

THE 3rd DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE HOLY HIEROMARTYR ANTHIMUS, BISHOP OF
NICOMEDIA,
AND OF OUR VENERABLE FATHER THEOCTISTUS, FELLOW FASTER OF
EUTHYMIUS THE GREAT
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera, 3 of the holy hieromartyr, in Tone I:
Spec. Mel: “O all-praised martyrs ...”:

O divinely wise and blessed one, * with the dye of thy blood * thou hast brightened * thy sacred and divine vesture. * For piously thou hast gone from strength to strength * and from glory to glory. * And now do thou pray * that peace and great mercy ** be given to our souls.

Thou didst offer to God * the un-bloody sacrifice, * as a most lawful priest; * and later, as a most true martyr, * thou didst offer thyself * unto Christ with blood, * as an acceptable sacrifice and a whole burnt offering, * O divinely eloquent and all-honored one. ** Him do thou entreat on behalf of those who hymn thee.

Legions of martyrs * didst thou lead to Christ, * O father Anthimus, * teaching and instructing by thy doctrines and instructions, * and manifestly presenting thyself * as an example, O divinely wise one. * With them do thou pray, * that peace and great mercy ** be given to our souls.

And 3 Stichera of venerable one, in the same melody:

O father Theoctistus, * thy radiant memory * doth gladden the assemblies of monks * by the beauties of thy life, * the riches of thy wonders, * and the splendors of thy gifts. * Entreat thou Christ, * that peace and great mercy ** be given to our souls.

O father Theoctistus, * the demons stood in awe * of thy patient abstinence, * and they were set at naught * by thine unceasing supplications, O all-praised one; * for thou didst acquire Christ as a companion. * Him do thou now beseech, * that peace and great mercy ** be given to our souls.

O father Theoctistus, * thou wast a dwelling place of God; * for, having preserved that which is in His image, * proclaiming the truth by thy life, * thou didst show forth the calling * of thy holy model, O most wondrous one. * Entreat thou Christ, * that peace and great mercy ** be granted to our souls.

Glory ..., in Tone VI:

Thou wast a most lawful priest even unto thine end, O blessed Anthimus; for, celebrating the divine and ineffable mysteries as a priest, thou didst shed thy blood for Christ God, bringing thyself to Him as a right acceptable sacrifice. Wherefore, as thou dost possess boldness before Him, earnestly pray for those who with faith and love keep Thy most honored memory, that they who honor it be delivered from all temptations, misfortunes and evil circumstances.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VI:

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: Standing with the virginal disciple before the Tree * during the crucifixion, * the Virgin cried out, weeping: * “Woe is me! * How is it that Thou dost suffer, O Christ, ** since Thou art the dispassion of all?”

On the Aposticha, the Stichera from the Oktoechos, and Glory ..., in Tone VI:

O venerable father, word of thy corrections hath gone forth into all the earth; wherefore, thou hast received 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 hast boldness before Christ God, ask peace for our souls.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VI:

Spec. Mel.: “On the third day ...”:

Beholding Thee crucified, O Christ, * she who gave birth to Thee cried aloud: * “What is this strange mystery which I see, O my Son? * How is it that Thou diest, * suspended in the flesh upon the Tree, ** O Bestower of life?”

Troparion of the holy hieromartyr, in Tone IV:

As thou didst share in the ways of the apostles * and didst occupy their throne, * thou didst find thine activity to be a passage to divine vision, * O divinely inspired one. * Wherefore, ordering the word of truth, * thou didst suffer for the Faith even to the shedding of thy blood, ** O Hieromartyr Anthimus, entreat Christ God, that our souls be saved.

Glory ..., Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * becoming a beacon for the whole world, resplendent with miracles. ** O Theoctistus our father, entreat Christ God, that our souls be saved.

Both now ..., Theotokion, or StavroTheotokion, in Tone VIII

AT MATINS

One canon from the Oktoechos, and two for the saints:

ODE I

Canon of the of the holy hieromartyr, the acrostic whereof is:

“I hymn thee, the flower of pastors and martyrs,” in Tone VIII:

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

Receiving a wreath of piety plaited of the dual strands of hierarchy and martyrdom, thou art blessed by Christ, O most glorious one.

