

THE 30th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE TRANSLATION OF THE RELICS OF THE HOLY &
RIGHT-BELIEVING GREAT PRINCE ALEXANDER NEVSKY
AT LITTLE VESPERS

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

Spec. Mel.: "O most praised martyrs ...":

Issuing forth from a pious root * as an offshoot of holy anointing, * thou didst offer thyself as the fruit of holiness and righteousness, * most peacefully perfuming * those who lovingly honor thee with all their souls. * With the angels, O blessed one, * entreat Christ in their behalf, * that He grant them peace and great mercy. (Twice)

Emulating the zeal of Moses and Paul, * thou didst elect to suffer * for the people of God; * wherefore, going forth to the ungodly barbarians, * thou didst return unharmed, * bearing peace for thy homeland. * And abiding now with the saints, * ask thou of the Lord * a peaceful life for thy posterity.

All-splendidly adorned * with piety and faith, * as a devout ruler, * most excellent and all-famed, * thou wast a champion of the all-pure Trinity; * and, illumined thereby, * thou hast shone forth upon the world * the light of miracles, * and hast been shown to be an advocate for our souls.

Glory ..., in Tone VI:

O pious Prince Alexander, having loved Christ from childhood, thou becamest a divinely named sovereign, splendidly adorned with holiness and righteousness; and by almsgiving and purity thou becamest the spacious abode of the Holy Spirit. To Him do thou pray unceasingly, that thy homeland be preserved unvanquished by the heathen, and that the children of Russia be saved.

Now & ever ..., Theotokion:

No one who hath recourse to thee, O all-pure Virgin Theotokos, departed 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 ...":

By the progress of grace * Alexander was shown to be * the dwelling-place of the Holy Spirit; * wherefore, assembling now, * let us chant hymns unto him.

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

Rejoice, a boast of the kings of Russia, * preservation of warriors, * vanquishing of the barbarians, * helper of orphans and widows, * thou confirmation of our native land!

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

Accept now, O blessed one, * the hymnody of thy people, * and ask of Christ remission of sins * for those who pray to thee, * that we may ever call thee blessed.

Glory ..., in Tone VIII:

Blessed art thou, O divinely wise Great Prince Alexander, for thou didst inherit blessedness, for the sake of which thou didst reject this life, seeking it diligently; and thou didst provide for the poor, as a feeder of orphans and liberator of those held captive. Wherefore, thou hast entered into the joy of thy Lord which groweth not old. Standing before Him with the angels, pray thou that an abundance of compassions and the remission of sins be granted to those who hymn thee with faith.

Now & ever ..., Theotokion:

Those in heaven hymn thee, O joyous Mother unwedded, and we glorify thine inscrutable birthgiving. O Theotokos, pray that our souls be saved.

Troparion, in Tone IV:

Recognize thy brethren, O right-believing Prince Alexander, thou Russian Joseph who reignest not in Egypt, but in heaven; and accept their entreaties, increasing the harvests of thy people through the fertility of thy land, and protecting the cities of thy dominion by thy supplications. And together with our Orthodox hierarchs do battle against all heresies.

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.

AT GREAT VESPERS

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

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

Thy life was in accordance with thy name, O right-believing Prince Alexander; for having helped thy nation with thy courage and goodly government on earth, thou now helpst thy people by thy supplications in heaven. Wherefore, we honor thee and in thee our God Who is glorified in His saints. (Twice)

As a bold steward and a valiant warrior, governing rightly on thy throne with thy scepter, and defending thy people with thy sword in battle, thou hast been vouchsafed twofold honor from the Ruler on high, the Lord of Sabaoth. (Twice)

Greater love hath no man than he who layeth down his life for his friends. With such love didst thou love thy people, bravely setting out to defend them against the weapons of the adversary, as God protected thy head on the day of battle. (Twice)

Emulating Moses, David and the other leaders of the people of God, thou didst bravely wage war on behalf of thy people; wherefore, with them thou dost celebrate thy triumph in heaven, as a victor, praying to the Lord for those who do battle. (Twice)

Glory ..., in Tone VI:

Be glad, O land of Estonia! O land of Russia, and thou, O Baltic Sea, clap your hands! O River Neva, spread forth thy streams! For, lo! thy prince and master, who hath liberated thee with the Swedish yoke, doth celebrate his triumph in the City of God. Him do the river's streams make glad.

