

THE 2nd DAY OF THE MONTH OF JULY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, JUVENAL,
PATRIARCH OF JERUSALEM
AT VESPERS

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

With hymns let us honor the all-praised Juvenal, who was young in soul, but an elder in understanding, a pastor and teacher, the impregnable rampart of Orthodoxy, the all radiant star of the Church, the father and patriarch of the mother of the Churches.

Thou didst proclaim unto the world the three-Sunned light of Orthodoxy, and thundering greatly against the heretics, thou didst suffer for the sake of the truth, O divinely wise Juvenal; wherefore, we praise thee as is meet.

Having honed the sword of the Word of God to sharpness, thou didst put to shame the impiety of Nestorius, didst denounce the false teaching of Eusebius, and didst make clear the dogmas of Orthodoxy, O most sacred father Juvenal; wherefore, make us steadfast in the apostolic Faith.

Glory ..., in Tone VI:

When the winds of contrary doctrines blew and storms of heresies rose up against the Church, thou wast like an unshakable pillar, O wondrous Juvenal; for, rejecting the false teaching of Eutyches, thou didst confess Christ to be the true God-man, and putting the impiety of Nestorius to shame, thou didst declare unto the world that the Ever-virgin Mary is the true Theotokos. Wherefore, instructed by thee, we cry out unceasingly unto God: Through the Theotokos, have mercy upon us!

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

Spec. Mel.: “Having set all aside ...”:

Stavrotheotokion: **W**hen, of old, the unblemished ewe-lamb and immaculate Sovereign Lady, * beheld her Lamb * upon the tree of the Cross, * she exclaimed maternally, and marveling cried aloud: * “O my Child most sweet, * what is this new and most strange sight I see? * How hath the thankless synagogue * betrayed Thee to the judgment-seat of Pilate * and condemned Thee to death, * Who art the Life of all? * Yet do I hymn Thine ineffable condescension, ** O Word!”

On the Aposticha, the Stichera from the Oktoechos, then:

Glory ..., in Tone VIII:

O heir to the apostle and brother of the Lord, thou didst shepherd well his flock, O Juvenal, holy hierarch of Christ; and having armed thyself against the heretics, the cruel wolves, with the divine fathers, thou didst set at naught their convoluted reasoning, and didst proclaim the Truth to the whole world, showing thyself to be a new Athanasius in discourse and writing. Wherefore, having been deprived like him of thy hierarchal see, rejoicing, thou didst accept disgrace for Christ’s sake, and didst

cry out to Him: “O Christ, Thou King of all, shine forth Thy Truth upon mankind, burning up the thoughts of the impious with the Spirit of Thy mouth!”

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

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

Stavrotheotokion: Beholding Thee O Lord Jesus, * nailed upon the cross and voluntarily accepting the passion, * the Virgin Mother cried aloud: * Woe is me, O my sweet Child! * how dost Thou wrongfully endure such wounds? * O compassionate Physician and healer * of the infirmities of mankind, * Thou hast redeemed all from corruption ** by Thy tender compassion.

Troparion of the holy hierarch, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * wherefore, thou hast attained the heights through humility and riches through poverty; * O hierarch Juvenal our father, ** entreat Christ God, that our souls be saved.

AT MATINS

Canon of the holy hierarch, the acrostic whereof is: “I praise the wondrous champion of Orthodoxy”, the composition of Valeria, in Tone II:

ODE I

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

Come, glorify your patriarch and father, O children of the city of God, and with us chant hymns of divine beauty, celebrating now his annual commemoration!

Aflame with apostolic zeal, thou didst thunder forth against the heretics in thy discourse, O Juvenal, as a fellow initiate of the mysteries and a converser with the God-bearing fathers, who confessed the Son of God in an Orthodox manner.

As heir to the apostle and brother of the Lord, thou didst shepherd his flock well, O holy hierarch; and, receiving the blessedness of those who are persecuted for the Truth, thou hast proclaimed the dogmas of Orthodoxy to all the world.

Theotokion: Today, in Blachernae, a precious treasure is enshrined, thy robe O most pure Mother of God, wherewith do thou mercifully overshadow and protect us, preserving us from all misfortunes and perils.

ODE III

Irmos: Thou hast established me on the rock of faith, * and my mouth hath been emboldened against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

O glorious Juvenal, thou companion of the God-bearing fathers, denouncer of the false wisdom of the heretics, golden trumpet proclaiming the Truth unto the world: establish us in the Orthodox Faith.

