

THE 3rd DAY OF SEPTEMBER
THE HOLY PASSION-BEARER EDWARD, KING OF ENGLAND
AT GREAT VESPERS:

We chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera of the passion-bearer, 4 in Tone I:

As a most fruitful vine of the new vineyard of Christ, planted in thy land in the splendor of its enlightenment, thou didst shine forth in many virtues and wast pleasing unto God; wherefore, with praises we call thee blessed, O Edward, thou most pious king. (Twice)

Traveling the royal way, O holy king, adorned with the love of Christ, the queen of the virtues, thou didst watch over the poor and wretched, and didst visit the sick, rendering judgment and justice to thy people, O Edward of godly piety.

Thou hast given thy precious relics, like a great treasure, unto those who honor thy memory, O Edward. Wherefore, thou dost heal the divisions of those who have recourse to thee, and by thine intercessions before God dost fulfill their petitions which are of profit.

And these 4 Stichera, in Tone II:

O Edward, the iniquitous Elfreda took counsel against thee, likening herself unto Jezebel who endeavored to slay the prophets of God, and she plotted thy murder, for she was not daunted by thy youth, nor by thy meek demeanor, nor yet by thy piety, but darkened with bitter hatred she followed the prompting of the devil. (Twice)

Like Judas who betrayed Christ with a kiss, so the impious queen, plotting evils against thee and taking counsel with her retainers, doth with deceitful intent invite thee, O king, in full knowledge that she is leading thee to the slaughter.

What, then, didst thou acquire, O foolish woman, who wrested the throne from thy lawful king and placed his gory crown upon the head of thine own son? For, lo! Edward shineth forth in the kingdom of heaven, adorned with a martyr’s crown, whilst thou, repenting in sackcloth and ashes, dost sue to obtain his pardon.

Glory ..., in Tone VIII:

It is not on a hunt that thou goest forth, O most innocent king, but thou art treacherously summoned to a council of the iniquitous; thus thou didst not encounter the wild beast, but receivest a cruel death at the hands of bestial rebels. Yet departing thine earthly kingdom, thou hast been crowned with a martyr’s crown and inherited the kingdom of heaven, making thine abode with the saints and the righteous.

Both now ..., the Dogmatic Theotokion, in Tone VIII:

In His love for mankind, the King of heaven appeared on earth * and dwelt among men; * for He Who received flesh from the pure Virgin * and cameth forth from her having received human nature, * is the only Son of God, * twofold in nature but not Hypostasis. * Therefore, proclaiming Him to be truly perfect God and perfect man, * we confess Christ our God. * Him do thou beseech, O unwedded Mother, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastized, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the grey hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up them in their minds, that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At the Litiya, the Sticheron of the temple, and this Sticheron, in Tone IV:

Come ye, let us hasten to the shrine of the much-healing relics of King Edward, who was pleasing unto God, and who in the years of his youth received a martyr's crown, that he may intercede for his people, ever standing before the heavenly King, making unceasing supplication.

Glory ..., in Tone VI:

Let the impious queen lament, rending her garments and her hair, beholding thee, unjustly slain, O Edward, and glorified by God with miracles; for thou hast been granted a martyr's crown, whilst she, mindful of her great guilt, and trembling before the impartial Judge, doth strive to cleanse her soul with repentance.

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

All who endure sorrows in this earthly life are met and comforted by thee, O pious Bride of God, granting relief to them, and drying every tear from their eyes. Wherefore, help thou all who are in tribulation and suffering, granting them speedy redemption, for thou art the comforter of all grief.

On the Aposticha, these Stichera, in Tone VIII:

Spec. Mel.: "O most glorious wonder ...":

O most glorious wonder! O providence divine! A most precious treasure, hidden beneath the earth to preserve it from mockery, hath been discovered in the fullness of time: for lo! the holy relics of the martyred king are revealed as a new and much-healing well-spring for all who with faith bow down before them and glorify God Who is wondrous in His saints.

Verse: I have raised up one chosen * out of My people.

O wondrous solemnity! O most joyous feast! For we celebrate the most splendid memorial of Edward the King, the merciful healer of the afflicted and the diseased, the defender of the orphaned, the consoler of the grieving, uprooter of irreverence and planter of piety, the bold intercessor and advocate for our souls.