Thy sacred minister is brought to Thee, the Chief Shepherd, like an innocent and pure lamb, on the arms of the iniquitous.

Thou didst demolish the bastions of the heretics, O hierarch, with the boldness of piety, preaching the uncreated Trinity.

Theotokion: O most pure Theotokos, who in a manner beyond nature hast given birth unto the eternal and supremely divine Word incarnate: we hymn thee.

Canon of the venerable one, the acrostic whereof is: “I recount thy struggles, O Theoctistus” the composition of Theophanes, in Tone VIII:

Irmos: That which had been hewn down divided the undivided, * and land unseen was seen by the sun; * water engulfed the cruel enemy, * and Israel traversed the impassable, chanting a hymn: * Let us sing unto the Lord, * for gloriously hath He been glorified!

Smitten with the desire for dispassion, O wise father Theoctistus, thou didst quell the uprisings of the flesh, aided by God. And now, entreat the Lord, that we be filled with noetic light who chant: For gloriously hath He been glorified!

The great Euthymius, having cleaved to thee with divine love, O father Theoctistus, abiding with thee mightily, trod the path of abstinence, with true activity; and with thee he cried aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Thou didst subjugate thy body, O most blessed Theoctistus, enslaving the carnal passions, for thou didst receive the effulgence of grace, and, illumined therewith, didst cry out in a godly manner: Let us sing unto the Lord, for gloriously hath He been glorified!

Theotokion: Having thee as their hope of salvation, O Virgin Mother of God, who hast given birth unto the Word, the most wise ones, the beloved Euthymius and the divine Theoctistus, shone forth upon all with divine knowledge in abstinence, crying out to the Lord: For gloriously hath He been glorified!

ODE III

Canon of the of the holy hieromartyr

Irmos: **O** Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

Having first served the Redeemer in thy sacred ministry, thou wast later revealed to be a hieromartyr, making of thyself a priestly sacrifice.

Thou wast not a hireling, but a most true shepherd, O venerable one, shedding thy blood for thy flock, O beloved of God.

Thou didst tend the flock of the Master with care, O hierarch; wherefore, thou hast made thine abode in a place of verdure.

Theotokion: **B**y thine entreaties grant us aid, O most pure one, repelling the assaults of grievous circumstances.

Canon of the venerable one

Irmos: **O** Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

Thou didst mortify thy flesh with abstinence, O venerable one, enlightening thy soul with the gifts of divine grace.

Thou didst direct all thy desire toward thy Master, and didst arm thyself against the demons, O God-bearer.

Theotokion: **C**hanting hymns, the faster, divinely instructed, glorified thee as the Theotokos who gaveth birth to God, O Lady.

Sessional Hymn of the holy hieromartyr, in Tone I:

Spec. Mel.: “The angelic choir ...”:

O wise one, thy blood, like that of Abel, cried out to God mystically from the ground, O divinely wise one; for thou didst clearly preach the uncreated Trinity. Wherefore, O Anthimus, shining forth as a shepherd, thou didst drive off the wild beasts of the heresies, in that thou art a protector of the Faith.

Glory ..., and that of the venerable one, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

Chief among the fathers wast thou called, and thou wast a most radiant beacon to the world, O venerable father Theoctistus. Wherefore, we honor thy memory unceasingly.

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

Stretching forth thy most pure arms, * O Virgin and Mother * shelter those who put their trust in thee * and who call out to thy Son exclaiming: ** O Christ grant unto us all Thy great mercy.

Stavrotheotokion: Beholding thy Son lifted up upon the Tree, O most pure one, with thy maternal womb wounded with pain, thou didst piteously cry aloud: “Woe is me! How is it that Thou hast set, O my timeless Light?”

ODE IV

Canon of the holy hieromartyr

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

Transforming packs of wolves into lambs by thy discourse, O blessed one, thou wast slain in thy body, committing thy spirit to the Lord.

Thy sacrifice was pleasing unto the King of all as a sweet and most honorable savor; for in divine wisdom thou didst offer it, being brought as an offering on the arms of the iniquitous.

Thou wast first anointed with the oil of the priesthood, O venerable one, and later thou wast perfected by the blood of thy suffering, O father.

Theotokion: As Thou sinless, O God, do Thou grant us cleansing of the sins we have committed in ignorance, and bring peace to Thy world, through the prayers of her who gave birth to Thee.

