

THE 10th DAY OF DECEMBER AND THE 4th DAY OF SEPTEMBER
COMMEMORATION OF THE HOLY HIERARCH JOASAPH,
AT LITTLE VESPERS

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

Let us chant a hymn of radiant festivity, O brethren, blessing the newly manifest favorite of God and offering supplication to him, that he cleanse the eyes of our hearts and enlighten our souls with the memory of his wonders.

○ Joasaph, thou favorite of Christ, thou wast a struggler for all the virtues; therefore, having endured tribulations on earth and received everlasting joy from God in heaven, hearken to the entreaty of thy children, and beseech Him to save and enlighten our souls.

○ holy hierarch Joasaph, who didst love the poor and sorrowful and ever offered up prayer for sinful people, thou thyself wast beloved of Christ. Be thou mindful of us who honor thy struggles, and make supplication to the Lord, that He save and enlighten our souls.

Who can count the multitude of healings which flow forth from thy wonderworking relics, O favored one of Christ? Who will not marvel at thy great assistance? What human heart is not moved to compunction by thy love? Wondrously hath the word, Who enlighteneth and saveth our souls, been glorified in thee!

Glory ..., in Tone VI:

When thou didst study as a child, O venerable one, thou wast taken under the protection of the Mistress Theotokos, as thy father was assured in a vision; and when thou didst finish thine earthly life, another vision assured the people that thy spirit is glorified by God. Pray thou in our behalf, O holy hierarch of Christ, that our souls find mercy.

Now and ever ..., Theotokion:

○ Theotokos, thou art the true vine which hast budded forth for us the Fruit of life. Thee do we beseech, O Mistress: Pray thou with the holy apostles, that He have mercy upon our souls.

At the Aposticha, these stichera, in Tone II:

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

○ holy hierarch Joasaph, censer of unceasing prayer and most fervent intercessor for the people: Reject us not who hymn thee, but be thou our faithful helper.

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

Let us hymn Joasaph, the favorite of Christ, O brethren, moving him to pray for us, that we be delivered from misfortunes and given repentance before the end.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

The praises of men are not enough for thee, O holy hierarch of Christ; for at an early age thou wast borne witness to by the all-pure Theotokos as one chosen of God.

Glory ..., in Tone VI:

O venerable father, report of thy corrections hath gone forth into all the earth. Wherefore, thou hast found the reward of thy labors in the heavens; thou hast routed legions of demons and attained unto the ranks of the angels whose life thou didst blamelessly emulate. As thou dost possess boldness before Christ God, ask thou peace for our souls.

Now and ever ..., Theotokion:

Great gifts hast thou been vouchsafed, O pure Virgin Mother of God; for thou gavest birth in the flesh unto One of the Trinity, Christ the Bestower of life, unto the salvation of our souls.

Troparion, in Tone III:

O holy hierarch, beloved of Christ God, thou wast a rule of faith and model of lovingkindness for men; thou didst shine forth like a beacon in vigil, fasting and prayer, and hast been shown forth as glorified by God. Wherefore, abiding in, incorruption in thy body, whilst standing in spirit before the throne of God, thou pourest forth most glorious wonders. Entreat Christ God, that He establish our homeland in Orthodoxy and piety, and save our souls.

Glory ..., Now and ever ..., 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 is the Lover of mankind.

Or this Troparion, in Tone II:

O Joasaph, most excellent man of prayer from thy childhood, divinely elect and holy hierarch of Christ, by thy pious life thou providest all with a rule of faith and model of lovingkindness, and abundantly pourest forth healings upon them that have recourse to thee with faith. Entreat Christ God, that He establish the right Faith, peace and piety in our homeland, and save our souls.

Glory ..., Now and ever ..., Theotokion, in Tone II:

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 ...,":

At "Lord, I have cried ...," eight stichera; four in Tone VIII:

Wondrous is God in His saints, Who worketh miracles among the generations of Christians and revealeth His new chosen ones; for we now see the favored one Joasaph glorified by Christ, illumining the Russian land with the beauty of his virtues, and possessing great boldness, to grant peace to the whole world and great mercy to our souls. (Twice)

The choir of Thy saints, O Lord, hath been augmented by the repose of Thy holy hierarch Joasaph, whom the Church hymneth on earth; accept Thou his prayers in our behalf, O Thou Who lovest mankind, as Thou hast great mercy.

