

THE 11th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY METHODIUS & CYRIL, EQUALS OF THE
APOSTLES
AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera: 3 from the Pentecostarion.

And 5 for the venerable ones, in Tone II:

Spec. Mel.: “With what wreaths of praise ...”:

With what wreaths of praise shall we crown the divinely wise teachers who illumined with the light of the Gospel the Slavic nations who sat in the darkness of ignorance and the shadow of death? By them have we been grafted onto the rightly fruitful root of Orthodoxy like a wild olive-tree, and have received from Christ God, peace and great mercy. (Twice)

With what hymns of praise shall we bless the divinely wise teachers: Methodius, the lover of the wilderness, who was enriched with the fruits of the Spirit during his solitary sojourn, and Cyril of golden eloquence, who through his love of philosophy acquired higher wisdom and put to shame the vain belief of the foolish Moslem sages? For their sake hath Christ our God granted us great mercy.

With what beauties of hymnody shall we praise the divinely wise teachers: Methodius, who for love of Christ spurned all the beauties of the world and fought mightily for the King of heaven in the angelic habit, and Cyril, who from childhood chose wisdom as his companion and increased the talents given him by God unto His glory? Having come, through them, to know the one God, the ever-existing Trinity the Father, the Son and the Holy Spirit, wherewith we have received great mercy from Christ God.

With what spiritual hymns shall we magnify you, O most blessed teachers, who struggled as an apostle for the salvation of the Slavic peoples and labored well in their enlightenment with the light of the knowledge of God, by whom the closed gates thereto have been opened to us when ye devised the Slavonic alphabet? Entering therein, we come to understand the mystery of the proclamation of the Gospel of Christ, and receive from Christ God grace and great mercy.

Glory ..., in Tone VI:

Come, ye who love the feasts of the Church, and with songs of praise let us hymn the peers of the apostles, the adornment of hierarchs, the enlighteners and fervent helpers of the Slavic peoples, saying: Rejoice, O Cyril, golden trumpet of theology, who didst explain the mystery of the Holy Trinity by comparing God to the sun, and thereby closed the blasphemous mouths of the Moslems! And rejoice with him, O Methodius, who struggled with him in oneness of mind, aiding him with prayers and signs! And now, O all-blessed fathers, never cease to pray to Christ God for us who magnify you with faith and love.

Both now ..., Doxasticon from the Pentecostarion.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE GENERAL EPISTLE OF JOHN (I JN. 3: 21-4: 6)

Beloved: if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us.

A READING FROM THE GENERAL EPISTLE OF JOHN (I JN. 4: 11-16)

Beloved: if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

A READING FROM THE GENERAL EPISTLE OF JOHN (I JN. 4: 20-5: 5)

Beloved: If a man saith: "I love God," and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also. Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

On the Aposticha, these Stichera of the venerable ones, in Tone VIII:

In the radiance of your life ye shone forth in the firmament of the Church like the stars of heaven, O teachers and peers of the apostles, and, ensnaring many nations for Christ in the nets of your teachings, ye hastened to the unapproachable light, where, dwelling now with the angels, ye make supplication for us who celebrate your sacred memory in the Lord.

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

Come, ye who love the feasts of the Church, let us magnify the teachers who were the peers of the apostles, the glory of the Slavs; for having been freed from the deception of the demons by them, we have received the light of the glad tidings of Christ and have come to know the pre-eternal Word Who hath delivered us from the darkness of sin.

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

O divinely wise Cyril and God-loving Methodius, apostles and first teachers of the Slavs, helpers of the faithful and lovers of piety, melodious instruments of the Holy Spirit, who now have great boldness before Christ, the Chief Shepherd: pray for us who celebrate your honored memory, that He may lead our life up from corruption, in that He is greatly merciful.

Glory ..., in the same tone:

Rejoice, O sacred twain who have illumined us with the light of the knowledge of God: Cyril, the life-bearing well-spring of spiritual wisdom, who hath given drink to the Slavic peoples, perishing with thirst, and Methodius, the pure abode of prayer. Pray ye earnestly to Christ, before Whom ye stand in glory, that, with you, we also may magnify and supremely exalt Him throughout all ages.

