

THE 2nd DAY OF THE MONTH OF JANUARY

FOREFEAST OF THEOPHANY

COMMEMORATION OF THE HOLY & RIGHTEOUS JULIANA OF LAZAREVO AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera: 3 Stichera of the forefeast, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

Let us piously sound forth beforehand * the hymns of the forefeast * of the honored baptism of our God; * for, lo! as a man He desireth * to approach His Forerunner in the flesh * and to request saving baptism * for the edification of all * who with faith are enlightened in a sacred manner ** and partake of the Spirit.

Christ is pointed out! * God is made manifest, * as David most plainly wrote beforehand; * and He goeth to a servant, asking baptism. * O river Jordan, be thou filled with gladness! * Ye earth and sea, * ye mountains and hills, * and hearts of men, now leap for joy, ** receiving the noetic light!

O Almighty Lord, * how can the river’s streams receive Thee * Who art the River of the world * and a torrent of nourishment, * as it is written, * Who goest up naked, * Who clothest heaven with clouds, * Who hast lain bare all the malice of the enemy, ** and arrayest mortal mankind in incorruption?

And 5 Stichera of the righteous one, in Tone VIII:

Spec. Mel.: “O Lord, even though Thou didst stand before the tribunal ...”:

O Lord, even though Juliana lived in the world and managed well the estates of her ancestors, yet she unfailingly observed all Thy commandments; wherefore, she now standeth with the angels before Thy throne in the highest and doth clearly behold Thy divine glory. Through her supplications save Thou our souls, in that Thou art compassionate and the Lover of mankind. (Twice)

O Lord, even though Juliana was not vouchsafed the monastic rank, yet because she did things worthy of monastics she hath therefore not been denied a place in the choir of Thy saints, and after her death she poureth forth healings upon those who approach with faith. For her sake grant peace to the world, in that Thou art compassionate and the Lover of mankind. (Twice)

O Lord, even though Juliana lived with her husband and begat children, yet did she bestow alms without number upon the poor and show love unfeigned for her neighbor; wherefore, she hath been glorified by Thee after death. For a sweet-smelling myrrh poureth forth from her tomb upon all the sick, unto their healing. For her sake save us, in that Thou art compassionate and the Lover of mankind.

Glory ..., in Tone VIII:

Let every tongue be moved to the goodly praise of the most glorious Juliana! And with praises let us, youths and virgins, the married and the widowed, of every age and rank, crown the righteous favorite of Christ; for, having labored lawfully and cast off womanly weakness, by her fasting, almsgiving and prayers she put the enemy to shame, and, adorned with a supremely radiant heavenly crown, she entreateth Christ God, that He grant victory to our civil authorities, peace to the world and great mercy to our souls.

Both now ..., Doxasticon of the forefeast, in Tone VI:

The Christ of truth cometh to the Jordan to be baptized of John, and he sayeth unto Him: "I have need to be baptized of Thee, and comest Thou to me? I who am grass dare not touch fire! But do Thou, O Master, sanctify me by Thy divine revelation!"

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little 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 for ever. 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 righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow,

and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

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 which 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 hasted 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, this Sticheron, in Tone I:
Spec. Mel.: "O wondrous miracle ...":*

O blessed and righteous Juliana! From thy youth thou didst show thyself to be the chosen vessel of God through thy works, abstinence, prayer and almsgiving, thy love and humility of mind; wherefore, thou didst please the King of heaven and Master of all. To Him do thou now make entreaty, that He grant us peace and great mercy.

Glory .., in Tone I:

O blessed and righteous Juliana! Possessed of a merciful soul, thou didst feed the poor abundantly, wast a mighty helper of orphans and widows, and the consolation of the sorrowful; wherefore, thou didst please the Creator and Lord, and hast received from Him the kingdom of heaven and an incorruptible crown. Him do thou beseech, that He grant us peace and great mercy.

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

Rejoice, O holy Virgin Theotokos * who art one of us, * thou pure vessel of all the ecumene, * inextinguishable lamp, * dwelling-place of the Boundless One, * indestructible temple! * Rejoice, thou from whom the Lamb of God was born, ** who taketh away the sins of all the world.

