

THE 26th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, INNOCENT, BISHOP
OF IRKUTSK, THE WONDERWORKER
AT GREAT VESPERS

We chant "Blessed is the man ...", the first Antiphon.

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

Let us praise a man glorious in his being, our father, the holy hierarch Innocent; for the Lord hath wrought much glory in the incorruption of his holy body, placing it as a candle upon a candle-stand, and enlightening the flock of Irkutsk with the rays of his miracles, that the memory of the righteous one not depart therefrom, but his name live unto generations of generations; that the nations declare his wisdom, beholding the holy Church, proclaiming his praise continually in hymns and spiritual songs. **(Twice)**

Let us praise the new apostle of Christ, that cometh to the land of barbarous heathens with the Gospel, that maketh fragrant the uttermost ends of Russia with faith, that doth flourish, like a lily in the east of the Siberian realm, that rained with words of heavenly wisdom upon pagans who had not been watered with streams of grace, **(Twice)**

When the dark kingdom of the Chinese, beclouded with the pride of the ancient serpent, could not contain the light of the kingdom of Jesus Christ, and did not wish to receive the right glorious Russian hierarch, then, among the pagans ruled by the Russian scepter, the holy Christian Faith began to grow and increase through the mouth of the holy and great hierarch Innocent, who prayeth for our souls. **(Twice)**

Thy name was as fragrant myrrh, O father, poured forth upon thy flock, which was illumined with the rays of thy comeliness, and upon people that reverently honor thy holy memory, and upon all Christian cities and lands which glorify the God of Israel, Who is wondrous in His saints. Him do thou entreat, that our souls be saved.

Upon thee, O father, was established the truth of the Lord which was foretold by the prophet David, who of old proclaimed: The righteous shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied; and he shall be like the tree which is planted by the streams of the waters. Wherefore, we beseech thee, O most wondrous hierarch: Overshadow this city and all Orthodox Christians with thine intercessions.

Glory ..., in Tone VIII:

O holy hierarch, father Innocent, thy life was in accordance with thy name, for thou wast whitened with innocence all the days of thy life. And, sojourning upon the earth as a pilgrim and wanderer, thou didst receive within thyself the Holy Trinity and didst prepare within thy heart a habitation for the Father, the Son and the Holy Spirit. Wherefore, even in the grave did thy holy body flourish, and not one of thy divinely preserved bones was broken. Thus, venerating with faith thy precious relics, which have been glorified by an abundance of healings, we beseech thee, O favorite of God, zealous pastor, adornment of hierarchs: Render us pleasing unto the Holy Trinity, Whom on earth thou didst glorify in holiness and righteousness, and before Whom thou now dost stand, ever interceding for the peace of thy flock and the salvation of our souls.

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

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and cameth forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

Entrance. Prokimenon of the Day. Three Lessons:

READING FROM THE BOOK OF THE PROPHET ISAIAH

The wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellence of Carmel and Sharon; they shall see the glory of the Lord, and the excellence of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue, of the dumb sing: for in the Wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

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 WISDOM OF SOLOMON

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 conscience 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, these stichera, in Tone V:

O ye peoples of Siberia, kiss ye the footprints of the beautiful feet of the holy hierarch Innocent, who proclaimed peace and confirmation within your borders, who initiated a new hierarchy in one of your cities, and flourished in incorruption in one of your monasteries, as if flourishing an irrigated garden which lacketh not the water of grace, giving them that thirst to drink of spiritual and bodily healings without cost.

Thou art the glory of Irkutsk, O Innocent; thou art the adornment of the Siberian lands, the boast of the Orthodox Church, the magnification of the Ukraine, wherein thou didst bud forth as a fragrant lily; wherein thou wast kindled as a most radiant beacon; wherein thou wast born, a son of the kingdom of Christ; from whence thou wast called forth, an apostle who madest thy way with the Gospel from the royal cities unto the boundaries of Mongolia, instructing benighted pagans during thy lifetime and after thy repose.

