shown to be a right faithful servant and warrior of God, the all-good King; for, having manfully suffered for the Faith and finished thy course in blessedness, in the heavens thou beholdest the Lord and Creator of all most splendidly, and helpst men who suffer amid all manner of trials. Thou dost strengthen soldiers in battle, rescuing them from capture by the enemy, from wounds, sudden death and cruel misfortunes. Wherefore, entreat Christ the Master, O ever-memorable one, that He deal mercifully with us in every circumstance, that He lead us not into temptations, but save our souls, in that He loveth mankind.

Glory ..., Another troparion, in Tone VIII:

Loving the blessedness of the Gospel, O divinely wise John, thou didst honor purity with virginity of heart; wherefore, spurning the vanity of this world, thou didst hasten to behold God, Who hath glorified thee with miracles in the healing of those who suffer divers ailments. Therefore, we beseech thee: Entreat Christ God, that He grant us deliverance from all tribulations, that we may receive the kingdom of heaven.

Now & ever ..., Theotokion:

○ Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

But if a vigil be celebrated, we chant the first troparion, (Twice):
and "Virgin Theotokos, rejoice", (Once)

AT MATINS

At "God is the Lord ", the troparion of the martyr in Tone VIII:

Loving the blessedness of the Gospel, O divinely wise John, thou didst honor purity with virginity of heart; wherefore, spurning the vanity of this world, thou didst hasten to behold God, Who hath glorified thee with miracles in the healing of those who suffer divers ailments. Therefore, we beseech thee: Entreat Christ God, that He grant us deliverance from all tribulations, that we may receive the kingdom of heaven. (Twice)

Glory , Now & ever ..., the Theotokion in Tone VIII:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

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

Spec. Mel.: "Thy tomb, O Savior ...":

Having beheld the sufferings of the honored martyrs, and kissed their fetters, thou didst ascend the heights of witness, O all-wondrous one; and setting all thy desire on Christ, thou becamest a merciful helper for all, assisting the suffering and nurturing the hungry, until thou didst commit thy soul into the hands of the Lord, O much-suffering John. (Twice)

Glory ..., Now & ever ..., Theotokion:

O all-holy Virgin, hope of Christians, with the heavenly hosts and the passion-bearer John unceasingly entreat God, to Whom thou gavest birth in manner past understanding and recounting, that He grant remission of sins and correction of life unto all of us who ever glorify thee with faith and love.

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

Spec. Mel.: "Of the Wisdom ...":

Pleasing the immortal King of the ages, thou didst not sacrifice to graven images, but didst spurn all the wicked counsels of the iniquitous emperor, O glorious one. Wherefore, thou didst offer thyself as a sacrifice unto the Word Who was sacrificed; for which cause thou pourest forth streams of miracles upon those who suffer amid trials, O merciful intercessor who prayest to God, O great John, soldier of the King, Christ our God. Him do thou beseech, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

O cloud of the noetic Sun, golden lamp-stand of the divine Light, unblemished, pure, all-immaculate Mistress: With the splendor of dispassion enlighten, I pray thee, my soul, which hath been benighted by the blindness of the passions, cleanse my polluted heart with torrents of compunction, and wash away the impurity of my deeds with tears of penitence, that I may cry out to thee with love: O Ever-virgin Theotokos, entreat Christ God, that He grant me remission of sins, for thee do I, thy servant, have as my hope.

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

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

We cry out to thee, O John, as to a valiant athlete, and mighty soldier of Christ, the King of all: Rejoice, adornment and splendor of martyrs! Rejoice, radiant star of the Church and rampart and haven for those who have recourse unto thee, O glorious great-martyr John the warrior! Through thy supplications save those who hymn thee from all harm by the alien and deliver them from cruel afflictions. (Twice)

Glory ..., Now & ever ..., Theotokion:

We, thy sinful servants, falling down cry out to thee with compunction, as to the Queen surpassing the hosts of heaven, the Mother of Christ our God, the mighty helper of our race: O Mary Theotokos, Virgin, and Mistress, guide us to the will of the Lord, the King of heaven all the days of our lives, and preserve us from all trials and afflictions of body and soul, entrusting us not to the aid of men; and have mercy on us, O all-hymned one.

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 ST. JOHN, §51 [JN 15:9-16]

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

After Psalm 50, this sticheron, in Tone VI:

Today, the universal festival of the passion-bearer calleth us together. Come, ye who love God, let us with splendor celebrate his memory, saying: Rejoice, O great-martyr John, invincible warrior of the King of heaven, for thou didst manfully spurn the mindless command of the lawless Emperor Julian the idolater! Rejoice, O blessed one, helper of the athletes of Christ, for thou didst make them steadfast in the Orthodox Faith during persecution by the iniquitous, and with love didst suffer with them! Wherefore, Christ hath enriched thee with gifts of miracles. Entreat, then, the all good God, that He save our souls.

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos, and two canons of the martyr, with 8 troparia.

ODE I

Canon I of the Martyr, in Tone II

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the slavery of Egypt, for He hath been glorified!

Thy splendid feast doth joyfully summon us to a spiritual banquet, O holy John; and thereat thou dost honor with gifts all of us who have recourse to thee, fulfilling our requests which are profitable.

Having fought the good fight on earth, O most blessed John, protecting the martyrs of Christ from the evil tyrant, thou hast, received heavenly life from Christ God; wherefore, grant us help amid misfortunes.

Having spurned the tyranny of the iniquitous emperor as a true soldier, O divinely wise one, and distributed thy wealth to the poor for Christ's sake, thou didst receive the gift of miracles from God; and reproving wicked men, thou givest aid to the pious.

Theotokion: In the excess of His love for men, the incorporeal Word became incarnate of thee in godly manner, O all-pure Virgin. Him do thou entreat, O Mistress, that He grant us everlasting blessedness.

Canon II of the Martyr, in Tone I

Irmos: I shall exalt Thee, O God my Savior, for Thou hast risen from the dead, trampling down death.

O Jesus our Savior, grant us the disposition to thank Thee for all things, and to praise John, Thy favored one.

O glorious athlete John, with divinely wise mind thou didst do battle for God, the Creator of all; wherefore, thou hast conquered all our enemies.

O all-praised warrior, who hast been counted worthy to behold the incarnate God, we beseech thee: By thine entreaties deliver us from all misfortunes.

Theotokion: O Virgin Mary, divinely joyous palace of the pre-eternal Word, in thy lovingkindness make our hearts ever glad in God, even in the midst of tribulations.

ODE III

Canon I of the Martyr

Irmos: Establishing me upon the rock of the Faith, Thou hast enlarged my mouth against mine enemies; for my spirit hath rejoiced when it sang: There is none as holy as Thee, our God, and none more righteous than Thee, O Lord!

Having acquired a sure faith with the martyrs, and become a soldier of Christ Jesus, O courageous one, thou wast enriched with the virtues. Wherefore, ever grant goodly enlightenment unto those who celebrate thine honored memory.

Thou showest thyself to be the invisible persecutor of those who work evil wickedly, O martyr of Christ, and dost expose thefts which are done in secret. For thou hast received from God the power to do for everyone all things which conduce to salvation.

Possessed of a heart like an immovable pillar, O most honored John, thou didst show love for the martyrs of Christ, undaunted by the cruelty of the emperor. Wherefore, help us, that we be rendered steadfast in the love of the Lord.

Theotokion: O Theotokos, Mother of Jesus the Lord, entreat Him with all the saints, that He deliver us from all misfortunes and sorrows, that all who do evil to thy servants may be put to shame; and vouchsafe that we may ever praise thee and thy Son.

Canon II of the Martyr

Irmos: O Lord and Master, Who hast by Thy word made steadfast the whole world, that I not be shaken, establish our mind in the fear of Thee.

Falling down before Thee, our God and Creator, in every evil circumstance, we pray: Through the entreaties of Thy martyr establish us in Thy will and in love.

With steadfast mind thou didst rely on the uprightness of the knowledge of God, O divinely blessed John; wherefore, make our souls steadfast, that we may set our hope in the Lord in all things.

Having spurned the lust of thy flesh, the lust of thine eyes and the pride of life, O martyr, thou wast established in the love of Jesus. Help us also to attain this.

Theotokion: **O** most blessed Mistress who gayest birth unto Christ Who establisheth all things: strengthen us ever, that we may remain in His providence.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Ever pleasing the King of heaven and Creator of the ages, thou didst spurn the malicious and abominable counsels of the lawless tyrant Julian, O glorious one, refusing to offer sacrifice unto inanimate idols; and thus thou didst commit thy soul into the hands of the Lord God. Him do thou beseech, O holy John, that He grant remission of sins unto us who honor thy holy memory. *(Twice)*

Glory ..., Now & ever ..., Theotokion:

In Thee, O Full of grace, doth all creation rejoice, the ranks of Angels and the race of mankind; O all-hallowed Temple and spiritual Paradise, boast of Virgins. For from thee God became incarnate and He who is our God before the ages became a child. He hath made thy womb a throne and rendered it wider than the heavens. In thee, O Full of grace, doth all creation rejoice; glory be to thee.