On the Aposticha, these Stichera, in Tone VIII:

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

O most glorious wonder, * how in a weak nature * great might was shown forth, * the deception of the demons was overcome * and all the assaults and wiles * of the evil one destroyed! * O righteous Juliana, blessed among women, * entreat Christ God, Who is the Lover of mankind, ** that our souls be saved.

Verse: Wondrous is God in His saints, * the God of Israel.

In thy purity, * chastity and other virtues, * O righteous Juliana, * thou wast a temple of Christ; * wherefore, thou didst contain * within thyself * the Holy Spirit. * Him do thou entreat, ** that our souls be saved.

Verse: In congregations bless ye God, * the Lord from the well-springs of Israel.

A helper and benefactor * of the poor, the orphaned * and the widowed wast thou, * O right praiseworthy Juliana; * wherefore, thou hast also acquired * inexhaustible riches * in the heavens. * There do thou beseech Christ God, ** that our souls be saved.

Glory ..., in Tone VI:

Let Juliana, the dove of Christ, be honored, for all praise and glory becometh her; for, having woven for herself a wreath of praises and lived in the midst of the world in a God-pleasing manner, pleasing Him by almsgiving and prayer, and having acquired great boldness before Him, she poureth forth healings in abundance upon those who approach her with faith. Wherefore, we also cry out to her: O blessed and thrice-blessed one, entreat Christ unceasingly for our rulers and hierarchs, and for all Orthodox Christians, that we may be delivered from the assault of aliens, from famine and pestilence and civil strife, and that He save our souls.

Both now ..., Doxasticon of the forefeast, in Tone I:

Come, all ye faithful, and, forsaking the land of Judea, let us cross over the wilderness of Jordan; and there shall we behold today Him Who hath appeared in the flesh for our sake, requesting baptism in the streams of the Jordan of the Baptist, who refused, crying aloud in fear: “I dare not touch Fire with my hand of clay! Jordan and the sea fled and turned back, O Savior; and how can I place my hand upon the crown of the head of Thee before Whom the seraphim tremble? Jordan fled when Elisha received the mantle of Elijah; and how is it that it hath not sunk into chaos and the lower depths, beholding Thee naked in its streams? How is it that it doth not scald me who am set all afire by Thee?”, “Wherefore dost thou hesitate to baptize my Lord, O Baptist?” the Jordan cried out to John. “Why hinderest thou the cleansing of many? Sanctify all creation, and remain Thou also to sanctify the nature of water, for it is for this that Thou hast made Thyself manifest!”

After “Now lettest Thou Thy servant depart ...,”

Troparion of the righteous one, in Tone IV:

Shining forth with divine grace, * and pouring forth fragrant myrrh for healing * upon all the sick who approach the shrine of thy relics with faith, * O righteous mother Juliana, * thou hast revealed the radiance of thy life * even after death. ** Do thou entreat Christ God, that our souls be saved.

Glory ..., Both now ..., Troparion of the forefeast, in Tone IV:

Make ready, O Zebulon! * Adorn thyself, O Nephthali! * O River Jordan, leaping up, * receive thou the Master Who cometh to be baptized! * Rejoice, O Adam, with our first mother! * Hide not yourselves as ye did before in paradise; * for He who beheld you naked hath appeared, * that He may clothe you in your primal raiment. ** Christ hath appeared, desiring to make all creation new!

AT MATINS

On “God is the Lord ...,” the Troparion of the forefeast, in Tone IV:

Make ready, O Zebulon! * Adorn thyself, O Nephthali! * O River Jordan, leaping up, * receive thou the Master Who cometh to be baptized! * Rejoice, O Adam, with our first mother! * Hide not yourselves as ye did before in paradise; * for He who beheld you naked hath appeared, * that He may clothe you in your primal raiment. ** Christ hath appeared, desiring to make all creation new! (Twice)

Glory..., Troparion of the righteous one, in Tone IV:

Shining forth with divine grace, * and pouring forth fragrant myrrh for healing * upon all the sick who approach the shrine of thy relics with faith, * O righteous mother Juliana, * thou hast revealed the radiance of thy life * even after death. ** Do thou entreat Christ God, that our souls be saved.