Verse: With My holy oil have I anointed him. * For My hand shall be unto him an ally.

O the providence of God! The holy relics of the martyred Orthodox king are entrusted to the Orthodox Church! Wherefore, let us now bow down with faith, invoking the crowned passion-bearer in prayer; and let us fervently offer thanksgiving unto Christ God Who hath given us such a treasure and doth ever show forth His mercy upon us.

Glory ..., in Tone III:

A valiant warrior who fought against incursions of the foe, thou didst array thyself yet more against the sinful passions; and, manifest as a glorious victor over both, clothing thyself with humble-mindedness as with a breastplate, thou didst render glory and honor unto Christ God.

Both now ..., Theotokion, in Tone III

By the will of the Father and without seed * thou didst conceive through the divine Spirit the Son of God * Who hath existed from the Father without a mother from before the ages, * and Who for our sake came forth from Thee in the flesh without a father, * and Him hast thou suckled as a babe. * Wherefore, cease not to beseech Him, ** that our souls be delivered from tribulations.

Troparion of the passion-bearer, in Tone IV:

Celebrating the newly-established commemoration * of the holy king Edward * who shone forth of old in the virtues * and suffered in his innocence, * and bowing down before his precious relics, * in gladness we cry aloud: ** truly wondrous art Thou in Thy saint, O God!

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

On “God is the Lord ...,” the Troparion of the passion-bearer, in Tone IV:

Celebrating the newly-established commemoration * of the holy king Edward * who shone forth of old in the virtues * and suffered in his innocence, * and bowing down before his precious relics, * in gladness we cry aloud: ** truly wondrous art Thou in Thy saint, O God! (Twice)

Both now ..., Theotokion, in the same tone:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

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

Passing the time of the fast in spiritual endeavors, O Edward, thou didst prepare thy soul for a worthy meeting with Holy Pascha, the feast of feasts. But, deprived of thy life on earth of a sudden, thou didst glorify the resurrection of Christ in His kingdom, joining chorus with angels and the righteous, watching over thy people from the heavens.

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

Rejoice Virgin Theotokos, full of grace, * haven and protection of the race of mankind, * for from Thee the Redeemer of the world hath taken flesh, * for thou alone art a Mother and Virgin, * ever blessed and exceedingly glorified; * intercede with Christ God ** to grant peace unto all the world.

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

Lo! spring hath blossomed forth on the earth, marking the end of winter; and the celebration of the spiritual spring, the resurrection of Christ, hath shone forth upon the world. But thy people, O king, are filled with grief, stricken by thine untimely end. Wherefore, make haste and speedily comfort them, revealing to those who thou dwellest in the kingdom of heaven with the risen Master, Who hath granted them to obtain thy sacred relics as a pledge of thy care for those who love thee; that, having recourse unto them in piety, they may receive gifts of healing.

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

O Theotokos, thou Bride unwedded, * who hast transformed the grief of Eve into joy, * we the faithful, hymn and bow down before thee, * for thou hast led us out from the ancient curse. * And now, pray thou unceasingly, * O most hymned and most holy one, ** that we be saved.

Polyeleos, and this Magnification: We magnify thee, O holy passion-bearer Edward the king, and we reverence thine honored sufferings, which thou didst endure for Christ.

Selected Psalm Verse:

A: Our God is refuge and strength. A helper in afflictions which mightily befall us.

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

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

Having endured death out of season, O blessed one, instead of the cup of treachery thou didst receive an undefiled cup of joy from the hands of the Savior. Now, therefore, delighting in the sight of Christ's most radiant countenance at His banquet, pray that those who honor thee, may from Him receive the kingdom of heaven.

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

O Sovereign lady, * accept the supplications of thy servants, ** and deliver us from all want and grief.

Then the Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: The righteous cried, * and the Lord heard them.

Verse: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. LUKE, § 106 (LK. 21: 12-19)

The Lord said unto His disciples: Lo, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk's, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.

After Psalm 50, this Sticheron, in Tone VI:

Though thou didst labor but a little while in the field of Christ, yet having labored without sloth, thou didst receive the promised payment from the hand of God, and didst show thyself to be a faithful steward. Wherefore, thou hast entered into the joy of thy Lord, and hast acquired boldness before Him, ever interceding for thy people.

