

THE 4th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE HOLY HIEROMARTYR BABYLAS, BISHOP OF
ANTIOCH. THE COMMEMORATION OF THE HOLY PROPHET MOSES
THE GOD-SEER
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 of the holy hieromartyr, in Tone VI:
Spec. Mel.: “Having set all aside ...”:

Having dyed thy sacred vestments * in thy blood, * thou didst enter into the Holy of holies, * in that thou wast holy, O glorious Babylas, * ever manifestly enjoying deification, * adorned and resplendent in martyrdom, * and showing thyself to be an angel * through most pure communion. * Wherefore, we honor thee * and lovingly celebrate * thy most sacred solemnity, ** O right blessed one.

Fettered with irons, O venerable one, * thou didst walk without stumbling * the path which leads to the city of heaven, * arrayed in honorable wounds * as with ornaments, * O Babylas all-wise. * And entering it as a victor most true, * an invincible martyr, * and a most sacred performer of sacred acts, * in a pure manner thou dost offer up with the angels * the divine hymn: ** Holy, Holy, Holy art Thou, O consubstantial Trinity!

Tending the reason-endowed flock, * O hierarch, * with the staff of understanding, * thou didst nourish it with the verdure of faith, * saving it from wild beasts * and gladdening God * Who shepherded thee from on high. * Proclaiming Him before the ungodly, O blessed one, * thou wast slaughtered, rejoicing, like an innocent lamb, * with the guileless youths, * and with them thou wast offered up as a fragrant and unblemished sacrifice, ** O most wondrous Babylas.

And 3 Stichera of the holy prophet, in Tone IV:
Spec. Mel.: “Called from on high ...”:

Having studied the mysteries of God * and the wonders of His ineffable beauty and glory, * O all-praised God-seer Moses, * thou didst proclaim them in images * through shadows and indistinct forms. * Wherefore, through immaterial things * and shadowy images * thou dost bring to us the concepts * of the primal origin of the divine Effulgence. * Having acquired deification through the promise and grace, * as a god, O blessed one, * thou didst triumph over Pharaoh. ** Pray thou on behalf of all who honor thee.

Having excelled in the virtues, * in a vision thou didst find thyself close to God. * And having been amid the whirlwind * and the darkness and in the midst of the cloud, * thou wast wholly glorified. * Hence, thou didst receive the tablets of the writing of God, * and like an angel dost clearly shine forth with grace * through the eyes of thy spirit * and those of thy body, * and dost cover the blindness of false faith; * and, revealing God’s revelation to the faithful, * thou dost transmit it by thy words. ** Pray thou, that we be saved.

Thou wast conversant * with the fiery and divinely wrought love of God, * O thrice blessed Moses, * beholding Him face to face, * one upon the other. * And, gazing upon thine own Creator, * thou didst manifestly behold His backparts in His splendor, * learning through a crevice in the rock * of the future divine manifestation of the Word in the flesh. * Wherefore, like the pillar * which most gloriously * went before the divinely wise people ** thou dost precede and save those who praise thee with faith.

Glory ..., in Tone VI:

Like a stairway ascending on high, the Church hath acquired thy struggles, O hieromartyr Babylas, for thou didst preserve her unharmed and un-assailed by mighty wolves; wherefore she proclaimeth thy mighty deeds, magnifying thee and the children who were slain with thee for Christ, O blessed one.

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

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: **P**ondering Thy seedless conception and ineffable birthgiving, I marvel greatly: How is it that it is Thy good pleasure to die thus as a malefactor, O my Son?”, the most pure one exclaimed, weeping,

On the Aposticha: Glory ..., in Tone VI:

Standing before the tribunal of the tyrant and holding forth for piety, thou didst cry out: “Behold, here am I and the children which God hath given me!” Crowned with them in the heavens, O hieromartyr Babylas, pray thou unceasingly, that our souls be delivered from the snares of the enemy.

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

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: **T**hy pure Virgin Mother, * beholding the most iniquitous people * who unjustly nailed Thee to the Tree, ** was wounded within, as Symeon foretold.

Troparion of the holy hieromartyr, in Tone IV:

As thou didst share in the ways of the apostles * and didst occupy their throne, * thou didst find thine activity to be a passage to divine vision, * O divinely inspired one. * Wherefore, ordering the word of truth, * thou didst suffer for the Faith even to the shedding of thy blood, ** O Hieromartyr Babylas, entreat Christ God, that our souls be saved.