Both now ..., that of the forefeast (Once).

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

From thine earliest childhood thou didst have the fear of God in thy heart, O blessed mother Juliana, directing the gaze of thy spiritual eyes on high, and ever pondering the things which are to come, which thou hast now received, O righteous one. Wherefore, pray thou now, that we be given peace and great mercy. (Twice)

Glory ..., Both now ..., Sessional Hymn of the forefeast, in Tone IV:

Spec. Mel.: “Thy tomb, O Savior ...”:

Having clothed Thyself in my poverty, O my Jesus, mingling with Thy servants Thou comest forth, requesting baptism of a servant, O Lover of mankind. Wherefore, John, beholding Thee, cried out: “How can I baptize Thee Who art wholly without defilement, O supremely good God?”

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

O righteous mother Juliana, thou wast wholly adorned by thy virtues as with fragrant flowers and precious stones; wherefore, thou wast pleasing to the incorrupt King and Master of all. Him do thou entreat, that He grant us peace and great mercy. (Twice)

Glory ..., Both now ..., Sessional Hymn of the forefeast, in Tone IV:

Spec. Mel.: “Go thou quickly before ...”:

The Rich One, having beggared Himself in His great tender compassion, and desiring to enrich us who once made ourselves beggars through intemperance, cometh forth to enter the streams of the Jordan and to be baptized openly by John. O ye faithful, let us hymn His extreme humility!

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

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

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

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

Spec. Mel.: “Go thou quickly before ...”:

The supremely good God, Who hath fashioned all things in His wisdom and Who glorifieth His saints, hath glorified thee, O righteous mother Juliana, on earth and in heaven; wherefore, as thou hast great boldness before Him, pray thou on behalf of all Orthodox Christians, that He grant us peace and great mercy. (Twice)

Glory ..., Both now ..., Sessional Hymn of the forefeast, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

In His goodness Christ cometh forth to the streams of the River Jordan, and therein He wisheth to accomplish our renewal through grace; the godly Forerunner, rejoicing, hath received Him, washing in the waters Him Who wished it, the only Lover of mankind.

Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: Wondrous is God in His saints, * the God of Israel.

Verse: In congregations bless ye God, the Lord from the well-springs of Israel.

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 104 (MT. 25: 1-13)

The Lord spake this parable: “The Kingdom of heaven is likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying: Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

After Psalm 50, this Sticheron, in Tone VI:

We have thee as a right-pleasing mediator and intercessor before God, O righteous mother Juliana; for thou dost pray for our rulers and all Orthodox people, that we be delivered from misfortunes and tribulations, and from every assault of the enemy. Wherefore, we praise thy holy memory, crying aloud: Cease thou never in thy supplications on behalf of our souls!

Canon of the forefeast, with 6 Troparia, including the Irmos, and canon of the righteous one, with 8 Troparia.

ODE I

Canon of the forefeast, the acrostic whereof is the (Greek) alphabet, the composition of Joseph, in Tone II:

Irmos: Let us sing unto the Lord, * Who by His divine command * dried up the billowing and impassable sea, * and through it led the Israelite people on foot: * for gloriously hath He been glorified.

The divine Forerunner, who knoweth the advent of the Lord, emergeth from the desert, crying out with splendor: “Our deliverance hath drawn nigh and appeared! Repent ye, and cleanse yourselves with water!”

O Word, Who art co-beginningless with the Father, with the immersion of repentance which is Thy baptism cleanse me wholly who am immersed in a flood of sins; and ever grant deliverance unto the faithful, for the sake of Thine infinite tender compassion.

The land of Zebulon, as it is written, beholding the unwaning Light, was enlightened; for, lo! He is come to the streams of the Jordan! And it hymneth God Who is over all, crying aloud: Let us chant unto the Lord, for gloriously hath He been glorified!