Both now ..., Doxasticon from the Pentecostarion.

Troparion of the venerable ones, in Tone IV:

In that ye share the ways of the apostles, * O divinely wise Cyril and Methodius, * ye teachers of the Slavic lands, * entreat the Master of all, * that He confirm all the Slavic nations * in Orthodoxy and oneness of mind, ** and granting peace to the world may our souls be saved.

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

AT MATINS

On “God is the Lord ...,” the Troparion from the Pentecostarion, twice;
Glory ..., that of the venerable ones, in Tone IV:

In that ye share the ways of the apostles, * O divinely wise Cyril and Methodius, * ye teachers of the Slavic lands, * entreat the Master of all, * that He confirm all the Slavic nations * in Orthodoxy and oneness of mind, ** and granting peace to the world may our souls be saved. (Twice)

Both now ..., that from the Pentecostarion.

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone III:

Standing now in unapproachable light before the life-creating Trinity, Whom the angelic hosts unceasingly glorify, and Whom ye proclaimed aloud among the nations, pray ye earnestly, O Cyril and Methodius, that He deliver from eternal damnation and grant forgiveness of debts to those who honor your memory with love. (Twice)

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

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone V:

Let the generations of the Slavs rejoice today, celebrating with splendor the sacred memory of the divinely wise teachers; for through them, the divine liturgy and all the services of the Church began to be celebrated for us in our native tongue, and thereby an inexhaustible wellspring of water pouring forth unto eternal life hath been given us, drinking from which we never cease to magnify you, O Cyril and Methodius. Rejoicing in the glory of the saints, pray ye earnestly that our souls be saved. (Twice)

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

Polyeleos, and this magnification: We magnify you, O holy Methodius and Cyril, ye peers of the apostles; who illumined all the Slavic lands with your teachings and led them to Christ.

Selected Psalm verse:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

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

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

Come, with praises let us honor aloud our enlighteners, for with the manna of their divinely wise teaching they fed the Slavic peoples who were perishing out of hunger for the word of God, and illumined by them, as with the rays of the sun, by the translation of the Gospel of the son of thunder into their native tongue, they have received effulgence therefrom, wherefore we cry out in thanksgiving: Rejoice, O ever-glorious Cyril and Methodius! (Twice)

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

Song of Ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: Thy priests shall be clothed with righteousness, * and Thy righteous shall rejoice.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world. Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. JOHN, § 35 (JN. 10: 1-9)

The Lord said to those of the Jews that came to Him: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and go in and out, and find pasture.

After Psalm 50, this Sticheron, in Tone VI:

Come, ye who love the feasts of the Church, and with songs of praise let us hymn the peers of the apostles, the adornment of hierarchs, the enlighteners and fervent helpers of the Slavic peoples, saying: Rejoice, O Cyril, golden trumpet of theology, who didst explain the mystery of the Holy Trinity by comparing God to the sun, and thereby closed the blasphemous mouths of the Moslems! And rejoice with him, O Methodius, who struggled with him in oneness of mind, aiding him with prayers and signs! And now, O all-blessed fathers, never cease to pray to Christ God for us who magnify you with faith and love.

Canon from the Pentecostarion, with 6 Troparia, including the Irmos; and that of the venerable ones, with 6 Troparia, in Tone III

ODE I

Irmos: He who of old gathered the waters * into one by His divine decree, * divided the sea for the people of Israel. * For He is our God and supremely glorious, * to Him alone let us sing, for He hath been glorified.

At a loss how to traverse the waters of life's tumult, O venerable Methodius, thou didst abandon all the beauties of this world and, fighting the invisible foe in the angelic habit, thou didst serve the one God, joyously singing: to Him alone let us chant, for He hath been glorified!

Thou wast shown to be a chosen vessel from thine infancy, O blessed Cyril, in nowise desiring to receive milk from a stranger's breasts, thereby showing that thy mind would not be deceived by a strange doctrine, but would be illumined by the teaching of the holy Orthodox Church, and that thou thyself wouldst become the teacher and enlightener of many.