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 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:

A READING FROM THE PROPHECY OF ISAIAH

Rejoice, O Jerusalem, and all ye that love her hold in her a general assembly. Rejoice greatly with her, all that mourn over her, that ye may suck, and be satisfied with the breast of her consolation, that ye may milk out, and delight

yourselves with the influx of her glory. For thus saith the Lord: "Behold, I turn toward them as a river of peace, and as a torrent bringing upon them in a flood the glory of the gentiles. Their children shall be borne upon the shoulders, and comforted on the knees. As if his mother should comfort one, so will I also comfort you. And ye shall see, and your heart shall rejoice, and your bones shall thrive like grass; and the hand of the Lord shall be known to those who fear Him, and He shall threaten the disobedient." Thus saith the Lord Who delivereth thee, the God of Israel.

A READING FROM THE PROPHECY OF ISAIAH [Is. 61: 10-62: 5]

Let my soul rejoice in the Lord; for He hath clothed me with the robe of salvation, and the garment of joy: He hath put a crown on me as on a bridegroom, and adorned me with ornaments as a bride. And as the earth putting forth her flowers, and as a garden its seed, so shall the Lord, even the Lord, cause righteousness to spring forth, and exultation before all nations. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as light, and My salvation burn as a torch. And the gentiles shall see thy righteousness, and kings thy glory: and one shall call thee by a new name, which the Lord shall name. And thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God. And thou shalt no more be called Forsaken; and thy land shall no more be called Desert: for thou shalt be called My Pleasure, and the land Inhabited: for the Lord hath taken pleasure in thee, and thy land shall be inhabited. And as a young man liveth with a virgin, so shall thy sons dwell in thee: and it shall come to pass that as a bridegroom will rejoice over a bride, so will the Lord rejoice over thee.

A READING FROM THE PROPHECY OF ISAIAH [Is. 60: 1-14]

Be enlightened, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. Behold, darkness shall cover the earth, and there shall be gross darkness on the nations: but the Lord shall appear upon thee, and His glory shall be seen upon thee. And kings shall walk in thy light, and nations in thy brightness. Lift up thine eyes round about, and behold thy children gathered: all thy sons have come from afar, and thy daughters shall be borne on men's shoulders. Then shalt thou see, and fear, and be amazed in thine heart; for the wealth of the sea shall come round to thee, and of nations and peoples; and herds of camels shall come to thee, and the camels of Madian and Gephrah shall cover thee: all from Saba shall come bearing gold, and shall bring frankincense, and they shall publish the salvation of the Lord. And all the flocks of Kedar shall be gathered, and the rams of Nabreth shall

come; and acceptable sacrifices shall be offered on My altar, and My house of prayer shall be glorified. Who are these that fly as clouds, and as doves with young ones to Me? The isles have waited for Me, and the ships of Tharsis among the first, to bring thy children from afar, and their silver and their gold with them, and that for the sake of the holy name of the Lord, and because the Holy One of Israel is glorified. And strangers shall build thy walls, and their kings shall wait upon thee: for by reason of My wrath I smote thee, and by reason of mercy I loved thee. And thy gates shall be opened continually; they shall not be shut day nor night; to bring in to thee the power of the gentiles, and their kings as captives. For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate. And the glory of Lebanon shall come to thee, with the cypress, and pine, and cedar together, to glorify my holy place. And the sons of those who afflicted thee, and of those who provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy One of Israel. Because thou hast become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations. And thou shalt suck the milk of the gentiles, and shalt eat the wealth of kings: and shalt know that I am the Lord Who saveth and delivereth thee, the Holy One of Israel.

At Litia, the sticheron of the temple, and these stichera, in Tone IV:

Let the new Israel rejoice in Him who created it, and let the children of Russia rejoice in their prince, the right-believing Alexander Nevsky. For lo! the King of kings hath crowned him with a royal diadem.

Even though thou didst exercise dominion over us, O right-believing Prince Alexander, yet do we call thee servant of God. While exercising dominion over us, thou didst confess thine own Lord. Him didst thou serve, and from Him hast thou heard the words: "O blessed servant, good and faithful, enter into the joy of thy Lord!"