In an earthly school wast thou a teacher of heavenly wisdom, instructing all to set their affection on things above, and not on the things of earth. Impressing upon young minds the ancient truths of the Gospel, thou didst show thyself to be a God-bearer, sealed with the Holy Spirit, walking in God's sight, zealous for God, and standing before God as an intercessor for them that honor thy holy memory, O Innocent.

Glory ..., in Tone IV:

The Spirit of wisdom and understanding rested upon thee, O holy hierarch, whereby thou wast made wise for the salvation of the heathen; the Spirit of counsel and strength, whereby thou wast able to comply with the wondrous counsel of the far-sighted Emperor Peter; the Spirit of knowledge and piety, whereby thou didst piously teach them that sought a new heart and spirit to know the Holy Trinity.

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

Look down upon the entreaties of thy servants, O all-immaculate one, halting the cruel assaults upon us and freeing us from every sorrow. For thee alone do we have as a steadfast and firm foundation, and thine intercession have we acquired, that we that call upon thee be not put to shame. Make haste to answer the supplication of us that cry out to thee with faith: Rejoice, a Mistress, thou help of all, thou joy, protection and salvation of our souls.

At the Aposticha, these stichera, in Tone VII:

O brethren, let us commemorate the wondrous instructor, who with eloquent tongue and right glorious life spake unto us the word of salvation. Wherefore, regarding the blessed end of his life, let us emulate the faith of the hierarch, which putteth incorruption upon this corruptible flesh and robeth this mortal body in immortality, prefiguring an image of the general resurrection.

Stichos: The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

The vine transplanted from the ancient city of Kiev hath blossomed in the land of Siberia, hath stretched forth its branches beyond the sea, and hath brought forth fruit in the healing of the heathen. Wherein, O ye faithful, finding great spiritual gladness, let us not depart from beneath the shadow of his grace until we obtain healing of our infirmities, both spiritual and bodily.

Stichos: The Lord keepeth all their bones, not one of them shall be broken.

Come, O ye former pagans, and see that in your days a deed hath been done by the Lord, in Whom ye would not have been able to believe had ye not been commanded so to do. Yet behold and marvel how the Lord preserveth all the bones of His elect, and not one of them is broken. Wherefore, be ye not faithless, but believing.

Glory ..., in Tone VIII:

O holy hierarch, father Innocent, thou didst make manifest the glory of Christ's kingdom in thy sanctity; by good struggles thou didst proclaim the might of His grace; by many miracles thou didst exalt the holy Faith, the victory which vanquisheth the world, and wast thyself robed as a priest in salvation. Wherefore, the holiness of the Lord flourisheth in thee, for thou wast anointed of the Holy Spirit, of Whom may He that is good deprive not us sinners, but through thy supplications may He renew us, O favored one of God.

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

O Virgin unwed, who ineffably conceived God in the flesh, Mother of God Most High; accept the entreaties of thy servants, O all-immaculate one, granting to all cleansing from transgressions. And now, accepting our supplications, do thou pray that we all be saved.

Troparion, in Tone III:

O most radiant beacon of the Church, who hast illumined the Russian land with the rays of thy good works, and hast glorified God by many healings of them that have recourse to thy reliquary with faith, O holy hierarch Innocent, our father, we entreat thee: protect this city from all misfortune and grief.

Theotokion, in the same tone:

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

AT MATINS

At "God is the Lord ...," the troparion of the holy hierarch, in Tone III:

O most radiant beacon of the Church, who hast illumined the Russian land with the rays of thy good works, and hast glorified God by many healings of them that have recourse to thy reliquary with faith, O holy hierarch Innocent, our father, we entreat thee: protect this city from all misfortune and grief. (Twice)

Glory ..., Now and ever ..., Theotokion, in the same tone:

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

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

Thou gavest neither sleep to thine eyes, nor slumber to thine eyelids, O man of God, until thou didst find a place for the Lord amid the ruined dominion of the ancient deceiver of the pagans; and thou didst establish a dwelling-place for the God of Jacob, not in Judea, nor in Jerusalem, but in the confines of Mongolia. Wherefore, thou didst show thyself to be as David, in laying a firm foundation for the Faith in a land of unbelief, and as Solomon, being wise in building up the, salvation of thy flock.