As the darkness of the night doth thicken, the radiance of the stars increaseth, and the eyes of them that are astray are lifted thereto; thus also as the darkness of sin increaseth on earth, let us lift up our eyes, O brethren, and, catching sight of the splendor of the virtues of the holy hierarch, let us make haste to the heavenly homeland, whereof may the Lord, Who hath great mercy, not deprive us sinners.

And these stichera, in Tone IV:

Rejoice, O sacred one, Joasaph, holy hierarch of God, divinely wise standard of pastors and all-good instructor of monks! Rejoice, all-glorious healer of the sick and merciful consoler of the sorrowful. Pray thou ever to the Lord, that we may be emulators of thee and, having disdained all things sinful, may labor for God alone. (Twice)

Rejoice, thou who didst oppose the passions and laborer of spiritual activity! Rejoice, O righteous one, full of humbleness of mind, reprover of the prideful of this world, and terrible punisher of the slothful! Cease thou never to pray to the Lord for us, that we may be saved.

Rejoice, dweller in heaven, who regardest the earth with a merciful eye and acceptest the supplications of them that hymn thee! Rejoice, thou who didst ever lift thine eyes unto heaven and spurned earthly possessions! Teach us, therefore, O holy hierarch of Christ, to acquire treasure in heaven and to behold thy glory clearly there.

Glory ..., in Tone VI:

With what hymns of praise shall we crown the holy hierarch of Christ, who unceasingly declared the glory of the Lord and everywhere planted true piety, the living tablet of the commandments of Christ, who gazed not upon the faces of men, but led the souls of all to salvation? For with imperishable crowns doth Christ our God, Who hath great mercy, crown him.

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

Who will not call thee blessed, * O all-holy Virgin? * Who will not hymn thy child-birth without labor? * For the only-begotten Son, who shone forth from the Father before time, * came forth ineffably incarnate from thee, O pure Maiden. * By nature he is God, by nature for our sakes, he hath become man * not divided in a duality of persons, * but known without confusion in a duality of natures. * O all-honored and all-blessed one, implore him to have mercy on our souls.

Or Now & ever ..., of the forefeast, in the same tone:

Adorn thyself well, O cave, for the ewe-lamb cometh, bearing Christ in her womb! O manger, receive Him Who by His word hath loosed us mortals from irrational activity! Ye shepherds, piping, bear witness to the awesome wonder! O magi from Persia, bring ye gold, frankincense and myrrh to the King, for the Lord hath revealed Himself through the Virgin Mother! And, gazing down upon Him, His Mother made obeisance to Him as though she were His handmaid, and greeted Him as she held Him in her embrace, saying: "How wast Thou sown within me, and how didst Thou spring forth within me, O my Deliverer and God?"

Entrance. Prokimenon of the day. Three Lessons:

READING FROM THE PROVERBS.

The memory of the righteous man calleth forth praises, and the blessing of the Lord is upon his head. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. Out of her mouth truth proceedeth, and law and mercy she carrieth on her tongue. Hear me, then, O children, for I will speak of excellent things; and happy is the man that will keep unto my ways, for my paths are the paths of life, and the desire is fashioned of the Lord. Wherefore, I entreat you and put forth my voice before the sons of men, for I with wisdom set up everything; I have called forth counsel, understanding and knowledge. Counsel is mine and sound wisdom, mine is understanding and strength is mine. I love them that love me, and those that seek me shall find grace. Understand, then, O ye simple, the cunning, and ye uninstructed-direct your hearts unto it. Harken unto me again, for I will speak of honorable things, and the opening of my mouth shall be right things, for my mouth shall speak truth and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to

them that find knowledge. For I will teach you the truth, so that your hope may be in the Lord and ye may be filled with the Spirit.

READING FROM THE WISDOM OF SOLOMON.