The divinely eloquent Forerunner, seeing all the people who had come, exclaimed to them: “Who hath told you to flee from the coming wrath? Show forth fruits of repentance, O ye who are saved by grace!”

Canon of the righteous one, in Tone VIII:

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they marched on foot, * chanting a hymn unto God.

By thine entreaties, O holy Juliana, guide me, who am ever overwhelmed by the storms of the passions and shaken by the tumult of sinful thought, to the calm haven of the will of Christ, that I may hymn thee as is meet.

Enlightened by a pure widowhood, O blessed of God, thou didst wed thyself to

Christ by fasting, prayers and almsgiving, and didst follow His life-bearing steps , willingly enduring great want.

Thou didst follow the teaching of the holy fathers, O glorious one, and didst emulate their character and purity by abstinence, as though thou wast incorporeal, and through purity thou didst become like them, living well in true humility.

Theotokion: **W**e hymn thee, O most pure Theotokos who hast given birth supernaturally to the incarnate, eternal and all-divine Word.

Katavasia, in Tone II: **The Lord mighty in battle * uncovered the foundation of the deep * and led His servants on dry ground; * but He covered their adversaries with the waters, * for He hath been glorified.**

ODE III

Canon of the forefeast

Irmos: **O Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.**

“The Christ hath appeared!” the Forerunner crieth out, “And He cometh up to the streams of the Jordan! Let us make haste to greet Him, enlightened by pure thoughts!”

O my God, Thou deliverance of all, having clothed Thyself in my abundant poverty, Thou approachest to be baptized, seeking me who have strayed from the right path.

Let earth and heaven now join chorus, for the Benefactor of all is baptized, submerging the multitude of our countless transgressions in the waters.

Canon of the righteous one

Irmos: **O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.**

Having found thine abode in the mansions of heaven because of thy God-pleasing life, O radiant one, thou pourest forth rivers of healing, drying up the torrents of the passions.

Aflame with the utmost desire, O divinely wise one, thou didst love Christ Who humbled Himself to take on flesh in the excess of His loving-kindness, and thou didst follow His life-bearing words, disdaining all the things of life.

Having acquired golden wings through almsgiving, like an incorrupt dove thou didst soar aloft to the heights of heaven, O Juliana blessed of God.

Theotokion: **I**ncarnate, the Creator made His abode in thy womb, O all-immaculate one, for the good of those who hymn thee with faith.

Katavasia: The Lord who granteth strength unto our kings, * and exalteth the horn of His anointed, * is born of a Virgin and cometh unto baptism. * Therefore let us, the faithful, cry aloud: * None is as holy as our God.

Kontakion of the forefeast, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

In the streams of the Jordan the Lord crieth out to John today. * Fear not to baptize Me, ** for I have come to save Adam the first-formed!

Ikos: “I do not require thee to transgress the bounds of what is meet, O Baptist; I am not saying unto thee: Tell Me what thou tellest the iniquitous, and what thou teachest sinners. Only baptize Me in silence, awaiting those things which come through baptism; for it is for the sake of this that thou hast received a dignity which even the angels do not possess; for I have made thee greater than all the prophets. Thus, not one of them beheld Me plainly, but only in images, shadows and reflections; but thou beheldest Me standing before thee. For I am come to save Adam the first-formed!”

Sessional Hymn of the righteous one, in Tone IV:

Adorned with fasting and prayer, and making God thy debtor through almsgiving, with Him thou hast entered the incorrupt bridal-chamber, where thou delightest in His beauty. Pray thou, that we who hymn thee with love be saved from all misfortunes and pain. (Twice)

Glory ..., Both now ..., Sessional Hymn of the forefeast, in Tone VIII:

Spec. Mel.: “Of the shepherds’ pipes ...”:

O invisible God, unapproachable Word, Thou wast begotten of the Father in a manner transcending nature and past all telling; and again, in the latter days, without altering what Thou wast, Thou wast born of the Virgin and comest now to be baptized in the flesh in the streams of the Jordan, O Thou Who as God hast been well pleased to save the race of mankind.

