

THE 29th DAY OF THE MONTH OF APRIL
COMMEMORATION OF THE CHILD-MARTYR GABRIEL OF BYALISTOK
AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.
On “Lord, I have cried ...,” 8 Stichera: 3 from the Pentecostarion, and 5 of the holy
child-martyr, in Tone I:

If ye are not found to be and do not remain like innocent babes, ye cannot enter the kingdom of heaven. Thus teacheth Christ His friends, to whom He hath promised to drink of the cup of His sufferings. And this cup of salvation did the child Gabriel also receive, adorning the innocence of a child with the crown of martyrdom, thereby acquiring a twofold boldness to pray for the salvation of our souls. (Twice)

In Tone II: A group of Jews hastens from Brest and Bialystok to subject a blameless child to tortures. O ye iniquitous! O ye unbelievers! who were not brought to your senses by his opposition, and who drained away his martyr’s blood leaving his parents childless! But we, reverently honoring the holy martyr, call upon him in prayer today, that we may be delivered from such hardness of heart, and that our souls may be saved.

Weep not, O ye parents of the child slain unjustly by the Jews, whose cold body, miraculously protected from the ravens, ye discovered! Weep not, neither lament, beholding it lacerated by the torturers, for the spirit of Gabriel already rejoiceth with the angels, and his body, outraged by them, is shown to be untouched by corruption, and remaineth forever a wellspring of healings for all the faithful, as a confirmation of the true Faith, and for the salvation of our souls.

O ye mindless Jews! For even the dogs were shown to have greater understanding, in nowise daring to touch the holy body, but carefully guarding it against the ravens, rebuking your unbelief and confirming the Christian Faith, for the Lord knoweth how to glorify His favored ones through the actions of His irrational creatures. Blessed is the lot of Thy saints, O Lord, by whose supplications do Thou glorify and save our souls.

Glory ..., in Tone VIII:

O thine awesome struggle, O holy child Gabriel! O the grievous torments thou didst long endure! Truly thou wast revealed to be worthy of the strengthening grace of God, and thou wast shown to be like the seven Maccabees of old in fortitude of soul, slain by their unworthy compatriots. Yet thou wast not separated from Christ by all their horrific tortures, but with a pure spirit didst pass over to dwell with Him, confirming us in the Faith by thy supplications, and teaching us to emulate thy zeal.

Both now ..., from the Pentecostarion.

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 art in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, 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

The souls of the righteous are in the hand of God and there shall no torment touch them. In the light 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 chastised, 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 gray 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 this in their minds; that His grace and mercy is with His saints, and that He hath respect unto His chosen.

At Litiya, the Stichera from the Pentecostarion, or of the temple; and Glory ..., of the holy child-martyr, in Tone IV:

Thou hast been revealed to be a child-martyr and the confirmation of the true Faith, O holy Gabriel, and in the incorruption of thy body thou didst rebuke the mindlessness of the Jews. Wherefore, by thy supplications strengthen us against unbelief and heresy, and instill in our hearts the teaching of the kingdom of heaven, that we may glorify thee, our helper, granting peace to our souls and great mercy unto all who call upon thee.

Both now ..., from the Pentecostarion.

On the Aposticha, these Stichera of the holy child-martyr, in Tone III:

Whose heart is not moved to pity, O blessed one, when pondering the torments thou didst willingly endure at the hands of the ungodly for nine days? For first draining thy blood little by little, the Jews left thee barely alive, that they might subject thine innocent body to many more tortures. And when they had finally put thee to death, having drained thy blood completely away, they shamelessly cast thy body into a meadow, on the very day of Pascha. But we, kissing thy countless wounds, fervently glorify thy struggles.

*Verse: The righteous man shall flourish like a palm-tree, * and like a cedar in Lebanon shall he be multiplied.*

When the Jews gathered together to slay the child Gabriel, his tortured body was already crucified against a wall, and his sides had been pierced many times with a blade; but the ungodly ones were neither moved to pity by his groans, nor brought to remembrance of the retribution of the Lord. But Christ our God hath glorified him as a martyr, and commandeth Christians to honor him as an emulator of His own saving Passion.