The mouth of the righteous droppeth wisdom, and the lips of wise men know grace. The mouths of the wise do meditate wisdom, but righteousness shall deliver them from death. At the death of a just man his hope perisheth not; for a righteous son is born of life, and in his good works he taketh hold of the fruit of righteousness. The righteous always have light, and from the Lord they acquire grace and glory. The tongue of the wise knoweth what is good, and wisdom resteth in their heart. The Lord loveth holy hearts, and all the blameless are acceptable to Him in the way. The wisdom of the Lord enlighteneth the countenance of the understanding; for she overtaketh them that desire her, and is readily seen by them that desire her. Whoso seeketh her early shall have no great travail; and whoso watcheth her shall quickly be without care. For she goeth about seeking such as are worthy of her, she manifesteth herself favorably unto them in her ways. Vice shall never prevail against wisdom. For the sake thereof I became a lover of her beauty, and sought her out from my youth; I desired to make her my spouse, for the Master of all loved her. For she is privy to the mysteries of the knowledge of God and a seeker of His works. Her labors are virtues, she teacheth chastity and prudence, justice and fortitude, which are such things as men can have nothing more profitable in their life. If a man desire much experience, she knoweth things of old, and conjectureth aright what is to come; she knoweth the subtleties of speeches and can expound dark sentences; she foreseeth signs and wonders, and the events of seasons and times. Unto all she is a counselor of good things, for there is immortality in her, and glory in the communication of her words. Wherefore, I conversed with the Lord and besought Him, and with my whole heart I said: O God of my fathers and Lord of mercy, Who hast made all things by Thy word and ordained man by Thy wisdom, that he should have dominion over the creatures which Thou hast made, and that he may order the world in holiness and righteousness: Give me wisdom which sitteth by Thy throne, and reject me not from among Thy children, for I am Thy servant and the son of Thy handmaid. Send her out of Thy heaven, from Thy holy habitation and the throne of Thy glory, that being present with me she may teach me what is well-pleasing in Thy sight. She shall guide me to understanding and preserve me in her glory. For the thoughts of mortal men are all miserable, and their devices are but uncertain.

READING FROM THE WISDOM OF SOLOMON.

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be

instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign forever. I will tell you, and will not hide from you the mysteries of God, for He it is Who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, nor reverence the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous unto us even to behold; for his life is not like other men's, his ways are of another fashion. We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father. Let us see if his words be true: and let us prove what shall happen in the end of him. For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies. Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. Let us condemn him with a shameful death: for by his own saying he shall be respected. Such things they did imagine, and were deceived: for their own wickedness hath blinded them. As for the mysteries of God, they knew them not: neither bethought they that thou alone art God, who hast the power of life and death, who savest in time of trouble, and deliverest from all evil: who art compassionate and merciful, who givest grace to thy saints and opposeth the prideful with thine own arm.

At the Litia, the sticheron of the temple, and this of the hierarch, in Tone I:

It is fitting that He Who kept the virginal body of the holy hierarch intact through everlasting incorruption be glorified; for, purified by the virtues of the venerable one while he was yet alive, it becometh a temple of the Holy Spirit, and after his repose it is shown to be a wellspring of miraculous gifts, marveling whereat with compunction, let us send up supplication to the favorite of God for the salvation of our souls.

Glory ..., in Tone VI:

The Lord, Who is wondrous in His saints, was glorified in the life of the holy hierarch Joasaph, and after his repose He worketh wonders through his incorrupt relics, and teacheth countless people to believe and trust in the help of heaven. Let us therefore make haste, O brethren, to seek the one thing needful, and to cleanse our souls with repentance, invoking the aid of the holy hierarch, and to glorify God Who is hymned in Trinity, forever.

Now and ever ..., Theotokion, in Tone VI:

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 VII:

Be ye adorned, O mansions of heaven! Throw yourselves wide, O portals of the house of God. For, lo! the righteous soul of the holy hierarch is borne up from the earth and given a dwelling place with the angels whom he had emulated with his life. By his prayers, O Christ God, take pity and save our souls.

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

The souls of the righteous are in the hands of God, and no torment shall touch them; thus the dead body of the righteous Joasaph remaineth untouched by corruption and is shown to be a wellspring of grace for souls corrupted by sins; it granteth health to the sick when they ask the prayers of the favorite of God and have recourse with faith to his relics.

Stichos: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Let us excel in piety, a brethren, for we see it crowned with everlasting glory; let us despise pride and avarice, for the holy hierarch of Christ, spurning them, hath received everlasting glory in heaven and on earth, and hath obtained a treasure which cannot be taken away; wherefore, he hath acquired from God the boldness to pray for sinful people and the grace of healings, that he may teach the iniquitous the ways of God and turn the impious to the Lord.

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

Having recourse to thy protection, a Mistress, we mortals cry out to thee: a Theotokos, our hope, deliver us from our measureless transgressions, and save thou our souls!