Deluded were the Pharisees, who said: "Have any of the rulers believed on Him?" For, behold! the right-believing Prince Alexander Nevsky hath believed on Jesus crucified, and hath pleased Him with piety, and received eternal salvation.

Truly thou wast a faithful and wise steward, O Alexander, whom the Lord set over His servants, the Russian people. Blessed art thou, for when the Lord came to thee at the hour of thy demise, He found thee doing good works, and He hath set thee over all His property in heaven.

Glory ..., in Tone I:

Be glad today, O peoples of Russia! Join chorus, ye princes and authorities! For, lo! the right-believing Prince Alexander Nevsky, who shared both your flesh and your authority, joineth chorus with the angels in heaven, and summoneth all his kinfolk-his fellow rulers and those under their governance-to a spiritual festival. And he prayeth to the Lord for all.

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

Behold, the prophecy of Isaiah hath been fulfilled, for the Virgin hath given birth, and after giving birth hath remained a virgin as before. For God was born: therefore He began nature anew. O Mother of God, disdain not the supplications of thy servants, which are offered unto thee in thy temple; but as thou bearest the Com passionate One in thine arms, have pity on thy servants, and beseech Him, that our souls be saved.

At the Aposticha, these stichera, in Tone VI:

Thee who confessed the name of Jesus before men doth Jesus confess before His Father in heaven; and we on earth hymn thee, O right-believing Alexander, as one who prayeth for our souls.

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

With thy heart thou didst believe in righteousness, and with thy mouth thou didst make confession before tyrants unto thy salvation; wherefore, as thou art a true confessor and heir, pray thou for the salvation of our souls.

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

As an emulator of the martyrs, thou wast not afraid to suffer, for as a valiant warrior of Jesus Christ thou wast a martyr in volition. Wherefore, with the martyrs thou hast been crowned by Jesus, the Judge of the contest.

Glory ..., in Tone II:

Come, all ye ranks of Russia! Praise ye the good leader of all your ranks! Ye rulers, praise ye the wise steward! Ye soldiers, praise the all-brave warrior! Ye lovers of Orthodoxy, praise the steadfast confessor, the martyr in volition! Subject yourselves to your guide, and submit yourselves; and beholding his end, emulate his faith.

Now & ever ..., Theotokion:

O new wonder greater than all the wonders of the past! For who hath ever known a mother to give birth without having known a man, and to bear on her arm Him Who sustaineth all creation? Yet it was the will of God to be born. O all-pure one, who bore Him in thine arms as an infant and hast maternal boldness before Him, cease not to pray in behalf of those who honor thee, that He have compassion and save our souls.

Troparion, in Tone IV:

Recognize thy brethren, O right-believing Prince Alexander, thou Russian Joseph who reignest not in Egypt, but in heaven; and accept their entreaties, increasing the harvests of thy people through the fertility of thy land, and protecting the cities of thy dominion by thy supplications. And together with our Orthodox hierarchs do battle against all heresies. (Twice)

And "Virgin Theotokos, rejoice! ..."; (Once)

AT MATINS

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

Recognize thy brethren, O right-believing Prince Alexander, thou Russian Joseph who reignest not in Egypt, but in heaven; and accept their entreaties, increasing the harvests of thy people through the fertility of thy land, and protecting the cities of thy dominion by thy supplications. And together with our Orthodox hierarchs do battle against all heresies. (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 IV:

Spec. Mel.: "Thou hast appeared today ...":

Let the new Israel be glad today in Him Who created her, and let the children of Russia rejoice in their prince, the right-believing Alexander Nevsky. For, lo! the King of kings hath crowned him with a royal diadem. (Twice)

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

Stretching forth thine all-pure hands, O Virgin Mother, protect those who set their hope on thee, and who cry unto thy Son: Grant Thy mercies unto us all, O Christ!

