

THE 15th DAY OF THE MONTH OF JUNE
COMMEMORATION OF OUR VENERABLE FATHER ST. JEROME OF STRIDON
AT GREAT VESPERS

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

On “Lord, I have cried ...,” 6 Stichera of the venerable one: 3 in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Having been deemed worthy of heavenly blessedness, * the venerable Jerome, * possessed of heavenly intelligence, * prayeth with boldness * to the one King of all ** on behalf of us who piously celebrate his memory.

Adorned on thine honorable memorial, O father Jerome, * we, the choirs of monastics, * offer thee hymnody, * asking thine intercession, * whereof do thou not deprive us ** who honor thee with love.

Knowing thee to be a wealth of divinely wise doctrines * and a treasury of exalted insight, * we cry aloud unto thee: * Rejoice, O inhabitant of the city of God, * who sharest the lot of the most wise preachers and the venerable ** who have shone forth in ascetic feats.

And 3 Stichera, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

Thou didst offer to thy Creator, O venerable one, * uprightness of mind, * purity, abstinence, * concentrated prayer, the outpouring of tears, * for whose sake thou hast been deemed worthy * to behold the glory of God, * upon which His most excellent servants gaze, * and to sing the thrice-holy hymn, ** which is chanted in heaven by the angels, O divinely wise Jerome.

Taking the cross upon thy shoulder, * and valiantly enduring tribulations, * thou wast well-pleasing unto God; * and thou didst lead to Him a multitude of virgins, * in that thou art the adornment of the venerable, * the receptacle of the divine Spirit. * Wherefore we, the faithful, * celebrate thy yearly memorial, ** asking thine aid.

Glorious Bethlehem, * the city wherein the Lord was born in the flesh, * received thy labors and the sweat of thine ascetic feats; * and therein did thy repose take place. O divinely wise one. * And, wholly illumined, O Jerome, * thou hast taken thy stand in gladness * before the Judge of the contest, * the Savior of the world, ** entreating Him on our behalf.

Glory ..., in Tone II:

Truly desiring the wisdom of God, thou didst diligently heed the words of the great Gregory, the rhetor and theologian; and thus learning that which was divine, thou didst struggle well, O venerable father, and to all thou wast shown to be honorable and pleasing unto Christ, as His sincere servant. Cease thou never to beseech Him on behalf of those who with faith and love cherish thine honored memory.

Both now ..., Dogmatic Theotokion, in Tone II:

The shadow of the law hath passed now that grace hath come, * for as the Bush wrapped in flame was not consumed, * so didst thou bear a Child O Virgin * and remained a Virgin; * in place of a pillar of fire, the Sun of righteousness hath dawned, * instead of Moses, Christ is come, ** the salvation of our souls.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old

age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

On the Aposticha, these Stichera, in Tone V:

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

Rejoice, O pure intelligence, who received the effulgence of God, imparting it to the faithful who honor thy holy memory, O wise Jerome. For by thy most wise writings, O venerable one, thou movest all the rational to the praise of God, as a skillful teacher of the Christian people and their unshakable confirmation.

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

Rejoice, thou who wast made steadfast by the fear of God, for thereby thou didst come to recognize divine wisdom, and with love and tender compassion didst make thyself thy Creator's own, O Jerome, as one full of divine understanding, virtue and zeal. Wherefore, O all-blessed one, by thy supplications to the Lord free those who hymn thee from all want and sorrow.

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

Rejoice, O goodly scion of Dalmatia, who in holiness wast nurtured in the Holy Land, and who lived for many years in ascetic struggles, which thou didst undertake, laying waste to thyself. Wherefore, thou dost now rightly dwell in heaven, full of glory, as an initiate of the divine mysteries, as an heir to the kingdom of Christ.

Glory ..., in Tone VI:

Though a lover of outward wisdom, thou wast deemed worthy of that which was greater and higher than it, O right glorious Jerome. Wherefore, when thou didst achieve excellence in both, thy God-pleasing life was recognized by all; for thy victories over the adversary proclaim thee a child of the light and a favorite of Christ, the Bestower of light, Who by thy supplications granteth enlightenment, peace and great mercy to our souls.