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

The God Who was incarnate of thee have we known, O Virgin Theotokos. Him do thou entreat for the salvation of our city and of all signed with the name of thy Son.

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

Like the oil of myrrh upon the head, which runneth down upon the beard, upon the beard of Aaron, which runneth down to the fringe of his raiment; like the dew of Hermon, which cometh down upon the mountains of Zion, so the grace of the Holy Spirit, which ever wafteth its fragrance upon thy body, which hath been glorified with incorruption, doth pour forth upon them that make haste to thy reliquary with faith, in the joy of the Lord Who glorifieth thee.

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

O most pure one, with the holy hierarch and all the saints, do thou entreat Him, Who alone resteth in the saints, to sanctify all of us that glorify thee, unto the ages of ages.

After the Polyeleos, this Sedalion, in Tone III:

The Lord, not withholding good things from them that walk in innocence, bestowed upon thee grace and glory, O holy hierarch Innocent, which thou didst plant in the Russian land. Wherefore, by thy supplications do thou vouchsafe unto us everlasting crowns of glory in heaven, with thee and all the saints who have been well-pleasing unto God.

Glory ..., Now and ever, Theotokion:

Be thou unto me defense and mediation, aid and boast, O Virgin; for thou art invincible might for the helpless and the hope of the hopeless.

Song of Ascents, the first Antiphon, in 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"

THE GOSPEL ACCORDING TO ST. MATTHEW [5:14-19]

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

After Psalm 50, this sticheron, in Tone VI:

Let my mouth be filled with Thy praise, O Lord, that I may hymn the glory of Thy saint, whom Thou hast glorified with incorruption and the working of wonders, whom Thou hast shown forth as a helper for them that are amid misfortunes, a quick healer for the afflicted, a comforter amid sorrows, and a fervent intercessor for them that honor his holy memory.

Canon of Supplication to the Theotokos (the Paraklisis), with six troparia, including the Irmos; and that of the holy hierarch, with eight troparia, the acrostic whereof is:

"Innocent, intercessor for our souls," in Tone VIII:

ODE I

Irmos: Let us chant unto Christ, Who overthrew the affliction of Pharaoh in the sea, and guided Israel dryshod, for He is glorified unto the ages.

O blameless hierarch, look down from heaven and behold, and with thy divine overshadowing visit this vine, which thy right hand hath planted in the land of pagans, that we may piously glorify Thy wonders, even though it be impossible to number them.

Once, upon the way, the ass warned Balaam not to go forth to curse Israel, and he that came from Mesopotamia blessed them. In like manner was the enraged traveler admonished by his troubled steeds to render unto the holy hierarch Innocent glory, which he vowed to do.

Thou didst manifest thyself as a speedy healer unto him that was afflicted with a disease of the legs and paralysis of all his members, O Innocent, our father. Wherefore, disdain not now them that in faith have recourse to thy life-bearing and ever-healing relics.

Theotokion: Thou didst give birth in the flesh to the Son, Who is co-unoriginate with the Father, O all-immaculate Virgin, Whom do thou beseech with the holy hierarch, that He make us sons of His kingdom and heirs to the eternal promise.

Katavasia in accordance with the Typicon.

ODE III

Irmos: Establish Thou our hearts and minds, O Thou Who didst establish the heavens by Thy word, that we may hymn and glorify Thee unto the salvation of our souls.