Glory ..., the Troparion of the holy prophet, in Tone II:

Celebrating the memory of Thy Prophet Moses, O Lord, * through him we entreat Thee: ** Save Thou our souls!

Or this Troparion, in Tone II:

Thou didst ascend to the heights of the virtues, * O Prophet Moses, * for which cause thou wast deemed worthy to behold the glory of God * and didst receive the grace-filled tablets of the law. * And, bearing within thyself the lineaments of grace, * thou wast the honored boast of the prophets ** and the great mystery of piety.

Both now ..., Theotokion, or Stavrotheotokion.

AT MATINS

One canon from the Oktoechos, and two for the holy ones:

ODE I

Canon of the holy hieromartyr, the composition of John the Monk, in Tone VI:

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.

Passing calmly over on thy blood, like Moses crossed the Red Sea, O blessed Babylas, thou didst cry out to God the hymn of victory: Let us chant unto the Lord, for He hath been glorified!

Thou didst overcome the desire for earthly things, submitting thy desire to the Divine, that thou mayest live, O blessed Babylas who went forth to behold the beauty of Christ.

As a lover of the supremely divine Trinity, thou didst die, rejoicing, with the three children, O blessed Babylas, ever guiding their souls with divine desire.

Theotokion: Having received thy Creator Who, in a manner beyond comprehension, was incarnate of thy seedless womb, O pure one, as He Himself desired, thou wast truly shown to be the Sovereign Lady of all creatures.

Canon of the holy prophet, the acrostic whereof is:

“Let Moses, the first among the prophets, be praised in discourse”;

The composition of John the Monk, though the Theotokia are the work of Clement:
in Tone IV:

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Let Moses, the first among the prophets, be praised, for he was the first to converse openly with God, face to face, not in indistinct images, but beholding Him as in the guise of the flesh.

God gaveth thee to thy people Israel as a divine leader and deliverer, O God-seer Moses, for this thou didst pray to the Father, thy birth having been announced beforehand through the promise of the anointing.

Thy native virtues revealed thee to be like a treasure of knowledge and wisdom hidden by God in the ark, O God-seer Moses; wherefore thou wast reared by the queen and divine providence.

Theotokion: Moses was stricken with fear, beholding the most glorious vision of old: the awesome mingling of bush and fire which prefigured the incorrupt God Who would come forth from the Virgin Mother, and Whom, with the passing of time, he would behold in the flesh.

ODE III

Canon of the holy hieromartyr

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.

There is none as holy as Thou, O Lord my God, Who hast lifted up the horn of Thy faithful Babylas and crowned him with the crown of Thy confession.

Thy Cross was the might of the martyrs, O Lord, Who established the children with the blessed Babylas and through them cast down the audacity of the deceit of the ungodly.

The might of the devil hath been utterly enfeebled, O Christ; for the mighty one hath been vanquished by the innocent children and the godly Babylas, and was driven away by them in shame.

Theotokion: **T**he wonder of thy divine birthgiving surpasseth every rank of nature, O pure one; for thou didst supra-naturally conceive God in thy womb, and in giving birth didst remain ever Virgin.

Canon of the holy prophet

Irmos: **T**he bow of the mighty hath waxed feeble * and the weak have girded themselves with strength: * therefore is my heart established * in the Lord.

Thou wast filled exceedingly with ineffable knowledge, O God-seer, and the Holy Spirit, through an angel, manifestly gave thee knowledge of things from the past.

Splendidly bearing divine rays, thou didst astonish Egypt with divine signs, most gloriously transforming the nature of the elements, O most wise one.

The beauty of thy comeliness illumineth thy splendid life with divine rays, O blessed one, drawing all to the beauty of God of which one can never be satiated.

Theotokion: **T**hou wast caught up in an awesome vision and didst behold a most dread vision, O most wise one; yet the Lord, Who was born in the flesh of the Virgin, restrained thy voice.

Kontakion of the holy prophet, in Tone II:

Today the choir of the prophets rejoiceth * with Moses and Aaron, * for the end of their prophecy hath found fulfillment in us: * today the Cross shineth forth, whereby Thou hast saved us. ** Through their supplications, O Christ God, have mercy upon us!

Sessional Hymn of the holy hieromartyr, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

Pouring forth the confession of the Faith, thou didst extinguish the deception of false religion, denouncing the ungodliness of idolatry; and as a divine oblation, thou dost bedew the ends of the earth with miracles. O venerable father, entreat Christ God, that He grant us great mercy.