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

Spec. Mel.: "Awed by the beauty of thy virginity ...":

Let us all cry out to the favorite of Christ, praying earnestly: Bring an end to the warfare of our passions, and dispel the phantasms of the demons, O blessed one; and entreat Christ God, that He grant us great mercy. (Twice)

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

The awesome mystery of God wrought in thee is inconceivable and incomprehensible, O divinely joyous Mistress; for having conceived, thou gayest birth to the Infinite One, Who was clothed in flesh through thine all-pure blood. Him do thou ever entreat as thy Son, O pure one, that our souls be saved.

Polyeleos, and this magnification: We magnify thee, O right-believing Prince Alexander, and we honor thy holy memory; for thou dost entreat Christ our God in our behalf.

Selected Psalm verses:

A: Shout with jubilation unto the Lord all the earth; chant ye unto His name, give glory in praise of Him.

B: Hear this, all ye nations; give ear, all ye that inhabit the earth.

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

After the Polyeleos, this Sedalion, in Tone IV:

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

O blessed one, the Holy Spirit appointed thee to tend thy homeland on the pastures of salvation, and Christ hath manifestly shown thee to be a luminary. Wherefore, dance and rejoice with boldness, receiving a double wreath from the Bestower of crowns. (Twice)

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

Joseph marveled, beholding that which transcendeth nature; and thy seedless conception brought to his mind the rain which descended upon the fleece, O Theotokos, the bush which was not consumed by the fire, and the rod of Aaron which budded forth. And bearing witness, thy betrothed and guardian cried out to the priests: "The Virgin giveth birth and remaineth a virgin even after birthgiving!"

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in Tone IV: I have raised up one chosen out of My people.

Stichos: Wherefore, God, thy God, hath anointed thee.

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. JOHN §36 [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.

After Psalm 50, this sticheron, in Tone VI:

Come, all ye people, let us offer praise to the blessed one, crying out thus: Rejoice, O all-radiant pillar illumining us with the splendors of miracles! Rejoice, O dew-laden cloud extinguishing the flame of the passions and bedewing the minds of the faithful, O godly Alexander!

Canon of Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the saint, with 8 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!

○ Christ God, grant me intelligence and understanding, that I may hymn the all-glorious wonder-worker with fitting praises, that, rejoicing, I may hymn his memory.

○ most radiant luminary of the Russian land, shining forth with miracles like another sun: be thou mindful of all of us who keep thy memory, O blessed Alexander.

○ divinely wise Alexander, even though the divinely illumined land of Russia produced thee in latter days, yet wast thou vouchsafed the honor of the ancients, receiving the gift of miracles, as is meet.

Theotokion: In manner transcending the laws of nature, O Virgin, thou gavest birth to God, the Bestower of the law, Who became a man. Him do thou beseech, in that He is good, O most immaculate one, that He overlook our iniquities.

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 wast shown to be a beacon of light, O most blessed Alexander, ever dispelling the profound darkness of infirmities with the brilliant rays of thy miracles, O all-wise one.

Rejoicing, thou standest before the throne of grace today with all the angels, spreading a wealth of healing upon the world. Save us all by thy supplications, O blessed one!

Assembling, let us fittingly praise the pious and crowned Alexander, as the generous bestower of miracles, who entreateth the Lord in behalf of us all.

Theotokion: Truly the Lord reigneth in the kingdom which will never fall. Through thee, O Mother of God, hath He clothed Himself in holy flesh as in beauteous splendor, as saith the psalmist; and therein hath He accepted death and destroyed its kingdom.

Sedalion, in Tone VIII:

Thou hast been shown to be a star of surpassing brilliance because of thy splendid life, in that thou hast become a vessel of the Holy Spirit. Wherefore, after many years in the grave, thy holy relics were found to be incorrupt, and from them thou pourest forth rivers of miraculous healings upon those who cry out with faith: Rejoice, O right-believing Great Prince Alexander! Twice

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

Behold! generations of generations glorify thee, as thou didst foretell, O Maiden. For thou wast the palace and divine temple of the Creator of all, wherein the Most High made His abode and clothed Himself in flesh, that He might save us.

ODE IV

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

Shining with beams of the grace of the threefold Sun, illumine with splendor those who celebrate thy feast, and deliver us from the demonic darkness of the passions, O all-glorious Alexander.

O ye kings and princes, priests and nobles, elders and youths, ye people of every age: leap up with splendor, and magnify the memory of the blessed one in hymns!