O sacred head of Sion, the mother of Churches, opposing the impiety of Nestorius thou didst cry out to the Theotokos: O Virgin, stop thou the mouths of the ungodly, for there is none besides thee who hath contained God!

Thou didst utterly reject the artfully contrived reasoning of false understanding, O holy hierarch, and expound the divine Truth both to the most wise and to children, who chant together: There is none more righteous than Thee, O Lord!

Theotokion: O righteous Anna, join chorus now with us, for thou hast given birth to her who is more glorious than the seraphim and more spacious than the heavens, whose sacred robe we reverently kiss today, which is more precious than the purple vesture of kings, in-woven with gold, and is the protection and bulwark of the Christian people.

Sessional Hymn of the holy hierarch, in Tone V:

O Juvenal, thou sacred intercessor for the earthly Jerusalem, blessed dweller in the heavenly Jerusalem, partake of life which waxeth not old: instruct thou the young and the old, that they may preserve the dogmas of Orthodoxy unadulterated, and stand, even unto death, for the Faith of their fathers, piously honoring and calling the Ever-virgin Mary the Theotokos. To her do thou now pray on behalf of our souls.

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

O pure Ever-virgin, thou fervent and invincible intercessor, excellent and unashamed hope, rampart, protection and refuge of those who have recourse unto thee: with the angels entreat thy Son and God, that He grant peace, salvation and great mercy to the world.

Stavrotheotokion: **B**eholding Thee suspended on the Cross between two thieves of Thine own will, O Christ, Thy Mother, her womb rent asunder maternally, said: “O my sinless Son, how is it that Thou art unjustly nailed to the Cross like a malefactor, desiring to give life to the human race, in that Thou art compassionate?”

ODE IV

Irmos: **From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!**

In the city of David thou didst make thy flock steadfast in the apostolic Faith, in Ephesus thou didst denounce the teachings of the heretics, and in Chalcedon thou didst proclaim the truth to the whole world, like thunder, O holy hierarch Juvenal. Wherefore, thou dost now minister to the Truth Himself in heaven.

O most sacred hierarch Juvenal, contending for the Truth thou didst suffer manfully, and thou didst receive the blessedness of those who are persecuted for Christ, and deprived for a time of thy hierarchical throne, thou hast been seated on a throne of incorruption in the Jerusalem on high.

Openly didst thou proclaim the Truth, preaching the dogmas of Orthodoxy from the rooftops, O father Juvenal, and fasting and making supplication day and night, thou didst cry out in the inner chamber of thy soul: Glory to Thy power, O Lord!

Theotokion: **W**e now enshrine thy robe in a church of the Imperial City, and we celebrate with splendor, O Sovereign Lady. On thee alone do we set our hope of salvation, for thou hast set the Christian race as a seal upon thine all-merciful heart, stretching forth thy most pure hands unceasingly to thy Son. To Him do we cry: Glory to Thy power, O Lord!

ODE V

Irmos: O Christ my Savior, the enlightenment of those lying in the darkness of sin. * I rise early to hymn Thee O King of Peace, * enlighten me with Thy radiance, * for I know no other God than Thee.

O holy hierarch, thou didst preach to the world Christ the Savior, God the Word Who was begotten by God, and came forth, a perfect Man, from the divine Maiden Mary. Wherefore, through thee do we cry out to Him: We know none other God and God-man than Thee!

The divinely wise Juvenal commandeth us to call the Ever-virgin Mary the true Theotokos, and with him we cry out unceasingly: We know none other Mother of the Most High than thee!

Keep the eye of thine understanding pure and the Faith unadulterated, O brethren, in nowise allowing yourselves to be buffeted by the winds of adverse teachings, lest darkness be found within you instead of light, thus did the great Patriarch Juvenal command.

Theotokion: Grant unto us a robe of salvation, and array us in the vesture of gladness, O Theotokos, for we zealously honor the deposition of thy robe, and fall down before thee, crying out: We know none other fervent helper than thee, O Virgin!

ODE VI

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

Taught by thee, O wise Juvenal, in an Orthodox manner we confess there to be two natures in Christ the Lord, uncommingled, immutable, indivisible and inseparable.

The voice which issued forth from Ephesus like thunder proclaimeth to the whole world, in an Orthodox manner: Understand that the pure Theotokos gave birth to Christ without corruption, wherefore be ye saved by her intercession!

Taking thy cross upon thy shoulder, thou didst follow after Christ the Master, enduring persecutions and tribulations for His sake, and by thy supplications, O good shepherd, lead up from the abyss of sins, us, who lack endurance and are inclined toward vanity.