Glory ..., Sessional Hymn of the holy prophet, in Tone IV:

Piously acknowledging thee as among all the prophets, we, the faithful, praise thee; for thou wast the first to behold God insofar as it is possible for mortals to see Him.

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

Stretching forth thy most pure hands, O Virgin Mother, protect those who place their trust in thee and cry out to thy Son: O Christ, grant Thy mercies unto all!

Stavrotheotokion: Beholding thy Son lifted up upon the Tree, O most pure one, with thy maternal womb wounded with pain, thou didst piteously cry aloud: “Woe is me! How is it that Thou hast set, O my timeless Light?”

ODE IV

Canon of the holy hieromartyr

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.

Christ is my power, my God and Lord, didst thou cry out before the tribunal, undaunted by the threats of the tyrant, O hieromartyr Babylas, rejoicing in the Lord.

Offering up the immaculate, awesome and un-bloody sacrifice to the Lord, in the blood of thy martyrdom thou didst bring thyself to Him as an unblemished sacrifice, O hieromartyr Babylas.

Nurturing the young minds of the youths on spiritual milk as a wise teacher of children, O hieromartyr Babylas, thou didst guide them to perfection.

Theotokion: The mysteries of thy magnificent birthgiving are truly ineffable and unapproachable to those on earth and in heaven, O Ever-virgin Theotokos.

Canon of the holy prophet

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the Cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord!

When by divine providence, the impediment of thy speech and voice were removed, O God-seer, thou wast revealed by thy words to be a proclaimer of the mysteries of God, and didst smite the Egyptians with plagues.

How glorious is thy calling, O God-seer! How awesome the working of thy wonders! For God, He Who Is, appeared to thee, and, exalting thee with glory, sent thee to Israel as its savior.

Thou didst strike down all the firstborn of Egypt, just as Christ slew the might of the demons; for the things wrought by thee were truly an image of that which was to come, O glorious one.

Theotokion: Moses heard the voice of God crying out from the flame in the bush, saying: “Draw not nigh”; for that place, holy in splendor, prefigured Christ Who would be born in the flesh of the pure one.

ODE V

Canon of the holy hieromartyr

Irmos: **Illuminate 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 recallesh us from the darkness of sin.**

Truly the hieromartyr Babylas received Thy divine grace from on high, O Jesus, for he led young children to Thy love and the overcoming of death.

Illumined with Thy divine knowledge, O Lord, the hieromartyr Babylas taught all to know Thee as the one God Who is Lord, and calleth us forth from darkness and deception.

Foreordained by Thy divine election to shepherd Thy flock, O Word of God, the hieromartyr Babylas offereth his own blood to Thee, wisely guiding all to the path of salvation.

Theotokion: **O** good Sovereign Lady of the world, save those who with all their soul confess thee to be the Theotokos; for thee, who art truly the Mother of God, do we have as an invincible intercessor.

Canon of the holy prophet

Irmos: **Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.**

Striking the Red Sea, and making thereby a great division with thy staff, O God-seer thou didst reveal the divine power of the Cross.

“O most lovely boldness! O pure purity of soul! For thou hast acknowledged me beyond all others, appearing to me noetically!” thus did the God-seer cry out to God.

Sheltered by the stone, thou didst not see the face of God, for it was hidden, O God-seer, but didst recognize the incarnation of the Word in His hind-parts.

Theotokion: **T**hou didst enter into the darkness with thy senses, and learn ineffable things, O God-seer: that God the Savior would be born in the flesh from the Virgin.

ODE VI

Canon of the holy hieromartyr

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.**

Beholding the sea of life surging with the tempests of deception, Babylas, the most glorious spiritual athlete, cried aloud: Lead up my life from corruption, O greatly Merciful One!

Emulating Christ, thou didst lay down thy life for thy flock, O glorious martyr and spiritual athlete, blessed Babylas, breaking down the walls of deception.

With his suffering the ever-memorable and most glorious spiritual athlete Babylas wisely rendered the unsteady minds of the children steadfast, guiding them from earth to the life of heaven.

Theotokion: **O** most pure Lady who hast given birth to the Lord, the Helmsman of mortals, calm thou the tumultuous and grievous turmoil of my passions and grant tranquility to my heart.

Canon of the holy prophet

Irmos: **The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise' * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.**

Having gathered Israel as a mighty army of God, thou didst destroy the evils of the seven Canaanite nations, giving their land to the people for their inheritance.

