

THE 20th DAY OF THE MONTH OF FEBRUARY
COMMEMORATION OF THE VENERABLE HIEROMARTYR CORNELIUS, ABBOT OF
THE MONASTERY OF THE CAVES OF PSKOV
AT GREAT VESPERS

After the introductory psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 6 Stichera: 3 in Tone VI:

Praising the struggles of the wise ascetic, the pangs of the warrior of Christ, as is meet, O ye faithful, let us cry aloud unto the Lord: By his supplications, O Christ God, deliver us from every misfortune! (Twice)

O Cornelius, thou shield of Orthodoxy and guide of monks, model of humility, path of industriousness, dispersing the darkness of ungodliness from among the people, thou wast filled with the heavenly Spirit, and like the Forerunner wast beheaded: as thou now standest before the throne of the King of glory, pray on behalf of us who honor thy memory.

And 3 Stichera in Tone V:

Rejoice, O blessed Cornelius, great boast of the faithful, adornment of those who love Christ, glory and ornament of the Monastery of the Caves, tireless guardian of Orthodoxy, who planted churches of God as a garden for Christ, and with vigilance kept good watch over thy flock! And now, standing before the throne of the King of glory, ask for us great mercy. (Twice)

Rejoice, O warrior of Christ, most glorious leader of ascetics, meek instructor of monks, well-spring of tender compassion, teacher of poverty, who led the heathen unto Christ! Having gloriously finished the earthly race, slain unjustly by the Tsar, and been crowned with the martyrs, O Cornelius, with them beseech Christ God, that He grant us great mercy.

Glory ..., in Tone VIII:

O venerable father Cornelius, thou hast rightly taught us how to walk in godliness. Thou wast a lover of poverty, providing all with a model of industriousness; and composing hymnody to the Mother of God, thou hast revealed to us her wondrous icons. And, bowing down before them, we now say: O most pure Virgin Theotokos, show forth upon us thy rich mercies through the supplications of thy venerable hieromartyr.

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

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

Entrance. Prokeimenon of the day. Three Lessons:

READING FROM THE WISDOM OF SOLOMON (3:1-9)

But 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.

READING FROM THE WISDOM OF SOLOMON (4:7-15)

But 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 loved 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 it 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.

READING FROM THE WISDOM OF SOLOMON (5:15-6:3)

But 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 instead of an helmet. He shall take holiness 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 fly to the mark. And hailstones full of wrath shall 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, 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 of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

At Litiya, the Sticheron of the temple, and this Sticheron of the venerable hieromartyr, in Tone VI:

O all-famed Cornelius, thou didst offer up thy life caring for the virtues, wherefore the faithful praise Christ with hymnody, with faith submitting to thy teachings. Standing before the divine Spirit, pray thou that we be made steadfast in peace.

Glory ..., in Tone VI:

Come, let us rejoice in the honored temple of the Mother of God, O ye people, and let us hasten to Cornelius, her favored one, who hath shone forth upon us in spiritual struggles, poverty of spirit and patience: the comforter of the poor and sorrowful, the healer of the sick who exacted no fee, the teacher and enlightener of the heathen, the emulator of Christ the Savior. For having entered into the Holy of holies with his blood, the venerable one hath been crowned with the martyrs, and now entreateth the Savior on our behalf, that we be delivered from grievous circumstances and deemed worthy of His kingdom on high.

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

Having recourse unto thy protection, O Sovereign Lady, * all we born of earth cry aloud to thee: * O Theotokos, our hope, deliver us * from our countless transgressions, ** and save thou our souls.

On the Aposticha, these Stichera of the venerable hieromartyr, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

As a dwelling-place of the virtues, * an apostle and martyr, * who forsook the house of thy father from thy youth, * becoming the wise abbot ** of the abode of the most pure Virgin.

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

Thou didst erect houses * to the Mother of God and the saints * in towns and villages, O father, * and dost now rejoice with them ** in their habitations in heaven.

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

The existence and adornment of the house of the Mother of God * founded by God in the land of Pskov * and embellished by the hands of the saints, * ever enjoyed the good pleasure of the most pure one ** and the labors of the blessed Cornelius.

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

O new wonder greater than all the wonders of old! * For who hath ever known a mother to give birth without having known a man, * and to bear on her arm Him Who sustaineth all creation? * Yet it was the will of God to be born. * O most pure one, who carried Him as an infant in Thine embrace * and before Whom thou hast a mother's boldness: * cease not to pray on behalf of those who honor thee, ** that He have compassion and save our souls.