ODE IV

Canon I of the Martyr

Irmos: **T**hou hast come forth from the Virgin, not as a mediator, nor as an angel, but Thyself, incarnate, O Lord, and hast saved me, the whole man. Wherefore, I cry unto Thee: **G**lory to Thy power, a Lord!

Thou didst emulate Christ God, Who of His own will was crucified on the Tree, O most honored one, crucifying thyself with Him by all manner of abstinence, prayer, almsgiving and many benefactions.

Lo! even to thy death thou didst humble thyself, O martyr John; for thy holy relics were hidden at a place where ,strangers were buried. Wherefore, the Lord hath glorified thee throughout all the world.

Having command of the corruptible army of the Emperor Julian the apostate, thou wast dispatched to put Christian martyrs to death; yet, preserving them, O blessed one, thou didst keep them in the Faith, that they might chant: **G**lory to Thy power, O Lord!

Theotokion: **D**oubt of my salvation assaileth me, O all-pure one, because of the evils which surround me; wherefore, quickly deliver me from them, granting me a goodly knowledge, for to thee alone have I fled, O Mother of God.

Canon II of the Martyr

Irmos: **I** have understood Thy dispensation, O Almighty one, and have glorified Thee with fear, O Savior.

Great is Thy dispensation in all the world, O Lord, to Whom we ardently commit ourselves, praying to Thee with the saints.

Having finished the good fight in suffering, O martyr, help us with goodly understanding to glorify the Lord in fear.

Casting aside all fear of tyrants, thou didst render brotherly assistance to the people of God in time of persecution, O John. Drive from us the fear of dangers.

Theotokion: **T**hou wast counted worthy to be the Queen and Mother of the almighty King. Vouchsafe that we may glorify His merciful dispensation toward us.

ODE V

Canon I of the Martyr

Irmos: **O** Lord, Bestower of light and Creator of the ages, direct us in the light of Thy commandments, for we know none other God than Thee.

Experiencing the divine mysteries in understanding, O John, thou didst proclaim the nativity of God, saying in the presence of all: "I know none other God than the Creator of all!"

"Love the Lord Who loveth you!" thou didst say to the suffering martyrs, O passion-bearer; made steadfast in His love, thou wast enriched with miracles, healing many sicknesses.

For the sake of Christ's glory thou didst consider the glory of this world to be as nought, O divinely wise warrior; wherefore, having completed thy contest and been vouchsafed divine glory, pray that we also receive it.

Theotokion: **G**lorifying thy lovingkindness toward us, O Mistress, we entreat thee: Free us from all tribulations, O Mary, and help us to rise early unto God, that we may be counted worthy of everlasting blessedness.

Canon II of the Martyr

Irmos: **O** Lord Who bringest the ends of the earth into light out of the night of ignorance, illumine me with the dawning of Thy love for mankind.

O Master Who lovest mankind, enlighten us on the day when Thine athlete is commemorated in prayer, that with reverence we may rise early unto Thee.

Thou wast enlightened with God-given miracles, O martyr John; wherefore, rescue those who glorify thee from evil men, from loss and pain.

Valiantly conquering all the soul-destroying enemies with the luminous dawn, draw us out of the darkness of grievous passions into the light of joy.

Theotokion: O all-pure Virgin who gavest birth to God in our flesh, extending thy mercy unto all, entreat Him, that we be illumined with heavenly light.

ODE VI

Canon I of the Martyr

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Strengthened by the power of God, O John, thou glory of the martyrs, thou didst pay no heed to the threats of the impious; and, gazing joyously now upon God, deliver us from evils.

With supplications, fasting and all manner of abstinence in chastity, O most honored one, thou didst please God. Looking down from on high, free us from tribulations.

Thou grantest the petitions of those who honor thee with faith, O blessed one, denouncing evil men, and praying to God for the penitent.

Theotokion: O Theotokos who gavest birth for us to Christ the Physician, heal thou the sufferings of our souls and bodies, and put to shame the evil machinations of the enemy by thy lovingkindness.

Canon II of the Martyr

Irmos: With Jonah I cry to Thee, O Lord, praying with a voice of praise: Lead up my life from corruption!

We will not cease to beseech Thee, the most compassionate Lord, moving Thy faithful warrior to pray with us: Rescuing us from sin, make us to dwell in heavenly life.

Thou dost praise God in the highest, O holy John, having served Him faithfully here on earth; wherefore, that hast drawn nigh also unto us who praise thee, for our salvation,

Having endured sufferings for Christ's sake, O most lauded one, thou hast received most joyful blessedness; wherefore, accept thou our entreaties, and lead us into joy.

Theotokion: O all-pure Virgin, who hast saved the world from pernicious corruption, deliver us from every evil circumstance.

Kontakion, in Tone VI:

Let us right worthily praise John the warrior with hymns, the pious soldier of Christ, who vanquished the enemy, spiritual and corporeal, with divine wisdom; for, working wonders, he bestoweth abundant healings upon suffering people, and entreateth the Lord God to save the Orthodox from all misfortunes.

Ikos: Who can recount thy struggles and sufferings for thy faith in the Lord Jesus? With what praises can we crown thee for thy courageous stand in the law of the Lord and true piety? For, armed with chastity and all manner of good works, thou didst trample underfoot all the wiles of the soul-destroying foe; and hating wealth, glory and harmful lust, thou didst love poverty and the affliction for Christ's sake, helping the suffering amid their tribulations. Wherefore, having made thine abode in the tabernacles of heaven, thou hast been enriched with gifts of all-glorious miracles. Therefore, O blessed one, watch over those who have recourse unto thee, rendering them aid, and saving the Orthodox from all misfortunes.

ODE VII

Canon I of the Martyr

Irmos: When the golden body was worshiped on the Plain of Dura, Thy three children defied the ungodly command; and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

Abrogating the ungodly command of the iniquitous tyrant, O passion-bearer John, thou wast shown to be a pious warrior of the almighty King; and, bedewed with grace, thou didst chant with the people of God: Blessed art Thou, O God of our fathers!

The sweet, great and joyful festival which the chaste John, the most valiant of martyrs, hath organized, hath now illumined the people of the Lord; for he poureth forth healings upon those who pray to the Lord with faith and cry out: Blessed art Thou, O God of our fathers!

As thou hast boldness before the Master of all, O holy John, in that thou art His dear favorite, intercede before Him for us in the midst of our perils, and help us to find deliverance from sins, that with godly mind we may chant: Blessed art Thou, O God of our fathers!

Theotokion: An all-glorious mystery hath been accomplished in thee, O Mother of God; for without seed thou didst conceive thy Son Who hast abolished the burden of our sins. Wherefore, placing our hope in thee and looking to thy help, we cry out with fervor: Blessed art thou, O Virgin Mistress!

Canon II of the Martyr

Irmos: All Thy works are true, and Thy paths are straight, O God of our fathers.

O John, physician who taketh no fee, by thy supplications heal the infirmities and sufferings of the souls and bodies of those who cry out to the Lord: Blessed art Thou, O God of our fathers!

Thou didst set about the work of every virtue, and didst offer thyself to the Creator of all as a sacrifice, crying out: Blessed art Thou, O God of our fathers!

Having pleased the all-good God in purity with prayer and fasting, O martyr, grant that we may cry out in God-pleasing manner: Blessed art Thou, O God of our fathers!

Theotokion: O most immaculate Virgin who gavest birth to Christ, the way and the truth, direct us to the life on high, to the God of our fathers.

ODE VIII

Canon I of the Martyr

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God: for it consumed the Chaldeans, but bedewed the faithful, who chant: Bless the Lord, all ye works of the Lord!

Seeking the highest, thou didst hate falsehood · on earth, O blessed of God. Wherefore, united spiritually in love with the martyrs of Christ, thou didst boldly preach Jesus, the God-man, of Whom thou criest out: Bless the Lord, all ye works of the Lord!

Providing in abundance what was needed, O John of pious mind, thou wast a nurturer of the poor; and watching over us who now have recourse unto thee, fulfill our requests, that we may cry out with joy: Bless the Lord, all ye works of the Lord!

Seeing thy zeal and thy perfect faith, O John, God Who beholdeth all things glorified thee with everlasting glory. Him do thou expediently entreat, that He take pity upon us who chant with pious mind: Bless the Lord, all ye works of the Lord!

Theotokion: O Mary, Bride of God, we flee unto thee and, falling down before thee, pray: Look upon our sorrow and the affliction wrought upon us by our enemies, O Mistress, and render peaceful the life of us all, in that thou gavest birth to the Lord, Whom we bless forever.

Canon II of the Martyr

Irmos: Jesus of Nazareth, the King of glory and Vanquisher of death, exalt ye supremely for all ages!

O King of heaven, Who gavest victory over the power of the enemy to thy holy martyr, grant that we also may glorify thee for all ages, delivered from want.

Joyfully, O blessed one, thou hast gazed upon the King and Lord in the highest. Pray thou, that we may exalt Him supremely for all ages with a pure heart.

O warrior who reignest with Christ, vanquish all barbarians and destroy the counsels wickedly devised against us, that we may exalt the Lord for all ages.

Theotokion: **O** almighty Queen, maternally entreat God the King, that we may exalt Him supremely in every place, and hymn thee for all ages.