*Verse: They that are planted in the house of the Lord, * in the courts of our God they shall blossom forth.*

Behold what courage the martyr Gabriel showeth forth in his young body, O my wretched soul, how he did not deny Christ, even though he was subjected to manifold tortures. Wherefore, be not slothful, O my soul, to move against the passions, but feel shame before the blessed child who triumphed over a multitude of tormentors, and pray to him with diligence, that thou mayest be victorious over the invisible foe.

Glory ..., in Tone VII:

Horrible was it for the parents of Gabriel to behold his young body cruelly lacerated, lying in a meadow, with dogs as its faithful guardians, all his blood drained away by the torturers, his skin pierced in many places. Yet divine glory, revealed through irrational beasts, turned the tears of his mother and father into hope, and confirmed the Christian Faith among the Russian people, and moveth us to hymn thy glory, O martyr.

Both now ..., from the Pentecostarion.

After the Blessing of the Loaves, the Troparion of the holy child-martyr, in Tone V:

O holy martyr Gabriel, * for Him Who was pierced for our sake by the Jews * thou wast cruelly pierced by them in thy side, * and for Him Who shed His blood for us * thou didst give over thy whole body * to be drained of blood through grievous wounds; * and now thou dwellest with Him in eternal glory. * Wherefore, we pray: * Be thou mindful of us here who honor thy memory, * ask thou health of body for us ** and salvation for our souls. **(Twice)**

And the Troparion from the Pentecostarion, (Once).

AT MATINS

On “God is the Lord ...,” the Troparion from the Pentecostarion, (Twice);

Glory ..., that of the holy child-martyr, in Tone V:

O holy martyr Gabriel, * for Him Who was pierced for our sake by the Jews * thou wast cruelly pierced by them in thy side, * and for Him Who shed His blood for us * thou didst give over thy whole body * to be drained of blood through grievous wounds; * and now thou dwellest with Him in eternal glory. * Wherefore, we pray: * Be thou mindful of us here who honor thy memory, * ask thou health of body for us ** and salvation for our souls. (Once)

Both now ..., that of the Pentecostarion.

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

The memorial of thy torments hath dawned upon us, O Gabriel, most fervent mediator for children before God, and teacher of patience to men and women. Come ye, let us emulate his struggles and manfully arm ourselves against the demonic assaults, calling upon the child-martyr for help.

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

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

Recorded in the chronicle of Zabludov as having been slain by Jews, the child Gabriel hath also been recorded in the Book of Life as a martyr and wonderworker, by whose supplications may Christ, the Savior of our souls, not erase us from that very Book.

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

Polyeleos, and this magnification: We magnify thee, O holy child-martyr Gabriel, 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 of the saint, in Tone III:

By thy blood which was poured forth, O Gabriel, martyr of Christ, the ungodliness of the Jews hath been put to shame, heretical errors have been denounced, and divers illnesses have been healed, and our souls are saved by faith.

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

Song of Ascents, the first antiphon of Tone IV:

Prokeimenon; in Tone IV: The righteous man 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 they shall blossom forth.

Let every breath praise the Lord!

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

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, who 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. Also I say unto you: Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God: but he who denieth Me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him who blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in the same hour what ye ought to say.”

Then, “Having beheld the resurrection of Christ ...”:

And after Psalm 50, this Sticheron, in Tone II:

Today a child is lured from his father’s home with alluring falsehoods, today his innocent blood is shed. The holy Gabriel is covered with earth by the Jews, and the assembly of tormenters gathereth together. Today the counsel of malice is fulfilled, and the child is given over to a cruel death. His spirit is numbered among the ranks of heaven, and we cry out to him, saying with compunction: Save us by thine intercession, O blessed Gabriel, thou favorite of God and martyr of Christ!