ODE IV

Canon of the forefeast

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

The great Forerunner doth marvel at Thine arrival, O Jesus our Benefactor, and in awe he crieth out to Thee: “O Master Who art fire, burn me not who am grass!”

“Beholding Me standing in these waters of Mine own will, O John, do thou now draw nigh and baptize Me, that with water I may fashion grace for the human race!”

“I have come to know Thee in the flesh to be as the sun which covereth itself with clouds. How therefore is it that I now behold Thee naked, clothed in the waters?” John cried out, marveling.

“**H**uman nature is enlightened and receiveth deliverance from the darkness of sin, and is clothed from on high with the divine vesture of incorruption when I am stripped naked.”

Canon of the righteous one

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

Thy radiant festival, which shineth with the light of God, illumineth the souls of us who hymn thee with faith, O venerable one.

With divine miracles hast thou persuaded to faith those who believed not in the Master, converting to the Faith of Christ those who have forsaken the darkness of falsehood.

Thou didst offer to the Christ the pure mortification of thy members as a gift, didst please God with thy labors, abstinence and almsgiving, and hast received in exchange the kingdom of heaven and everlasting delight.

Theotokion: **L**owering thyself, save me who liveth in prideful manner, O most pure one who hast given birth to the Savior, Who hath exalted our lowly nature.

Katavasia: **I** heard, O Lord, Thy voice, * which Thou didst call the voice of one crying in the wilderness, * for Thou didst thunder over the multitude of waters, * bearing witness to Thy Son. * And, wholly filled with the Spirit which had descended, * He cried aloud: * Thou art Christ, the Wisdom and Power of God!

ODE V

Canon of the forefeast

Irmos: **O** Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

Crying out, “Repent ye: for the kingdom of heaven is at hand,” the sacred Forerunner appeared out of the desert, renewing those who had grown desolate in evil deeds.

His law and the sacred company of the prophets said of old that the Christ would come, renewing through divine baptism us who have waxed old through our many transgressions.

“**S**trange and awesome things do I behold today,” said John, “for now the Wellspring of immortality is come to ask baptism of the least droplet!”

Canon of the righteous one

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

Lifting up thy venerable hands to Christ, O mother, thou didst set at naught the onslaughts of the enemy.

Holding fast to thy right hand, O mother, the Most High guided thee to the heavenly kingdom.

Traversing the narrow way in fasting, thou didst reach the expanse of paradise, O most honored mother.

Theotokion: **T**hey who do not acknowledge thee as the Theotokos, O most pure Mother of God, are devoid of the light of Him Who was born of thee.

Katavasia: **J**esus, the Prince of Life, * hath come to set loose from condemnation * Adam the first-formed man; * and though as God He needeth no cleansing, * yet for the sake of fallen man He is cleansed in the Jordan. * In its streams He slew the enmity * and bestoweth the peace that passeth all understanding.

ODE VI

Canon of the forefeast

Irmos: **T**he great abyss of sin doth encompass me, * and, emulating the prophet, I cry unto thee: * Lead me up from corruption, O Lord!

As rain onto a fleece of wool do Thou drop down the forgiveness of our sins, O Lover of mankind, Who drowned the transgressions of those born of earth in the Jordan's streams, in Thy great mercy.

Being an abyss of righteousness, O Christ, Thou dost now come forth to the River Jordan to drown the serpent and to wash away the crime of Adam.

“How can the river's streams hold Thee Who art truly a stream of incorruption, O Christ?” the Forerunner cried out, glorifying Thy great compassion.

Canon of the righteous one

Irmos: **O** Thou that putteth on light as a garment * grant me also a robe of light, * O All-merciful Christ, our God.

Having mortified the movements of the flesh and given thy mind the rule over the passions, O most honored Juliana, thou dwellest now in the splendors of dispassion.

Observing in word and deed the teachings of the Savior, O glorious one, it was thy custom to bow down before His image when thou didst stand all night in prayer.

Christ hath shown thee to be a cloud pouring forth myrrh like rain, for the healing of those who with faith approach the shrine of thy relics.

Theotokion: **T**hy Son was comely beyond all men in the beauty of His divinity, O most pure one, even though He became flesh for our sake.