Or, Now & ever ..., of the forefeast, in the same tone:

Hold festival, O Sion! Be glad, O Jerusalem, thou city of Christ! Receive the Creator Who is contained in the cave and the manger! Open unto me thy gates, and, entering therein, I shall behold Him Who holdeth all creation in His hand, wrapped as a babe in swaddling-clothes: the Lord and Bestower of life, Whom the angels hymn with unceasing voices, and Who saveth our souls.

Troparion, in Tone III:

O holy hierarch, beloved of Christ God, thou wast a rule of faith and model of lovingkindness for men; thou didst shine forth like a beacon in vigil, fasting and prayer, and hast been shown forth as glorified by God. Wherefore, abiding in, incorruption in thy body, whilst standing in spirit before the throne of God, thou pourest forth most glorious wonders. Entreat Christ God, that He establish our homeland in Orthodoxy and piety, and save our souls.

Glory ..., Now and ever ..., 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 is the Lover of mankind.

Or this Troparion, in Tone II:

O Joasaph, most excellent man of prayer from thy childhood, divinely elect and holy hierarch of Christ, by thy pious life thou providest all with a rule of faith and model of lovingkindness, and abundantly pourest forth healings upon them that have recourse to thee with faith. Entreat Christ God, that He establish the right Faith, peace and piety in our homeland, and save our souls.

Glory ..., Now and ever ..., Theotokion, in Tone II:

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 MATINS

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

O holy hierarch, beloved of Christ God, thou wast a rule of faith and model of lovingkindness for men; thou didst shine forth like a beacon in vigil, fasting and prayer, and hast been shown forth as glorified by God. Wherefore, abiding in, incorruption in thy body, whilst standing in spirit before the throne of God, thou pourest forth most glorious wonders. Entreat Christ God, that He establish our homeland in Orthodoxy and piety, and save our souls. (Twice)

Glory ..., Now and ever ..., 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 is the Lover of mankind.

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

Let Joasaph, the holy hierarch of Christ, be magnified, and let him inherit the everlasting kingdom prepared for him; for he served Christ faithfully, taking care for the least of his brethren, and took the repentant into his love; and now he prayeth for our souls. (Twice)

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

O ye faithful, let us bless the Theotokos, the fervent aid of those in misfortunes, our helper and reconciliation to God, by whom we have been delivered from corruption.

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

During thy life, O favored one of Christ, thou didst lay waste to thy body with fasting and labors; wherefore, after thy death it blossomed with incorruption and is become a wellspring of healings for the faithful. Earnestly entreat Christ God, that our souls be saved. (Twice)

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

As the most immaculate Bride of the Creator, as the Mother of the Deliverer who knewest not man, as the dwelling place of the Most High, O most lauded one, haste thou to deliver me, who am the polluted habitation of iniquities and have in mind become the plaything of the demons, from their evil acts, making me a splendid habitation of the virtues. O incorrupt receiver of the Light, dispel the cloud of the passions, and vouchsafe unto me heavenly splendor and the true radiance of Thy never-waning Light.

At the Polyeleos, this Magnification: We magnify thee, O holy hierarch father Joasaph, and we honor thy holy memory; for thou dost entreat Christ our 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 and ever ..., Alleluia (Thrice)

After the Polyeleos, this Sedalion, in Tone II:

Come all ye faithful, and standing round the much-healing relics of the holy hierarch, let us pour out our hearts in prayer, that he may remain with us in spirit, may instruct us in good works, and teach us to vanquish the temptations of the flesh and please God alone.

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

Without separating Himself from the divine Essence, the one Lord becometh flesh in thy womb; yet in becoming man He remaineth God, and after thy birthgiving preserved thee, His Mother, a Virgin most immaculate, as thou wast before giving birth.

Song of Ascents, the first antiphon of Tone IV.

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.

"Let every breath praise the Lord."

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.

After the Gospel, this sticheron, in Tone VI-

By unceasing prayer, instructive discourse, great lovingkindness and a virtuous life wast thou a model for the faithful, O divinely wise Joasaph, leading all to Christ and guiding them to the path of salvation. Deprive us not who with faith honor thy memory, O great and holy hierarch of God, of thy chief shepherd-ship.