Canon of the passion-bearer, the acrostic whereof is:

“I hymn the memory of the pious King Edward”, in Tone VIII:

ODE I

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

Edward the king, who shone forth in piety and was glorified by God with many miracles, let us hymn with songs of divine beauty.

Now let the land of Britain keep festival, and let the Orthodox Church be glad, glorifying the memory of the divinely wise king.

Having endured out of season a murder unjust. thou didst acquire boldness before God, O Edward. Wherefore, thou dost bestow healings upon those who honor thee.

Theotokion: The ranks of angels and the choirs of the righteous, monks and laymen, paupers and kings. together hymn the Theotokos.

ODE III

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.

Born in accordance with the providence of God, that thou mightest shine forth in the virtues and show forth an example of piety unto thy people, thou didst bring to a good end the short course of thy life.

To Christ, the King of all, wast thou a good and faithful servant who increased the talent given thee by Him, O wise King Edward. Wherefore, thou didst enter into the joy of thy Lord.

Like unto Abel who was slain in his innocence, thou didst endure unjust murder; yet, deprived of thy transient life, thou dwellest now in the mansions of heaven.

Theotokion: The Virgin Theotokos, Queen of heaven and boast of earthly kings, unshaken pillar of the Church of Christ and unassailable rampart of the kingdom of God, let us unceasingly hymn.

The Sessional Hymn, in Tone III:

As said the preeminent Peter, in every nation he that feareth God and worketh righteousness is accepted with Him; thus, from the ends of the earth, the saints and the righteous have entered into the kingdom of heaven. Wherefore, do thou also, O holy passion-bearer and king, having come from the West, meet with the holy Boris and Gleb, who shone forth from the land of Russia; for like thee, living righteously, they were unjustly slain out of cruel jealousy. And now, partaking together of everlasting joys, remember us who honor you and cry out: Truly wondrous in Thy saints art Thou, O God!

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

As an uncultivated vine, O Virgin, * thou didst sprout forth the most comely Cluster of grapes * Which poureth forth upon us the wine of salvation * making glad the souls and bodies of all. * Wherefore, ever blessing thee as the cause of good things, * with the angel we cry out to thee: ** Rejoice, O thou who art full of grace!

ODE IV

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

Emulating a lamb led to the slaughter, O holy Edward, thou didst not struggle against the malefactors who slew thee, but surrendered thy soul into the hands of God in a moment.

Celebrating thy joyous memory, we call thy wonders to mind, O Edward, for thou dost heal the leprous, the paralyzed and those who are blind from birth, by thy most bold supplication to Christ.

Desiring to glorify thee openly, Christ God bestowed healing power upon thy precious relics that, beholding the miracles worked thereby, the pious people might praise the Lord forever.

Theotokion: The divine prophets have announced thee, O Theotokos; the apostles have proclaimed thee; the martyrs have confessed thee, and the hymnographers and the venerable have hymned thee in songs of beauty divine.

ODE V

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

A divine light illumined the woman who was blind from birth when she touched thy body, O King Edward. Wherefore, her eyes were opened, and she glorified God and thine assistance.

Thy tomb was shown to be a well-spring of healings for all who had recourse to it and called upon thee in prayer, O king, entreating enlightenment and consolation.

Open thou the eyes of our hearts, O Edward who gavest light to the eyes of the blind woman, that we may perceive God's most wise providence concerning us, and glorify His power.

Theotokion: Let us not fall idle in our unceasing praise of her who is more honorable than the cherubim and beyond compare more radiant than the seraphim, gazing with the eyes of our minds upon her greatness; and magnifying her loving-kindness with an ardent heart and love divine.

ODE VI

Irmos: As Thou didst deliver the prophet from the depths * of the abyss, O Christ God, * so deliver me also from my sins, * O Lover of mankind, * and guide my life, I pray Thee.

When the impious queen learned of the uncovering of thy relics and of the miracles which had come to pass, O Edward, she desired to fall prostrate in repentance before them; but the power of the Lord prevented her.

With other kings, thou didst bring glory to the heavenly Jerusalem, O Edward, laying at the feet of the Lord the twofold crown of kingship and martyrdom, and receiving fitting honor from Him.

Thou didst escape the vile pit of destruction, rendering justice and righteousness and feeding the wretched, claiming for thyself a throne of royal honor, O Edward most wise and right glorious.