Canon from the Pentecostarion, with 6 Troparia, including the Irmos; and that of the child-martyr, with 8 Troparia, the acrostic whereof is “Through the supplications of the child save me”, in Tone IV:

ODE I

Irmos: The people of Israel passed dry-shod across the watery deep of the Red Sea * and beholding the riders and captains of the enemy * swallowed by the waters, they cried out for joy: * ‘Let us chant unto our God, for He hath been glorified.’

O Gabriel, child and martyr, wonderworker and healer of sicknesses, favorite of Christ, I am at a loss how to praise thy struggles; yet am I moved to pity by the beauty of thy patience and innocence. Show me, thy petitioner, to share in the gifts thereof.

The Russian people, beholding the child who had been tortured by Jews guarded by irrational dogs like a treasure, cried aloud: O Lord, by his supplications have mercy on us!

The tears of the humble-minded Anna, the mother of the martyr Gabriel, and of his industrious father Peter, were transformed into joy when they beheld the unfading glory of their child.

Theotokion: **T**he staff of Aaron which budded forth, prefigured thee the root which sprang forth from Jesse, the most pure one who hath brought forth the Flower of the incarnate God into the world. Him do thou never cease to entreat, O Ever-virgin, on behalf of us who flee unto thee.

ODE III

Irmos: **L**ikened to a barren woman * the Church from among the nations hath given birth, * and the assembly abundant in children, hath grown weak. * **Let us cry out to our wondrous God: * Holy art Thou, O Lord!**

It would have been better had ye not be born, O ye ungodly torturers, for it will be better for Sodom and Gomorra on the day of judgment than for the murderers of the confessor of Christ. By his supplications, O Lord, confirm Thou the Orthodox Faith.

When the judges of Zabłudov signed the record of thy torture, which had been committed by Jews, O martyr, the people piously laid thy lacerated body to rest in the earth. But when thirty years passed, they found it untouched by corruption, and glorified God's providence concerning thee.

The Lord is close to the poor and afflicted; for, having permitted the ungodly to take a child from poor parents, He hath glorified the childless more than the kings of the earth, for kings and hierarchs bend their knees in prayer before their offspring.

Theotokion: **A**s thou hast borne in thine arms and hast fed at thy breasts Him Who nourisheth every creature, O Mary Theotokos, worshipping Him we proclaim: Pray to Him, O pure one, on behalf of us all.

Kontakion & Ikos from the Pentecostarion.

Sessional Hymn of the holy child-martyr, in Tone VIII:

O what tortures thou didst endure, O child beloved of God! O the strength of thy patience! for thou didst endure piercing, the slow draining away of thy blood, and the laceration of thy flesh for Christ, and for His sake art with Christ God shown to be a helper of suffering children. And, thine own mother having been left childless, thou art a comforter of all mothers who pray for their children, and ever makest supplication for the salvation of our souls.

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

ODE IV

Irmos: I have heard, O Christ, truly most glorious report of Thee, * how being God immortal, * Thou didst assume the likeness of a mortal man, * yet remained what Thou wast before. * Wherefore, I glorify Thy power.

The martyrs of old bowed their necks before kings and tyrants when they were slain; and the child Gabriel emulated them, giving up his innocent blood to the hard-hearted Jews when tortured. O Lord, by his supplications instill zeal for Thy glory in our souls!

Even though the Jews imprisoned thee in a dark cellar, O martyr, and even though they slew thee with terrible tortures, yet thy spirit, rejoicing, straightway make its abode in the splendid bridal-chamber of the Lord, where it joineth chorus today with the angels glorifying the Lord.

Be thou merciful toward my weaknesses, O holy martyr Gabriel, disdain not my lack of faith; and ask forgiveness for me of the Lord, O thou who didst take no pity on thyself for the sake of His Faith, and who hast glorified Him in thy youthful body.