Thou didst show forth a second unburnt bush, O noetic shepherd, when, by thy supplications, thou didst preserve unharmed in the midst of the flame the holy church wherein rested thine incorrupt body, which was not yet glorified on earth, but the sanctity whereof was clearly attested by an abundance of wonders from heaven.

Thou hast shown thyself to be accessible to the faith alone. Wherefore, contrary to the laws of nature, ice and snow hid thy purity from the eyes of the impious, who dared, in their unbelief, to attempt to look upon thee; and thou didst not grant them to behold thy glory, teaching us to glorify thee with a pure heart.

Speedily didst thou hasten to help the old man who saw with difficulty; and, touching his afflicted head, thou didst make manifest upon him an act of God. Wherefore, illumine also our spiritual eyes through thy supplications, O high priest.

Theotokion: We know thee to be a firm and steadfast hope, O Theotokos, which we hold fast; and, trusting therein, we pray: Preserve this city and all Christian cities and lands from all the misfortunes which befall sinful men, who nevertheless straightway receive remission of their offenses through thine intercession.

Sedalion, in Tone III:

Such a hierarch it befitted us to have, who was venerable, guileless, meek, removed from sinful things, and who ever maketh entreaty before Jesus Christ, the eternal High Priest, for the salvation of his flock, for the effectual fervent prayer of a righteous man availeth much.

Glory ..., in the same tone:

Water rose up in the wilderness; a fount of healings floweth forth from the incorrupt relics of the holy hierarch Innocent. Everlasting joy is above his head, whereof may we be vouchsafed, through his supplications, on the never-waning day of the resurrection.

Now and ever ..., Theotokion:

Thee, O Maiden, did the prophet proclaim, saying: Behold the gate of the East; it shall be shut, and no one shall pass through it; but the Lord God alone shall enter by it, and the gate shall be shut.

ODE IV

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

In Peter's house Jesus touched the hand of his disciple's mother-in-law, who was sick of a fever, and straightway the fever left her. And these signs followed thee, also, His faithful wonderworker; for thou didst subdue by a single touch the fever of him that lay upon his deathbed, but who cried aloud to thee in hope of life.

Of old were believers cured by the application of Paul's handkerchiefs and aprons. And God hath not wrought His powers simply through thy hands, O new apostle, for the dust from thy sacred reliquary and the oil from thy lamp open the eyes of the blind and bestow healing.

The prayer of faith saved him who was grievously ill, and who confessed that the physician cannot raise the dead; and hope in thee never putteth to shame them that with faith call upon thee for help in time of need, O compassionate father.

Theotokion: The Maiden unwed gaveth birth to Him Who was foreseen by Habbakuk in the Spirit, and she prayeth to Him Who was born of her for the souls of us that have been wisely tended by the pastor who, in the incorruption of his holy body, doth ever abide with us, even after his repose.

ODE V

Irmos: Out of the night of ignorance hath dawned the day of divine knowledge, in the light of Thy countenance, O Christ. May Thy praise shine forth in our hearts like the light of the morn.

He that was covered from head to toe with sores, and could find no healing for his flesh, was plunged by love into torrents of hope in the favorite of God; and straightway he was cleansed of his painful impurity, as was Naaman of leprosy through immersion in the Jordan at the command of Elisha.

Thou art found to be a ready helper for them that seek thee, O holy hierarch Innocent; and thou dost quickly grant healing unto the infirm; for of old thou didst appear in a dream unto a woman afflicted in her right arm, and didst restore it to health because she had once invoked thy holy name.

Establishing a firm knowledge of grace in the faithful, thou hast taught us to know thee as a merciful instructor, a treasury of compassion, a teacher of the true faith, the boast of hierarchs, a helper of the helpless, who ever prayest for the salvation of thy children who have recourse unto thee in faith.

Theotokion: **T**he bars of the gates of hell were shattered, and the everlasting bolts were driven apart by Him Who was born of thee, O all-pure Mother. Wherefore, we beseech thee: Deliver us from eternal death by thine intercession, and make us to dwell in the light of thy Son, Who hath shone upon the world the light of redemption.