Canon of the venerable one

Irmos: Thou didst mount Thy steeds O Lord, * Thine apostles, * and taking their bridles in Thy hands, * Thy chariot became salvation unto those who sing with faith: * Glory to Thy power, O Lord!

Thou wast shown to be a lover of the primal Wisdom, O most wise one; for, cleansed thoroughly in soul and mind, thou didst live a blameless life, crying aloud: Glory to Thy power, O Lord!

Having rid thy mind of the tumult of the passions, O glorious one, and wisely set thy senses aright, thou didst hasten to undisturbed serenity, O father, diligently crying out: Glory to Thy power, O Lord!

Shaking off earthly grief through abstinence, the divine Theoctistus, Thy favored one, O Master, acquired heavenly hope, crying out with Euthymius: Glory to Thy power, O Lord!

Theotokion: As thou didst appear as a man from the Virgin in the world, Thou hast granted victory to Thy venerable ones; for by Thy Cross they drove away the demons, crying out with faith: Glory to Thy power, O Lord!

ODE V

Canon of the holy hieromartyr

Irmos: Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.

Thou didst offer the un-bloody sacrifice unto the Lord, and through thy blood didst bring thyself to Him as fruit, O Anthimus.

The divine Spirit enlightened thee, O hierarch; wherefore, we celebrate thy most glorious memory.

Thy divine tongue dripped salvation, and the stream of thy blood dripped spiritual joy.

Theotokion: Still thou the constant tempest of my passions, O thou who hast given birth to the Helmsman and Lord.

Canon of the venerable one

Irmos: Illumine us O Lord with Thy commandments, * and with Thine arm raised on high * grant us Thy peace, * O Lover of mankind!

Mortify our presumption and the uprisings of our flesh, O Lover of mankind, through the right acceptable supplications of Thy venerable one.

Thou lookest down upon us from on high, O all-blessed one, and settest aright the life of us who keep thy memory with love, O wise one.

Theotokion: The most excellent and divinely called pair who lived together preached God Who was incarnate of the pure Virgin and hath shone forth ineffably upon us.

ODE VI

Canon of the holy hieromartyr

Irmos: O Thou that puttest on light as a garment * grant me also a robe of light, * O All-merciful Christ, our God.

Thou didst baptize thy people with water and the Holy Ghost, as thou thyself wast baptized; and thou wast again baptized in thy blood, O father.

Choice and precious as a branch of the vine of life, thou hast produced a multitude of fruits for thy Master, O all-blessed one.

Cease not to make entreaties to Christ for thy flock, O blessed one, setting forth thy blood as supplication.

Theotokion: O Theotokos, we, the faithful, declare thee to be the temple and tabernacle of God, the animate chamber and the portal of heaven.

Canon of the venerable one

Irmos: I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

Thou didst shine forth upon those who are on earth like the sun, illumining them with the light of purity, emitting the radiance of the virtues, and teaching the splendors of chastity. And now, O Theoctistus, bring peace to the whole world by thy prayers.

Having been blessed with divinely wise thought, thou didst vanquish all things on earth, and didst prefer an heavenly inheritance, O all-wise and most blessed Theoctistus; and dost now manifestly dwell in the heavens, rejoicing.

Theotokion: **O** right gracious and godly ones, ye were attracted by the beauty of the love of Christ, Who appeared in the world in the flesh of the holy and pure Mother of God; and ye were shown to be models of the renowned life of monks.

Kontakion of the holy hieromartyr, in Tone IV:

Spec. Mel.: “Having been lifted up ...”:

Having lived piously amongst priests * and finished the path of martyrdom, * thou didst extinguish the sacrifices of the idolaters, * being a champion for thy flock, O divinely wise one. * Wherefore, it now honoreth thee, mystically crying out: * By thy supplications deliver us from misfortunes, ** O ever-memorable Anthimus.

Ikos: **B**estowing divine knowledge upon me, by thy supplications dispel the gloom of ignorance from my heart, that I may faithfully hymn thy holy memory, whereon the choirs of angels and mankind are divinely gladdened today, and fittingly crown thy head with hymns of praise as with flowers, asking to receive from thee remission of their offenses, release from the evils of life, and to be delivered from enemies, visible and invisible, by thy prayers, O Anthimus, our father.