As the beloved son of the Light, thou hast now passed over to divine light, and with joy now joinest chorus with the angels' choirs.

Theotokion: I have thee as my helper, and am not put to shame, O all-pure Mother of God. I have thee as mine intercessor, and I fear not mine enemies.

ODE V

Irmos: Waking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

Thou hast been shown to be a radiant and constant star, the liberator of captives, the enricher of the poor, the physician of the sick, the ally of kings and the confirmation of the Russian land.

The all-glorious Alexander hath been shown to be a wonder-worker in the Russian land, shining like a most radiant beacon amid the whole world, and illumining all who languish amid the darkness of the passions.

Thy right wondrous and all-glorious memory hath shone forth in the land of Russia, O blessed one, and bringeth gladness to the assemblies of the faithful.

The gates of Eden have been opened for thee, O blessed one, and ineffable and thrice-radiant light hath shone forth in the unshakable kingdom of heaven; and, rejoicing, thou hast received the gladness of the righteous.

Theotokion: Thou hast delivered mankind from mortality and corruption, for thou hast given birth without seed to God Who is by nature the Bestower of life, for the benefit of those who praise thee with faith.

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 bud forth as a branch from an all-honored root, O all-glorious one, and didst live piously on earth; and thou wast shown to be a pure habitation of the Spirit, sanctifying those who have recourse to thee with faith, O blessed one.

Today the holy land of Russia hath been filled with gladness on the appointed day of the feast of the all-glorious and blessed wonderworker Alexander; for he ever preserveth his homeland unharmed.

With hymns let us bless Alexander, glorifying him as the helper of orphans and widows, our invincible ally amid misfortunes; for he delivereth from tribulations and sorrows those who celebrate his memory with gladness.

Theotokion: As the all-holy temple, O Theotokos, thou gavest birth to the inexhaustible Well-spring, O most immaculate Mistress.

Kontakion, in Tone IV:

As thy kinsmen Boris and Gleb appeared to thee, bringing thee help from heaven when thou didst battle against Velgar the Swede and his warriors, so now, O blessed Alexander, come to the aid of thy kinfolk, and contend thou against those who wage war against us.

Ikos: As an eagle gathereth its young under its wings, so did Alexander gather his people, who had been scattered of old by the assaults of the enemy; and he now assembleth us for a spiritual festival. Wherefore, come ye, let us rejoice in the Lord, and glorify our glorious kinsman and master; and let us cry aloud: Rejoice, O glory of Russia, might of its scepter, bravery of its warriors, strength of its weaponry! Be thou mindful of thy flock, which the Lord appointed thee to oversee, and contend thou against those who wage war against us.

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!

Today the Church of Christ, celebrating the festival of Alexander, truly poureth forth grace upon those who have assembled, who pray earnestly and hymn him with love.

In all the lands of Russia the word hath gone forth that an all-glorious wonder-worker hath appeared therein, pouring forth an abundance of healings upon all who hymn him fervently.

Thou didst blossom like a flower in thy miracles, O blessed one, and bestowest healings upon those who have recourse to thy protection, O wise and right wondrous one.

Theotokion: God Who became incarnate of thy virginal womb hath appeared for our salvation. Wherefore, knowing thee to be His Mother, O Theotokos, we cry out to Him in Orthodox manner: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: Trampling down the fire and flame in the furnace, the divinely eloquent youths did chant: Bless the Lord, O ye works of the Lord!

God hath shown thee forth to the lands of Russia as glorious in miracles, O Alexander, and hath adorned thee with heavenly gifts. Him do thou beseech, that He have mercy on us all.

Like the dawn, like the radiant day hath thy festival appeared, enlightening our hearts and all who praise thee with faith, O all-glorious Alexander.

The day of festivity, the feast of gladness hath dawned! Let us make haste, O ye faithful, purifying our souls and bodies! For, lo! the godly Alexander summoneth us!

Theotokion: Of old, O Virgin Mother, thy birthgiving was prefigured in images; for as the furnace did not consume the youths, so did the divine Fire leave thy womb unburnt, O pure one.

ODE IX

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.