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.**

As many as have had recourse unto thee, O fervent helper, have not departed ashamed, the infirm have been healed; they that were in pangs of childbirth have received speedy relief from their affliction through thy much-healing beneficence; the blind have recovered their sight. Wherefore, visit thou even us with thine aid, O compassionate father.

Be thou not faithless, but believing, didst thou say, O father, appearing twice to him that suffered grievously of a broken leg; and striking with thy staff the place whereon thy feet stood, thou didst heal by a mark in the wood the spiritual wound of him that was benighted by unbelief; for straightway he confessed thee to be the grace-bearing physician who had raised him up from his bed of pain.

With thine immaculate hands thou didst dispense the immortal Food to a suffering woman, O hierarch of God. O, the wonder! Whilst partaking more fully of the unwaning light in heaven, more than seventy years after thy repose thou didst appear on earth as a celebrant of the divine Mysteries, assuring thy flock of thine uninterrupted sojourn among them that ever have recourse unto thine aid.

Theotokion: **O** teacher of the truth, instruct us in the true Faith, together with the all-pure Virgin Theotokos, imploring our salvation from Him Who was born of her for the salvation of the whole world.

Kontakion, in Tone IV:

Ye faithful, let us all praise with love the pastor whose name signifieth innocence, the preacher of the Faith among the pagans of Mongolia, the glory and adornment of the flock of Irkutsk; for he is the protector of this land and an intercessor for our souls.

Ikos: **T**hou wast exalted in thine angelic life, O father, even beholding face to face uncreated beauty, wherein delighting now in heaven, thou dost pray for our salvation and dost instruct us on earth to cry out to thee such things as these: Rejoice, O lily, who budded forth in the mild south; Rejoice, thou firstborn son of spiritual adoption, dedicated to God by the Ukraine! Rejoice, glory and pride of the city of Kiev; Rejoice, teacher of heavenly wisdom in an earthly school! Rejoice, wise fulfiller of the commandments of an earthly sovereign; Rejoice, athlete of the King of heaven! Rejoice, preacher of the Faith among the heathen of Mongolia; Rejoice, initiator of the good and sacred labor in the lands of Siberia! Rejoice, adornment of the flock of Irkutsk; Rejoice, sweet fragrance of the wilderness! Rejoice, assurance of the general resurrection in thine incorruption; Rejoice, wellspring of inexhaustible wonders! Rejoice, O Innocent, intercessor for our souls!

ODE VII

Irmos: **O** Lord God of our fathers, Who in the beginning didst found the earth and establish the heavens by Thy word: Blessed art Thou unto the ages!

They that are afflicted in the flesh have received strength and healing from thee, O father; and they that sorrow in spirit and are overcome by the grief of life have found spiritual comfort in calling upon the holy and glorious name of thee with compunction, and who glorify the God of Israel, Who is wondrous in His saints.

O father, thou whose name betokeneth innocence: thy light hath so shone before men that, seeing thy good works and thy many miracles, they glorify the God of Israel, wondrous in His saints, Who worketh wonders through thee.

Trinitarian: **O** God, heal Thou our spiritual ailments through the supplications of the saint whom Thou hast glorified, and who with tender solicitude doth hasten to the aid of them that are in need of his active assistance-before Thee, O Holy Trinity.

Theotokion: Lead our mind captive to obedience to the Faith, O Theotokos, keep our spirit and soul most perfect, and preserve our bodies undefiled until the coming of our Lord Jesus Christ.

ODE VIII

Irmos: The unoriginate King of glory, before Whom the hosts of heaven tremble, hymn ye, O priests, and exalt ye supremely, O people, unto all ages.

