

THE 30th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS MICHAEL, FIRST
METROPOLITAN OF KIEV, WONDERWORKER OF ALL RUSSIA
AT GREAT VESPERS

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

On “Lord, I have cried ...,” 6 Stichera of the holy hierarch, in Tone V,

Spec. Mel.: “Rejoice ...”:

With hymns doth the land of Russia crown thee, the first of its bishops, O venerable Michael, most blessed and holy hierarch of Christ: for thou wast the first to illumine it with perfection through divine baptism; thou wast first to bring the light of the Gospel into the darkness; thou wast first to destroy its idolatrous sacrifices by the sign of the Cross, wherewith thou didst amaze its unbelieving people. And now, standing as a preacher with the holy hierarchs before thy Master, pray thou earnestly, that all may obtain the never-waning Light, and that we may receive from Christ God great mercy. (Twice)

From the Imperial City didst thou bring the Gospel of Christ - the gift which is truly more splendid than the sun, the most precious pearl which hath enriched the whole world - unto the land of Russia, which was beset by the poverty of unbelief; and thou didst present it thereto. And adorned therewith as with ornaments of gold, as a comely virgin it standeth before the King of all, delighting in gladness in the heavenly bridal-chamber. And standing there, O hierarch Michael, pray thou with those who have inherited thy preaching, that they may receive from Christ God great mercy. (Twice)

Borne aloft on the tranquil winds of the help of the Most High, thou didst arrive like a winged and swift eagle, bearing the Gospel of Christ to the Russian land. And having driven forth the nestlings of delusion which hid under the shadow of the madness of idolatry, thou didst utterly destroy them with thy divine teaching, And having by thy miracles rendered meek the raging people who were fainting from spiritual starvation, thou didst lead them to Christ, nurturing them on the word of the Gospel. To Him do thou pray, O hierarch, that He grant great mercy unto all. (Twice)

Glory ..., in Tone III:

O ye people, let us praise the hierarch Michael, the witness of the truth and preacher of the Gospel of Christ; for he is a disciple of Christ his Master, who, being sent to unbelieving people, arrived as an apostle, and, fulfilling the prophecy of the first-called apostle, by the sign of the Cross won over the deluded nations, leading them back to the Master. And standing now before the throne of the Most High, he prayeth for our souls.

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

How can we, O all-honored one, * not marvel at thine Offspring? * who is both God and man. * For without knowing a man, O all-immaculate One, * without a father thou hast given birth to a Son in the flesh, * who without a mother was begotten from the Father before all ages, * yet in no way undergoing change, fusion or separation, * but preserving fully the characteristics of both natures. * Wherefore, O Sovereign Lady, and Virgin Mother, * beseech Him to save the souls of those ** who with Orthodox faith confess thee to be the true Theotokos.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The

righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

READING FROM THE WISDOM OF SOLOMON.

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain those who please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest

in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

On the Aposticha, these Stichera of the holy hierarch, in Tone II:

Spec. Mel.: “When from the Tree ...”:

The land of Russia * was gladdened by thine arrival, O holy Michael, * and the glorious city of Kiev * doth piously keep festival, * having been enlightened by divine baptism. * And lo! they who before offered sacrifices unto idols * now bring their souls as gifts to the Most High in purity of heart, * having thee going before them as the mediator ** and intercessor for all who honor thy memory.

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

Sensing thine arrival, * O most blessed Michael, * the idols cried aloud in lamentation: * “Woe to our accursedness! * How shall we, who before were honored by all * with great veneration, * now be subjected to mockery by this one man, * a stranger, who beareth the image of Jesus Who had no home, ** Who granteth restoration unto all the world?”

Verse: Precious in the sight of the Lord * is the death of His saints.

The most glorious city of Kiev * is perfumed by thine anointing with spiritual myrrh, O father Michael, * and receiveth the sign of adoption. * Those who had fallen away from the noetic Light * and were darkened by the gloom * of the madness of idolatry * are illumined by the holy font of baptism * and come to the light of the knowledge of God, ** as children of the Light and newly-converted people.