ODE VII

Canon of the holy hieromartyr

Irmos: **T**he Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: ‘O God of our fathers, blessed art Thou.’

Thy sacrifice was shown to be good and rich, O most blessed Anthimus; for, offering up the un-bloody sacrifice, thou didst offer thyself to the Master Himself with blood, crying aloud: O God of our fathers, blessed art Thou!

Having shepherded and been shepherded, thou didst derive wealth from both, O father; and having safeguarded this, thou didst preserve it with the seal of martyrdom, chanting unto Christ: O God of our fathers, blessed art Thou!

Thou didst theologize concerning the nature of the Hypostases in the Church of the faithful, and, slain by the judgment of the unjust before it, O God-bearer, thou didst chant: O God of our fathers, blessed art Thou!

Theotokion: **F**or our salvation thou didst reveal Thyself incarnate from the Virgin’s womb. Wherefore, knowing Thy Mother to be the Theotokos, we cry out in thanksgiving: O God of our fathers, blessed art Thou!

Canon of the venerable one

Irmos: **T**he Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * ‘Blessed art Thou, O Lord our God, throughout the ages’.

Having cleaved to thy Master with all thy desire and with steadfast abstinence, thou art now nourished on His splendors, crying aloud: Blessed art Thou, O Lord our God, throughout the ages!

Thou didst offer thy life to the Master as a divine fruit, a pleasing and unblemished sacrifice, O thrice-blessed one, crying out: Blessed art Thou, O Lord our God, throughout the ages!

Thou didst find the end of sickness and the delight which is in paradise, O father; for, through the narrow way thou didst attain unto the plain of the kingdom, O all-wise one, blessing Christ throughout the ages.

Theotokion: **B**ehold, the Virgin gaveth birth unto the divine Babe, acknowledging Whom as God and Lord, the God-bearers now cry out: Blessed art Thou, O Lord our God, throughout the ages!

ODE VIII

Canon of the holy hieromartyr

Irmos: **The King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.**

O ye faithful, let us be glad on the day of the commemoration of the right glorious hieromartyr crying aloud: Thee do we supremely exalt, O Christ, throughout the ages!

Beholding a hierarch adorned in seemly manner with the crown of martyrdom, we hymn the Lord and supremely exalt Him throughout the ages.

Let us honor the favorite of the Trinity, who shed his blood for His sake, hymning and supremely exalting the Lord throughout the ages.

Theotokion: **T**he unapproachable Light, Who dwelt within thee, O Virgin, hath shown thee to be a luminous and golden lamp throughout the ages.

Canon of the venerable one

Irmos: **In 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'.**

Thy commemoration taketh place with praises, O God-bearer; for thou wast shown to be a nurturer of righteousness, courage, wisdom and chastity, O wise father, crying out to the Creator and Redeemer: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

With godly praises let us honor the God-bearer as one manifestly full of grace and enlightened thoroughly with divine splendors, who crieth out to the Creator and Redeemer: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

Theotokion: The divinely wise fasters who were planted in godly manner by the virtues, yearned to philosophize with the desire for the hypostatic Wisdom which appeared to the world through thee, O all-immaculate Maiden, Whom the children bless, the priests hymn, and the people supremely exalt throughout all ages.

ODE IX

Canon of the holy hieromartyr

Irmos: The prophetic vision of the lawgiver on the mountain, * in the fire of the burning bush, * prefigured thy birthgiving O Ever-Virgin, * the salvation of us the faithful, * wherefore with never silent hymns we magnify thee.

Thou wast shown to be a faithful shepherd of thy sheep, and bringing thyself as a lamb to sacrifice to the Shepherd, thou didst receive a twofold glory. Wherefore, honoring thee, we call thee blessed.

Depicting thy lineaments with abstinence in hues of piety, O most blessed one, thou didst reveal thy soul to truly exist according to the image of God, O blessed one.

Preserving thy traditions inviolate and honoring thy suffering, O father, with unceasing hymns we piously bless the Trinity in the One Nature of the Godhead.

Theotokion: Those who oppose Thy Church, O Christ, do Thou crush with Thine arm for the sake of the Theotokos; and confirm faithful Orthodox hierarchs, that we may unceasingly magnify Thee.