Bedewed by the waters of your teachings, even to this day the Slavic lands bring forth fruit rightly pleasing unto Christ the Master; wherefore, the Holy Church doth bless you, crying aloud: Deliver us from tribulations, for ye have been glorified!

Theotokion: **T**he waters of sin having entered in unto my soul, O Sovereign Lady, I am sunk in the mire of the passions. To thee do I flee, O all-immaculate one; still thou the turmoil of impure thoughts and grant me peace of mind.

ODE III

Irmos: **O** Most High, Ruler of all, * who out of nothing hath established all things, * fashioned by Thy Word, * perfected by the Spirit, * confirm me in Thy love.

O venerable Methodius, hearing with the ear of thy heart: “He who would come after Me, let him take up his cross and follow after Me”, thou didst follow Christ, shouldering the cross of the monastic life. Him do thou entreat, that in His love He establish me, who have become cold.

He Who of old showed Jacob, in a dream, a ladder which extended up into the heavens, O holy Cyril, when thou wast a boy also in a wondrous dream betrothed thee to a maiden more lovely than all others, Sophia by name. And, behold! the wisdom which sitteth at His throne hath established thee in the love of the Most High.

He Who hath brought all things out of nonexistence, O right wondrous fathers, sanctified you for Himself as chosen vessels from your mother’s womb, that ye might bring His name before the nations. Wherefore, celebrating your honored memory, we entreat you, O Cyril and Methodius, to establish us in your unwavering mind in the confession of the right Faith.

Theotokion: **O** pure one, who hast given peace to the world and given birth to the Origin of tranquility, still the waves of my passions and establish me upon the rock of dispassion.

Kontakion & Ikos from the Pentecostarion.

Sessional Hymn of the venerable ones, in Tone IV:

Thou didst liken the holy consubstantial Trinity to the sun, O divinely inspired Cyril, declaring that the visible, created sun in the sky is an image of the Holy Trinity, saying: “The solar disc is an image of God the Father, Who hath neither beginning nor end; and as a ray of light issueth forth from the solar disc, illumining the earth, so is the Son, the Effulgence of the Father, begotten of God the Father; and the warmth which giveth life to the whole world, and with the ray is poured forth from the same disc, is an image of the Holy Spirit, Who proceedeth from the same Father.” Heeding thy wondrous teaching, we also worship the one God in Trinity, blessing thy memory, O right wondrous one. **(Twice)**

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

ODE IV

Irmos: **Thou hast shown us steadfast love, O Lord, * for Thou gavest Thine only-begotten Son over to death for our sake. * Wherefore with thanksgiving we cry unto Thee, * ‘Glory to Thy power, O Lord!’**

Thou didst set the keeping of the commandments as thy corner-stone, O venerable Methodius, and building the house of thy soul thereon thou didst make it a habitation of the Holy Spirit. And I, who am the abode of sin, fall down before thee, O all-blessed one: do thou cleanse me with the dew of thy prayers, that I may cry out in thanksgiving: Glory to Thy power, O Lord!

“Grant that I may understand what is pleasing unto Thee, O Master!”, didst thou cry aloud, O blessed Cyril, when given over to study with the young emperor; wherefore, in addition to outward philosophy, thou didst receive from on high the wisdom of the Spirit and the fear of God, regarding earthly wisdom as naught, crying: Glory to Thy power, O Lord!

Thou didst set love for thy Creator like a seal upon thy heart, O all-blessed Cyril; wherefore, rejecting an earthly betrothal and the glory of this world, and, escaping like a bird from the hunters’ snares, thou didst attain unto the calm haven of monastics, clothed in the robe of joy, chanting with Methodius: Glory to Thy power, O Lord!

Theotokion: Setting mine iniquities and injustices before me, I see that they have multiplied more than the sands of the sea. To thee do I flee, O all-immaculate one: heal the sores of my soul, that in thanksgiving I may cry out to Him Who was born of thee: Glory to Thy power, O Lord!