ODE IX

Canon I of the Martyr

Irmos: **God the Lord, the Son of the unoriginate Father, hath appeared unto us, incarnate of the Virgin, to enlighten the benighted and to gather the dispersed; wherefore, we magnify the most hymned Theotokos.**

Thou didst show thyself to be a good ally of the people of God, O all-glorious one, protecting the persecuted, and even now thou dost aid the faithful with miracles; wherefore, we magnify Christ God at the memorial of thy benefactions.

Thy wonders are proclaimed throughout all the world, O all-blessed John; wherefore, assembling today, we send up glory to Christ Who hath glorified thee.

Hearken today unto us who praise thee and ask thy help, O martyr of Christ, and cease not to guide us toward those things which are profitable, showing thyself to be a most fervent intercessor and mediator before our God.

Thou hast shown thyself to be an excellent physician of the hearts of man, helping all the pious with miracles, O John; wherefore, hymning thee, we magnify Christ.

Theotokion: **W**e never cease to hymn thee, O Virgin, our helper, protection, speedy aid and intercessor unashamed. Preserve thy servants from all afflictions, and ever free us from the machinations of the evil one.

Canon II of the Martyr

Irmos: **The incorporeal minister stood before her who is full of grace, saying: The Lord is with thee. Her do we magnify.**

O Lord of hosts, be Thou with us, strengthening our civil authorities, our hierarchs and all Thy people, and saving them by the supplications of Thy saint, that we may magnify Thee and the Theotokos piously and without ceasing.

Pray thou to God in Trinity, O holy John, that He count worthy ever to magnify Him as Creator of all those who believe on His name with godly understanding.

Interceding, O favorite of the Lord, free from grief those who celebrate thy memory, and give us joy to drink, that we may magnify the Lord and the Mother of God.

Theotokion: O Mary full of grace, regard all thy servants with mercy, that in joy we may magnify thee without ceasing.

Exapostilarion: Spec. Mel.: "With the disciples ...":

O holy crown-bearer, standing before the throne of Christ with the angels, and filled with light therefrom, win peace for the world by thy supplications, O athlete, and salvation for us who piously celebrate thy memory and have recourse to thee amid tribulations, O John who art most rich.

Glory ..., Another Exapostilarion:

Spec. Mel.: "The heaven with stars ...":

By knowing thyself, thou didst come to know God, the all-creating Cause, in Whom thou didst believe; and, having confessed Him, thou dost illumine the world with miracles, O divinely blessed John.

Now & ever ..., Theotokion:

Desiring to recall the perishing world out of corruption, O Theotokos, the Lord made His abode within thy womb, as thou didst know. Wherefore, having obtained salvation, we all cry out to thee: O most hymned Virgin who gavest birth to the Joy of the whole world, fill us with joy, ever preserving us from the evils committed by the enemy.

On the Praises, 4 stichera, in Tone VI:

Spec. Mel.: "Having set all aside ...":

Beholding the sufferings * of the right victorious martyrs, * full of divine boldness * thou didst not fear the tyrannical and ungodly emperor, * but, approaching them with zeal, * thou didst strengthen them for their contest. * With them entreat the Lord, * O athlete John, * that our souls be saved.

Beholding the flesh and flowing blood * of the many saints * who were suffering at the hands of the iniquitous Emperor Julian * for Christ our God, * thou didst help them, O blessed one, in their chains and afflictions, * consoling them with goodly discourse, * that they not lose their goodly hope, * but await their future reward * and the joy of heavenly crowns.

By thy patience, O John most praised, * thou didst obtain thy reward, * committing thy soul into the hands of the Master of all; * and thou hast been enriched by Him * with gifts of miracles. * Wherefore, beseech Christ God * in behalf of those who honor with love * thy holy memory.

A pious woman * was counted worthy to behold thee. * And, appearing to her, O martyr, * thou didst command that thy precious relics be glorified. * And she, receiving them with joy, * set them forth in the church with sweet fragrances. * O athlete, entreat Christ God, * that He grant great mercy * unto those who hymn thee.

Glory ..., in Tone V:

Let us hasten with faith and with love give voice to festive hymns, and let us join chorus, rejoicing, on the present festival of the all-praised John, the warrior of Christ. Let kings and princes come together, let choirs of hierarchs hymn the feast of the athlete with song, and let the armies of the angels be glad, looking on. For we know him to be our intercessor amid tribulations, the true joy of the despondent, the enricher of the poor, the comforter of all who find themselves in grief, who doth fervently anticipate the needs of all in every place. To him do we now say: O John, warrior of Christ, by thy supplications save those who with faith have recourse to thy sacred temple.

Now & ever ..., Theotokion, in Tone V:

Let us trumpet forth the clarion call of hymns; for the Virgin Mother and Queen, bowing down from on high, crowneth those who hymn her with blessings. Let kings and princes come together, and let them clap their hands in hymns to the Queen who gave birth to the King Whose good pleasure it was, in His love for mankind, to loose those who before were held fast by death. Ye pastors and teachers, assembling, let us praise the all-pure Mother of the good Shepherd: the lamp-stand of golden luster, the Light-bearing cloud more spacious than the heavens, the animate ark, the fiery throne of the Master, the golden jar containing Manna, the impassable gate of the Word, the refuge of all Christians; and let us praise her thus: O palace of the Word, vouchsafe unto us lowly ones the kingdom of heaven, for there is nought which is not possible for thy mediation.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the first canon of Ode III, and 4 from the second canon of Ode VI.

Having acquired a sure faith with the martyrs, and become a soldier of Christ Jesus, O courageous one, thou wast enriched with the virtues. Wherefore, ever grant goodly enlightenment unto those who celebrate thine honored memory.
(Twice)

Thou showest thyself to be the invisible persecutor of those who work evil wickedly, O martyr of Christ, and dost expose thefts which are done in secret. For thou hast received from God the power to do for everyone all things which conduce to salvation.

Possessed of a heart like an immovable pillar, O most honored John, thou didst show love for the martyrs of Christ, undaunted by the cruelty of the emperor. Wherefore, help us, that we be rendered steadfast in the love of the Lord.

We will not cease to beseech Thee, the most compassionate Lord, moving Thy faithful warrior to pray with us: Rescuing us from sin, make us to dwell in heavenly life.

Thou dost praise God in the highest, O holy John, having served Him faithfully here on earth; wherefore, that hast drawn nigh also unto us who praise thee, for our salvation,

Having endured sufferings for Christ's sake, O most lauded one, thou hast received most joyful blessedness; wherefore, accept thou our entreaties, and lead us into joy.

Theotokion: **O** all-pure Virgin, who hast saved the world from pernicious corruption, deliver us from every evil circumstance.

Troparion, in Tone IV:

O wonder-worker John, thou hast been shown to be a right faithful servant and warrior of God, the all-good King; for, having manfully suffered for the Faith and finished thy course in blessedness, in the heavens thou beholdest the Lord and Creator of all most splendidly, and helpst men who suffer amid all manner of trials. Thou dost strengthen soldiers in battle, rescuing them from capture by the enemy, from wounds, sudden death and cruel misfortunes. Wherefore, entreat Christ the Master, O ever-memorable one, that He deal mercifully with us in every circumstance, that He lead us not into temptations, but save our souls, in that He loveth mankind.

Another Troparion, in Tone VIII:

Loving the blessedness of the Gospel, O divinely wise John, thou didst honor purity with virginity of heart; wherefore, spurning the vanity of this world, thou didst hasten to behold God, Who hath glorified thee with miracles in the healing of those who suffer divers ailments. Therefore, we beseech thee: Entreat Christ God, that He grant us deliverance from all tribulations, that we may receive the kingdom of heaven.

Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gaveth Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

Kontakion, in Tone VI:

Let us right worthily praise John the warrior with hymns, the pious soldier of Christ, who vanquished the enemy, spiritual and corporeal, with divine wisdom; for, working wonders, he bestoweth abundant healings upon suffering people, and entreateth the Lord God to save the Orthodox from all misfortunes.

Prokimenon, 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.

EPISTLE TO THE ROMANS, §116 [Rom 15:1-7]

Brethren: We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO ST. MATTHEW, §69 [MT 16:24-28]

The Lord said to His disciples: "If any man will come after me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.

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

THE 30th DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR VENERABLE FATHER GERMANUS,
WONDERWORKER OF SOLOVKI
AT LITTLE VESPERS

On "Lord, I have cried ...", 4 stichera, in Tone IV:

Assembling together with faith, O ye who love the feasts of the Church, with splendor let us celebrate today the memory of our venerable father Germanus, the dweller in the wilderness and instructor of monks, who, having struggled well on earth, receiveth the reward for his labors in heaven from Christ God, and prayeth for our souls.

Thy most honored memory doth gladden ascetics and moveth the assembly of all the faithful to join chorus, O father Germanus; for thou didst live upon the earth like an incorporeal being, and now joinest chorus with the angels in heaven. With them beseech Christ God, that our souls be saved.

Mortifying the carnal passions through abstinence, thou didst make thy flesh subject to thy spirit, and didst destroy legions of demons, O divinely wise father Germanus; wherefore, thou hast received from Christ God the grace of incorruption and the gift of miracles. Him do thou entreat, that our souls find mercy.