Glory ..., in Tone VI:

When the divine Spirit desired to choose new people for Himself, He first brought to divine knowledge Vladimir, great among princes; and when he was enlightened with noetic radiance by grace from on high in the holy font, he accepted thee as his pastor through a revelation from on high, and brought thee to Russia, to sheep who had gone astray through unbelief. And having cleansed them by thy teaching and through baptism in water, thou didst bring them into the fold as the sheep of Christ. Standing now with them before the throne of the Master, do thou watch over those who today celebrate thy memory, O Michael, first-enthroned hierarch of Russia.

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

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, * O most pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation of our souls!

At the blessing of loaves: Troparion of the holy hierarch, in Tone IV:

Today hath the prophecy of the first-called apostle been fulfilled, * for, lo! on these mountains grace hath shone forth and the faith hath increased. * And those who had grown old through unbelief have found rebirth * through the divine font and became a renewed people, * a holy priesthood, a hallowed nation, the flock of Christ. * And thou wast shown to be His first pastor, * in that thou didst first serve Him by baptism. * Standing now before Christ God the Master, * pray thou that all the children of Russia may be saved; * for thou art possessed of boldness, ** as a hierarch and sacred minister of God. (Twice)

And “Virgin Theotokos, rejoice! ...” (Once).

But if a vigil is not served, then after the Troparion:

Glory ..., 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 holy hierarch, in Tone IV:

Today hath the prophecy of the first-called apostle been fulfilled, * for, lo! on these mountains grace hath shone forth and the faith hath increased. * And those who had grown old through unbelief have found rebirth * through the divine font and became a renewed people, * a holy priesthood, a hallowed nation, the flock of Christ. * And thou wast shown to be His first pastor, * in that thou didst first serve Him by baptism. * Standing now before Christ God the Master, * pray thou that all the children of Russia may be saved; * for thou art possessed of boldness, ** as a hierarch and sacred minister of God. (Twice)

Glory ..., 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.

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

Spec. Mel.: “Thy tomb, O Savior ...”:

O holy hierarch Michael, thou wast a vessel chosen to bring the name of Christ before unbelieving people; wherefore, upon being sent to the Russian land, and illumining it with holy baptism, thou didst guide it to the knowledge of God by thy teachings. Do thou thereby guide us also to the path of the commandments of the Lord, we beseech thee, O most blessed favorite of God.

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

Rejoice, O most pure Virgin, thou golden cup wherein the wine of our salvation was mingled by the Holy Spirit, wherewith He hath gladdened our souls! For thou art the cup which draweth forth everlasting joy for us!

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

Spec. Mel.: “The co-beginningless Word ...”:

The Word Who with the Father and the Spirit is without beginning was brought into the land of Russia by thee, O holy hierarch; and thou didst unwaveringly preach Him with thy mouth, denouncing the arrogance of the idols, and didst lead to the Lord new people and a new inheritance. Standing with them as an initiate of the sacred mysteries and a servant of God, pray thou continually for the souls of those who hymn thine honored repose, O father.

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

As the true Mother of the Word Who is equally without beginning, intercede for us who would give answer at the hour of judgment, and beseech thy Son with fervent entreaties; for we know that thy maternal supplications are able to accomplish much, and for their sake we hope to find mercy on the day of the dread trial.

Polyeleos, and this magnification: We magnify thee, O holy hierarch Michael, and we honor thy holy memory; for thou dost entreat Christ God on our behalf.

Selected Psalm verse:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

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

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

Spec. Mel.: "Inclining upon His breast ...":

O most blessed and holy hierarch Michael, we offer unto thee the first-fruits of hymnody, as to the leader of our hierarchs, the planter of the Faith of Christ in Russia, the destroyer of the arrogance of the idolatry, the shepherd of the newly elect people, celebrating thy memory today and crying out to thee with love. Standing before the throne of the Most High, entreat Christ God, that He grant remission of offenses unto those who piously bow down before thy precious image.