Katavasia: The Voice of the Word, the Candlestick of the Light, * the Morning Star and Forerunner of the Sun, * cried in the wilderness to all the peoples: * ‘Repent and be cleansed beforehand. * For lo, Christ is at hand, * Who delivereth the world from corruption.

Kontakion of the righteous one, in Tone VIII:

All of us amid misfortune and pain * hymn the holy Juliana as a helper quick to hear; * for she lived a God-pleasing life in the world * and gave countless alms to the poor. ** Wherefore, she hath found the grace of miracles at the command of God.

Ikos: Come, ye assembly of monastics! Come, ye lovers of purity! Come, ye who, of every age, love the feasts of the Church! Come, ye widowed and married folk alike, and with spiritual songs let us praise the blessed Juliana, the boast of fasters, the adornment of widows, the ornament of the merciful, the consoler of the grieving, the visitor of the sick, the ready helper for those amid misfortunes, the divinely wise almsgiver and bestower of hospitality upon strangers, who poureth forth healings upon all who approach her with faith. For she hath found the grace of miracles at the command of God.

ODE VII

Canon of the forefeast

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

Clothe me who have been stripped naked through the counsel of the false one, clothe me in a sacred vesture, O Christ, for Thou hast come in the richness of Thy goodness to pass naked through the waters. I hymn Thy tender compassion and worship Thy wondrous providence.

When John beheld Thee naked and commanding that he baptize Thee, he said: “What is this great economy toward us, O Christ? What is this poverty? What is this ineffable descent which passeth understanding?”

Thou didst light Thy precious flesh like a lamp in the midst of the Jordan, O Christ, and didst search for Thine image which had been buried by sin and the passions; and finding it, Thou didst adorn it with Thy baptism, O Good One. Wherefore, we hymn Thee.

Canon of the righteous one

Irmos: The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * ‘Blessed art Thou, O Lord our God, throughout the ages’.

Thou didst spurn corruptible beauty, O blessed Juliana, looking to the rewards of heaven, the light and glory which waxeth not old, the beauty of God, gladness and divine delight.

Thou didst exchange the corrupt world for life beyond the world, which ageeth not, and transitory food for an abiding existence; and by thy pure widowhood thou didst find a heavenly Bridegroom.

Emulating the angels in the flesh, thou didst acquire a God-loving understanding within thy soul, fervently keeping vigils and chanting with love: Blessed is the God of our fathers!

Theotokion: **S**ee thou my sorrow, O Virgin Theotokos, to which the multitude of mine evils have brought me, and rescue me from the fire of Gehenna, who chant: Blessed is the God of our fathers!

Katavasia: **T**he breath of the wind heavy with dew * and the descent of the angel of God * preserved the Holy Children from all harm, * as they walked in the fiery furnace. * Refreshed with dew in the flames, * they sang in thanksgiving: * ‘Blessed and supremely praised art Thou, * O Lord God of our fathers.’

ODE VIII

Canon of the forefeast

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

John stood forth, the voice of him crying out clearly in the wilderness, turning the hearts of those who have fervently repented to glorify the Savior and Master Who appeared in the Jordan.

“A rushing torrent art Thou, Who fashioned the sea and the wellsprings; and how comest Thou up to the waters? Why seekest Thou cleansing, O Thou Who art the washing and purification of those who hymn Thee, O Christ, for throughout the ages?”

Seeking to dry up the streams of the enemy’s malice, to drain the sea of the passions and to pour forth cleansing and forgiveness upon the faithful, O Master, Thou hast come to be baptized in the streams of the Jordan.

O Creator of the hours and years, having in Thy tender compassion come under time, hast shone forth timelessly from the beginningless Father, and hast come to wash away in the streams of the Jordan the transgressions committed throughout all ages.

Canon of the righteous one

Irmos: **T**reading down the fiery flame in the furnace, * the divinely eloquent children sang: * ‘Bless the Lord, ye works of the Lord’.

Adorned with the radiance of purity and enlightened by a pure life, thou standest before Christ our God, chanting: Bless the Lord, ye works of the Lord!