Both now ..., Theotokion, in Tone VI:

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

Troparion of the venerable one, in Tone III:

The assembly of the Orthodox * hath thee as a great intercessor, * O divinely wise one, * for as thou art a converser with the venerable * and a partaker of divine wisdom, * so, O most wondrous Jerome, ** entreat Christ God that He grant us great mercy.

Glory ..., Both now ..., 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.

AT MATINS

On “God is the Lord ...,” the Troparion of the venerable one, in Tone III:

The assembly of the Orthodox * hath thee as a great intercessor, * O divinely wise one, * for as thou art a converser with the venerable * and a partaker of divine wisdom, * so, O most wondrous Jerome, ** entreat Christ God that He grant us great mercy. (Twice)

Glory ..., Both now ..., 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 1st chanting of the Psalter, the Sessional hymn, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

Having been taught well by the divinely wise Gregory, in holiness the most excellent Jerome hastened from the West to the East; and having struggled in a God-pleasing manner, he now prayeth to the Savior on behalf of us who celebrate his glorious memory, which we honor with faith.

Glory ..., Both now ..., Theotokion, in Tone I:

We all know thee to be the Mother of God, who wast truly shown to be a Virgin even after giving birth; and with love we have recourse unto thy goodness. For thee do we sinners have as an intercessor; thee have we acquired as our salvation amid perils: the only all-immaculate one.

After the 2nd chanting of the Psalter, the Sessional hymn, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

For the faithful thy sacred and radiant memorial hath arrived today, O venerable father, enlightening the souls of those who honor thee, O wise Jerome.

Glory ..., Both now ..., Theotokion, in Tone IV:

O blessed one, thou restoration of mortals, thou didst conceive when the most Holy Spirit, Who is co-enthroned and consubstantial with the Father, came upon thee, and the archangel spake.

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

Selected Psalm verse:

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

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, the Sessional hymn, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Thou wast filled with amazement when, having left thy body, thou wast deemed worthy to behold the city of God and, appearing to thy friend Augustine, recounted these things unto him. And he, obtaining his desire, cried “Rejoice!” unto thee, the divinely wise one who standeth before the throne of the Master of all and prayeth for those who have recourse unto thee with faith.

Glory ..., Both now ..., Theotokion, in Tone IV:

As he contemplated that which was beyond nature * Joseph was struck with wonder O Theotokos, at thy conception without seed. * He contemplated the mysterious dew upon the fleece, * the bush un-burnt by fire, * Aaron’s rod which budded. * Thus thy Betrothed and guardian bore witness and cried unto the priests saying: * A Virgin beareth a child, ** and after child-birth remaineth yet a virgin.

Song of Ascents, the first antiphon of Tone IV.

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

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

Let every breath ...,

GOSPEL ACCORDING TO MATTHEW, § 43 (MT. 11: 27-30)

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

After Psalm 50, this Sticheron, in Tone VI:

O venerable father, God-bearing Jerome, initiate of the mysteries of Christ, who knowest ineffable things, most skillful guide of the Orthodox: cease thou never to pray for us who celebrate thy memory with love.

Canon of Supplication to the Theotokos (the Paraclysis), with 6 Troparia, including the Irmos, and, that of the venerable one, with 8 Troparia, the acrostic whereof, is “I chant hymnody unto thee, O Jerome”, in Tone VIII:

ODE I

Irmos: **T**he wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

Unto thee, the divine preacher, do I offer praise, and I pray that discourse be granted unto me through thy prayers unto God, that I may proclaim the mighty works of thine honored life, O divinely wise one.

Thou didst spring forth from the land of Dalmatia, rich in grace and adorned with the virtues, with wisdom and the understanding of the messages of the Spirit, O glorious Jerome, for thou wast dear to God.