With the streams of thy tears thou didst water the field of thy soul, and, having rendered it spiritually fertile, thou didst bring to the granary of heaven the fruit of the virtues a hundredfold; wherefore, thou hast received rich reward from Christ God, to Whom do thou unceasingly pray in behalf of our souls.

Glory ..., in Tone VI:

Like a star of surpassing radiance hath thy sacred and most festive memory shone forth upon us, O venerable father Germanus, illumining the hearts of the faithful with the splendor of thy miracles and dispelling the clouds of noetic darkness from those who cry out with faith: O most blessed one who dwellest with the saints, O heir to the kingdom, entreat the Lord in our behalf, that He grant peace and great mercy to our souls!

Now & ever ..., Theotokion, in the same tone:

O Theotokos, thou art the true vine which hath budded forth for us the Fruit of life. Beseech Him with the holy apostles, we pray thee, O Mistress, that He have mercy upon our souls.

At the Aposticha, these stichera, in Tone II:

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

As a chosen vessel of God thou wast shown to be full of the grace of the Holy Spirit, O venerable father, thou advocate for our souls.

Stichos: Precious in the sight of the Lord is the death of His saints.

Taking the Cross of the Lord upon thy shoulders, thou didst earnestly follow Christ, O all-blessed father, thou dweller in the wilderness and instructor of monks.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

The assembly of monks is filled with joy for thy sake, and the whole Church of the faithful keepeth festival, O ever-memorable Germanus, thou favorite of the Holy Trinity.

Glory ..., in the same tone:

Come, ye choirs of monastics, and let us fall down today before the tomb of our venerable father Germanus, hymning his ascetic struggles in song and emulating his virtues, that by his supplications we may receive mercy and obtain grace as a timely aid.

Now & ever ..., Theotokion, in the same tone:

All my hope do I set on thee, O Mother of God; keep me under thy protection.

Troparion, in Tone VIII:

Afire with spiritual desire from thy youth, O venerable Germanus, thou didst follow the narrow path of life unto Christ, and, having made thine abode on a desert island of the sea, as in a calm harbor, thou didst dwell thereon for many years in asceticism; and there thou didst have as thy companions the blessed fathers Zosimas and Sabbatius. With them entreat Christ God in behalf of us who honor thy holy memory with love.

Glory ..., Now & ever ..., Theotokion:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: Disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

AT GREAT VESPERS

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

On "Lord, I have cried ...", 8 stichera, in Tone VI:

Spec. Mel.: "Having set all aside ...":

Spurning passionate worldly attachments, and hating the pleasures of the flesh, thou didst love Christ alone, for Whose sake thou didst make thine abode upon a desert island, where by thy love of life in the wilderness thou didst show thyself to be a true emulator of the holy fathers of old, with whom, after thy repose, thou hast been shown to participate in the angelic choirs. O venerable father Germanus, pray thou for those who cherish thine honored memory. **(Thrice)**

When divine love came upon thee, O venerable one, then, cutting thyself off from the tumult of life, and disdaining all that would draw thee down, thou didst depart to the wild coast, and, withdrawing to an island in the sea, thou didst patiently abide thereon for many years, manfully waging war against the invisible foe, whom thou didst vanquish with the power of Christ. Wherefore, thou hast received a crown from Christ God, to Whom do thou pray for those who cherish thine honored memory. **(Thrice)**

Valiantly enduring the rigors of the wilderness, and emulating the way of life of the incorporeal ones, thou didst lay waste to thy body with fasting and vigils, and through unceasing prayer didst acquire the gifts of the Spirit, O venerable father Germanus; wherefore, with the venerable fathers Zosimas and Sabbatius, thou hast been shown to be the founder of the monastic life in the place of thine abode; and we who celebrate thy holy memory with love honor thee with them. **(Twice)**

Glory ..., in the same tone:

With chanted praises let us hymn the adornment of the Russian land, the ornament of fasters, the speedy helper amid misfortunes, the miraculous healer of sicknesses and the undaunted advocate before God, saying: Rejoice, good instructor of the monastic life! Rejoice, all-radiant beacon illumining the souls of the faithful with the splendor of thy miracles! Rejoice, thou who with the venerable fathers Zosimas and Sabbatius didst struggle industriously in this life, and after thy repose dost stand united with them before the Holy Trinity, Whom do thou entreat, O venerable Germanus, in behalf of us, thy children, who piously celebrate thy memory.

Now & ever ..., Dogmatic Theotokion, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three Readings:

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

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 Litia, these stichera, in Tone I:

Thy splendid festival hath arrived, O God-bearing Germanus, illumining the choirs of monastics, perfuming with the sweet fragrance of immortality and filling with spiritual joy all who have recourse unto thee with faith and who bless thee with love.

Come, ye choirs of monastics, and let us fall down today before the tomb of our venerable father, as before an inexhaustible fountain of grace, that we may receive spiritual healing for our souls and the easing of our bodily ailments; for he poureth forth healings upon all who flee to him with faith.

O ye faithful, let us all assemble here at the place where this valiant lover of piety lieth in blessed repose, and let us praise his life in the wilderness and venerate his precious and much healing relics; for by his mediation before God he obtaineth salvation for all who glorify him with love.

Glory ..., in Tone V:

Rejoice and dance now, O ye multitude of monastics, celebrating with splendor the day of the repose of our father, whereon he, as a faithful servant, entered into the joy of his Lord, and as a wise steward received his just reward from Christ, the Master of the house! And standing today around the precious shrine of his relics and venerating them with love, let us earnestly cry out to him: Be thou our intercessor, O Germanus all-rich, that by thy supplications we may all receive mercy and obtain grace as our timely aid.

Now & ever ..., Theotokion:

We, the faithful, bless thee, O Virgin Theotokos, and as is meet we glorify thee: the invincible city, the insuperable rampart, our steadfast intercessor and the refuge of our souls.

At the Aposticha, these stichera, in Tone IV:

Thou didst live on the earth like an angel, O venerable father, mortifying thy flesh through asceticism and vigils; and occupying thyself continually with the thought of death, thou didst attain the perfect measure of dispassion and wast enriched with the gifts of the Spirit. Wherefore, thou hast received from God the grace to pray for our souls.

Stichos: Precious in the sight of the Lord is the death of His saints.

Through attentiveness, prayer and the stillness of the wilderness thou didst obtain victory over the passions and didst put legions of the demons to shame, O all-blessed father; and thou hast gladdened the angels, with whom thou hast the boldness before the Lord to pray for our souls.

Stichos: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Rejoicing in the expectation of good things to come, thou didst joyfully tread the narrow and difficult path, wandering in the groves of the wilderness and abiding in the mountains; wherefore, thou now delightest in the beauty of paradise, O venerable father. Intercede for us, that we also be not deprived thereof, praying to Christ in behalf of our souls.

Glory ..., in Tone VIII:

We honor thee, O Germanus our father, as the instructor of a multitude of monks, for through thee have we come to know how to tread the straight path. Blessed art thou who, having labored for Christ, didst set at naught the power of the enemy, O companion of the venerable Zosimas and Sabbatius. With them pray unto the Lord, that our souls find mercy.

Now & ever ..., Theotokion:

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

Troparion of the venerable one, in Tone VIII:

Afire with spiritual desire from thy youth, O venerable Germanus, thou didst follow the narrow path of life unto Christ, and, having made thine abode on a desert island of the sea, as in a calm harbor, thou didst dwell thereon for many years in asceticism; and there thou didst have as thy companions the blessed fathers Zosimas and Sabbatius. With them entreat Christ God in behalf of us who honor thy holy memory with love. (Twice)

And "Virgin Theotokos, rejoice! ...", (Once)

AT MATINS

At "God is the Lord ...", the troparion of the saint, in Tone VIII:

Afire with spiritual desire from thy youth, O venerable Germanus, thou didst follow the narrow path of life unto Christ, and, having made thine abode on a desert island of the sea, as in a calm harbor, thou didst dwell thereon for many years in asceticism; and there thou didst have as thy companions the blessed fathers Zosimas and Sabbatius. With them entreat Christ God in behalf of us who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: Disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

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

Following the call of thy Lord, thou didst spurn all the beautiful things in this world, O Germanus our father; and making thine abode on a desert island with the blessed Sabbatius, thou becamest his fellow faster and companion. Glorified with him, pray thou for those who venerate thine honored memory.

Glory ..., Now & ever ..., Theotokion:

O all-holy Virgin, hope of Christians, with the heavenly hosts unceasingly entreat God, to Whom thou gavest birth in manner which passeth understanding and recounting, that He grant remission of sins unto us all, and correction of life unto those who ever honor thee with faith and love.

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

Thou didst love the industrious godly life, O Germanus our father, and, living with our venerable father Zosimas in the wilderness of Solovki, thou didst share his labors and the Holy Mysteries with him. And with him also thou art glorified as an instructor of monks. Pray for us, thy children, who gloriously celebrate thy memory.

Glory ...Now & ever ..., Theotokion:

O Mistress, we flee beneath thy protection. Disdain us not who are in need of thine aid and help, but in that thou art the Mother of the merciful God, deliver from misfortunes thy servants who ever set their hope on thee.