The wide path which leadeth to destruction didst thou shun, O venerable one, and by the narrow gate didst thou enter into the kingdom of heaven. Thence ever regarding them that call upon thee with faith, do thou strengthen us also to bear the light and easy yoke of the Cross, that we may enter into the rest of our blessed God.

Through thy life on earth, like unto that of the angels, didst thou find the grace of healing; and thou hast truly shown thyself to be a guardian angel for thy flock, carefully confirming it in the Faith by thy divers miracles and keeping it fast in the pure confession of the blessed God of our fathers.

Thou hast made manifest the fragrance of Christ among them that were saved by thee from infirmities, both spiritual and bodily, O father; wherefore, the inhabitants of the city chosen by thee, glorifying thy holy memory, bless the blessed God of our fathers, Who hath glorified thee.

Theotokion: Our battle is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spirits of wickedness in high places. Show us forth as victorious over them, O Mistress, that, following the example of this blameless pastor, we may quench all the fiery darts of the evil one.

ODE IX

Irmos: The birth giving of the Ever-virgin, which was shown beforehand to the Lawgiver in the burning bush for the salvation of us the faithful, let us magnify with unceasing hymns.

Like Paul wast thou an apostle to the heathen. Wherefore, thou hast now been caught up to the heights of the vision of God, where thou prayest that God increase that which thou hast planted and watered, O wise husbandman.

Taking up the helmet of salvation and girding thyself with the sword of the Spirit, thou didst go forth to thy task, O wondrous pastor, and built a rampart of piety amid the darkness of paganism. Wherefore, entreat God most good, that He strengthen that which He hath wrought among us through thy hand.

O thou that art innocent in name and life, accept these hymns of praise offered unto thee with love, overshadowing with thy supplications thy flock, which hath been illumined with the rays of thy virtues, and making haste in thy gracious assistance in time of need.

Theotokion: **O** thou that art more honorable than the cherubim and more glorious beyond compare than the seraphim, disdain not the entreaties of thy servants; but protect us with thy precious veil. Save thou our faithful hierarchs and people, that piously honor in this city the memory of this innocent pastor, the wondrous Innocent.

Exapostilarion:

Glory to Thee; the God Who hast shown forth unto us the light of salvation in the life and words of Thy favorite! Glory to Thee, the Benefactor Who hast shone forth the radiance of truth in this champion of piety and truth! Glory to Thee, the wondrous Bestower of compassion, Who hast made wondrous Thy mercies upon him that walked in the light of Thy countenance, the holy hierarch and wonderworker Innocent!

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

In thy birthgiving thou didst shine forth light upon the world, O all-pure Theotokos. Wherefore, illumining our minds with knowledge of thy Son, wound thou our hearts with love for the divine commandments, strengthening us in faith and the doing of good by thy supplications.

At the Praises, four stichera, in Tone VIII:

The great multitude of thy wonders, O Innocent, proclaimeth the greatness of the glory of our God, Who is unceasingly hymned by the noetic hosts of heaven, and on earth is glorified in the souls and bodies of His saints. Him do thou beseech, O most glorious and holy hierarch, for the salvation of our souls.

With one mouth and one mind, O ye people, let us glorify God, Who worketh wonders, and Who is wondrous in His compassions in our days; Who gaveth utterance to the ancient mercies spoken of to our fathers in the wonders of His saints and, now, in the incorruption of the innocent pastor, the new wonderworker, who set his beauteous feet firmly in the lands of Siberia and hath adorned the wilderness like a comely lily.

It is not our fathers who have proclaimed thy glory unto us, O father, nor is it our elders who have published abroad tidings of thy miracles, O wonderworker; but we ourselves have beheld the power of God which overshadoweth thy unblemished body and which through thee worketh wonders in many and marvelous signs. Our kinsmen and friends have known thy grace-bearing aid, which we also dare to request, and which we receive in abundance.

God, Who of old spake through the prophets to our fathers, spake to us in times past in His Son, through Whose grace He speaketh to us even now in our instructors, who in their life teach us faith and hope, and after their repose confirm us in perfect love which never faileth.

