

THE 11th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HIEROMARTYR MOCIUS
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the holy hieromartyr, in Tone IV:

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

Thou didst shine forth from the West like the radiant sun, * illumining the whole world * with the lightning-flashes of thy suffering, * O divinely rich and wise one, * thou adornment of spiritual athletes, * splendor of priests, * peer of the holy angels, * who hast destroyed the might of falsehood, ** O divinely blessed Mocius.

Heated by piety, * honed by suffering, * and tempered with courage, * O glorious Mocius, * thou didst become a sword forged in heaven, * utterly destroying the hordes of the enemy. * Wherefore, we celebrate today * thy radiant, luminous and holy memory, ** O glory and boast of the martyrs.

Crushed by the wheels of torture, * burned with fire, cast to the wild beasts, * punished with banishment, * and beheaded by the sword, O blessed one, * thou didst not deny Christ, * nor didst thou sacrifice to the idols. * Wherefore, thou hast received crowns of victory * and been numbered among the choirs of the incorporeal beings, ** where thou prayest on behalf of the whole world.

Glory ..., Both now ..., from the Pentecostarion.

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 Mocius, entreat Christ God, that our souls be saved.

AT MATINS

Canon of the holy hieromartyr, in Tone IV:

ODE I

Irmos: **I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.**

To the broad expanse of thy praises guide the narrowness of my mind, O blessed and all-praised martyr, and send down light upon my heart, which hymneth thy luminous and glorious memory.

The Church doth recognize thee as a star of great brilliance, illumining its firmament with the radiance of thy sufferings, O most blessed and all-wise Mocius, thou adornment of martyrs.

Thou didst destroy ungodliness with thy blood and didst rout the enemy with the struggles of thy warfare, and, consumed by fire, thou didst bum up all the vanity of the impious.

Beaten with a rod and tortured with fire, O divinely blessed Mocius, thou didst become more lustrous than gold, an image of the sufferings of Christ and a champion of the Faith.

Theotokion: **I**n that thou didst receive the fullness of the whole Divinity, O all-immaculate one, thou hast been revealed as the mediatrix of joy for us; wherefore, like the angel, O divinely joyous one, together we all cry out to thee: Rejoice!

ODE III

Irmos: **Not in wisdom, nor in power do we glory, * but we glory in Thee O Christ, * the Hypostatic Wisdom of the Father, * for there is none more holy than Thee, O Lover of mankind.**

Stripped naked for thy struggles, thou didst enter the fray, fortifying thy weakness with the power of the Cross; wherefore, thou hast cast down the boastful serpent.

Through a temporary death thou didst find immortal glory, and for the sake of the pangs of thy flesh thou didst find eternal delight, as thou didst desire, O invincible martyr.

Through uttermost love thou didst truly pass over from corruption to incorruption, making thine abode in joy, and becoming a companion of the angels, O Mocius.

Theotokion: **T**he Wisdom of God, finding thee to be a most pure habitation, became incarnate of thy pure blood, and revealed thee to be incorrupt even after giving birth.

Sessional Hymn of the holy hieromartyr, in Tone IV:

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

With praises let the glorious Mocius be honored: the spiritual athlete renowned by all, who utterly brought down the enemy and mightily endured fiery torment; for he endured unbearable tortures and was beheaded, and as one crowned hath entered in unto Christ rejoicing.

Glory ..., Both now ..., from the Pentecostarion.

ODE IV

Irmos: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

Thy body flayed all over, thou didst shed the skin-garments of ancient mortality, O blessed one, clothing thyself in the vesture of incorruption; and, rejoicing, thou dost now delight in the tree of life.

Thou didst adorn thyself in the comeliness of the virtues and illumining thyself through the pangs of thy voluntary suffering, O most glorious one, thereby emulating the angels; for like one of the incorporeal beings thou didst endure wounds and the breaking of thy bones.

The abyss of ungodliness hath in nowise drowned thee, for the Creator saved thee with His mighty hand; and rivers of torments were unable to move the unshakable pillar of thy soul, O wise one.

Theotokion: He Who created all things by His will and desire formed flesh for Himself from thy blood, O Virgin Mother; issuing forth as One in two natures, saving us in His goodness.

ODE V

Irmos: Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

Thy martyr, O Christ, having acquired Thee as mighty power against the invisible foe, cast down his feeble might.

The earth hath been hallowed by thy blood, O blessed one, and the hordes of the demons have been wounded by thy wounds, O divinely wise and right wondrous one.

Possessing thee as a lustrous and precious pearl, O all-blessed one, the honored Church is adorned in thy crowning.

Theotokion: For us hast thou given birth to the timeless Light, the Effulgence of the Father, Who came under time in the richness of His goodness, O all-immaculate one.

ODE VI

Irmos: The church crieth out unto Thee O Lord, * ‘I will sacrifice unto Thee with a voice of praise’ * having been cleansed of the blood of the demons’ * by the blood that for mercy’s sake flowed from Thy side.