Theotokion: O Ever-virgin and only Theotokos, whom the bush which mingled with fire and was not consumed prefigured for Moses the God-seer, thee do we glorify O most pure one.

ODE V

Irmos: Do Thou O Lord send down upon us * Thine enlightenment, and free us * from the gloom of transgression, O Good One, * granting us Thy peace.

Let us take the grievous sufferings of Gabriel as an example, O brethren, and be ashamed of our own indifference to the Faith; let us not fear those who slay the body, but rather Him Who hath the power after death to cast into the fiery lake of Gehenna. Let us submit to Him with fear, calling upon the holy passion-bearer for help.

“Cruel is the torment, but sweet is paradise; painful is childlessness on earth, but unfailing is our consolation,” the parents of Gabriel cried out; “for our child hath passed from the sufferings of the earth into everlasting joy.”

O ye parents who grieve over the pangs and torments of your children, fall down with faith before the tomb of Gabriel, for he is their helper before Christ, in that he shed his own blood in confessing the true Faith.

Theotokion: The womb of the Virgin put the understanding of the tyrants to shame; for her Babe suffered a deadly serpent’s bite on His hand, and having casted down the proud apostate, hath set him under the feet of the faithful.

ODE VI

Irmos: Prefiguring Thy three-day burial * Prophet Jonah praying in the belly of the sea-monster cried aloud: * Deliver me from corruption * O Jesus Thou King of hosts.

O most wise child, reject not the entreaties of thy servants, who have been moved to pity by thy glory and with contrite hearts hymn thy struggles, who, even though they have not acquired thy patience, desire to amend their lives.

The incorrupt relics of the holy favorites of God are more precious than all the treasures wherewith the earth is adorned, gold, pearls and precious stones; for through them the grace of God worketh. Wherefore, ask this for us, O favorite of Christ, that our souls and bodies may be healed.

Even though the Orthodox Christians who live around thy monastery endured much persecution at the hands of Jews and heretics, yet, mindful of thy stand for the true Faith, they in nowise fell away from the glorification of the true God and thine intercession.

Theotokion: Of old the serpent deceived me and slew me through my first mother Eve; but now, O pure one, He Who created me hath through thee called me back from corruption.

Kontakion of the holy child-martyr, in Tone VI:

Thy native place being Zverky, * thou wast seized there by the Jews, * truly like beasts, O Gabriel, martyr of Christ. * Thou wast straightway deprived of thy parents, * and then having grievously endured all in order, * thou didst pass over to the heavenly homeland. * Rescue us here from all manner of perils and tribulations, ** and beg thou, we pray thee, that we also may obtain thine eternal inheritance.

Ikos: Let us glorify, O brethren, the child Gabriel who suffered evils for Christ; for, following a deceiving Jew like an innocent lamb, he was abducted from the house of his father and cast into a dark cellar. And having long endured terrible tortures and the piercing of his flesh, he offered himself up as a pure sacrifice to the Trinity, and over many years hath shown great help to those who pray to him, taking pity on all who come to his church to gaze upon his incorrupt body. Wherefore, let us cry out to him: Beg thou, we pray thee, that we also may obtain thine eternal inheritance.

ODE VII

Irmos: Of old the Children of Abraham in Babylon * trampled down the flame of the furnace, * crying aloud with hymns: * O God of our Fathers, blessed art Thou.

O Gabriel, favorite of Christ, consoler of grieving mothers, healer of sick children: Comfort and heal my soul which grieveth over its sins, and by thy supplication give it mastery over the flesh, O thou who for Christ's sake didst not spare thine own flesh.

Can ye fail to understand, O ye ungodly Jews, that ye make the God of your fathers your enemy when ye cruelly torture His innocent creature, thinking that by such an act thou wouldst render Him service, O mindless ones? O Lord, by the supplications of Gabriel soften the hearts of their children, and deliver our hearts from such cruelty.