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

In that thou art the true consolation of all who sorrow and the proper instruction of those who have strayed from the path of truth, O most pure Birthgiver of God, do thou quickly intercede for us and deliver the grievously oppressed from peril. For thou art able to accomplish all things whatsoever thou desirest, in that thou dost possess boldness before thy Son and God. Intercede before Him with thy maternal supplications, that He grant forgiveness of offenses unto those who with piety of mind honor thy nativity.

Hymn of ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: 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?

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 36 (IN. 10: 9-16)

The Lord said to the Jews that came to Him: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and

know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd.”

After Psalm 50, this Sticheron, in Tone VI:

When the divine Spirit desired to choose a new people for Himself, He first brought to divine knowledge Vladimir, great among princes; and when he was enlightened with noetic radiance by grace from on high in the holy font, he accepted thee as his pastor through a revelation from on high, and brought thee to Russia, as unto sheep who had gone astray through unbelief. And having cleansed them by thy teaching and through baptism in water, thou didst bring them into the fold as the sheep of Christ. Standing now with them before the throne of the Master, do thou watch over those who today celebrate thy memory, O Michael, first-enthroned hierarch of Russia.

Canon of supplication to the Theotokos (The Paraclisis), with 6 Troparia, including the Irmos; and that of the holy hierarch, with 8 Stichera, in Tone VI:

ODE I

Irmos: **When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.**

Standing with the choirs of the saints of heaven before the throne of the Most High, as a hierarch and servant of God, pray for us who serve with divinely inspired hymns, that we may stand with thee where the gladness of the righteous is.

As one chosen by the Lord for the service of His glory in the work of the Gospel of Christ, O holy hierarch Michael, pray for us who have assembled for thy memorial, that we may labor in the commandments of the Gospel and may receive as our reward the gladness of the venerable.

Standing like a candle upon a candlestick, thou didst shine far and wide with the light of thy good works, O father, for by thine instruction the light of the vision of God illumined the unbelieving people, and the land enlightened by thee rejoiceth.

Theotokion: **I**n that thou art she who from thy womb hath revealed to the world the true Light, enlighten and direct upon the way us who walk in the darkness of the passions, O Mary Bride of God, who gayest birth to the Way for the human race.

ODE III

Irmos: **T**here is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

The Faith was not planted nor piety rooted in Russia, O holy hierarch Michael, until thou, as a most wise husbandman, didst plough up the barren ground of polytheism, deepening the steadfast confession of the knowledge of God.

Illumined by light from on high, the great Vladimir, receiving thee like a radiant beam, O hierarch of God, brought thee to the land of Russia, which was darkened by idolatry, that there the people might be enlightened by thy coming and be brought to knowledge by thy confession of the steadfast Faith.

Christ God, the Sun of righteousness, revealed thee, O Michael, to the land of Russia as a ray of splendor, and, illumining it with the regeneration of the font of baptism, thou didst bring to the Master a new people, restored through the confession of the good Faith.

Theotokion: **O**ur true God, the Sun of righteousness, borrowing flesh from thee, O Virgin Mary, shone forth upon the world and utterly destroyed the darkness of polytheism. Illumine me with light, O Virgin Mary, who am darkened by despondency, and guide me to the path of goodly works.

Sessional Hymn of the holy hierarch, in Tone VIII:

With the axe of the teaching of the Gospel thou didst fell the graven idols, and overthrowing their temples thou didst plant piety. And the city of Kiev, adorned therewith, crieth out to thee with love: Rejoice, O Michael, first enthroned of the hierarchs of Russia!

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

O thou who hast delivered from barbaric slavery those who chant unto thee “Rejoice!”, rescue us from slavery to the alien, root out idolatrous passions from our thoughts, and plant therein the right-mindedness of the fear of God; for thou art the cause, beginning and fulfillment of all that is good.