Theotokion: **M**ay they who do not honor thee as the Theotokos be clothed with shame and confusion, denounced by all creation, which unceasingly doth hymn thee.

Kontakion of the passion-bearer, in Tone IV:

Celebrating the memory of the holy Edward today, * and honoring his light-bearing relics, * let us radiantly weave a wreath of hymns * for the twice-crowned king and passion-bearer, * crying out to him with fervor: * Cease thou never to entreat Christ God, ** that He establish thy homeland in the Orthodox Faith!

Ikos: **L**o! the fullness of time is come! Arise, ye Christian people, and, putting off your sackcloth, gird yourselves in gladness, heaping not ashes upon your heads, but joining chorus in God! For, behold! the righteous Judge, Who seeth all things, mindful of His mercies and compassions, and wishing to fill the dried-up well-spring of piety with life-bearing streams, hath disclosed unto us the relics of His favorite and passion-bearer, Edward the King, which for many years lay hidden beneath the earth; for when the tempest of persecution was raised against the saints of God by an impious king and the holy shrines were demolished by his henchmen, they were buried in the Convent of the Theotokos as a priceless treasure, and there they remained even until these days. But now, through the providence and good pleasure of God, the holy relics are once more given to the faithful, and again the light of Orthodoxy shineth forth in the land of Britain. Wherefore, adorn thyself, O London, thou city of kings! And all them who dwell therein, rejoice, crying out to the blessed King Edward, whom the King of kings would glorify: Cease thou never to entreat Christ God, that He establish thy homeland in the Orthodox Faith!

ODE VII

Irmos: **O** Thou who in the beginning founded the earth * and by Thy word made the heavens firm, * blessed art Thou throughout the ages, * O Lord God of our Fathers.

Having fought against the foe, and battled the passions yet more, thou wast shown to be a victor over both; but surrendering in humility thou didst give glory unto God, crying aloud: O God of our fathers, Blessed art Thou!

The ranks of the angels and the choirs of the righteous, accompanying the holy king who is received into the kingdom of Christ, hymn God Who is wondrous in His saints, crying aloud: Blessed art Thou, O God!

Departing the sin-loving world out of season, thou didst reach the heavenly fatherland, O Edward, where thou dost pray unceasingly to the blessed God of thy fathers on behalf of thine earthly homeland.

Theotokion: **F**eared not the fiery furnace, the children who prefigured thee, O Virgin, cried out in gratitude for thee: O God of our fathers, Blessed art Thou!

ODE VIII

Irmos: **Glorified in the holy mountain, * the Lord revealed the mystery of the Ever-Virgin unto Moses * in the flames of the burning bush: * praise ye and supremely exalt Him throughout all ages.**

Celebrating the memory of the divinely honored king, and marveling at the wonders that have been wrought by his relics, rejoicing in God we cry aloud: Hymn ye the Lord, and supremely exalt Him throughout all ages!

Having vanquished all the wiles of Hades and put to shame the devisings of the impious, summoned to the heavenly kingdom thou didst chant, O holy king: Hymn ye the Lord, and supremely exalt Him throughout all ages!

Bowing down before thy precious relics and calling upon thy name in prayer, O Edward most God-loving king, we hymn the Lord and supremely exalt Him throughout all ages.

Theotokion: **T**o men didst thou reveal Him upon Whom the angels dare not gaze. Reveal to us also His ineffable mercy, that we may supremely exalt thee throughout all ages.

ODE IX

Irmos: **Saved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.**

Thou pourest forth healings and receivest the prayers of the faithful, earnestly praying for those who honor thy memory. Wherefore, O Edward, in thanksgiving we magnify thee.

Thy memory is glorious and thy rest is with the saints; for thou dost ever stand before the throne of God. Wherefore, we magnify Christ Who gaveth thee to His people as a new intercessor.

From the east even unto the west the Christian Faith doth reach. Wherefore, the saints of God are glorified throughout the world.

Theotokion: **T**hy kinswoman Elizabeth hath taught us to cry out to thee, O most pure Theotokos: Blessed art thou among women, and blessed is Christ, the Fruit of thy womb, Whom we magnify unceasingly!