Polyeleos, and magnification: We bless thee, O venerable father Germanus, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

Glory ..., Now & ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, this Sedalion, in Tone III:

How shall we bless thee, O venerable Germanus? For from childhood thou didst choose the monastic life, and, forsaking thy homeland, thou didst withdraw to the environs of the frigid northern sea, where, having found Sabbatius, the lover of the wilderness, thou didst begin to lead the hermit's life with him on the solitary island of Solovki, and with Zosimas, the chosen of God, thou didst found a monastic habitation thereon. Wherefore, we ever magnify thy memory.

Glory ..., Now & ever ..., Theotokion:

Like a vine which hath not been cultivated, O Virgin, thou gavest rise to the most comely Cluster, Who poureth out upon us the wine of salvation which gladdeneth our souls; wherefore, blessing thee as the cause of good things, with the angel we ever cry out to thee: Rejoice, O thou who art full of grace!

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord

GOSPEL ACCORDING TO MATTHEW, § 43 [MT. 11: 27-30]

The Lord said to His disciples: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

After Psalm 50, this sticheron, in Tone VI:

When thou didst hear the voice of the Gospel calling thee to the kingdom of heaven, thou didst earnestly follow it; and accounting all the beautiful things of this world as but dung, thou didst desire the beauty of Christ alone, and by the example of thy virtuous life thou didst bring a multitude of monks to labor

for Him, and wast for them an instructor and guide to salvation. Wherefore, praising thy struggles and labors in hymns, we beseech thee, O Germanus our father, that thou direct to the calm haven of salvation us, who are cruelly beset by many sins, asking peace and great mercy for us.

Canon of Supplication to the Theotokos, with 6 troparia, including the Irmos; and that of the venerable one, with 8 troparia, in Tone VIII:

ODE I

Irmos: Let us chant unto God, Who delivered Israel from the bitter bondage of Pharaoh, and guided them with the pillar of fire and the cloud of light, for He hath been glorified.

O Word of God, grant me discourse, that on opening my mouth I may praise Thy favored one, the venerable Germanus, the dweller in the wilderness and instructor of monks, the confirmation of the Monastery of Solovki.

Having loved the life of stillness from thy youth, thou didst seek a place in the wilderness wherein to dwell, O venerable one; wherefore, having attained thy desire with the blessed Sabbatius, thou didst show forth an angelic life.

Thou wast shown to be the first inhabitant of the island of Solovki, the desert place chosen by God as a monastic habitation, O blessed Germanus, and wast the companion and fellow struggler with the venerable Zosimas, with whom thou didst found the monastery there.

Theotokion: O all-pure Virgin, earnestly entreat Him to Whom thou gavest birth unto the salvation of all the faithful, in that He is the Creator and God of all, that we, thy servants who confess thee to be the true Theotokos, may find mercy.

ODE III

Irmos: My heart is established in the Lord; my horn is exalted in my God; my mouth is enlarged over mine enemies. I am glad in Thy salvation.

Who can recount thy struggles and labors, O father Germanus? For, having entered the groves of the wilderness, thou didst labor day and night, laying waste to thy body with fasting and vigils.

By prayer and the endurance of hardships thou didst uproot the passions of the soul, and by abstinence and the avoidance of evils thou didst destroy all carnal desires, O blessed one.

The warfare of the demons was unable to vanquish thee in thy good volition, for with goodly hope and mighty endurance thou didst set all their machinations at naught.

Theotokion: **O** Mistress of the world, good helper, by thine omnipotent intercession cast down all the powers of the enemy which rise up against us, and uplift the horn of thy people.

Sessional hymn, in Tone VIII:

Ascending to the heights of the virtues, thou wast a model for thy disciples, guiding them to abstinence and meekness, humility and obedience; and going before thy flock like a shepherd, thou didst teach them to tread the hard path of life in the wilderness. Wherefore, we bless thy dormition, O venerable Germanus. Entreat Christ God, that He grant remission of offenses unto those who with love honor thy holy memory.

Glory ..., Now & ever ..., Theotokion:

All of us, the generations of men, bless thee who without seed gavest birth unto God in the flesh. Entreat thy Son, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

ODE IV

Irmos: **T**hou 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 unto Thee: **G**lory to Thy power, O Thou Who lovest mankind!

Watering thy soul with torrents of tears, thou didst render it fruitful and fertile for the bringing forth of every virtue; wherefore, thou wast a guide to salvation for many.

Even though thou didst dwell in the stillness of the wilderness with the blessed Sabbatius, yet didst thou converse solitarily there with God alone in unceasing prayer, O venerable one.

Possessed of an intelligence made luminous by the purity of thy life, thou didst easily repel the assaults of the wicked demons, setting at naught all their machinations and snares.

Theotokion: **T**he choir of the righteous and the full assembly of the faithful bless thee, O all-pure one, for in manner past understanding and recounting thou gavest birth unto the Word of God.

ODE V

Irmos: **M**y spirit riseth early unto Thee, O God, Who wast ineffably begotten of the Father and hast lifted up for us the horn of salvation.

While in the flesh thou didst emulate the way of life of the incorporeal beings, O blessed Germanus; wherefore, thou hast received from God victory over the incorporeal foe and a crown of glory.

Loving voluntary poverty, without acquiring possessions thou didst live a life devoid of grief, amassing for thyself in heaven treasures which cannot be taken away, as saith the Gospels.

Cleansing thyself of every passion of flesh and soul, thou becamest a receptacle of the all-holy Spirit, by Whom thou wast enriched with spiritual gifts.

Theotokion: Thee have we acquired as our hope of salvation, O Mother of God, and an invincible weapon against enemies, visible and invisible.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Thou didst weep and wast downcast over thy parting with thy companion, the blessed father Sabbatius, finding that he was no longer among the living when thou didst return to the island from thy journey.

Thou wast filled with joy and gladness when, after parting with Sabbatius, thou didst find the venerable Zosimas, with whom thou didst return to the island, directed by the providence of God.

The words which the angel spake to the fisherman's wife, that it was not meet for women to dwell on that island, thou didst recount to Zosimas, who beheld a wondrous church in the air.

Theotokion: O all-pure one, entreat God, to Whom thou gavest birth in the flesh, in that He loveth mankind, that He take pity upon the sinful people.

Kontakion, in Tone IV:

Desiring that which is above, thou didst hate all that draweth man down; and, forsaking thy homeland, thou didst depart to a deserted coast where, withdrawing to an island of the sea, thou didst labor for the Lord for many years. Wherefore, celebrating thy memory, we cry out to thee with love: Rejoice, O divinely wise Germanus our father!

Ikos: Preparing thyself as a dwelling-place for the Holy Spirit, thou wast adorned by Him with all manner of divine beauties, and wast shown to be a guide for monks, O father, teaching thy children by good works. Wherefore, celebrating thy memory, we cry out to thee such things as these: Rejoice, O heavenly adornment of the divinely chosen island of Solovki! Rejoice, divine ornament of the monastic habitations! Rejoice, lover of the life of the wilderness! Rejoice, thou who didst bring the venerable Sabbatius to the island of Solovki and didst abide with him! Rejoice, thou who didst serve the venerable Zosimas in the founding of a monastic house! Rejoice, thou whom we bless with those venerable fathers! Rejoice, thou who art glorified by Christ God with all the saints in the heavens! Rejoice, O divinely wise Germanus our father!

ODE VII

Irmos: **O**nce, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

Thou didst prefer naught that is of earth to that which is heavenly, and wast tried like gold in the crucible, laboring in monastic tasks, and ever crying aloud: **Blessed art Thou, O God of our fathers!**

Cleaving unto the Lord with unceasing prayer, thou didst serve Him alone; and thou didst pass over from these earthly vales to the mansions of heaven by thy blessed repose, joyfully chanting: **Blessed art Thou, O God of our fathers!**

Thy tomb, O venerable one, is shown to be full of healing by the grace of Christ; and hastening to it with faith and receiving healing, we cry aloud to Him Who glorifieth His favored ones: **Blessed art Thou, O God of our fathers!**

Theotokion: **B**lessed is the Fruit of thy blessed womb, Whom the heavenly hosts and the assemblies of the venerable bless, and Who hath delivered us from the ancient curse, O blessed one.

ODE VIII

Irmos: **O** ye angels and heavens, bless, hymn and exalt supremely Him Who sitteth upon the throne of glory and as God is glorified unceasingly forever!

Having struggled well upon the earth and vanquished all the actions of the enemy, thou wast crowned with glory in heaven, and didst join the choir of the saints.

The incorruption of thy relics, O venerable one, showeth that thou hast found grace with God, and hast an inheritance with the saints and a place in the choirs of the angels.

The grace of miracles hath been given thee after death, as to one enriched by all the virtues during thy lifetime; and thou pourest out healings upon those who bless thee with faith.

Theotokion: **S**ave me, O Mother of God, who hast revealed the Author of salvation to the world, delivering me from the threefold waves of the passions and from every sorrow, that I may glorify thee forever.

ODE IX

Irmos: **B**lessed be the Lord God of Israel, Who hath exalted the horn of salvation for us in the house of David His child, wherein the Dayspring from on high hath visited us, and directed us to the path of peace.

Appearing to a pious priest in thy homeland, thou didst command him to paint thine image and to compose hymnody to thee; and this he did with all diligence, for thy laudation and unto the glory of Christ God, Who glorifieth His favored ones.