ODE IV

Irmos: **Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.**

Sensing thee, the servant of Christ and steward of piety, O holy hierarch, the idols bitterly lamented their destruction; but the people, renewed through baptism, were filled with gladness, celebrating a splendid festival in the Lord.

When thou, O father, didst arrive at the mountains of Kiev, Perun, the foremost idol, was cast down and dragged away by horses, and the rest of the graven images trembled with fear. But the people chanted, celebrating the day of their regeneration.

People of every age and gender, who before were darkened, came to the River Dnieper for enlightenment, a countless multitude with thee at its head. And having administered to them the bath of regeneration, thou didst guide them to the knowledge of God, O Michael, holy hierarch of God.

Theotokion: All generations call thee blessed O Mary our Queen, and we, blessing thee with hymns, bow down before thy countenance, depicted upon thine icon, and celebrate a splendid feast in memory of thy holy hierarch.

ODE V

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

The newly-baptized people, illumined by the light of God, cried out with thee, O Michael: O Christ God, grant that we may behold Thee alone, the Word of God, Who dost rescue us from the darkness of the madness of idolatry!

When Joshua son of Nun bore the ark around the walls of Jericho, they tumbled down; and when thou camest forth with the Cross, O holy hierarch, the idols likewise fell. And the people glorified Thee, the Word of God, O Christ, who dost rescue mankind from the darkness of unbelief.

Clothed by thee through the font of baptism, the city of Kiev is adorned even to this day, O holy hierarch; and it beareth upon its shoulders the precious Gospel of Christ, as it were coins of gold. And we, kissing it, glorify the Word of God Who hath rescued us from the darkness of sin.

Theotokion: We are all adorned by thy beauty, O Mary Bride of God, for thou art truly beautiful. And desiring thy beauty, the Most High united Himself to thy flesh: God became a man, for thy sake deifying us who had fallen into corruption, O pure Virgin.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Like Moses thou didst cut through the fetid sea of the madness of idolatry with the staff of the Cross, O hierarch Michael; and cleansing the people with the water of the vision of God, thou hast led into harbor those who chant: Glory to Thee, O greatly merciful Christ!

The land of Russia, which of old had gone astray and was not established in the Faith, hath now come to the vision of God, guided by thee, O hierarch Michael; and having received the ring of adoption, it rejoiceth, crying aloud: Glory to Thee, O my greatly merciful Christ!

Having subdued in the Russian land the people who raged in their unbelief and imposed upon them the yoke of obedience to the Church, O Michael, thou didst bring many laborers to the vineyard of the heavenly Master. Make us also wise husbandmen, O holy one, for we offer thee praise this day.

Theotokion: Tame thou the passions which rage within me, and impose upon me the yoke of humility, O Theotokos, that I may labor the rest of my days therein and find mercy on the day of judgment.

Kontakion of the holy hierarch, in tone II:

Thou wast shown to be a second Moses for Russia, O father, * bearing the noetic grapes from the Egypt of idolatry * to the land foreseen by prophecy, which said: * The Faith will be established in this land, * and on the peaks of the mountains of Kiev will the Fruit which nourisheth the whole world * be exalted higher than Lebanon! ** And tasting thereof, we bless thee, O Michael, thou hierarch of God.

Ikos: Having brought the scattered people together into one understanding of the vision of God, and washed away by baptism the old blindness of the Russian land, thou didst illumine it by the Cross. And having taught it to glorify the most holy Trinity-the Father, the Son and the most holy Spirit, thou didst make it a reason-endowed flock of Christ God, and standing with faith before Him to this day, it crieth out: Deliver from every evil circumstance the city and people who bless thee, O Michael, thou hierarch of God!

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

By thee, O holy hierarch, was Russia washed with the dew-giving water of grace, and the scales fell away from its noetic eyes in the holy font. It recognized the one Creator, and crieth out with faith: O God of our fathers, Blessed art Thou!