With splendor we celebrate today thy holy repose. Fill thou with joy and gladness those who praise thee, O Alexander of great renown.

Thou hast been found to be the great shield and might of the Russian land, O Alexander, and the boast of Orthodox Christians. And now we entreat thee: preserve thy homeland from alien nations.

Shining forth with rays of never-fading light upon those in darkness, O glorious one, guide us who hymn thee to the enlightenment of gladness.

O blessed Alexander, how can we hymn thee fittingly? For there is no tongue which can describe thy divers healings, and the many gifts and miracles which thou bestowest upon thy posterity.

Theotokion: Christ, the Sun of righteousness, hast thou shone forth like the dawn upon the benighted and lost, O Virgin, for thou didst bear Him in thine arms, O pure one.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Thine all-great fame spread even to the lands of the Swedes, O Alexander, and the adversary was frightened even by the mention of thy manly name alone. And now, O blessed one, do thou invisibly terrify our enemies, who array themselves against thy Christ-loving army.

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

O Virgin Theotokos, we bless thee with unceasing hymns, for thou gavest birth to One of the Trinity, and thou bearest in thy divine arms the all-rich Word, Who is immutable and unchangeable.

On the Praises, 4 stichera, in Tone VIII:

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

O all-glorious wonder! He who hath dominion on earth departeth the world, the ruler of Russia setteth aside his scepter, he sheddeth his robe of royal purple and is covered with a burial shroud; the crowned princely head removeth its princely diadem; he leaveth on earth his transitory kingdom for that which is eternal in heaven, where he is crowned with a royal diadem.
(Twice)

O how many enemies thou didst vanquish, O all-valiant warrior of Jesus Christ: those visible with the sword and piety, and those invisible with prayer, the flesh by abstinence, the world by renunciation of the world; and thus thou hast ascended to heaven as an all-glorious victor.

Thou hast taught us by thine all-wise deeds: no one can take anything from this world, into which we have brought nothing. Wherefore, having forsaken transitory things, thou didst desire heavenly things, which thou hast inherited. And we pray that we also may not be deprived thereof.

Glory ..., in Tone VIII:

Thou didst fight the good fight, didst win the race and keep the faith, O right faithful Prince Alexander; wherefore, a crown of righteousness hath been kept for thee, wherewith the true Bestower of rewards hath crowned thee. Him do thou entreat, O all-blessed one, that the children of Russia, the flock entrusted to thy care, be saved.

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 saint's canon.

Thou wast shown to be a beacon of light, O most blessed Alexander, ever dispelling the profound darkness of infirmities with the brilliant rays of thy miracles, O all-wise one. (Twice)

Rejoicing, thou standest before the throne of grace today with all the angels, spreading a wealth of healing upon the world. Save us all by thy supplications, O blessed one!

Assembling, let us fittingly praise the pious and crowned Alexander, as the generous bestower of miracles, who entreateth the Lord in behalf of us all.

Thou didst bud forth as a branch from an all-honored root, O all-glorious one, and didst live piously on earth; and thou wast shown to be a pure habitation of the Spirit, sanctifying those who have recourse to thee with faith, O blessed one.

Today the holy land of Russia hath been filled with gladness on the appointed day of the feast of the all-glorious and blessed wonderworker Alexander; for he ever preserveth his homeland unharmed.

With hymns let us bless Alexander, glorifying him as the helper of orphans and widows, our invincible ally amid misfortunes; for he delivereth from tribulations and sorrows those who celebrate his memory with gladness.

Theotokion: **A**s the all-holy temple, O Theotokos, thou gavest birth to the inexhaustible Well-spring, O most immaculate Mistress.

Troparion, in Tone IV:

Recognize thy brethren, O right-believing Prince Alexander, thou Russian Joseph who reignest not in Egypt, but in heaven; and accept their entreaties, increasing the harvests of thy people through the fertility of thy land, and protecting the cities of thy dominion by thy supplications. And together with our Orthodox hierarchs do battle against all heresies.

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:

As thy kinsmen Boris and Gleb appeared to thee, bringing thee help from heaven when thou didst battle against Velgar the Swede and his warriors, so now, O blessed Alexander, come to the aid of thy kinfolk, and contend thou against those who wage war against us.

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 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."

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