The words of the godly Gregory didst thou bear within the treasury of thy heart, in that thou wast the initiate of his mysteries, O follower of Christ and His apostles, and a partaker of theology, O blessed one who art rich in light.

Theotokion: Death hath fallen upon us with unrestrained assaults; yet, drawing nigh to thine Offspring, it hath perished and, wounded, it hath been set at naught, O Virgin Theotokos, for thou truly hast given birth to the incarnate everlasting Life.

Katavasia according to the Typicon.

ODE III

Irmos: O Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

Adorned with beauty of character, thou wast loved by all, O venerable favorite of God, and one glorious among the saints, O all-blessed one.

Enriched with a pure mind, thou didst study the wisdom of the Greeks, the Jews and the Latins, the Chaldeans and the Persians, O glorious one, yet didst commit thyself to Christ, Who is wisdom itself.

Thou didst apply thyself to fasting and to every labor of abstinence out of love for Christ, for which sake thou wast divinely wise, a sweet savor unto God and a consolation unto all.

Theotokion: In thee, O Virgin, there is no blemish or defilement, and thou hast been shown to be a dwelling-place transcending the virtues of heaven. For all holiness abode within thee, O Sovereign Lady.

Sessional hymn, in Tone V:

Spec. Mel.: “The co-beginningless Word ...”:

O ye faithful, with hymns let us honor Jerome, who honored the works of Christ the Lord, and taught us the ways of salvation, and that we should piously believe in the true God; for as our fervent intercessor he prayeth for peace and the salvation for our souls.

Glory ..., Both now ..., Theotokion, in Tone V:

Rejoice holy mountain upon which God hath walked; * Rejoice! living bush unconsumed by fire; * Rejoice! O only bridge of creation to God, * who leadeth mortals to eternal life; * Rejoice! Maiden undefiled, * who hath born without wedlock the salvation of our souls.

ODE IV

Irmos: **T**hou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’

Thou didst arrive in Bethlehem, O God-bearer, and there, in accordance with the Gospel, struggled to the end; and having made thine abode in heaven with the venerable, in that thou art venerable, thou dost pray there on behalf of those who hymn thee with faith.

As one of the elect, as a companion of the holy fathers, thou didst live in the Holy Land, wherein Christ dwelt as a man and saved us as God; wherefore, O right blessed one, we honor thy memory.

With hymns do I bless Jerome the patient-minded favorite of God, who loved the narrow way and accepted exile. By his supplications, O Lord, grant us forgiveness of sins, in that Thou art a merciful God.

Theotokion: **W**e know thee to be the Bride and Mother of God, O Theotokos; for the Word of God found thee to be like a rose fragrant with myrrh, blossoming in the vale of lowly humanity, and He desired thy beauty and, issuing forth from thee in the flesh, hath perfumed the faithful.

ODE V

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Thy most honored memorial hath been established anew, O venerable one, for it is older than these times. Wherefore, O all-famed one, as thou wast of old, so let thee now be rightly lauded.

Thou dost surpass many in divine wisdom, O most excellent one, filling the faithful with gladness and sweetness, and leading them to divine heights, to the abode of divine grace.

As one full of compassion and mercy, giving rest to strangers and the homeless, helping the poor and clothing the naked, thou hast been deemed worthy of blessedness, O right blessed one.

Theotokion: **T**hou hast been adorned, O Virgin, in that thou hast given birth to the most beautiful Word. Him do thou ever entreat, that He take pity on those who have recourse unto thee, and preserve from all the harm wrought by the demons those who place their trust in thee.

ODE VI

Irmos: **C**leanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

The Lord hath glorified thee on earth, O holy one; for in thy divinely wise writings thou dost shine forth upon the ends of the world like the radiant sun, O Jerome.

Mortifying the carnal passions by asceticism, O right wise one, thou didst write books and scrolls teaching and explaining the word of God.

Splendid in fasting and great in wisdom, O divinely eloquent one, thou hast received the title of instructor of the faithful, and art now rightly praised by us.