Canon of Supplication to the Theotokos [the Paraklisis}, with six troparia; and that of the holy hierarch, with eight troparia, the acrostic whereof is: "O holy hierarch Joasaph, pray thou for the Tsar and the people." in Tone IV:

ODE I

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my. soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh , that in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

Hymning the struggles of the holy hierarch Joasaph, let us cleanse the thoughts of our mind, O brethren, moving him to prayer for the forgiveness of our sins and gifts of grace-filled compunction.

Thy parents, having diligently striven to instill in thee piety from thine infancy, O favored one of Christ, in thee acquired the worthy reward of their labors; for from thy childhood thou wast a joy to them in thy pious demeanor.

Thy father emulated the righteous Anna, O holy hierarch; for she saw her daughter led into the Holy of Holies, and he was vouchsafed in a vision to behold thee crowned with hierarchical glory by the all-holy Theotokos.

I weep for myself, wretch that I am, having enslaved myself to the passions from my youth. Have mercy on me in thine intercession, O holy hierarch, who enslaved the passions to thy soul from thy youth and served God alone until thy death.

Theotokion: Let us hymn the holy mountain, the transcendent chariot, the Mother of God who remained a true virgin after giving birth.

Katavasia:

For September 4th: Tracing an upright line with his staff ...

For December 10th: Christ is born, give ye glory ...

ODE III

Irmos: Willingly didst Thou descend from on high to earth, O Thou Who art more exalted than every principality, and from the uttermost depths of Hades thou didst raise up lowly human nature; for there is none more holy than Thee, O Thou Who lovest mankind.

Thou wast a child obedient to thy parents, O Joasaph, yet, loving God more than them, thou didst depart from thy father's home for the sake of thy salvation; and having received an education, thou didst confine thyself to a monastic community.

Thou didst show thyself to be a stranger to pharisaic pride, O venerable father; and loving monastic humility from thy youth, thou didst humble thy flesh with secret struggles and didst illumine thy soul by prayer before the heavenly Father.

For me to live is Christ, and to die is gain, thou didst say to thyself, O favorite of Christ; and when pangs wracked thy flesh thou didst add labors upon labors for the sake of the Lord.

Having received holy obedience and been arrayed in priestly vesture, Joasaph the favorite of Christ becometh a good instructor of children, teaching them piety by word and life, and manifesting a mature mind in his early years.

Theotokion: O thou who knewest not wedlock, who gavest birth unto God in the flesh, make me steadfast who am bowed down under the assaults of the passions; for I have no helper save thee, a pure one.

Sedalion, in Tone VI:

What virtue did not find a dwelling place in thy soul? In what struggle wast thou not a champion? For poverty of spirit, weeping for the kingdom of heaven, meekness of demeanor, the pursuit of righteousness, lovingkindness toward thy neighbor, and purity of heart shone forth in thy blameless life. Make us who pray to thee to share in these gifts, and be thou an intercessor for our souls, a Joasaph, thou chosen one of God. **(Twice)**

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

O Thou Who didst call Thy Mother blessed, of Thine own will Thou didst go to voluntary suffering, shining forth on the Cross, desiring to rescue Adam, saying to the angels: Rejoice with Me, for I have found the lost coin! a our God Who hast ordered all things with wisdom, glory be to Thee!

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!

I know the path which leadeth to salvation, but, woe is me, I do not overcome my slothfulness! Wherefore, a holy hierarch, I invoke thee in prayer, that thou mayest confirm in me the desire for salvation.

Trusting in the Lord, the Anchor of salvation, thou didst accept the abbatial ministry; and compelled to deal with the cares of household order, yet thou didst never cease to order thy soul for salvation. O venerable father, teach this also to me who am exceeding vainglorious.

Adding labors upon labors, raising the Monastery of Lubensk up from desuetude, and traveling about the land of Russia for alms, the holy hierarch Joasaph established the Empress in piety and taught all the people of the salvation of souls.

Possessing genuine love for the poor in his heart, Joasaph, the favorite of Christ, exhibited paternal care for the monastery's laborers and showed his compassion to his neighbors from the sufficiency thereof.

Theotokion: **O** most lauded Lady Theotokos, who hast cleansed my thought by thy supplications, show me forth as right fruitful, O Mother of the God of all.

ODE V

Irmos: **N**ow I shall arise, now I shall be glorified, now I shall be exalted, elevating the fallen human nature which I received from the Virgin to the noetic light of My divinity! said God prophetically.

