

THE 20th DAY OF THE MONTH OF JUNE
COMMEMORATION OF THE HOLY HIEROMARTYR METHODIUS,
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the holy hieromartyr, in Tone IV:
Spec. Mel.: “Thou hast given a sign ...”:

Thy commemoration hath splendidly come, * O holy hierarch Methodius, * bringing unto us * the art of salvation. * Wherefore, we hymn thee thereon, * confessing the radiant struggles and battles * whereby thou didst best * the greatly-skilled evil one ** and, rejoicing, didst weave a wreath of victory.

By thy words thou hast enlightened the fullness of the Church, * O divinely revealed Methodius; * by thy sufferings and radiance * thou hast driven away the gloom of polytheism * and hast now passed over * to the never-waning light, O hieromartyr. * Wherefore, made luminous by piety, * we celebrate today ** thy most festive and luminous solemnity.

With blood didst thou dye thy sacred vesture, * O God-bearing Methodius; * and therewith thou didst make thine abode * in the holy of holies, rejoicing, O blessed one; * thou dost radiantly behold * the divine effulgence of the Trinity, * instructed most manifestly by Him * Who is past understanding and comprehension, ** and fearing Him, O most excellent and noetically rich hierarch.

But if Alleluia is to be chanted at Matins instead of “God is the Lord ...,” we sing first the following Stichera of the Theotokos, in the same melody:

Rejoice, O beam of solar brilliance, throne of the never-setting Sun, * who shone forth the true Sun! * Rejoice, mind radiant with divine splendors, * flash of lightning * illumining the ends of the earth, * true luster of gold, * most comely and most immaculate one, * who hast shone forth upon the faithful ** the Light never-waning.

Take away the defilement of my passion plagued heart, * O all-praised Theotokos; * all the wounds and corruption thereof, * which come from sin, * do thou wash away, O pure one; * and steady the wavering of my mind, * that I, thy wretched and unprofitable servant, * may magnify thy power ** and great assistance.

O all-immaculate Virgin Mother, * transform the weakness and impotence of my soul * into might and power, * that with fear and love * I may do and observe the statutes of Christ, * and may escape the unbearable fire * and receive through thee * the inheritance of heaven and unsurpassed life, ** ever rejoicing.

Glory ..., Both now ..., Theotokion, in the same melody:

O Lady, take pity on me * who am bowed down beneath the assaults of the demons * and cast into the pit of destruction, * and establish me upon the rock of the virtues; * and dispelling the attacks of the enemy, * grant that I may keep the commandments * of thy Son and our God, * that I may receive forgiveness ** on the day of judgment.

Stavrotheotokion, in the same melody:

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!”

Troparion of the holy hieromartyr, in Tone II:

Thy blood mystically crieth out to God from the earth, * like that of Abel, * O divinely wise and holy hierarch Methodius, * who manifestly preached that God became a man. * Wherefore, thou hast put the deception of Origin to shame * and hast passed over to the heavenly bridal chamber. ** Entreat Christ God, that He save our souls.

AT MATINS

Canon of the holy hieromartyr, the composition of Theophanes, in Tone VII:

ODE I

Irmos: At thy command O Lord, * the nature of the waters that beforehand flowed freely was transformed * and became like the earth; * whereby Israel having traversed them dryshod * chanted unto Thee a hymn of victory.

O sacred initiate of the mysteries of God, teach me the quick paths which bring me to God, showing me the passageway across, that I may obtain never-ending life through thy supplications, O glorious one.

Thou didst shine forth brilliantly in the Church of Christ, O godly one, resplendent with a twofold grace. Wherefore, with twofold crowns hath Christ crowned thee in a sacred manner.

Adorned with the crown of martyrdom and the anointing of the priesthood, O blessed one, thou didst shine forth in both. Wherefore, thou hast received a divine inheritance.

Thou didst exercise the sacred ministry, O glorious one, as an unblemished sacrificial victim, sacred to the Lord, living and animate. Wherefore, thou wast accepted upon the heavenly altar, O Methodius.

Theotokion: For us, O pure Virgin Mother, didst thou give birth unto Christ the Savior, the Redeemer and Liberator of the human race. Wherefore, knowing thee to be manifestly the mediatrix of eternal life, we glorify thee.

ODE III

Irmos: O Lord and Savior, * Who in the beginning established the heavens * by Thine all-powerful Word, * and by the divine and all-accomplishing Spirit * hath granted them all their strength, * do Thou establish me on the unshakeable rock of Thy confession.