Theotokion: **T**hou didst truly conceive the Word of God in thy womb, O most pure one, and hast given birth unto Him in a manner transcending nature. Render Him merciful unto us on the day of judgment.

Kontakion, in Tone VIII:

Spec. Mel.: “To thee, the champion leader ...”:

With hymns let us praise the right praiseworthy Jerome, * the most venerable among the venerable and most blessed among the blessed, * the instructor and helper of the faithful, crying out to him with love: ** Rejoice, O divinely wise father!

Ikos: **O** father Jerome, on earth thou wast seen to be like an angel; wherefore, unbelievers and heretics maliciously cried out against thee. But we Orthodox, rejoicing, cry out to thee such things as these: Rejoice, scion of godly Dalmatia! Rejoice, thou who art its goodly fruit and son! Rejoice, thou who wast nurtured in holiness in the Holy Land! Rejoice, boast of the pious! Rejoice, for thy writings shine forth like light! Rejoice, for thine asceticism is praised as is meet! Rejoice, close friend of the wise Augustine! Rejoice, thou who fulfilled his requests! Rejoice, teacher of the faithful! Rejoice, opponent of the ungodly foe! Rejoice, thou who didst behold the city of heaven! Rejoice, thou who therein chantest divine hymnody unto God! Rejoice, O divinely wise father!

ODE VII

Irmos: **O**nce in Babylon the fire stood in awe * of God’s condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

With purity of mind thou didst receive rich grace from God, to do and say all for the profit of our souls, O divine preacher, blessing the God of our fathers.

Emulating the industrious bee, thou didst gather flowers of literature like honey, laying it up in thy heart and mind, and thereby sweetened the faithful.

Full of the grace of the Lord, in that thou art His true chosen one, be thou a mediator for us who cry aloud and chant: O God of our fathers, Blessed art Thou!

Theotokion: **R**ightly contemplating thee, O Theotokos, we acknowledge thee to be the most pure Bride of the incarnation of the Word in a manner past all telling, and His bridal-chamber and throne; wherefore we glorify thy birthgiving.

ODE VIII

Irmos: **I**n his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * ‘ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages’.

O city of David, fashion hymns to thy Savior today in a sacred manner, for thou hast with thine other saints the divinely wise Jerome within thy walls, crying out: Ye people, supremely exalt the Lord throughout all ages!

Having appointed ascent within thy heart, O divinely wise one, continually uniting thyself to the Creator, thou didst ascend from action to spiritual vision; and standing before thine ultimate Desire, thou chantest: Ye people, supremely exalt the Lord throughout all ages!

Wondrous things were wrought by thee, O venerable one; for, thou didst hasten from the West to the East, struggling patiently in asceticism within Bethlehem, where thou wast the superior of two monasteries; and after thy repose thy writings speak heavenly things.

Theotokion: **O** Theotokos, who hast given birth to the primal Light Who created the angels, the secondary luminaries, Who brought forth light in the beginning and the two great lights of the heavens, and breathed soul into all like light: Enlighten the darkness of my mind!

ODE IX

Irmos: **H**eaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

The divine choir of the angels rejoiceth, receiving thee, O most excellent one; for thou didst live like an angel on the earth, O blessed one, adornment of sacred teachers and boast of ascetics.

Thy memory is piously glorified on earth, and thou dwellest now in heaven with Augustine, praying for us and thy namesakes, who honor thee, O God-bearer, and venerate thine image.

Thou didst dawn like the morning, and like the sun didst set in the heavens, where thou didst desire to be, leaving thy writings behind as a treasure, O wondrous one, from whence grace and heavenly gladness pour forth.

Theotokion: **T**he never-setting Sun, Who shone forth from thy womb, preserving thee a virgin, caused His servant to share in His light and ineffable joy. With him pray thou, that He have pity upon those who magnify thee.

Exapostilarion of the venerable one:

Making thy flesh subject to thy spirit, thou didst labor ascetically in the flesh as though one of the incorporeal beings; wherefore, on high, O Jerome, thou hast been deemed worthy to praise the Master of all with the angels.