Exapostilarion, in Tone III:

Met it was for thee, who beheld the unwaning light, to show forth thy first miracle through light, O all-blessed king; for, lo! a heavenly light illumined the house

wherein the ungodly had concealed thy body; and the eyes of the woman blind from birth were opened, and giving thanks unto God she cried out: Wondrous art Thou, O Lord, Who hast revealed to us Thy new favorite!

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

Thou coverest all the earth with thy radiant omophorion and dost embrace the whole world with thy love, O Theotokos, and receivest the prayers and entreaties of all who call upon thee, and dost help all before the throne of the Son; for He hath given thee to mankind as an intercessor forever.

On the Praises, these Stichera, in Tone II:

Thou dost abide with pious kings in the heavenly kingdom, with the fasters and ascetics art thou praised, with the martyrs art thou glorified, and with all the righteous art thou blessed, O glorious Edward. Twice

Earnestly we bow down before the shrine of thy relics, celebrating the commemoration of thine untimely demise; and mindful of the wonders worked thereby, we ask thine aid and assistance, O Edward, thou righteous king.

O thou who with the blood of thy martyrdom didst adorn thy royal vesture more than with purple and amethyst, and who hast received a crown of suffering from the hand of God: thou hast reclined at the banquet of Christ with His elect. Pray thou, O Edward, on behalf of our souls.

Glory ..., in Tone VI:

Lo! the time is shortened; judgment is at the gates! Lo! the souls of the slain cry out for the justice of God: How long, O Lord, dost Thou not avenge our blood? But they are admonished to wait with patience until the number of the saved is fulfilled and the mystery of iniquity is revealed. Then the Judge will come, Who will render unto each according to his deeds. And thou, O all-blessed king, shalt receive the portion of the blessed. Wherefore, entreat Christ the Master, that we be deemed worthy of a place at His right hand.

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

No one that fleeth unto thee, O most pure Virgin Theotokos, * departeth from thee ashamed; * for those that asketh grace of thee, ** ever receiveth a gift for their profitable petition.

AT THE LITURGY:

On the Beatitudes, 8 Troparia: 4 from Ode III, and 4 from ODE VI of the canon of the passion-bearer.

Born in accordance with the providence of God, that thou mightest shine forth in the virtues and show forth an example of piety unto thy people, thou didst bring to a good end the short course of thy life. (Twice)

To Christ, the King of all, wast thou a good and faithful servant who increased the talent given thee by Him, O wise King Edward. Wherefore, thou didst enter into the joy of thy Lord.

Like unto Abel who was slain in his innocence, thou didst endure unjust murder; yet, deprived of thy transient life, thou dwellest now in the mansions of heaven.

When the impious queen learned of the uncovering of thy relics and of the miracles which had come to pass, O Edward, she desired to fall prostrate in repentance before them; but the power of the Lord prevented her.

With other kings, thou didst bring glory to the heavenly Jerusalem, O Edward, laying at the feet of the Lord the twofold crown of kingship and martyrdom, and receiving fitting honor from Him.

Thou didst escape the vile pit of destruction, rendering justice and righteousness and feeding the wretched, claiming for thyself a throne of royal honor, O Edward most wise and right glorious.

Theotokion: **M**ay they who do not honor thee as the Theotokos be clothed with shame and confusion, denounced by all creation, which unceasingly doth hymn thee.

Troparion of the passion-bearer, in Tone IV:

Celebrating the newly-established commemoration * of the holy king Edward * who shone forth of old in the virtues * and suffered in his innocence, * and bowing down before his precious relics, * in gladness we cry aloud: ** truly wondrous art Thou in Thy saint, O God!

Kontakion of the passion-bearer, in Tone IV:

Celebrating the memory of the holy Edward today, * and honoring his light-bearing relics, * let us radiantly weave a wreath of hymns * for the twice-crowned king and passion-bearer, * crying out to him with fervor: * Cease thou never to entreat Christ God, ** that He establish thy homeland in the Orthodox Faith!

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.

EPISTLE TO TIMOTHY, § 292 (II TIM. 2: 1-10)

Timothy my son: 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 laboureth 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 evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Alleluia, in Tone IV: The righteous 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 shall they blossom forth.

GOSPEL ACCORDING TO ST. LUKE, § 63 (LK 12: 2-7)

The Lord said: there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of those who kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

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