Thee do I entreat in contrition of heart, O holy hierarch of Christ; for as during thy lifetime thou didst forgive the penitent, so also, beholding the contrition of my heart, entreat Christ to grant forgiveness of my sins.

The hart maketh haste unto springs of water; and thou, O favored one, didst ever direct all thy deeds and thoughts to the glory of the Church of Christ, and thus didst adorn the monasteries of the holy hierarch Athanasius and the venerable Sergius as much with the piety of the brethren as with the erection of churches.

Hearken, ye people, and marvel at the humility of mind of the favorite of God; for he beheld the holy Athanasius in a vision and when he asked, answered him, saying: I wish thee to punish me as a sinner.

The Most High praised the young Solomon who asked not for riches, but for wisdom from the Lord Who appeared to him, and the whole world glorifieth him; but more wise even than him did Joasaph show himself to be, asking punishment for his sins from the holy hierarch who appeared to him.

Theotokion: **G**od becometh incarnate hypostatically, O pure one, united to flesh received from thee; yet He remained immutable, being incorporeal in His divine essence.

ODE VI

Irmos: **P**refiguring Thy three-day burial, within the whale the prophet Jonah cried out, saying: Deliver me from corruption, O Jesus, King of hosts.

Through the prayers of the venerable Sergius, and by thy labors for the glory of the saints of God, and more through the purity of thy heart, thou wast magnified by the Lord while yet on earth, O favorite of God, and wast invested with the hierarchical rank unto the salvation of thy flock.

Thou didst show fiery zeal in the ordering of the Church in the region of Belgorod, O holy hierarch Joasaph; wherefore, grant thou confirmation to the Church and victory to our hierarchs over heresies and schisms.

Thou didst not shirk filial love whilst thou wast in the heights of the hierarchy, and didst make a prostration to the ground to thy father, as Christ was in thy midst; therefore, humble thou my most prideful heart, and by thy supplications admonish me.

Thou didst remain an un-acquisitive monk on thy hierarchical throne, O holy hierarch, increasing thy struggles of fasting and prayer, sending up good entreaty for thyself and the people, and teaching the priests and all men the commandments of God.

Theotokion: **T**he incarnate Word of God, Who transcendeth all nature, didst thou bear for us; wherefore, with lips and soul we proclaim thee the Theotokos.

Kontakion, in Tone VIII:

Who can describe the divers struggles of thy life? Who can reckon the multifarious mercies of God made manifest through thee? Knowing well thy boldness before the all-pure Theotokos and our most compassionate God, in compunction of heart we cry out to thee: Deprive us not of thy help and assistance, O Joasaph, holy hierarch of Christ and wonderworker.

Ikos: **O** holy hierarch, who from thy youth wast chosen by the all-pure Mother of God as a vessel of grace, by the piety of thy life thou wast shown to be a truly good shepherd of the reason-endowed sheep; wherefore, thou hast received the gift of healing from Christ our God Who loved thee. For this cause we cry out to thee: Deprive us not of thy help and assistance, O Joasaph, holy hierarch of Christ and wonderworker.

ODE VII

Irmos: **The three youths in Babylon, having put to mockery the tyrant's command, cried out amid the flame: Blessed art Thou, O Lord God of our fathers!**

Let us marvel at the holy hierarch Joasaph, O ye people, knowing him to be like the wonderworker Nicholas, visiting the hovels of the poor in secret, or preparing firewood for them with his own hands, and even receiving beatings from the gatekeeper.

Thou didst perceive the wounds of sin upon the souls of men, O holy hierarch, and didst reprove their secret transgressions with love and longsuffering; wherefore, by thy supplication lead us also to repentance and correction of life, and have mercy on our souls in thine intercession.

Wretch that I am, I have likened myself to the governor who, being himself iniquitous, showed himself to be exceeding cruel to prisoners; but as thou didst set him aright by thine instruction, O father Joasaph, holy hierarch of Christ, so teach me to be merciful to my neighbor and to be severe with myself.

O good warrior of the heavenly King and faithful shepherd of the flock of Christ, make supplication for the Orthodox hierarchs and people, that, having lived a peaceful life on earth, we may be accounted worthy of everlasting life in heaven.