Canon of the venerable one

Irmos: Heaven 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.

Cleansed by the streams of thy tears, and now delighting in the thrice-radiant Light, O Theoctistus; thou dost manifestly stand before It, thoroughly illumined with the rays emitted thereby, looking down from on high upon us who keep thy memory, O all-blessed one.

Armed with love and hope and protected with faith, thou didst set at naught the artifices and wiles of the enemy; and, as a crowned victor, now livest with the divine choirs of the angels and the venerable, surrounding the throne of the King of all.

Having lived chastely, righteously and piously with those on earth, O divinely wise faster, ye shine in the heavens with the ranks of the incorporeal ones, delighting in the radiance of the Godhead, from whence, as victors, ye have rightly received crowns for your struggles.

Theotokion: O ye two divine, most radiant and sacred fathers of godly wisdom, by your supplications beseech God to send down peace upon the world and true oneness of mind and faith among the Churches, through the right acceptable supplications of the Theotokos, O most blessed ones.

Exapostilarion of the holy hieromartyr, in Tone III:

Spec. Mel.: “To the disciples ...”:

O city of Nicomedia, rejoicing, bring forth today a choir for the annual commemoration of thy good shepherd, and leap for joy, having a watchman preserving thee who is greater than the curse of the enemy.

Theotokion, in Tone III:

With the apostles, entreat thy Son and Lord, O Theotokos, that He have mercy upon all who hymn and glorify thee, and who honor thee in thine icons, venerating and kissing them lovingly, as is meet.

On the Aposticha, the Stichera from the Oktoechos, and Glory ...,

The composition of Ephraim of Karyes, in Tone IV:

Along with the great city of Nicomedia all cities and lands celebrate today on the commemoration of its honored citizen; for the ends of the earth clap their hands, delighting in the present festival of the hieromartyr. And we, weaving wreaths of hymns as flowers, cry out to him: Rejoice, O good shepherd, who laid down thy life for thy sheep, thou sacrifice and sacrificer, priest and lamb! To thee do we pray, together with those who suffered with thee: O Anthimus, entreat Christ to deliver thy flock from alien wolves and to grant them to dwell with thee in the fold of heaven.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

Stavrotheotokion: **T**he most pure one, * beholding Christ, the lover of mankind, crucified, * His side pierced by a lance, * cried out, lamenting: * “What is this, O my Son? * How have these thankless people rewarded Thee * for the good things Thou hast done for them? * Dost Thou hasten to leave me childless, O most Beloved? ** I marvel, O Compassionate One, at Thy voluntary crucifixion!”

AT LITURGY

On the Beatitudes, 8 Stichera; four from the Oktoechos, and 4 from ODE III of the canon of the holy hieromartyr.

Having first served the Redeemer in thy sacred ministry, thou wast later revealed to be a hieromartyr, making of thyself a priestly sacrifice.

Thou wast not a hireling, but a most true shepherd, O venerable one, shedding thy blood for thy flock, O beloved of God.

Thou didst tend the flock of the Master with care, O hierarch; wherefore, thou hast made thine abode in a place of verdure.

Theotokion: By thine entreaties grant us aid, O most pure one, repelling the assaults of grievous circumstances.

Troparion of the holy hieromartyr, in Tone IV:

As thou didst share in the ways of the apostles * and didst occupy their throne, * thou didst find thine activity to be a passage to divine vision, * O divinely inspired one. * Wherefore, ordering the word of truth, * thou didst suffer for the Faith even to the shedding of thy blood, ** O Hieromartyr Anthimus, entreat Christ God, that our souls be saved.

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * becoming a beacon for the whole world, resplendent with miracles. ** O Theoctistus our father, entreat Christ God, that our souls be saved.

Kontakion of the holy hieromartyr, in Tone IV:

Having lived piously amongst priests * and finished the path of martyrdom, * thou didst extinguish the sacrifices of the idolaters, * being a champion for thy flock, O divinely wise one. * Wherefore, it now honoreth thee, mystically crying out: * By thy supplications deliver us from misfortunes, ** O ever-memorable Anthimus.

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?

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS (13:7-16)

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever. Be not carried about with divers

and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

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

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

THE GOSPEL ACCORDING TO ST. JOHN (10:9-16).

The Lord said unto the Jews who came to Him: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

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