Thine icon, whereon thou wast depicted with the venerable fathers Zosimas and Sabbatius, was shown to be miraculous, that thy holiness might be made manifest, and that thy memory may be honored with that of the saints.

Even though thou didst not repose in the place of thy struggles, O venerable father, yet were thy precious relics translated to thy monastery, where, in the temple erected to thy name, they rested in sanctity.

Theotokion: O wonder surpassing all the wonders of old! For the Virgin, without knowing man, received in her womb Him Who by His word created all things, and gave birth unto Him without suffering corruption.

Exapostilarion:

O venerable Germanus, thou hast truly been shown to be a guiding star for our blessed fathers Zosimas and Sabbatius, and with them a multitude of monks, leading them to the tranquil harbor of the island of Solovki, with the splendor of thy life illumining the ways of life in the wilderness for us who honor thy holy memory.

Glory ..., Now & ever ..., Theotokion:

Rejoice, we cry unto thee, O blessed Virgin Theotokos, for through thee have we come to share in everlasting joy! For thou gavest birth unto the hypostatic Life, for the salvation of all who hymn thee.

On the Praises, 4 stichera, in Tone VIII:

O venerable Germanus, from childhood thou didst desire to cleave unto God, and accounting all the beautiful things of this world as but dung, thou madest thine abode in the wilderness, where, laboring long in great patience, thou didst reach the resting-place of life eternal. Wherefore, we beseech thee: Entreat Christ God, that He save our souls, in that He is full of loving-kindness! **(Twice)**

O divinely wise father Germanus, taking thy cross upon thy shoulder from thy youth, thou didst follow after Christ with unwavering intent; and, full of all the virtues, thou truly becamest a model for monks. Wherefore, thou shinest with miracles even after thy death, God glorifying thee. Him do thou entreat, we pray thee, that He save our souls, in that He is full of loving-kindness.

O God-bearing father Germanus, as a vessel chosen by God from thine earliest infancy, thou wast shown to be full of the grace of the Holy Spirit, and even after death pourest forth healings, receiving authority over unclean spirits, to expel them from men. Free us also from their tyranny, praying earnestly unto the Lord, that He save our souls, in that He is full of loving-kindness.

Glory ..., in Tone II:

Come, ye assemblies of monks, and with hymns let us crown our ever-memorable father. For he hath been shown to be a fruitful olive tree in the house of God, pouring forth the oil of healing upon those suffering from divers ailments; like a palm-tree he hath flourished in the incorruption of his relics; like a cedar of Lebanon, watered by the streams of his tears, he hath increased the number of his children in the wilderness; and like a lily hath he blossomed through the grace of Christ our God.

Now & ever ..., Theotokion, in the same tone:

All my hope do I set on thee, O Mother of God; keep me under thy protection.

Great Doxology. Troparion. Litanies. Dismissal. First Hour

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI.

Who can recount thy struggles and labors, O father Germanus? For, having entered the groves of the wilderness, thou didst labor day and night, laying waste to thy body with fasting and vigils. (*Twice*)

By prayer and the endurance of hardships thou didst uproot the passions of the soul, and by abstinence and the avoidance of evils thou didst destroy all carnal desires, O blessed one.

The warfare of the demons was unable to vanquish thee in thy good volition, for with goodly hope and mighty endurance thou didst set all their machinations at naught.

Thou didst weep and wast downcast over thy parting with thy companion, the blessed father Sabbatius, finding that he was no longer among the living when thou didst return to the island from thy journey.

Thou wast filled with joy and gladness when, after parting with Sabbatius, thou didst find the venerable Zosimas, with whom thou didst return to the island, directed by the providence of God.

The words which the angel spake to the fisherman's wife, that it was not meet for women to dwell on that island, thou didst recount to Zosimas, who beheld a wondrous church in the air.

Theotokion: **O** all-pure one, entreat God, to Whom thou gavest birth in the flesh, in that He loveth mankind, that He take pity upon the sinful people.

Troparion, in Tone VIII:

Afire with spiritual desire from thy youth, O venerable Germanus, thou didst follow the narrow path of life unto Christ, and, having made thine abode on a desert island of the sea, as in a calm harbor, thou didst dwell thereon for many years in asceticism; and there thou didst have as thy companions the blessed fathers Zosimas and Sabbatius. With them entreat Christ God in behalf of us who honor thy holy memory with love.

Glory ..., Now & ever ..., Theotokion:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: Disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

Kontakion, in Tone IV:

Desiring that which is above, thou didst hate all that draweth man down; and, forsaking thy homeland, thou didst depart to a deserted coast where, withdrawing to an island of the sea, thou didst labor for the Lord for many years. Wherefore, celebrating thy memory, we cry out to thee with love: Rejoice, O divinely wise Germanus our father!

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, § 213 [GAL 5: 22-6: 2]

Brethren: The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And those who are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 24 [LK. 6: 17-23]

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch Him: for there went virtue out of Him, and healed them all. And He lifted up His eyes on His disciples, and said: "Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven."

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

THE 31st DAY OF THE MONTH OF JULY
FOREFEAST OF THE PROCESSION OF THE PRECIOUS & LIFE-CREATING
CROSS OF THE LORD
COMMEMORATION OF THE HOLY & RIGHTEOUS EUDOCIMUS
AT VESPERS

On "Lord, I have cried ...", 6 stichera: 3 for the Cross, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

Celebrating the forefeast now, * let all human nature * leap up with joy; * for the Tree of the Cross, the sure healing * which giveth release from all infirmities and sufferings * and every affliction, * shall be set before all the faithful.

Come, O ye faithful, let us behold the strange wonder, * how the Tree of the Cross * quencheth the fever of every infirmity * and extinguisheth the burning heat of the passions * of those who celebrate its forefeast with faith * and honor its festival.

O ye who are living, * celebrate the forefeast with those who have died; * for the Tree of life which slew Hades, * the protector of men, * the resurrection of the dead, * cometh now to impart * true grace unto all * and healings to mankind.

And 3 stichera of the saint, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O blessed and divinely wise Eudocimus, * thy pure soul, * shining with Orthodox understanding * and shedding the light of the radiance of the virtues, * illumineth the fullness of the faithful, * dispelling the darkness of the demons. * Wherefore, O right wondrous one, * we all honor thee with piety * as one who hath a share in never-waning grace.

Possessed of a merciful soul, * a pure mind, * a vigilant heart, * unwavering faith * and truly unfeigned love, * thou didst pass over from earth to the heavens * and makest thine abode with the choirs of the righteous. * Wherefore, we all honor thee with sacred hymns * and piously call thee blessed, * O blessed Eudocimus.

Strengthened by divine doctrines, * thou didst drive carnal passions away from thy soul * and didst become a pure habitation of the Holy Trinity. * Wherefore, thou hast departed into divine delight * since God now preserveth * thy body incorrupt, O blessed one * by divine judgments * known to Him alone * Who manifestly glorifieth thee, O Eudocimus.

Glory ..., in Tone I:

How can we not marvel at thy prudence? How can we fail to praise thine angelic life, thy chastity of thought, thy meekness, humility and inner stillness, thy constant almsgiving, O venerable Eudocimus? For thou wast adorned with all the virtues, O blessed one. Wherefore, ineffable joy and the kingdom of heaven await thee.

Now & ever ..., in the same tone:

The holy words of David truly reach their fulfillment today! For, lo we publicly bow down before the footstool of Thine all-pure feet and, placing our hope in the shelter of Thy pinions, we cry aloud to Thee, O Most Compassionate One: Let the light of Thy countenance be signed upon us! Exalt the horn of Thine Orthodox people in the exaltation of Thy precious Cross, O most merciful Savior!

At the Aposticha, the stichera from the Oktoechos.

Glory ..., Now & ever ..., in Tone II:

Thou art my mighty protection, O tripartite Cross of Christ! Sanctify me with thy power, that I may bow down and glorify Thee with faith and love!

Troparion of the saint, in Tone IV:

He Who hath summoned thee from earth to the mansions of heaven also preserveth thy body incorrupt after death, O holy Eudocimus; for thou didst live in chastity and a pure life, without defiling thy flesh, O blessed one. Wherefore, entreat Christ God with boldness, that we may be saved.

Glory ..., Now & ever ..., troparion of the Cross, 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

At "God is the Lord ...", the troparion of the Cross, 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. (Twice)

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

He Who hath summoned thee from earth to the mansions of heaven also preserveth thy body incorrupt after death, O holy Eudocimus; for thou didst live in chastity and a pure life, without defiling thy flesh, O blessed one. Wherefore, entreat Christ God with boldness, that we may be saved.

Now & ever ..., the troparion of the Cross, again.

One canon from the Oktoechos; the canon of the Cross, with 4 troparia; and the canon of the saint, with 4 troparia.

ODE I

Canon of the Cross, in Tone 1:

Irmos: Let us all chant a hymn of victory unto God Who hath wrought wondrous miracles with His upraised arm and hath saved Israel, in that He is glorious!

The divine Cross, which goeth before us, sheddeth the radiance of grace and illumineth all who bow down before it and piously hymn the crucified Christ.

Bowing down before the Cross doth elevate those who with love and faith glorify as God the Lord Who suffered in the flesh and hath restored us by His divine Passion.