If there be no vigil, Glory ..., Both now ..., in the same Tone:

O Virgin Mother of the Lord, * standing before God * with the sanctified Cornelius, * pray for us sinners, that we obtain ** salvation for our souls.

At the blessing of the Loaves, the Troparion, in Tone VI:

The Monastery of the Caves of Pskov, * famous from of old for the miracles of the icon of the Mother of God, * hath raised many monks for God. * There also the venerable Cornelius fought the good fight, * glorifying the wondrous Mother of God, * enlightening the heathen, and saving monks and many of the people, * marvelously adorning and fortifying his habitation. * And there also he bravely received the crown of martyrdom after many years as its pastor. * Wherefore, O ye people, let us hymn Christ God * and give thanks unto His most pure Mother, * for He hath given us the glorious hieromartyr ** as a right blessed advocate for our souls.

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

If a vigil is not served, The Troparion followed by:

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

Gideon hath foretold of thy conception, * and David hath revealed thine ineffable child-bearing, * O Theotokos; * for the Word descended like a dew upon the fleece of thy womb, * and thou O Virgin full of grace, * like unto a holy and fertile earth, ** budded forth without seed our salvation, Christ God.

AT MATINS

On “God is the Lord ...,” the Troparion of the hieromartyr, in Tone VI:

The Monastery of the Caves of Pskov, * famous from of old for the miracles of the icon of the Mother of God, * hath raised many monks for God. * There also the venerable Cornelius fought the good fight, * glorifying the wondrous Mother of God, * enlightening the heathen, and saving monks and many of the people, * marvelously adorning and fortifying his habitation. * And there also he bravely received the crown of martyrdom after many years as its pastor. * Wherefore, O ye people, let us hymn Christ God * and give thanks unto His most pure Mother, * for He hath given us the glorious hieromartyr ** as a right blessed advocate for our souls.

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

Clad in the angelic habit, arrayed in the priesthood and adorned with martyrdom, O venerable Cornelius, thou didst add to the choirs of the angels. And thou grantest healing of soul and body to those who with unwavering faith have recourse unto thee.

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

Lift up the horn of Christians * and cast down the arrogance of the ungodly, * O Birthgiver of God, saving this thy flock, * wherein thy great and much-hymned name ** is ever magnified and glorified.

After the 2nd chanting of the Psalter, repeat the 1st Sessional Hymns.

Polyeleos, and this magnification: We bless thee, O venerable hieromartyr Cornelius, and we honor thy holy memory, thou instructor of monastics and converser with the angels.

Selected Psalm Verse:

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

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

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

O all-praised Cornelius, thou didst offer up thy life caring for the virtues, wherefore the faithful praise Christ with hymnody, with faith submitting to thy teachings. Standing before the divine Spirit, pray thou that we be made steadfast in peace.

Song of Ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 43 (MT. 11: 27-30)

The Lord said to His disciples: All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

After Psalm 50, this Sticheron, in Tone VI:

Grace was poured forth in thy lips, O father Cornelius, and thou wast a teacher of the heathen and a good instructor of monks; and having shed thy blood, thou standest before Christ. Him do thou unceasingly beseech, that our souls be saved.

Canon of supplication to the Theotokos (the Paraclysis), with 6 Troparia, including the Irmos; and that of the venerable hieromartyr, with 8 Troparia, in Tone VIII:

ODE I

Irmos: **H**aving passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

O Lord, pour forth the water of compunction upon my heart, and illumine my mind, that I may worthily hymn Thy favored one, the venerable Cornelius.

Thou wast an instructor and impartial teacher of monks, O blessed one, and leading them to God, wast crowned by an earthly king with the crown of martyrdom.

Illumined with the effulgence of Christ, O venerable father Cornelius, by thy supplications illumine my darkened soul, that I may hymn thee, O most blessed one.

Theotokion: **O** Sovereign Lady, thou art a calm harbor for those who perish in the sea of sins; wherefore, turn not away those who have recourse unto thee, O Ever-virgin, but save us by thine intercession as the Mother of God.

ODE III

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.

With the light of the true Faith thou didst enlighten those who worshipped idols. And with the grace of the Supremely good One, the Lover of mankind, enlighten also us sinners, who flee to thine aid.

While thou didst pray that blessings of body and soul be granted unto all, thy body was slain by the treachery of the evil ones, yet thy spirit hath made its abode with the saints; and thou now prayest to Christ on our behalf, O venerable one.