Theotokion: **W**e all bless thee as the Mother who in thy womb conceived in the flesh the God of all: God the Word, Who hath shone forth pre-eternally from the Father.

ODE VIII

Irmos: **O** almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, ye works!

As thou wast an emulator of that Athanasius who was beloved of thee, O holy hierarch, thou didst strive to finish thine earthly life in the struggle of wandering; and, foreseeing thine end, thou didst fearlessly undertake a lengthy journey.

Taking leave of thy flock, thou didst say to the people: Ye shall not see me alive again. Wherefore, thou didst command that a coffin be fashioned for thee there as a token of fellowship. Teach us also to be mindful of the hour of death and unceasingly to take care for our souls.

As great as was thy zeal for the monastic life, so great was thy love for thy household; for thine own were not only thine according to the flesh, but in spirit they were shown to be with thee in God. Wherefore, thou didst desire to visit thy parents before thine end and to impart to them the blessing of God.

The abbot who struggled in asceticism near the place of thy righteous end was informed in a vision of the hour of thy repose, and straightway becometh a faithful witness to thy glorification by God. Show forth, then, the power of thy prayer upon me, O favorite of Christ, and free me thereby from the tyranny of the passions.

Theotokion: **O** most holy virgin, who gavest birth to God the Word in the flesh, driving away the darkness of my soul by thy prayers, enlighten me who cry out: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **T**hy birthgiving was shown to be incorrupt; God came forth from thy womb and appeared on earth as a mortal, and dwelt with men. Wherefore, we all magnify thee as the Theotokos.

Love never faileth, saith the divine Spirit, and this truth was proclaimed in the wonders of thy love, O holy hierarch of Christ, for from thine incorrupt relics thou pourest forth healing upon the sick and consolation upon the sorrowful.

From of old hath the southern borderland of Rus' been filled with thanksgiving for thy miracles; and in our times we have seen people hastening thither from the remote lands of the north, and the suffering healed, rejoicing in thine aid.

Suffering children didst thou love more than others, O holy hierarch of Christ, increasing healing and gracious help for them and changing the sorrow of their parents into joy.

The dead man arose on touching the bones of Elisha; and countless people have been cured on venerating thy relics. Heal me also, who fall down before thee, of sinful passions, and strengthen the faith of my greatly sinful soul, O venerable father.

O Christ God, through the prayers of Joasaph thy favorite, grant peace to the Church and prosperity to Orthodox Christians, deliverance from famine and plague, and forgiveness of our sins.

Theotokion: **O** thou who gavest birth unto joy, the Fruit of thy womb madeth him who sang aloud the hymn to thee: Rejoice! a member of the heavenly choir.

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

Let the radiant luminary Joasaph be hymned in the midst of the Church, as a venerable monk and an honorable hierarch, a reprover of the foolish and a teacher of the Faith, a physician of the ailing who workest wonders, an expeller of demons and a most fervent intercessor for the whole world.

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

The great and most glorious mystery of thy birthgiving, O divinely joyous maiden, Mother of God and Virgin, the prophets proclaimed, the apostles taught, the martyrs confessed, the angels hymn and men worship.

On the Praises, four stichera, in Tone IV:

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

Venerating the relics of the holy hierarch of the Lord, * O ye faithful, * let us cleanse ourselves of defilement of flesh and spirit, * and let us move our hearts to compunction * with the memory of his wonders, * crying out fervently * to Christ in repentance: * By the prayers of Thy favorite, O Lord, * set within us the desire to emulate him. **(Twice)**

No one departeth from thee empty-handed, O Joasaph, holy hierarch of God; for everyone receiveth healing of body and sanctification of souls if he invoke thine aid with faith, and offering up repentance for his sins doth strive to correct his life. This do thou teach us also, O holy one, and make supplication for the salvation of our souls.

Bedewing our faces with tears of compunction, O ye faithful let us venerate the incorrupt relics of the favored one as a river of miracles and an inexhaustible wellspring of healings; for this most clear sign of divine power increaseth faith in men's hearts in our age of little faith, bringeth the unbelieving to the Faith and teacheth all to honor the holy hierarch of God.