The veneration of the Cross poureth forth the sweet fragrance of gifts: it ever perfumeth all who glorify Christ and dispelleth all odor from men's souls.

Theotokion: We who have recognized the Lord, Who was incarnate of thee and accepted the Cross and death, chant to Him as our Deliverer, O Bride of God, and call thee blessed.

Canon of the Saint

Irmos: Once, the power of the Almighty sent the whole army of Pharaoh into the deep, and the incarnate Word hath destroyed most wicked sin. All-glorious is the Lord, for gloriously hath He been glorified.

As thy life is exalted and thou hast become wholly radiant through divine ascents, ask thou enlightenment for me who praise the honorable struggles whereby, having lived rightly, thou didst receive the things for which thou didst hope, O Eudocimus.

Loving the myrrh-scented doctrines, and devoting thyself to the reading of the sacred Scriptures, O most blessed one, thou didst put away foul-smelling and ignominious pleasures and, adorned with divine gifts, wast rendered fragrant.

Thou gavest no slumber to the eyes of thy soul, O blessed one, keeping vigilant watch and uniting thyself to God by standing in prayer for whole nights, unmoved by the needs of nature. Wherefore, thou hast attained unto the never-waning Day.

Theotokion: We ever bless thee, O Theotokos, as the animate bridal-chamber of God, the censer of the noetic and light-bearing Ember, crying: Rejoice, O mediatrix of the Savior's resurrection!

ODE III

Canon of the Cross

Irmos: Let my heart be made steadfast in Thy will, O Christ God Almighty, Who establisheth the second heaven over the waters and hast founded the earth upon the waters.

The Cross which is now venerated, and which was prefigured in images, accomplishing wondrous things, worketh yet more marvelous wonders, sanctifying and enlightening those who glorify the Creator.

The Cross of Christ, the divine trophy of battles, is venerated, and it giveth mighty victories to the Orthodox, vanquishing hordes of the enemy.

The staff of the Lord, the Cross which is displayed in temples and homes, preserveth their foundations immovable and overcometh all the assaults and wiles of the adversaries.

The Cross of the Lord, which is piously venerated, filleth those who bow down before it with divine grace and noetic incense, and taketh away clouds of temptations and sorrows.

Theotokion: With the Tree of the Cross did He Who was born of thee draw mankind forth from the abyss of deception, O Theotokos, and lift up those who piously glorify thee to the understanding of Him.

Canon of the Saint

Irmos: Having established me upon the rock of faith, Thou hast enlarged my mouth against mine enemies; for my spirit hath rejoiced to chant: There is none as holy as our God, and none righteous save Thee, O Lord!

Heeding the words flowing with life, thou didst drink of the waters of salvation which are inimical to bitter sin; and, chanting, thou didst say to God, O Eudocimus: There is none as holy as Thee, O Lord!

Thou didst acquire mercy like unto that of Christ, didst distribute thy wealth among those in need, and hast obtained heavenly riches in return, crying out, O Eudocimus: There is none as holy as Thee, O Lord!

Cleaving unto the Creator with divine love, thou didst receive a heavenly inheritance and, deified by communion with Him, thou dost partake of the Tree of life; and, chanting, O glorious one, thou didst say: There is none as holy as Thee, O Lord!

Theotokion: More honorable than the angels, thou didst bear the Creator of the angels in thy womb and gavest birth unto Him ineffably. To Him do we all chant: Thou art our God, and there is none as holy as Thee, O Lord!

Sedalion of the saint, in Tone IV:

Inclined to good works, thou wast tried by temptations like gold in a crucible, O glorious Eudocimus. Wherefore, even after thy death thou dost richly pour forth miracles like water, and dost rid us of our infirmities, ever praying for us, that we may receive forgiveness of our offenses.

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

Spec. Mel.: "Having been lifted up ...":

The sky is shown to be brighter than the sun, and by the light of the Cross it illumineth all things with its radiance. Wherefore, O Savior of all Who lovest mankind, illumine our mind and senses for its sake; for we have it as a weapon of peace, an invincible trophy.

ODE IV

Canon of the Cross

Irmos: Foreseeing the incarnation of the Word in the Spirit, O Prophet Habbakuk, thou didst give utterance, crying aloud: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth. Glory to Thy power, O Lord!

Depicted, the divine and precious Cross doth firmly expel the prince of darkness from the air and spreadeth beams of grace upon those who make its sign, and illumineth those who hymn Christ God.

Depicted in our hearts, the divine and all-precious Cross stilleth the sea of the passions, calmeth the threefold billows of tribulations, and bringeth all who make the sign thereof with love to the tranquility of righteousness.

Emitting grace like a burning ember, the precious Cross consumeth all the works of the enemy and dispelleth his power; and it easeth many in the Faith who praise and lovingly hymn Christ Who was crucified thereon.

Venerated with faith, the most precious and divine Cross poureth forth noetic streams of spiritual gifts and waters of healing; and it giveth drink without ceasing to those who bow down before it and honor it.

Theotokion: Enlightened by the sufferings of thy Son and acknowledging Him as the Benefactor of all, with love we glorify thee as our Queen and Mistress, O all-holy and pure one.

Canon of the Saint

Irmos: Thou didst come forth from the Virgin, not as a mediator or an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man. Wherefore, I cry unto Thee: Glory to Thy power, O Lord!

Preserving the teachings of the fathers unadulterated, with Orthodox understanding, from thine infancy thou didst have an undefiled life and a merciful demeanor, O right wondrous one.

Neither the tumult of the world, nor the possession of authority, nor passing glory spoiled thy desire for God, O Eudocimus; but in thy divine activities thou wast truly well pleased to desire Him.

Ever transported by the divine teachings, O Eudocimus, thou didst lay low the enemy and didst receive the ability to work healings through the righteous judgment of Him Who directeth all things.

The shrine of thy relics, pouring forth the sweetness of thy rich healings, O Eudocimus, dispelleth the passions of those who honor thee with faith, and utterly consumeth all the hordes of the demons.

Theotokion: O most hymned one, thou didst give birth to God, Who truly became man and is hymned by the armies of heaven. Cease thou never to pray for thy servants, O Ever-virgin.

ODE V

Canon of the Cross

Irmos: O Christ our God, Master Who lovest shine forth everlasting radiant light upon us who rise early at dawn unto the judgments of Thy commandments.

Bowing down now with faith before the all holy Cross, our mighty and immovable weapon which lieth before us, we receive invincible power over our enemies.

Holding and venerating now the precious Cross of Him Who made the unquarried rock pour forth water, we receive a well-spring of gifts.

The Cross of Christ, appearing to us to shine with golden luster, through grace bestoweth gifts upon the souls of those who bow down before it and ever hymn the Lord God.

Theotokion: **H**olding fast to the staff of power, the Cross of thy Son, Christ our God, we hymn thee, the Queen of all, calling thee blessed.

Canon of the Saint

Irmos: **O** Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of the despairing: I rise early unto Thee, the King of peace, that Thou mayest illumine me with Thy radiance; for I know none other God than Thee.

Illumined by the pure radiance of the Holy Trinity, and protected by the law of God, thou didst pass through the night of this life without stumbling, furnished with wings by thy divine visions, O blessed one; and thou hast made thine abode in divine life.

Now is a great wonder, fraught with awe, apparent within thee: how after thy burial thy body, lying in the grave, was truly preserved for many years undecayed for many years, through judgments which He alone knoweth Who glorifieth thee.

Blessed is the boldness which thou hast before God, and blessed the desire for Him which thou didst have within thy heart, living blessedly in accordance with thy name! Thou didst shine forth all-gloriously with divine effulgence, and hast illumined the assemblies of the faithful.

Theotokion: **O** Virgin Mother, ever entreat Him Who was incarnate of thee in behalf of us who piously call thee blessed, that we be delivered from tribulations, from soul-corrupting passions and griefs, and from the flame of mankind, and everlasting torment.

ODE VI

Canon of the Cross

Irmos: **E**mulating the Prophet Jonah, I cry out: Free Thou my life from corruption, O good Savior of the world, and save me who cry out: Glory be to Thee!

Venerated now, the all-precious Cross proclaimeth the joy of the resurrection of Christ, and announceth the death of the author of evil.

Thou didst plant the precious Cross upon the earth, and it hath become a noetic stairway to the heavens for the faithful and an ascent for those who venerate and honor it.

The precious Cross which was planted in the midst of the earth now putteth forth branches, the gifts inherent in itself, and provideth shade for those who venerate it.

Venerated now, the Cross, which was prefigured by the staff which clove the Red Sea, cleaveth the sea of misfortunes and passions, and saveth those who bow down before it.

Theotokion: **H**aving ascended the Cross, thy Son and God hath drawn up to the heavens us who truly honor His Mother with love.

Canon of the Saint

Irmos: **Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: lead me up from corruption, O God!**

Thy sweat and joys have caused torrents of sweetness to gush forth, and the effulgence of healing, for the praise of Christ our God.

Springing forth like a vine laden with much fruit, thou didst flourish in the courts of God, bearing the grapes of the virtues in abundance for the Husbandman of our souls.

Gaining dominion over the passions, O Eudocimus, thou didst desire the kingdom of God and didst receive the joy of the righteous for thy higher volition.