When thou wast filled with gladness after baptism, O city of Kiev, the abominable idols lamented. And the idol Perun, which was the first of them to be dragged away, cried out bitterly. Wherefore, the people, acknowledging their former error, cried out with thee, O Michael: O God of our fathers, Blessed art Thou!

Placing the golden ring of the new grace upon the hand of Russia, O hierarch Michael, thou didst betroth her, the Church of the nations, as a pure bride unto Christ. And spiritually rejoicing to this day, she crieth aloud: O God of our fathers, Blessed art Thou!

Theotokion: O pure Virgin, we call thee the golden ring, adorned as with a precious diamond by Christ's union with the flesh. Wherefore, we cry out with love: Blessed art thou alone, whose Son is the God of our fathers!

ODE VIII

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Snatching the Russian land from the flame of the deception of idolatry, O most wise one, thou didst bedew it with the dew of baptism, and it no longer yearneth to return to its old ways, but supremely exalteth Christ and thee, its pastor, throughout the ages.

Disposing all things well for the newly-elect people, thou didst ordain pastors and teachers for the cities; and having thereby made provision for the newly-chosen flock, thou thyself didst depart unto Christ God, the Chief Shepherd, to reign with Him throughout the ages.

Much weeping and lamentation didst thou cause the city of Kiev by thy departure, O father; but the Jerusalem on high, taking thee to its bosom, rejoiced. And living there, forget not thy flock, but pray that it may dwell with thee throughout the ages.

Theotokion: **M**uch gladness and joy do I cause the demons by my evil deeds, and thus much grief also to my guardian. O pure Mary, Mother of Christ God, guide me to repentance, that they may weep and mine angel may find joy, and me with him throughout the ages.

ODE IX

Irmos: **I**t is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Like a palm-tree didst thou flourish in the house of God, O father, and thou didst show forth the incorruption of thy relics like fruit unto all; wherefore, we the people, understanding from this that thou standest before Christ, magnify thee with hymns.

Like a fragrant cedar dost thou spread thy perfume, O holy hierarch, and delightest those who bow down before thee. Fill us also with the sweet savor of thy prayers, for we magnify thy memory with hymns.

We magnify the choir of the holy hierarchs of Russia and the council of those who love the feasts of the Church. Haste ye together to the holy cave, ye pastors of the Chief Shepherd! Ye people, with us honor your father with hymns! For today we magnify his memory.

Theotokion: **A**ll creation hymneth thee, O Virgin, as her who passed through all the gates of heaven and standeth at the right hand of the fiery throne. Grant that we also may stand at the right hand of thy Son, for with hymns do we magnify thee and Him Who was born of thee.

Exapostilarion of the holy hierarch:

Thou standest before the King of all, O holy hierarch Michael, and thy head is crowned with blessing by the right hand of the Most High. Stretch forth thy hand and bless us as ones approaching for thy priestly blessing; for thou art not dead, but livest forever. And the whole Church of Russia praiseth thy memory with hymns, and with her we also give thee glory.

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

O thou who art Queen, the Mother of the King of the ages, show forth those who hymn thee to reign over the passions; for, lo! we bring before thee in supplication the wondrous Michael, thy holy hierarch, bowing down in whose memory we magnify thee.

On the praises, 4 Stichera of the holy hierarch, in Tone I:

Spec Mel.: "Joy of the ranks of heaven ...":

Today renowned Kiev, the mother of cities, * doth celebrate thy memory, O holy hierarch, * and the people of Russia honor with praises thy passing over into life everlasting. * For thou hast departed unto the heavens, * yet art not absent, watching over mortals ** as a faithful mediator and advocate for our souls. **(Twice)**

Beginning the first ascent of the new year, * we offer the first-fruits of hymnody unto thee, * as to the first hierarch of the Russian land, O blessed one; * wherefore, accept them as an honored gift, * and bestow thy blessing upon us, ** for thou art ever the advocate for our souls.