Ineffably entering the divine darkness into which God called thee, O Moses, thou didst receive the tablets of the law which His finger inscribed, in that thou wast His great favorite.

God appointed the God-seer Moses to listen to His voice, revealing Himself to him, that with glory he might show forth His dread mysteries.

Theotokion: **W**ith a divine gesture the glorious Moses described thee beforehand, O Theotokos, as the ark covered with the glory of God as with gold, shining overall with the beams of the Spirit.

Kontakion of the holy hieromartyr, in Tone VIII:

Spec. Mel.: "As first-fruits ...":

Illumined today, the church glorifieth thee as the preacher of piety * and the confirmation of spiritual athletes, O glorious Babylas. * Since thou hast boldness before the Lord, pray thou to Christ, O much suffering one, ** that He preserve those who magnify and praise thee in perfect peace.

Ikos: **P**ondering the vanity of the world, and truly separate from the world, thou didst emulate the sufferings of Christ by mortifying the passions of the flesh; and, taking up thy cross, thou didst follow after thy Creator, O martyr. And now, abiding with Him, pray thou on behalf of those who truly honor thee, O much suffering one.

ODE VII

Canon of the holy hieromartyr

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.**

Beholding the youths and the wondrous Babylas as victors over falsehood, the armies of heaven have cried out to Christ today, rejoicing: O Lord God of our fathers blessed art Thou!

The radiant grace of the Master, descending, hath illumined the faithful, and the glorious Babylas, having been crowned, commanded those who suffered to cry aloud: O Lord God of our fathers blessed art Thou!

The minds of the tyrants were at a loss how to help their false gods; but the wondrous Babylas commandeth them to cry out to the most holy Trinity: O God of our fathers blessed art Thou!

Theotokion: **T**hrough thee, O Mother and Virgin, hath the radiant Light shone forth upon the whole world; for thou hast given birth to God, the Creator of all. Entreat Him, O all-pure one, that He send down great mercy upon us, the faithful.

Canon of the holy prophet

Irmos: **I**n the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

As the divine recorder of ineffable visions of God, O wise God-seer Moses, devising by word the whole plan of the tabernacle thou didst commit its fashioning to Bezalel the chief artisan.

When Korah dared to perform priestly ministry with thee, he was seen carried down into Hades alive, when thou, O Moses, didst preserve the order of sacrifice precious to God, and the kingdom and the priesthood.

When thou didst command the army of the Hebrew people of old, O Moses, Michael, the commander of the armies of heaven and the divine guardian of thy body, appeared to thee; and put to shame the author of evil who opposed thee.

Theotokion: **T**he divine rod of Aaron showed thee budding forth as the loosing of the sins of all, O Theotokos; for thou wast the removal of the dread threat of God upon mortals, in that they had murmured against God.

ODE VIII

Canon of the holy hieromartyr

Irmos: **T**hou 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.

In the flame the youths were commanded to hymn God, the Father and Creator, the consubstantial Son, and the divine Spirit: Let all creation bless the Lord and exalt Him supremely throughout all ages!

The youths in the flame, O brethren, command that today the memory of the hieromartyr Babylas be hymned: Bless the Lord, all ye works, and supremely exalt Him throughout the ages!

Crowned today with their elder, the young disciples of Babylas, the priest and martyr, command that the hymn of the youths in the furnace be chanted: Bless the Lord, all ye works, and supremely exalt Him throughout the ages!

Theotokion: **T**hou hast given birth in the flesh to God Who holdeth all things in His hands, and didst bear Him in thine arms, O Virgin. Him do we hymn as Lord, O ye works, and supremely exalt throughout all ages.

Canon of the holy prophet

Irmos: **H**aving spread his hands, Daniel closed the lions jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

In that thou art meek thou didst hearken, and by thy works didst truly become the favorite of God. Wherefore, thou wast favored by the Lord more than all other prophets, O Moses; and He abode with thee and taught thee to chant with faith: Bless the Lord, all ye works of the Lord!

Manifest as an initiate of the mysteries of God, His minister, and the ruler of Israel, O God-seer Moses, thou didst proclaim that Christ would come in the flesh, describing His dread and divine advent by thyself; for thou wast manifestly shown to be a faithful prophet and His animate image.

By the words of thy prophecy and through the precepts of the law, with faith thou didst instruct the people, guiding them with signs, wonders and the performing of miracles; for thou wast shown by God to be their leader, O God-seer Moses. Wherefore, with great glory thou hast passed over to thy fathers.