The city of Slytsk is truly blessed, for there the incorrupt body of the martyr Gabriel hath been enshrined for many years. There have tears, prayers and thanksgiving poured forth before his tomb by mothers for their children, and the entreaties of all the faithful were received.

Theotokion: In that thou hast given birth unto the Creator and Lord, thou art more exalted than all creatures. Wherefore, I cry out to thee, O Theotokos: O blessed one, the Lord of hosts is with thee!

ODE VIII

Irmos: Rejoicing in their condemnation by the tyrant * for not worshipping all his abominable gods, * but only the living God, * the children braved the fire; and, bedewed by the Angel, * they chanted the hymn: * Hymn the Lord, all ye works, * and supremely exalt Him throughout all ages!

The ravens which would have attacked the lacerated body of the martyr, but the hungry dogs which drove them away and stood guard over it, and were thereby revealed to be denouncers of the wickedness of the Jews and mute proclaimers of the glory of the saint.

If even the wild beasts dared not satisfy their hunger with the holy body, how could the wickedness of the Jews not be satisfied therewith? Behold their cruelty, O my soul, and be filled with horror; and pray to this saint, that he may continually fend all evil away from thee.

Shedding tears of compunction over the struggle and glory of the child-martyr, O brethren, let us weep over our own wretchedness and feel shame for our own negligence; for if a little child pleased God thus, why are we, who are grown to maturity, indifferent?

Theotokion: The Lord of all, Who fashioned thee from the rib of Adam and became incarnate of thy virginal womb, do we hymn, chanting: Bless the Lord, all ye works; hymn and supremely exalt Him throughout all ages!

ODE IX

Irmos: O pure Theotokos, thou art our boast, * thou who wast born of earthborn mortals * yet hast given birth unto the Creator: * wherefore we magnify thee * as the Sovereign Lady of all creation.

O Gabriel, favorite of God, be thou now an intercessor before God for the Russian people, as the martyrs were in ancient times; for then Christians were tortured by the Jews and heretics, and now they are cruelly subjected to mockery by both. Wherefore, grant that we may remember your stand and may be given the goodly zeal to emulate thee.

Help me to elude the noetic slayer of my soul who seeks to devour it, O favorite of God, who gavest thy body over to torturers, but preserved thy soul unshaken by their terrors, who offered thy sufferings to Christ as a precious gift, and hast thus received from Him the grace to offer up our supplications before the throne of His glory.

The wounds which Jews inflicted upon thy youthful body wounded the enemy of our salvation, O blessed Gabriel. O conqueror of the demons, deliver our souls from their tyranny, and by thine intercession show us to be victors over their temptations.

Theotokion: Rejoice, O pure Theotokos, our boast, who sprang forth from mortal mankind and hast given birth to the Creator! We magnify thee as the Sovereign Lady of all creation.

Exapostilarion: Spec. Mel.: “Having fallen asleep in the flesh ...”:

Let us hymn today the martyred child who gave his flesh over to be tortured by Jews, but surrendered his spirit unto the hands of God; and let us set him forth to make supplication for the peace of the Church and the salvation of our souls.

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

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

And 3 of the holy child-martyr, in Tone V:

Spec. Mel.: “Rejoice ...”:

Rejoice, O all-glorious boast of children! Rejoice, companion of the martyrs and all-honored glory of the Russian people, who shone forth from a dark cellar illumining the hearts of the Orthodox! Rejoice, speedy hearkener to the prayers of grieving mothers! Rejoice, silent rebuker of double-minded men! Help us, O righteous one of God, to struggle mightily for the Holy Faith, and make entreaty for the salvation of our souls. **(Twice)**

Rejoice, wellspring of miracles, who wast thyself shown to be a miracle of longsuffering! Rejoice, thou who united childlike purity to a martyr’s courage, and denounced the evil of the Jews! Rejoice, thou who in thy holy relics hast given a priceless treasure to the Russian land, and offerest up to Christ fervent supplication for the peace of the world, the good estate of the Churches of God, and the salvation of our souls.