Delighting in the desire for the love of Christ, * thou didst furnish thyself with noetic wings, * soaring aloft from that which is below unto that which is above. * The gates of paradise are thrown open, and entering therein thou dost delight in the vision of God. * With the sweetness thereof gladden the souls of those ** who hymn thy memory, O hierarch Michael.

Glory ..., in Tone II:

Receiving spiritual anointing from the heavens, O most blessed Michael, thou wast like a fruitful olive-tree in the house of God. And delighting Vladimir, great among princes, with thy fruits, he received thee with love into the governance of the Russian land. And having cleansed it of idolatry, thou didst lead it to the knowledge of God. Wherefore, celebrating thy memory as is meet, and falling down before thee, we pray: Ask of Christ God prosperity for thy flock and forgiveness and great mercy for all.

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

Save thy servants from misfortunes, O Virgin Theotokos, for after God it is to thee that we flee, as to an impregnable rampart and protection.

Great Doxology. Troparion. Dismissal. First Hour

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, and 4 from ODE VI of the canon of the holy hierarch.

The Faith was not planted nor piety rooted in Russia, O holy hierarch Michael, until thou, as a most wise husbandman, didst plough up the barren ground of polytheism, deepening the steadfast confession of the knowledge of God. *(Twice)*

Illumined by light from on high, the great Vladimir, receiving thee like a radiant beam, O hierarch of God, brought thee to the land of Russia, which was darkened by idolatry, that there the people might be enlightened by thy coming and be brought to knowledge by thy confession of the steadfast Faith.

Christ God, the Sun of righteousness, revealed thee, O Michael, to the land of Russia as a ray of splendor, and, illumining it with the regeneration of the font of baptism, thou didst bring to the Master a new people, restored through the confession of the good Faith.

Like Moses thou didst cut through the fetid sea of the madness of idolatry with the staff of the Cross, O hierarch Michael; and cleansing the people with the water of the vision of God, thou hast led into harbor those who chant: Glory to Thee, O greatly merciful Christ!

The land of Russia, which of old had gone astray and was not established in the Faith, hath now come to the vision of God, guided by thee, O hierarch Michael; and having received the ring of adoption, it rejoiceth, crying aloud: Glory to Thee, O my greatly merciful Christ!

Having subdued in the Russian land the people who raged in their unbelief and imposed upon them the yoke of obedience to the Church, O Michael, thou didst bring many laborers to the vineyard of the heavenly Master. Make us also wise husbandmen, O holy one, for we offer thee praise this day.

Theotokion: **T**ame thou the passions which rage within me, and impose upon me the yoke of humility, O Theotokos, that I may labor the rest of my days therein and find mercy on the day of judgment.

Troparion of the holy hierarch, in Tone IV:

Today hath the prophecy of the first-called apostle been fulfilled, * for, lo! on these mountains grace hath shone forth and the faith hath increased. * And those who had grown old through unbelief have found rebirth * through the divine font and became a renewed people, * a holy priesthood, a hallowed nation, the flock of Christ. * And thou wast shown to be His first pastor, * in that thou didst first serve Him by baptism. * Standing now before Christ God the Master, * pray thou that all the children of Russia may be saved; * for thou art possessed of boldness, ** as a hierarch and sacred minister of God.

Kontakion of the holy hierarch, in tone II:

Thou wast shown to be a second Moses for Russia, O father, * bearing the noetic grapes from the Egypt of idolatry * to the land foreseen by prophecy, which said: * The Faith will be established in this land, * and on the peaks of the mountains of Kiev will the Fruit which nourisheth the whole world * be exalted higher than Lebanon! ** And tasting thereof, we bless thee, O Michael, thou hierarch of God.

Prokeimenon, in Tone I: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

EPISTLE TO THE HEBREWS, § 318 (HEB. 7:26 - 8:2)

Brethren: such an 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's: 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 an 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: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Verse: The law of his God is in his heart, and his steps shall not be tripped.

GOSPEL ACCORDING TO JOHN, § 36 (JN. 10: 9-16)

The Lord said to the Jews who came to Him: "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he who is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd."

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