With love, hope and faith the great Judge of the contest armed thee as a mighty warrior of piety; wherefore, thou didst cast down the fortress of falsehood.

Thou didst cut thyself off from carnal love and, gazing upon the ineffable beauties of the Bridegroom, didst consider thy tortures as naught, O all-praised one.

Thou didst traverse the deep of martyrdom without sinking and didst hasten with all thy riches to the harbor of good things on high, receiving a crown of victory.

Theotokion: O thou who hast given birth to the Abyss of loving-kindness, in that thou alone art merciful, lead me up from the depths of sin, and save me from the tempest of adverse thoughts.

Kontakion of the holy hieromartyr, in Tone II:

Spec. Mel.: “The steadfast ...”:

Armed with the shield of faith, * thou didst cut down legions of the ungodly, * O hieromartyr Mocius, * receiving a crown from Christ; * wherefore, rejoicing now with the angels, * from misfortunes save those who hymn thee, ** praying unceasingly on behalf of us all.

Ikos: In that I have a soul and body defiled by countless temptations and am cruelly engulfed by the storm of life, I dare not utter thy praise, nor am I able to, O blessed hieromartyr; but like a well-spring wash away my many temptations, and pray that the Word granteth me to open my mouth in praise, for thou prayest unceasingly on behalf of us all.

ODE VII

Irmos: Thou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * O Lord God of our fathers, * supremely praised, and blessed art Thou.

Cast into the furnace, thou didst find, bedewing thee, the Word in the guise of the Angel Who saved the three youths, O most blessed one; and thou didst cry out: O Lord God of our fathers, supremely praised, and blessed art Thou!

Strengthened by divine power, O martyr, thou didst manfully oppose the sword, the fire and the heated instruments of torture; and thou didst cry out, rejoicing: O Lord God of our fathers, supremely praised, and blessed art Thou!

With the torrents of thy blood thou didst quench the flame of delusion, and with the fire of patience, utterly consume the flammable tinder of idolatry, chanting; O Lord God of our fathers, supremely praised, and blessed art Thou!

Theotokion: O Ever-virgin, we hymn thee who alone hast poured forth upon us Jesus Christ, the Water of forgiveness, the Well-spring of immortality, and we cry: O Lord God of our fathers, blessed art Thou!

ODE VIII

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

Having clothed thyself in a royal robe empurpled with thy blood, and bearing the invincible weapon instead of a scepter thou dost reign with the King of all, O Mocius, crying: O all ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages!

Like the sun hath the memory of thy suffering shone forth today upon the world, illumining all and dispelling the darkness of demonic malice, O glorious Mocius; wherefore we joyfully hymn thee, blessing Christ throughout all ages.

Making the blood of thy suffering a chariot, O divinely wise one, taken up to the heavens thou didst attain unto the ranks of the noetic hosts and the choirs of the martyrs. Standing with them before the Trinity, do thou ever pray for those who hymn thee.

Theotokion: **I**n thee were the journeys of the great King of hosts visible, which did away with the confusion of all mankind, O portal of heaven, O maiden who knewest not wedlock; wherefore, we hymn and supremely exalt thee, O Virgin, throughout all ages.

ODE IX

Irmos: **E**ve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

As a most noetically rich hieromartyr, full of enlightenment and adorned with suffering, thou hast found a place within the bridal-chamber, rejoicing with the wise virgins; and thou beholdest unimaginable beauty, whose splendor thou didst acquire.

Having first suffered in other cities, thou didst arrive in the city of Byzantium, O martyr, and therein thou didst receive the end of thy struggles and the crown of victory, as an invincible spiritual athlete; and thou dost protect it by thine entreaties.

Thou didst truly receive the everlasting kingdom as reward for thy pangs, and didst acquire access to the tree of life through thy desire, O all-blessed and right wondrous martyr Mocius, becoming a god by communion.

Theotokion: **F**ollowing thy words, O Virgin, we ever call thee blessed; for thou hast given birth for us to the Word Who shone forth from the Father before time began, as He Himself hath willed, Whom as is meet we magnify.

AT LITURGY

Troparion of the holy hieromartyr, in Tone IV:

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Kontakion of the holy hieromartyr, in Tone II:

Armed with the shield of faith, * thou didst cut down legions of the ungodly, * O hieromartyr Mocius, * receiving a crown from Christ; * wherefore, rejoicing now with the angels, * from misfortunes save those who hymn thee, ** praying unceasingly on behalf of us all.

Prokeimenon, in Tone VII: The righteous man shall be glad in the Lord * and shall hope in Him.

Verse: Hearken, O God, unto my prayer, when I make supplication unto Thee.

THE SECOND EPISTLE TO TIMOTHY §292 (2:1-10)

Timothy my child: Be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

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

Verse: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO ST. JOHN, §51 (IN 15:9-16)

The Lord said to His disciples: As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

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