Theotokion: **N**o prophet heard ought before thee, O glorious God-seer Moses, thou favorite of Christ, for thou didst recount the whole dispensation of the Virgin, describing beforehand her divine birthgiving; for in the flame of the bush thou didst behold the visage of the Invisible One.

ODE IX

Canon of the holy hieromartyr

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.

Through the Cross God hath shown mankind the smooth path to the heights of heaven, by which death hath been seen to be vanquished by mortals, for the young children and the wondrous Babylas, whom we call blessed, were not afraid of it.

As Thou art light all-pure, O Master Christ, cleanse my soul of the darkness of the passions through the supplications of Thy spiritual athletes, Babylas and the children. Celebrating their annual commemoration, we right gloriously hold festival.

Resorting to the glorious church of the martyrs, let us draw forth healing of our passions; for the choirs of angels and the souls of all the righteous have come thither with the heavenly Lady and the wondrous Babylas, to bestow healings upon all.

Theotokion: Ineffably conceiving in thy womb the Son Who shone forth eternally from the Father, thou hast given birth to Him, O pure Mother of God. O most holy Virgin, entreat God Who alone is the Lover of mankind, on behalf of thy servants, that He save our race.

Canon of the holy prophet

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Even after thy death thou didst see the Lord, O God-seer, and not in dim images as before, when thou wast in the rocky crevasse; but rather beholding Him as Christ in a human body, illumining all with His divinity.

Mount Tabor hath achieved glory far surpassing that of Sinai, for on Tabor Moses from among the dead and the Tishbite from the lands of the living, together with the apostles, beheld Christ transfigured as God.

Save me by thy merciful supplication and the boldness of thy prayers, as thou didst save Israel from misfortunes, O God-seer Moses, and save the fullness of the Christian race from all harm, for it doth hymn thee.

Theotokion: **O**f old, Moses described thee, O Virgin, as the golden jar, the tablet of the law, and the divine table, manifestly indicating that God would be born of thee. And having beheld Him in the flesh, with faith we conclude thy hymnody.

Exapostilarion of the holy hieromartyr:

Spec. Mel.: “The heaven with stars ...”:

O Babylas, thou wast shown to be both a priest and a sacrifice of God, offering to Him the un-bloody sacrifice and being slain in thine own blood with the blameless children. With them we now praise thee.

Theotokion: **T**hose who do not with pure faith venerate thine image and that of thy Son and God, O Virgin, do thou cast down as impious and commit to Gehenna

AT LITURGY

Troparion of the holy hieromartyr, in Tone IV:

As thou didst share in the ways of the apostles * and didst occupy their throne, * thou didst find thine activity to be a passage to divine vision, * O divinely inspired one. * Wherefore, ordering the word of truth, * thou didst suffer for the Faith even to the shedding of thy blood, ** O Hieromartyr Babylas, entreat Christ God, that our souls be saved.

Troparion of the holy prophet, in Tone II:

Celebrating the memory of Thy Prophet Moses, O Lord, * through him we entreat Thee: ** Save Thou our souls!

Or this Troparion of the prophet, in Tone II:

Thou didst ascend to the heights of the virtues, * O Prophet Moses, * for which cause thou wast deemed worthy to behold the glory of God * and didst receive the grace-filled tablets of the law. * And, bearing within thyself the lineaments of grace, * thou wast the honored boast of the prophets ** and the great mystery of piety.

Kontakion of the holy prophet, in Tone II:

Today the choir of the prophets rejoiceth * with Moses and Aaron, * for the end of their prophecy hath found fulfillment in us: * today the Cross shineth forth, whereby Thou hast saved us. ** Through their supplications, O Christ God, have mercy upon us!

Kontakion of the holy hieromartyr, in Tone VIII:

Illumined today, the church glorifieth thee as the preacher of piety * and the confirmation of spiritual athletes, O glorious Babylas. * Since thou hast boldness before the Lord, pray thou to Christ, O much suffering one, ** that He preserve those who magnify and praise thee in perfect peace.

Prokeimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; * He hath wrought all His desires in them.

Verse: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE OF ST. PAUL TO THE HEBREWS, § 330 (11: 33-40)

Brethren; the saints who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to

life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulation.

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

GOSPEL ACCORDING TO ST. LUKE, § 67 (12: 32-40)

The Lord said: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.