Thy body, O righteous one, which is most gloriously preserved in the tomb, healeth the divers pangs of men and repelleth the assaults of the demons.

Offer hymnody of supplication to the Lord for those who hymn thee, O blessed one, and ease our grievous pain, that we may hymn thee throughout all ages.

Theotokion: Heal thou the weakness of my soul and the pangs of my body, O Virgin, that we may hymn thee throughout all ages.

Katavasia: The Babylonian furnace, as it poured forth dew, * foreshadowed a marvelous mystery: * how the Jordan should receive in its streams the immaterial fire, * and should encompass the Creator, * when He was baptized in the flesh. * Him do ye peoples bless and supremely exalt throughout all ages.

ODE IX

Canon of the forefeast

Irmos: God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

Seeing Thee, our Benefactor, coming to him and asking baptism of him with humility, John marveled, astonished, in no wise daring to touch with his hand Thee Who touch all the mountains and makest them to smoke.

Like the cherished swallow heralding a noetic spring, the Baptist hath called forth to them caught up in the deep mid-winter of boundless transgressions and ever enduring the blizzard of adverse spirits and evil passions.

With hymns do we magnify Thee, O Lord, as God and Savior, the effulgence of the glory of the Father, the never-setting Sun Who hast shone forth upon those who sit in the darkness of evil, and art come to enlighten all.

Seeing thy barrenness, O my soul, the axe of death, lying at thy root, threateneth to hew thee down as an unfruitful tree. But cry out to God with fervent repentance: I have sinned against Thee! Save me!

The voice of one crying out hath been heard in the wilderness of our hearts, saying: "Be ye glad! Christ hath come forth, granting forgiveness unto all! Be ye all sanctified, O springs and rivers, valleys and mountains, and all places under the heavens!"

Canon of the righteous one

Irmos: All are awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

Desiring the beauty of Christ and loving Him with all thy soul, thou criest to Him, exclaiming ardently: “Where dost Thou tend Thy flock, that I may find rest with Thee? I delight in Thy splendors, magnifying Thy grace!”

In thy soul thou didst have understanding and humility, divine meekness, unshakable faith and love for God; and drawing nigh to Him through all-night supplications, O Juliana, thou art blessed, illumined and enlightened by the splendors of heaven.

Be thou mindful of us who praise thee with faith, O blessed Juliana, deliver us from pangs of body and soul, and guide those who praise thee with faith to the path which leadeth to heaven.

Theotokion: **W**hen Thou shalt sit to judge my works, spare me, O Christ God Who wast born of the Virgin and preserved her who gave Thee birth incorrupt; overlook mine iniquities and sins, in that Thou art the sinless and merciful God Who lovest mankind.

Katavasia: **E**very tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

Exapostilarion of the righteous one:

The light of Christ abode within thee, O Juliana, and made thee the habitation of the Holy Spirit; wherefore, by thy supplications save us, O blessed one. **(Twice)**

Glory ..., Both now ..., Exapostilarion of the forefeast:

Spec. Mel.: “Hearken, ye women ...”:

The voice of one crying out hath been raised: “Leap up, O mountains! Join chorus, O race of men! For the beginningless Word, Who as a man hath taken flesh upon Himself, is come, being baptized by hands which He fashioned, drowning the sin of the world in the Jordan.

On the Praises, 4 Stichera of the righteous one, in Tone VIII:

Through fasting and prayer thou didst receive spiritual grace, O pure mother, to heal the pain of the body, to drive away the demons by the gift of the Holy Spirit, and to intercede for all those who sorrow. Wherefore, by thy supplications beseech the Lord, that He grant healings and great mercy unto all. **(Twice)**

Thou gavest countless alms to those in need, for thou didst have an Orthodox love for God; for which cause the grace of Christ rested within thee, O mother. Wherefore, by thy supplications preserve those who bless thee with faith.

The tomb wherein thou was laid to rest poureth forth fragrant myrrh for all the sick unto their healing, and for those who ask thy visitation with faith, O pure and right wondrous mother; wherefore, by thy supplications save us who hymn thee.