ODE V

Irmos: **In a vision Isaiah saw upon a throne, * God lifted up on high * borne aloft by angels of glory; * and he cried: ‘Woe is me! * For I have foreseen God made flesh, * the Lord of the never-setting light * and the King of peace.’**

Thou didst flower like a fragrant lily in the wilderness, O venerable Methodius, adorning thy soul with prayer, vigils and fasting; and, having lived angelically upon the earth, with the angels thou dost now contemplate in splendor the never-waning Light Who reigneth with peace.

Praying in the wilderness to Him Who is borne aloft by the angels of glory, O Cyril, thou wast prevailed upon to return to the Imperial City and adorned with priestly rank, that thou mightest show the way of salvation to all mankind, illumining them with the light of doctrine and offering up the un-bloody sacrifice on behalf of all, to the never-waning Light Who reigneth with peace.

Thou wast shown to be an inexhaustible wellspring of wisdom, O God-bearing Cyril, when thou wast sent by the emperor to dispute with the Saracens, who blaspheme the most holy Trinity; and they were unable to drown in the turgid waters of their false religion thee who art illumined from on high by the never-waning Light.

Theotokion: How can I fail to fear the dread felling, since I am a barren tree, wretch that I am? Make haste quickly to her who is full of grace, O my soul; for if she will not help thee, thou wilt never behold the never-waning Light Who reigneth with peace!

ODE VI

Irmos: The uttermost depths of sin have surrounded me, * and my spirit perisheth. * but do Thou, O Master, stretch forth Thy lofty arm * and like Peter save me, * O my Helmsman.

“Our God is like the deep of the sea, unfathomable by the mind and indescribable in words,” thou didst say to the Moslems who disputed with thee, O most wise Cyril; and some who attempt to sail across this deep in the leaky boats of their own intellect are drowned, falling into errors and heresies, while others are buffeted by incomprehension and doubt, knowing not how to chant: O Helmsman, save us, as Thou didst Peter!

Sunk deep in the abyss of their false understandings, the Moslems secretly offered thee deadly poison. But He Who said: “If ye drink anything deadly, it will not harm you”, preserved thee whole and returned thee with honor to the Imperial City. And, fittingly blessed by the emperor and patriarch, thou wast supremely exalted, crying: “O Helmsman, Thou hast saved me as Thou didst Peter!”

The Holy Spirit once said to the disciples: “Separate for Me Barnabas and Saul for the task to which I have called them,” the enlightenment of the nations who are perishing in the abyss of the ignorance of God; and He likewise commanded that ye be sent to the lands of the Slavs, O venerable fathers. And, illumined by the light of your teaching, people who sat in darkness and the shadow of death have cried aloud: “O Helmsman, Thou hast saved us as Thou didst Peter!”

Theotokion: The uttermost abyss of sins hath encompassed me, and, beset with trembling and terrified of utter drowning, I entreat thee, O most immaculate one: Have mercy upon my passion-plagued soul! Stretch forth thy hands, in that thou art good, and as Thy Son saved Peter, so do thou save me, O thou who dost steer my soul.

Kontakion of the venerable ones, in Tone III:

Let us honor our two sacred enlighteners, * who poured forth upon us a spring of divine knowledge * through their translation of the divine Scriptures. * Drawing forth abundantly therefrom to this very day, * we bless you, O Cyril and Methodius, * who stand before the throne of the Most High ** and fervently pray for our souls.

Ikos: Come, ye faithful, let us praise our God-bearing fathers Methodius and Cyril, the preachers of piety who shone forth in virtue, the true pillars and foundation of the Church, the divine trumpets of Christian dogmas; for having driven the darkness

of unbelief away from us and burned up the impieties of heresy with the fire of the Spirit, by their translation of the Scriptures they transformed the Slavic race from wild olive-trees into a fruitful grove, through divine baptism bringing them into the Christian Faith, and filling the whole world with a multitude of miracles; wherefore, they stand, crowned, before God Almighty. And we cry out to them: O divine fathers, peers of the apostles, entreat Christ, that He grant all the Slavic peoples steadfastness in Orthodoxy and oneness of mind, bringing peace to the world, and saving our souls.

ODE VII

Irmos: Of old the three children did not worship the golden image, * of the Persian idol, * but chanted in the midst of the furnace: * O God of our fathers, blessed art Thou!