Rejoice, thou who movest the hearts of men to pity! Rejoice, thou who by thine opposition to the violence of the tormenters dost make cold souls contrite through repentance! Rejoice, consolation of the poor and humble of heart, unashamed hope of children, teacher of evangelical childhood to monks, and advocate for our souls.

Glory ..., in Tone II:

While Christians were celebrating the week of the Passion of Christ, and preparing their souls to greet Holy Pascha, the child Gabriel was subjected to suffering by the Jews, and, crucified on the wall of a dark cellar for the crucified Savior, he shed his blood as the day of the Lord's resurrection arrived. His spirit departed unto Christ in the mansions of heaven, but the Jews cast his body out beyond the village. Yet, remaining incorrupt even to this day, it proclaimeth the general resurrection, and teacheth us to pray to the favorite of God, that he offer unceasing supplication in behalf of our souls.

Both now ..., from the Pentecostarion.

Great Doxology. Troparia. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the appointed ODE of the canon from the Pentecostarion; and 4 from ODE III of the canon of the holy child-martyr.

It would have been better had ye not be born, O ye ungodly torturers, for it will be better for Sodom and Gomorra on the day of judgment than for the murderers of the confessor of Christ. By his supplications, O Lord, confirm Thou the Orthodox Faith.

When the judges of Zabłudov signed the record of thy torture, which had been committed by Jews, O martyr, the people piously laid thy lacerated body to rest in the earth. But when thirty years passed, they found it untouched by corruption, and glorified God's providence concerning thee.

The Lord is close to the poor and afflicted; for, having permitted the ungodly to take a child from poor parents, He hath glorified the childless more than the kings of the earth, for kings and hierarchs bend their knees in prayer before their offspring.

Theotokion: As thou hast borne in thine arms and hast fe at thy breasts Him Who nourisheth every creature, O Mary Theotokos, worshipping Him we proclaim: Pray to Him, O pure one, on behalf of us all.

Troparion of the holy child-martyr, in Tone V:

O holy martyr Gabriel, * for Him Who was pierced for our sake by the Jews * thou wast cruelly pierced by them in thy side, * and for Him Who shed His blood for us * thou didst give over thy whole body * to be drained of blood through grievous wounds; * and now thou dwellest with Him in eternal glory. * Wherefore, we pray: * Be thou mindful of us here who honor thy memory, * ask thou health of body for us ** and salvation for our souls.

Kontakion of the holy child-martyr, in Tone VI:

Thy native place being Zverky, * thou wast seized there by the Jews, * truly like beasts, O Gabriel, martyr of Christ. * Thou wast straightway deprived of thy parents, * and then having grievously endured all in order, * thou didst pass over to the heavenly homeland. * Rescue us here from all manner of perils and tribulations, ** and beg thou, we pray thee, that we also may obtain thine eternal inheritance.

Prokeimenon, in Tone IV: Out of the mouths of babes and sucklings * hast Thou perfected praise.

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

THE GENERAL EPISTLE OF PETER § 58, (MIDPOINT) (I PET. 2: 1-10)

Brethren: Laying aside all malice, and all guile, and hypocrisies, and envies, all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To Whom coming, as unto a

living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he who believeth on Him shall not be confounded. Unto you therefore who believe He is precious: but unto those who be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to those who stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him Who hath called you out of darkness into His marvelous light; who in time past were not a people, but are now the people of God: who had not obtained mercy, but now have obtained mercy.

Alleluia, in Tone II: Verse: God looked down from heaven upon the sons of men.

Stichos: The fool hath said in his heart: There is no God.

GOSPEL ACCORDING TO ST. MATTHEW, § 74 (MT. 18: 1-11)

At that time came the disciples unto Jesus, saying: “Who is the greatest in the kingdom of heaven?” And Jesus called a little child unto Him, and set him in the midst of them, and said: “Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones who believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.”

Communion Verse: Out of the mouths of babes and sucklings hast Thou perfected praise.