Seeing the burning heresy of Origen, as an excellent shepherd thou didst quickly burn up with divine fire all the darkness thereof, kindling the brilliant radiance of thy wisdom, O thou who art pleasing unto God.

Having skillfully acquired honorable virginity and the comeliness of purity, O glorious one, in thy wisdom and the grace of thy words thou hast showed forth all their beauty and everlasting splendor, O divinely wise one.

The lightning-flashes of thy words, the trumpet-blast of thine intellect, and the harmonious proclamation of thy doctrine have gone forth into all the earth, O venerable and most blessed one, summoning all the faithful to share in the delights of heaven.

Nurtured by the most mighty sustenance of thy spiritual outpourings, O most wise one, they delight in the true sustenance thereof, which abideth, flowing continually without passing away, and causing those who partake of it to grow.

Theotokion: With the divine Gabriel we ever cry unto thee, O blessed Virgin: Rejoice! For thou didst become the cause of joy and true gladness for us, giving birth in the flesh unto the Redeemer and Savior of all.

Sessional Hymn, in Tone IV: Spec. Mel.: “Having been lifted up ...”:

Thou didst make of thy heart a most comely altar, O hierarch, offering the unbloody sacrifices unto God, and, having suffered mightily, wast slain, offering thyself as a sacrifice unto Him Who was slaughtered for our sake. Him do thou earnestly ever entreat, that He save all those who hymn thee with love.

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

Who can describe the multitude of mine impure thoughts and the tempests of my wicked notions, O all-immaculate one? Who can recount the assaults of mine incorporeal foes and their malice? Yet by thine entreaties grant me deliverance from them all, O good one.

Stavrotheotokion: She who in the latter days * gave birth in the flesh unto Thee O Christ, * Who wast begotten of the beginningless Father, * upon seeing Thee hanging upon the Cross, cried aloud: * “Woe is me, O Jesus, most beloved Christ! * How is it that Thou Who art glorified as God by the angels * dost now consent to be crucified by iniquitous men O my Son? ** I hymn Thee, O Thou Long-suffering One!”

ODE IV

Irmos: Having never left the bosom of the Father, * Thou didst descend to earth O Christ God, * I have heard of the mystery of Thy dispensation, * and I have glorified Thee, * O only Lover of mankind.

Dying in martyrdom, thou didst hasten to the summit of the virtues, receiving the munificent reward of thy sacred ministry, O most blessed one.

Possessing a hierarch’s throne and having acquired a sacred life, O most honored one, thou didst proclaim and teach thy flock the Orthodox Faith.

The spiritually profitable sweetness of thy doctrines doth issue forth like a well-spring, bringing gladness to those who partake thereof, and delighting the senses of our spirit.

Theotokion: O Christ God, Who didst not leave the bosom of the Father when Thou wast incarnate of the Virgin: preserve the flock of Thy dispensation, which doth worship Thee in a divine manner.

ODE V

Irmos: Having risen at dawn out of the night, * I entreat Thee O Lord my God: * grant me the forgiveness of my sins, * and guide my steps to the light * of thy commandments, I pray Thee.

Before thy repose thou wast invested with a life-bearing mortality, O father, and, cut down by the sword of thy martyrdom, thou wast translated to an abundant and higher life.

O most glorious initiate of ineffable mysteries, who dost take part in the choirs on high: save those who honor thee with love, dispelling the assaults of cruel temptations by thy supplications.

Possessed of boldness before the Master, Whose suffering thou didst also zealously emulate in thy struggles, O wise father, do thou ask divine peace and tranquility for the faithful.

At first thou didst serve as minister to the Lamb of God Who taketh away the sins of the world; and afterwards slain, thou didst offer thyself to Him as a rational and living sacrifice, O father Methodius.

Theotokion: I pray thee, O pure Theotokos, who art a habitation of the never-waning Light and a temple of the divine effulgence: by thy light illumine my darkened soul.

ODE VI

Irmos: Sailing in the tempest of the cares of life, * together with the ship I have been submerged by sins, * and cast to the soul-corrupting beast, * wherefore like Jonah I cry to Thee, O Christ: * Lead me up from the deadly abyss..

Thou gavest no slumber to thine eyelids nor any sleep to thine eyes, O most blessed one, until thou didst free thyself of all the passions and make of thyself a temple to house the brilliant lightning of the Spirit.