Abiding alone in solitude before, O Methodius, thou didst make thy soul like a divinely planted garden; but later, undertaking the apostolic preaching with the divinely wise Cyril, thou didst labor in the lands of the Slavs, where, unburnt by the fire of impiety like the youths in the furnace, ye chanted: O God of our fathers, blessed art Thou!

Thou didst best the Jews and Saracens in argument, O most wise Cyril, and enlighten the land of the Khazars with holy baptism, freeing a multitude of captives, and transforming brackish water in an arid wilderness into potable water, the people saved by thee chanted: O God of our fathers, blessed art Thou!

O venerable fathers, ye were vessels chosen to bear the name of the Lord before the nations; wherefore, the Slavic peoples desired to be illumined by the light of your doctrine. And ye deemed it better to exchange the sweetness of solitude for apostolic labor, that ye might win a great many for Christ; and together with them chant: O God of our fathers, blessed art Thou!

Theotokion: I am a vessel full of the passions, O most holy Virgin Theotokos, and fear ultimate death and the threat of the eternal fire. But do thou save me who am perishing, O most pure one, and gird my spirit about with strength, that bursting the bonds of sin, I may chant in thanksgiving: Blessed art thou who gavest birth to Him Who hath delivered the captives!

ODE VIII

Irmos: The flame of material fire withered * through the immaterial flame brought about by the god-seeing children, * wherefore they chanted: * Bless the Lord, all ye works of the Lord!

Continually illumined by the immaterial fire of grace, thou didst receive the rank of priest, O blessed Cyril; and with the aid of the Holy Spirit, didst devise an alphabet for the Slavs, that the people, enlightened by the translation of the divinely inspired books into their native tongue, might chant: Bless the Lord, all ye works of the Lord!

O all-praised fathers, ye first thundered out the chief heading of our Faith, the un-earthly words of the son of thunder: “In the beginning was the Word-, and then the melodious Psalter, wherewith the Holy Church crieth out in gladness: Bless the Lord, all ye works of the Lord!

Ye have enriched us with an immaterial treasure, O right wondrous fathers, for thanks to you, the divine liturgy began to be celebrated in the Slavic tongue; and partaking of this grace to this day, we bless you, chanting: Bless the Lord, all ye works of the Lord!

Theotokion: **T**he fire of temptations and evil perils hath surrounded me. To thee do I flee, O Virgin Theotokos, disdain not the supplications of thy servant, O pure one, but deliver me from the cruel ones who beset me, that, uttering blessing, I may bless thee and supremely exalt thy name throughout the ages.

ODE IX

Irmos: **We magnify thee, the unburnt bush, * the holy Virgin, * and the Mother of the Light, * the Theotokos, the hope of us all.**

Who can praise thee fittingly, O most glorious Methodius? O Cyril who can reckon the labors undertaken by thee, like unto an apostle, for the salvation of an erring people? We who have been taught by you to glorify God Most High in our native tongue magnify you in oneness of mind.

Having completed thy work and finished the race, O blessed Cyril, thou didst receive word of thy repose from on high, and, accepting it joyfully, thou didst chant: “My spirit was glad because of those who said unto me, Let us go into the courts of the Lord!” And yearning for the heavens, thou wast borne aloft in soul, where with the hosts of heaven thou dost continually magnify the consubstantial Trinity.

Receiving the episcopacy of the Church of Moravia, O venerable Methodius, thou didst undertake many labors and struggles in proclaiming the Holy Faith, and having endured many tribulations and persecutions, thou dost now rejoice in the highest with the holy Cyril, pray for us, that we may continually magnify you as our helpers and mediators.

Theotokion: **O** thou who art more exalted than the angels and more honorable than the cherubim, we pray thee: through the intercession of the holy Cyril and Methodius take pity on our lowliness, lead us up from the depths of sin, and deliver us from everlasting damnation, that with them we may magnify thee, the Theotokos and Mother of the Light, and our hope.

Exapostilarion of the venerable ones:

Radiantly celebrating your memory, O holy teachers, we entreat you most earnestly: establish on the rock of the confession of Christ the nations which ye enriched with the treasure of the glad tidings, and preserve our life in peace.