Theotokion: The insatiable maw of hell already gapeth wide to swallow us who are besotted with sin; but do thou, O most hymned Theotokos, stretch forth thy robe over it and, closing off the entrance to the abyss, grant us time to repent.

Kontakion of the holy hierarch, in Tone II:

Assembling now, with hymns let us honor Juvenal, * the boast of Jerusalem, * the namesake of youth, * who today hast been translated to the life which waxeth not old, * the heir of the apostles, * fellow initiate of the mysteries with the God-bearing fathers, * expounder of the dogmas of Orthodoxy, * denouncer of false doctrines, ** the universal teacher of the Truth.

Ikos: Thou didst not emulate Pilate, who asked: “What is truth?”, O holy hierarch Juvenal; rather, thou didst clearly proclaim to the whole world that Christ, the God-man, is Truth and Life, commanding all to honor His most pure Mother as the true Theotokos. Wherefore, having assembled today, we honor thee with hymns, as the opponent of false teachings and the champion of the Truth.

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

With thee, O Juvenal, we honor two natures in Christ the Savior, Who is immutably God and perfect man, crying out unceasingly: O God of our fathers, Blessed art Thou!

O Juvenal, faithful servant of the Lord, thou didst command that we honor the Ever-virgin Mary as the true Theotokos; wherefore, adorned by her and joining chorus, we chant: Blessed art Thou, O most pure Sovereign Lady!

Thou didst fight fearlessly for the Truth, O most blessed father, O true mouth of Chalcedon and radiant voice of Ephesus, rejoicing in the three-Sunned light of Orthodoxy, and crying aloud: O God of our fathers, Blessed art Thou!

Theotokion: Thine incorrupt body, which had contained God, O Virgin, didst thou cover with thy robe. Thereby do thou defend us who cry out to thee with love: Most blessed art Thou, O Theotokos Mary!

ODE VIII

Irmos: God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

In the heavenly Sion thou, with many others, standest now in glory before the Lamb of God, having the name of the heavenly Father written upon thy forehead, O hierarch of God, chanting a new hymn before His throne, rejoicing throughout all ages.

Thou wast a venerator and faithful custodian of the tomb of the Lord, O holy hierarch father Juvenal, and in the church of Gethsemane thou didst unceasingly send up prayers to the Theotokos on behalf of all the world, emulating her glory in thy life.

By thy word and life thou didst command all to confess the Father, the Son and the Holy Spirit, O most blessed one; wherefore, standing now before the life-creating Trinity, thou dost glorify God throughout all ages.

Theotokion: **O** Sovereign Lady, as the apple of our eye we cherish thy robe, wherewith thou didst cover thy most pure body which contained God, and we enshrine it now with honor in the church, crying: Protect us therewith from misfortunes and perils, throughout all ages!

ODE IX

Irmos: **The Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify**

Thou didst do battle steadfastly for the Faith, O Juvenal, and the peace of God which surpasseth all understanding thou didst preserve in thy heart; and now thou hast been crowned by the hand of the Almighty. Wherefore we all earnestly magnify thee.

Thou didst tend the lambs and sheep of the flock of Christ exceedingly well, and didst wound the cruel wolves with the sword of thy discourses, O beacon of Orthodoxy and truly good shepherd; wherefore, the whole world doth honor thee.

We who celebrate thy memory with love, O holy hierarch of Christ, ask thine aid before the throne of the King of glory; we learn righteousness in thy discourses, and magnify thee as the friend of God.

Theotokion: **T**he Theotokos and Mother of the Beginningless One, whom thou wast zealous to glorify as is meet, O Juvenal, do thou unceasingly entreat on behalf of those who honor thy memory with faith, that we may fervently magnify thine intercession.

Exapostilarion of the holy hierarch:

O pastor of the city of God, with the pipes of thy discourse and writings call thou thy sheep together, that, following after thee, they may attain unto the fold of the Lord.

Glory ..., Both now ..., Theotokion:

Come, ye faithful, and with the most sacred Juvenal let us honor the Mother of God as the Theotokos, for her most precious robe is enshrined today in Blachernae and within the hearts of those who piously set their hope of salvation on her sure intercession.

AT LITURGY

Troparion of the holy hierarch, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * wherefore, thou hast attained the heights through humility and riches through poverty; * O hierarch Juvenal our father, ** entreat Christ God, that our souls be saved.

Kontakion of the holy hierarch, in Tone II:

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