Uniting thyself wholly to the divine effulgence of God, O divinely wise Methodius, thou didst become a model of the godly priesthood and wast shown to be a mediator before God for the faithful of the whole Church.

The splendid revelation of things that are, joined to thy brilliant life, O divinely eloquent one, showed thee to be a beacon for the world, dispelling the prating of the heretics and the darkness of ungodliness.

Theotokion: Knowing thee to be the queen of all, O Mother of God, with the angel Gabriel we cry out to thee a hymnody of gladness, for thou hast given birth unto God Who brought all things out of non-existence.

Kontakion of the holy hieromartyr, in Tone IV:

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

Thou wast a priest of the mysteries of the Holy Trinity, * a proclaimer of the commandments of God, * passing all understanding, * and the confirmation of the Orthodox, * O Methodius thou didst denounce the thoughts the heretics * for the sake of Orthodoxy, * shown by thy blood to be a hieromartyr. * Standing before Christ with the angels, ** entreat Him that we be saved.

ODE VII

Irmos: Cast into the fiery furnace, * the venerable children transformed the fire into dew, * crying aloud thus in hymnody: * Blessed art Thou O Lord, the God of our fathers!

Sanctified and radiantly resplendent in thy blood with the martyrs for the truth, O divinely wise one, thou chantest unceasingly with them to the Master: Blessed art Thou, O Lord God of our fathers!

Made steadfast by faith, thou didst quench the flame of idolatry with the streams of thy holy blood, O martyr, crying out thus: Blessed art Thou, O Lord God of our fathers!

Taught by the transcendent vision of God, thou didst most wisely illumine thy mind, crying out, O father, with those who chant with faith: Blessed art Thou, O Lord God of our fathers!

Theotokion: **A**ll creation glorifieth thy birthgiving with hymnody, O Virgin, and, knowing God and worshiping Him with adoration, it crieth aloud: Blessed art Thou, O Lord God of our fathers!

ODE VIII

Irmos: **T**he King of glory, who is alone without beginning, * Before Whom all the powers of heaven stand in awe * and the hosts of angels tremble: * O ye priests praise, and ye people * supremely exalt Him throughout the ages.

As he beheld Thee, Who art invisible, the divinely wise one endured wounding by the tormenters and was invested with a crown, chanting: O ye priests praise, and ye people, supremely exalt Him throughout the ages!

Radiantly desiring the eternal kingdom of Christ, O holy hierarch, thou didst cry out to Christ Who granted it to thee by the right path:

Ye people, supremely exalt Him throughout all ages! O God-bearer, Christ hath given thee a twofold reward for thy labors, which transcendeth all thought, as thou dost piously hymn His kingdom throughout the ages.

We know thee to be an abyss of doctrines, a tablet of the precepts of God, a treasure of lofty vision and a throne of sensibilities, piously hymning Christ the King throughout the ages.

Theotokion: **A**s a servant, O most pure one, with faith I approach thee who didst conceive the Master of all: save now from persecution and tribulations, those who piously hymn God Who was incarnate of thee, O Birthgiver of God.

ODE IX

Irmos: **O** Mother of God and Virgin, * thou hast given birth and yet remained a virgin, * not in accordance with nature, * but by the condescension of God; * wherefore, we ever magnify thee, * who alone wast deemed worthy * of the wonders of God.

Ever entreat Christ, O divinely blessed father, that He cause the wiles of the heresies which are directed against us to cease; and that He drive the present gloom thereof from our midst, for, as a mighty hierarch, thou art our intercessor.

Thou wast translated from earth to the heavenly life, receiving honor for thy ministry and suffering, where, partaking of life incorruptible, thou hast been deemed worthy to be with Christ for eternity.

Thou didst take the fruit of the tree of life, of immortal life, O most blessed one, acquiring the Creator of mankind. And richly delighting in His joy, pray thou on behalf of those who hymn thee.

Straining thy whole mind to the virtuous life, thou wast deemed worthy of the vision of Christ amidst the beauty of gladness, as a hieromartyr and a preacher and champion of piety.

Theotokion: O joyous and all-hymned Theotokos, we call thee the ark of the new law and the divinely inscribed tablet, whereon the Word of God was written, becoming a man to save the world from deception.

AT LITURGY

Troparion of the holy hieromartyr, in Tone II:

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