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

On the Praises, 6 Stichera: 3 from the Pentecostarion.

And 3 for the venerable ones, in Tone IV:

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

○ divinely wise Cyril and Methodius, * following in the steps of the apostles, * with oneness of mind ye labored * to search out the lost; * and like swiftly-winged eagles * ye soared above the Slavic lands, * illumining them with the light of the knowledge of God, * bringing them to the Lover of mankind, ** Jesus the Savior of our souls.

○ God-bearing fathers, * husbandmen of the vineyard of Christ, * planters of piety; * after searching diligently * ye found the Slavic peoples like a lost coin; * and, rejoicing with the angels, * Jesus, the Lover of mankind * and Savior of our souls, ** hath taken it into the treasury of everlasting life.

○ champions of the Holy Trinity, * guides of the lost, who defeated the blasphemy of Islam * and put to shame the impiety of the Jews: * the Church which ye acquired * through your God-pleasing labors and your sweat, * strive to preserve unharmed * from the assaults of the enemy * that it may be well-pleasing to Jesus, ** the Lover of mankind and Savior of our souls.

Glory ..., in Tone VI:

○ ye people, piously celebrating the memory of our enlighteners, let us cry out in thanksgiving: Rejoice, most radiant beacons who have illumined the Slavic lands with the light of the knowledge of God! Rejoice, ye good shepherds, who have gathered together the reason endowed sheep who were scattered amid the groves of unbelief, and have brought them to Christ, the Chief Shepherd. Magnifying Him, we call you blessed.

Both now ..., Doxasticon from the Pentecostarion. Great Doxology. Litanies.
Dismissal.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the appointed ODE of the canon from the Pentecostarion, and 4 from ODE VI of the canon of the venerable ones.

“Our God is like the deep of the sea, unfathomable by the mind and indescribable in words,” thou didst say to the Moslems who disputed with thee, O most wise Cyril; and some who attempt to sail across this deep in the leaky boats of their own intellect are drowned, falling into errors and heresies, while others are buffeted by incomprehension and doubt, knowing not how to chant: O Helmsman, save us, as Thou didst Peter!

Sunk deep in the abyss of their false understandings, the Moslems secretly offered thee deadly poison. But He Who said: “If ye drink anything deadly, it will not harm you”, preserved thee whole and returned thee with honor to the Imperial City. And, fittingly blessed by the emperor and patriarch, thou wast supremely exalted, crying: “O Helmsman, Thou hast saved me as Thou didst Peter!”

The Holy Spirit once said to the disciples: “Separate for Me Barnabas and Saul for the task to which I have called them,” the enlightenment of the nations who are perishing in the abyss of the ignorance of God; and He likewise commanded that ye be sent to the lands of the Slavs, O venerable fathers. And, illumined by the light of your teaching, people who sat in darkness and the shadow of death have cried aloud: “O Helmsman, Thou hast saved us as Thou didst Peter!”

Theotokion: The uttermost abyss of sins hath encompassed me, and, beset with trembling and terrified of utter drowning, I entreat thee, O most immaculate one: Have mercy upon my passion-plagued soul! Stretch forth thy hands, in that thou art good, and as Thy Son saved Peter, so do thou save me, O thou who dost steer my soul.

Troparion of the venerable ones, in Tone IV:

In that ye share the ways of the apostles, * O divinely wise Cyril and Methodius, * ye teachers of the Slavic lands, * entreat the Master of all, * that He confirm all the Slavic nations * in Orthodoxy and oneness of mind, ** and granting peace to the world, may our souls be saved.

Kontakion of the venerable ones, in Tone III:

Let us honor our two sacred enlighteners, * who poured forth upon us a spring of divine knowledge * through their translation of the divine Scriptures. * Drawing forth abundantly therefrom to this very day, * we bless you, O Cyril and Methodius, * who stand before the throne of the Most High ** and fervently pray for our souls.

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 HEBREWS, §318 (7: 26-8: 2)

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

Verse: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO MATTHEW, §11 (5: 14-19)

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

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