Glory ..., in Tone V:

O venerable mother, righteous Juliana, thou gavest no sleep to thine eyes, nor slumber to thine eyelids, until thou didst free body and soul from the passions, and didst make of thyself a habitation for the Holy Spirit; for Christ, coming to thee with the Father, made His abode within thee, and now having become a favorite of the consubstantial Trinity, pray thou on behalf of our souls.

**Both now ..., Doxasticon of the forefeast,
the composition of Anatolius, in Tone VIII:**

“O Forerunner John, who knewest Me, the Lamb, while yet in the womb of thy mother, minister unto Me at the river, offer unto Me service with the angels. Stretching forth thy hand, touch the all-pure crown of My head; and when thou seest the mountains smoke and Jordan turn back, cry aloud with them: O Lord, Who wast incarnate of the Virgin for our salvation, glory be to Thee!”

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

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of the canon of the forefeast, and 4 from ODE VI of the canon of the righteous one.

“The Christ hath appeared!” the Forerunner crieth out, “And He cometh up to the streams of the Jordan! Let us make haste to greet Him, enlightened by pure thoughts!” (Twice)

O my God, Thou deliverance of all, having clothed Thyself in my abundant poverty, Thou approachest to be baptized, seeking me who have strayed from the right path.

Let earth and heaven now join chorus, for the Benefactor of all is baptized, submerging the multitude of our countless transgressions in the waters.

Having mortified the movements of the flesh and given thy mind the rule over the passions, O most honored Juliana, thou dwellest now in the splendors of dispassion.

Observing in word and deed the teachings of the Savior, O glorious one, it was thy custom to bow down before His image when thou didst stand all night in prayer.

Christ hath shown thee to be a cloud pouring forth myrrh like rain, for the healing of those who with faith approach the shrine of thy relics.

Theotokion: Thy Son was comely beyond all men in the beauty of His divinity, O most pure one, even though He became flesh for our sake.

Troparion of the forefeast, in the same tone:

Make ready, O Zebulon! * Adorn thyself, O Nephthali! * O River Jordan, leaping up, * receive thou the Master Who cometh to be baptized! * Rejoice, O Adam, with our first mother! * Hide not yourselves as ye did before in paradise; * for He who beheld you naked hath appeared, * that He may clothe you in your primal raiment. ** Christ hath appeared, desiring to make all creation new!

Troparion of the righteous one, in Tone IV:

Shining forth with divine grace, * and pouring forth fragrant myrrh for healing * upon all the sick who approach the shrine of thy relics with faith, * O righteous mother Juliana, * thou hast revealed the radiance of thy life * even after death. ** Do thou entreat Christ God, that our souls be saved.

Glory ..., Kontakion of the righteous one, in Tone VIII:

All of us amid misfortune and pain * hymn the holy Juliana as a helper quick to hear; * for she lived a God-pleasing life in the world * and gave countless alms to the poor. * Wherefore, she hath found the grace of miracles at the command of God.

Both now ..., Kontakion of the forefeast, in Tone IV:

In the streams of the Jordan the Lord crieth out to John today: * Fear not to baptize Me, ** for I have come to save Adam the first-formed!

Prokeimenon, in Tone IV: Wondrous is God in His saints, * the God of Israel.

Verse: In congregations bless ye God, the Lord from the well-springs of Israel.

EPISTLE TO THE GALATIANS, §208 (GAL 3:23~29)

Brethren: Before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

Alleluia, in Tone I: The salvation of the righteous is from the Lord, and He is their defender in time of affliction.

Verse: All the day long the righteous showeth mercy, and lendeth, and his seed shall be unto blessing.

GOSPEL ACCORDING TO MARK, § 21 (MK. 5: 24-6: 1)

At that time, many people followed Jesus, and thronged Him. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched His garment. For she said, if I may touch but His clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in Himself that virtue had gone out of him, turned Him about in the press, and said: Who touched my clothes? And His disciples said unto Him, Thou seest the multitude thronging Thee, and sayest Thou, Who touched Me? And He looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before Him, and told Him all the truth. And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

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