Glory ..., in the same tone:

Rejoice, O father Innocent, namesake of innocence, confirmation of the Church, treasury of countless miracles, boast of hierarchs, model for pastors, helper of the flock, intercessor for strangers and them that are afar off, adornment of thy monastery, glory of the Russian land. Pray thou therefore, that the arrogance of schisms be extinguished, and that peace flourish in the days of its Orthodox children.

Now and ever ..., Theotokion, in the same tone

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

Great Doxology. After the Doxology, the troparion of the holy hierarch; in Tone III:

O most radiant beacon of the Church, who hast illumined the Russian land with the rays of thy good works, and hast glorified God by many healings of them that have recourse to thy reliquary with faith, O holy hierarch Innocent, our father, we entreat thee: protect this city from all misfortune and grief.

Glory ..., Now and ever ..., Theotokion, in the same tone:

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

AT LITURGY

On the Beatitudes, eight troparia: four from Ode III and four from Ode VI of the canon to the hierarch.

Thou didst show forth a second unburnt bush, O noetic shepherd, when, by thy supplications, thou didst preserve unharmed in the midst of the flame the holy church wherein rested thine incorrupt body, which was not yet glorified on earth, but the sanctity whereof was clearly attested by an abundance of wonders from heaven. (**Twice**)

Thou hast shown thyself to be accessible to the faith alone. Wherefore, contrary to the laws of nature, ice and snow hid thy purity from the eyes of the impious, who dared, in their unbelief, to attempt to look upon thee; and thou didst not grant them to behold thy glory, teaching us to glorify thee with a pure heart.

Speedily didst thou hasten to help the old man who saw with difficulty; and, touching his afflicted head, thou didst make manifest upon him an act of God. Wherefore, illumine also our spiritual eyes through thy supplications, O high priest.

As many as have had recourse unto thee, O fervent helper, have not departed ashamed, the infirm have been healed; they that were in pangs of childbirth have received speedy relief from their affliction through thy much-healing beneficence; the blind have recovered their sight. Wherefore, visit thou even us with thine aid, O compassionate father.

Be thou not faithless, but believing, didst thou say, O father, appearing twice to him that suffered grievously of a broken leg; and striking with thy staff the place whereon thy feet stood, thou didst heal by a mark in the wood the spiritual wound of him that was benighted by unbelief; for straightway he confessed thee to be the grace-bearing physician who had raised him up from his bed of pain.

With thine immaculate hands thou didst dispense the immortal Food to a suffering woman, O hierarch of God. O, the wonder! Whilst partaking more fully of the unwaning light in heaven, more than seventy years after thy repose thou didst appear on earth as a celebrant of the divine Mysteries, assuring thy flock of thine uninterrupted sojourn among them that ever have recourse unto thine aid.

Theotokion: **O** teacher of the truth, instruct us in the true Faith, together with the all-pure Virgin Theotokos, imploring our salvation from Him Who was born of her for the salvation of the whole world.

Troparion, in Tone III:

O most radiant beacon of the Church, who hast illumined the Russian land with the rays of thy good works, and hast glorified God by many healings of them that have recourse to thy reliquary with faith, O holy hierarch Innocent, our father, we entreat thee: protect this city from all misfortune and grief.

Theotokion, in the same tone:

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

Kontakion, in Tone IV:

Ye faithful, let us all praise with love the pastor whose name signifieth innocence, the preacher of the Faith among the pagans of Mongolia, the glory and adornment of the flock of Irkutsk; for he is the protector of this land and an intercessor for our souls.

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.

THE EPISTLE OF ST. PAUL TO THE HEBREWS (7:26-8:2).

For 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 I: The saints shall boast in glory, and they shall rejoice upon their beds.

Stichos: This glory shall be to all His saints.

THE GOSPEL ACCORDING TO ST. JOHN (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.

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