Theotokion: **C**hosen as a beautiful and spacious habitation for God, O Virgin, thou beamest His bridal-chamber, lamp-stand and table.

Kontakion, in Tone II:

Desiring higher things, and uniting thyself with those on high, thou didst make thy soul a fiery chariot by the divine ascents of the virtues, O all-blessed Eudocimus; and living on the earth like one of the incorporeal ones, thou wast well pleasing to the Creator of all.

Ikos: **B**y thy right faith, O blessed Eudocimus, thou didst show forth a twofold life, pleasing God in both. Wherefore, thou didst acquire the kingdom of God. as thine inheritance and, living now with the saints, dost stand before the Master of all. But thou didst preserve thy body free from defilement and hast left it intact for those who honor thee with love; for, having lived a pure life, O glorious one, thou wast well pleasing to the Creator of all.

ODE VII

Canon of the Cross

Irmos: **The fire neither touched nor vexed Thy youths in the furnace. Then the three hymned and blessed Thee, saying as with a single mouth: Blessed is the God of our fathers!**

The Cross which was soaked with the precious blood of Christ poureth forth rivers of the radiance of noetic gifts and giveth drink to all who bow down and hymn it with faith.

The Cross of Christ, which cast down death and the enemy and broke the noetic chains, now openeth the portals of life and incorrupt food for those who with pure faith and love bow down before it.

Those who bow down before the Cross with love are protected by its power; they drive away enemies, spiritual and visible, and are preserved unharmed, chanting hymns to Christ.

Theotokion: **T**he Cross of thy Son hath been given to us as might and power over the enemy through thine acceptable and maternal boldness, O Bride of God, whereby we crush the assaults of the foe.

Canon of the Saint

Irmos: **T**he God-opposing command of the iniquitous tyrant raised a lofty flame; and Christ, Who is blessed and all-glorious, spread a spiritual dew over the youths who worshiped God.

Enlivened by the might of the Bestower of life, thou didst restrain the desires of the flesh, O thou who art most rich, and didst furnish thy mind with wings to fly to the heavens, chanting mightily: Blessed and all-glorious is God!

Thou didst make thyself ignoble, acquiring a noble character with wholeness of mind; and, exercising thyself in the study of the divine Scriptures, thou didst make the all-seeing God the object of all thy desire, O blessed one.

O blessed Eudocimus, thou wast counted worthy of the kingdom on high, the heavenly city, the paradise of God, the delight of the righteous, incorruptible sustenance, riches which cannot be taken away, and never-waning light.

Theotokion: **H**im Whom thou didst bear do thou ever entreat, O Mistress, that He deliver me from slavery to the passions and from damnation, from the cruel despair which vexeth me, and from the oppression of those who afflict me, O pure and divinely joyous one.

ODE VIII

Canon of the Cross

Irmos: **H**im of Whom the angels and all the armies of heaven stand in awe as the Creator and Lord do ye hymn, O priests, and glorify, O children. Ye people, bless and exalt Him supremely for all ages!

Beholding the Cross which, having been set up felled death, the hordes of the noetic enemy hide themselves under the earth; and those who venerate it are renewed.

The all-radiant Cross, which was prefigured of old, hath Christ shown forth in the heights of heaven. And piously venerating it now, the faithful are exalted and made luminous with splendor.

The Cross, which the prophets truly proclaimed of old, is revealed as the footstool of Christ; and bowing down before it now with true faith, we delight in its rich gifts.

Theotokion: **T**hy Son and Lord, O Virgin, Who hath poured forth dispassion on mortals by His suffering, through thee doth ever renew us who hymn thee with love, in that He is our Benefactor.

Canon of the Saint

Irmos: **T**hou didst once prefigure Thy Mother, O Lord, in the furnace of the youths, taking her image from those who entered the fire without being consumed. We hymn her who through Thee hath been made manifest today to the ends of the earth, and we exalt her supremely for all ages.

Pondering the dread fire which will issue forth before the throne of Christ, with compunction of heart thou dost shed tear-drops of fervor which quench the furnace of the passions for thee, O divinely wise Eudocimus.

Thou didst fix the eye of thy soul wholly on God, O wise one, and didst cleave unto Him, crying out in psalmody: O my Christ, deliver me from the mire of deadly passions forever!

Thou didst wait in patience, and wast lowly of heart and merciful to those in need, bearing a goodly demeanor and a virtuous character, O most honored one; and having lived therein, thou dost pour forth the grace of miracles.

Possessed of a divine understanding, thou wast shown to be a fulfiller of the words of the Master, loving the right-hand paths, but manifestly avoiding those of the left, in that thou art prudent and wise. Wherefore, we honor thee, O divinely wise one, forever.

Theotokion: **T**he Creator of Adam taketh form through thy pure blood, and He Who feedeth every creature is nourished with thy milk, O Virgin Theotokos. Wherefore, we glorify thee as the Mother of God.

ODE IX

Canon of the Cross

Irmos: **T**he Master of all descended from heaven on a light-bearing cloud, like rain upon the fleece, and, though unoriginate, He was incarnate for our sake, becoming man. We all magnify the pure one as the Mother of our God.

The precious Cross poureth forth true drops of immortality and incorruption upon those who venerate it. It giveth life, cleanseth, reneweth, and maketh those who hymn Jesus Who was nailed to it worthy of higher glory and grace.

Emitting the works of God like all-radiant beams, the most precious Cross guideth to the unapproachable and immaterial Light those who venerate it with love and pure faith, illumining those who hymn the Creator of all.

O all-good Word Who hast sanctified the tree of Thine all-holy Cross with Thy precious blood, by its activity illumine us and hallow those who bow down before it and hymn the Master of all.

Theotokion: **G**race which hath shone forth upon all more brightly than the sun, O Virgin, driveth away the clouds of misfortunes and the passions, and with the light of the knowledge of God it illumineth those who lovingly glorify thee and unceasingly hymn thy Son as the Master of all.

Canon of the Saint

Irmos: **O**ur God and Lord, the Son of the unoriginate Father, hath manifested Himself to us, incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the most lauded Theotokos.

Desiring to see the glory of our God, thou didst adorn thyself with the virtues of divine knowledge; and, dwelling with the angels, thou hast entered into the splendid bridal chamber as a lamp-bearer, and dost manifestly delight in the vision of God.

Like the dawn, like the sun hath the day of thy commemoration shone forth, illumining the hearts of those in darkness; for thou hast truly been shown to be a child of the light and the day, O divinely wise Eudocimus. Wherefore, we honor thee.

Adorned with wisdom, illumined with understanding, arrayed in lowliness of heart, resplendent in the high stature of thy life, thou didst pass over to the noetic courts. Therefore be thou ever mindful of those who honor thee, O Eudocimus.

We celebrate today the honored festival of thy departure from the earth, which bringeth us spiritual benefit; for, as one who pleased God and acted upon His commandments, thou wast shown to be unashamed, O right wondrous Eudocimus.

Theotokion: **T**hy womb became the receptacle of the Light which enlighteneth the world, O divinely joyous one. Wherefore, wretch though I am, I beseech thee: by the supplications of the divinely wise Eudocimus, grant me beams of light, O Bride of God.

Exapostilarion from the Oktoechos; Glory ..., that of the saint:

Shining forth like the sun, thou dost emit rays of miracles, illuming the hearts of all, a thrice-blessed Eudocimus, and thou dost save those who with faith keep thy glorious memory.

Now & ever: that of the Cross:

Spec. Mel.: "Hearken, ye women ...":

The forefeast of the Cross is celebrated and the world is made new; the ranks of the angels hymn the One Who was crucified for our sake, and they keep festival and rejoice with us, crying out like David: Thou hast wrought salvation in the midst of the earth, O Master!

At the Aposticha, Glory ..., in Tone I:

How can we not marvel at thy prudence; how can we fail to praise thine angelic life, O venerable Eudocimus, which thou didst live with chastity of thought, meekness, humility, inner serenity and constant almsgiving? For thou wast adorned with all the virtues, O blessed one. Wherefore, unutterable joy awaiteth thee: the kingdom of heaven.

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

The voices of the prophets foretold the holy Tree whereby Adam was vouchsafed freedom from the ancient curse; and creation today lifteth up its voice as the Cross is elevated, asking great mercy from God. O Master, Who alone art infinite in thy compassion, be thou our cleansing, and save our souls.

AT LITURGY

Troparion of the saint, in Tone IV:

He Who hath summoned thee from earth to the mansions of heaven also preserveth thy body incorrupt after death, O holy Eudocimus; for thou didst live in chastity and a pure life, without defiling thy flesh, O blessed one. Wherefore, entreat Christ God with boldness, that we may be saved.

Troparion of the Cross, 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.

Kontakion of the saint, in Tone II:

Desiring higher things, and uniting thyself with those on high, thou didst make thy soul a fiery chariot by the divine ascents of the virtues, O all-blessed Eudocimus; and living on the earth like one of the incorporeal ones, thou wast well pleasing to the Creator of all.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord, for all that He hath rendered unto us?

EPISTLE TO THE GALATIANS, §213 [5: 22-6: 2]

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone IV: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACC. TO MATTHEW, §43 [11: 27-30]

All things are delivered unto Me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me;

for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

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