Glory ..., in Tone VIII:

O all-glorious wonder! O, the longsuffering of God for us sinners! For when temptations have multiplied on earth and faith hath decreased exceedingly, wondrous healings have increased through the relics of the hierarch. Behold, therefore, ye people of Russia and all ye faithful children of the Church of Christ, how much the prayer of a righteous man can accomplish, and how the likeness of the wonders of old is made manifest to us today. Glory to Thee, O Christ God, for Thou art He Who worketh wonders through the saints! Make worthy of such grace us who have heard of and witnessed the miracles of the holy Joasaph, deliver us from countless sins, and grant us the joy of Thy salvation.

Now and ever ..., Theotokion:

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

Or Now & ever ..., of the Forefeast, in the same tone:

Let us sound the trumpet of hymns; for, bowing down from on high, the Virgin Mother, the Queen of all, crowneth with blessings those who hymn her. Let kings and princes come together, and let them clap their hands in hymns before the Queen who gave birth to the King Who, in His love for mankind, hath been well-pleased to loose those held fast by death from of old. Ye pastors and teachers, assembling, let us praise the all-pure Mother of the good Shepherd. And with divinely voiced hymns praising the golden lampstand, the Light-bearing cloud, the animate ark more spacious than the heavens, the fiery throne of the Master, the golden jar which held the Manna, the portal of the Word which is shut, the refuge of all Christians, let us say thus: O palace of the Word, vouchsafe the kingdom of heaven unto us, the lowly; for nought is impossible to thy mediation!

Great Doxology and Troparion. Dismissal.

AT LITURGY

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

Thou wast a child obedient to thy parents, O Joasaph, yet, loving God more than them, thou didst depart from thy father's home for the sake of thy salvation; and having received an education, thou didst confine thyself to a monastic community.

Thou didst show thyself to be a stranger to pharisaic pride, O venerable father; and loving monastic humility from thy youth, thou didst humble thy flesh with secret struggles and didst illumine thy soul by prayer before the heavenly Father.

For me to live is Christ, and to die is gain, thou didst say to thyself, O favorite of Christ; and when pangs wracked thy flesh thou didst add labors upon labors for the sake of the Lord.

Having received holy obedience and been arrayed in priestly vesture, Joasaph the favorite of Christ becometh a good instructor of children, teaching them piety by word and life, and manifesting a mature mind in his early years.

Through the prayers of the venerable Sergius, and by thy labors for the glory of the saints of God, and more through the purity of thy heart, thou wast magnified by the Lord while yet on earth, O favorite of God, and wast invested with the hierarchical rank unto the salvation of thy flock.

Thou didst show fiery zeal in the ordering of the Church in the region of Belgorod, O holy hierarch Joasaph; wherefore, grant thou confirmation to the Church and victory to our hierarchs over heresies and schisms.

Thou didst not shirk filial love whilst thou wast in the heights of the hierarchy, and didst make a prostration to the ground to thy father, as Christ was in thy midst; therefore, humble thou my most prideful heart, and by thy supplications admonish me.

Theotokion: **T**he incarnate Word of God, Who transcendeth all nature, didst thou bear for us; wherefore, with lips and soul we proclaim thee the Theotokos.

Troparion, in Tone III:

O holy hierarch, beloved of Christ God, thou wast a rule of faith and model of lovingkindness for men; thou didst shine forth like a beacon in vigil, fasting and prayer, and hast been shown forth as glorified by God. Wherefore, abiding in, incorruption in thy body, whilst standing in spirit before the throne of God, thou pourest forth most glorious wonders. Entreat Christ God, that He establish our homeland in Orthodoxy and piety, and save our souls.

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 is the Lover of mankind.

Or this Troparion, in Tone II:

O Joasaph, most excellent man of prayer from thy childhood, divinely elect and holy hierarch of Christ, by thy pious life thou providest all with a rule of faith and model of lovingkindness, and abundantly pourest forth healings upon them that have recourse to thee with faith. Entreat Christ God, that He establish the right Faith, peace and piety in our homeland, and save our souls.

Theotokion, in Tone II:

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.

Kontakion, in Tone VIII:

Who can describe the divers struggles of thy life? Who can reckon the multifarious mercies of God made manifest through thee? Knowing well thy boldness before the all-pure Theotokos and our most compassionate God, in compunction of heart we cry out to thee: Deprive us not of thy help and assistance, O Joasaph, holy hierarch of Christ and wonderworker.

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 II: The mouth of the righteous shall meditate wisdom and his tongue shall speak judgment.

Stichos: The law of God is in his heart, and his steps shall not be tripped.

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.