Glory ..., another Exapostilarion:

Anointed with thy labors and sweat, Bethlehem crieth out to thee, O God-bearer: O divinely wise Jerome, thou art my boast and the adornment of monastics!

Both now ..., Theotokion:

O Virgin Mother of the Lord, sweetness of the angels, joy of the sorrowful, intercessor for Christians: help us and deliver us from everlasting torments by thy supplications.

On the Praises, 4 Stichera, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O wise father Jerome, * having cleansed thy mind, * thou didst transcend the flesh and didst draw wisdom * upon thyself, * wherewith thou didst recognize Christ our God, * Who knoweth and bestoweth wisdom. * O thy divinely wise struggles, * wherewith thou didst magnify that which is God’s ** and didst put to shame that which is of the enemy!

O wise father Jerome, * through thine understanding of wisdom * in five languages * and thy divine asceticism * thou wast shown to be a great champion * of the Holy Orthodox Faith; * wherefore, by thy words and deeds * thou hast glorified the Lord and Savior ** Who strengthened thee.

O wise father Jerome, * instructor of the faithful, * true friend of Augustine, * most diligent pupil * of Gregory: * thy writings emit rays * of divinely wise teaching, * and, studying them, ** we piously praise thee.

O wise father Jerome, * having struggled for many years on the earth, * thou didst hasten * to the heavenly city of God, * which thou didst describe to * thy friend in a dream. * Pray thou, that we also * who cherish thine honored memory ** may be deemed worthy to dwell there.

Glory ..., in Tone VIII:

Come, and with hymns let us praise the divinely wise Jerome, the preacher of piety; for, having first studied outer wisdom and been purified by God-pleasing struggles, he became an instrument of the Holy Spirit and a dwelling-place of the Trinity all-divine. Him do we appoint as our advocate before Thee, God in three Hypostases, that Thou grant us great mercy.

Both now ..., Theotokion, in Tone VIII:

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

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, and 4 from ODE VI of the canon of the venerable one.

Adorned with beauty of character, thou wast loved by all, O venerable favorite of God, and one glorious among the saints, O all-blessed one. (Twice)

Enriched with a pure mind, thou didst study the wisdom of the Greeks, the Jews and the Latins, the Chaldeans and the Persians, O glorious one, yet didst commit thyself to Christ, Who is wisdom itself.

Thou didst apply thyself to fasting and to every labor of abstinence out of love for Christ, for which sake thou wast divinely wise, a sweet savor unto God and a consolation unto all.

The Lord hath glorified thee on earth, O holy one; for in thy divinely wise writings thou dost shine forth upon the ends of the world like the radiant sun, O Jerome.

Mortifying the carnal passions by asceticism, O right wise one, thou didst write books and scrolls teaching and explaining the word of God.

Splendid in fasting and great in wisdom, O divinely eloquent one, thou hast received the title of instructor of the faithful, and art now rightly praised by us.

Theotokion: Thou didst truly conceive the Word of God in thy womb, O most pure one, and hast given birth unto Him in a manner transcending nature. Render Him merciful unto us on the day of judgment.

Troparion of the venerable one, in Tone III:

The assembly of the Orthodox * hath thee as a great intercessor, * O divinely wise one, * for as thou art a converser with the venerable * and a partaker of divine wisdom, * so, O most wondrous Jerome, ** entreat Christ God that He grant us great mercy.

Kontakion of the venerable one, in Tone VIII:

With hymns let us praise the right praiseworthy Jerome, * the most venerable among the venerable and most blessed among the blessed, * the instructor and helper of the faithful, crying out to him with love: ** Rejoice, O divinely wise father!

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

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

EPISTLE TO THE GALATIANS, § 213 (GAL. 5: 22-6: 2)

Brethren, the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And those who are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

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

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO MATTHEW, § 10 (MT. 4: 25-5: 12)

At that time there followed Jesus great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are those who mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they who hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you."

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