Having now passed from the earth into never-fading glory, O venerable one, with the zealous cleansing of thy prayer heal thou my soul, which hath been cursed with the passions.

Theotokion: **I**n thy temple, as on a ship steered by thee, O Theotokos, we are now delivered from enemies visible and invisible, and are strengthened by thy help, O Ever-virgin.

Kontakion of the venerable hieromartyr, in Tone II:

Having given thyself over to labors and struggles from childhood, * O wondrous Cornelius, * thou wast made abbot of the Monastery of the Caves of Pskov, * and as a model of faith and the ascetic life for all, * thou didst lead many unto God. * And persecuted by the wicked out of hatred for thy great virtues, * in martyrdom thou didst surrender thy soul unto God. * Wherefore, we cry aloud with faith: * O right glorious venerable martyr Cornelius, * entreat Christ God, ** that our souls be saved.

Sessional Hymn, in Tone VI:

O all-famed Cornelius, thou didst offer up thy life caring for the virtues, wherefore the faithful praise Christ with hymnody, with faith submitting to thy teachings. Standing before the divine Spirit, pray thou that we be made steadfast in peace.

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

Exceedingly surpassing all in the beauty of thine immaculate virginity, * O most holy Virgin Mother, * thou didst ineffably give birth to God. * Wherefore, the human race rejoiceth in thee, * and in thee, the true Theotokos, it boasts confidently, * placing its hope in thee; ** for thou art the intercessor and salvation of the world.

ODE IV

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

From of old there was a community of the saints in the cave wrought by God, known unto God alone; and emulating them and venerating the place of their struggles, O father Cornelius, thou didst lead a multitude of monks unto God.

O venerable Cornelius, forsake not this monastery which was restored by thy sweat and labors, but preserve it, for even the enemy hath beheld thee protecting and strengthening it.

Thou dost ever heal the most painful sufferings of those who have recourse unto thee, O venerable one; for thou hast received grace from the Lord to work signs and wonders.

Theotokion: Still the raging storm of unbelief and cruelty, O Mother of God and the grievous sufferings which threaten to devour those who glorify thee and venerate thine image; and help us, through the prayers of thy venerable one.

ODE V

Irmos: **I**lluminate us O Lord with Thy commandments, * and with Thine arm raised on high * grant us Thy peace, * O Lover of mankind!

O venerable one, thou didst steadfastly protect thy monastery from evil adversaries, as it were a precious stone, rescuing and freeing the monks from the passions and leading them upwards through the virtues.

Let the true strugglers of piety in thy monastery never lack thy supplications O father but with the holy wonder-worker Nicholas to whom thou didst entrust its protection preserve it until the trumpet of the archangel sounds.

O venerable father, help thy monastery its inhabitants and all of us to set at naught all the machinations of the evil one, as thou didst once fend off enemies visible and invisible.

Theotokion: Dispel the gloom of our passions, O Virgin, and with the gracious power of thy Son drive away the treachery of the enemy and the assaults of the devil from thy servants who glorify thee.

ODE VI

Irmos: **I** will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

Thou didst protect and adorn the house of the most pure one, O venerable father wherefore as is meet, in heaven thou now makest thine abode in her habitation, and on earth in her temple.

Comfort and grant peace unto us who are orphans and poor in virtue, O venerable martyr, driving away the pride of life and teaching us true prayer.

Having made thy soul a temple of the Holy Spirit, O most glorious one, thou didst become an heir of the kingdom of heaven. With the hosts on high and all the saints pray to the Lord for the salvation of our souls.

Theotokion: Preserve thy house until the end of time, O Theotokos, and leave us not orphaned, bereft of thy maternal aid and the intercession of thy venerable ones.

Kontakion of the venerable hieromartyr, in Tone IV:

Thou wast a radiant lamp of Orthodoxy * and the twofold defense of the land of Pskov, O father, * uprooting polytheism and guiding the people to God. * By thee the house of the Mother of God was strengthened and made glorious; * and, adorned with the virtues, * thou didst receive the crown of martyrdom. * O venerable martyr Cornelius, * be thou mindful of us, thy children, ** as thou prayest to the Lord.

Ikos: **A**s an excellent abbot beloved of God, an apostle and martyr of the Faith of Christ, a feeder of the poor who wast generous to all, leading the people away from their idols to the true God, and guiding them to the Faith: building temples of God,

thou didst assemble multitudes of monks in the monastery of the most pure one; wherefore, the Mother of God hath glorified her icons with wondrous works bearing witness to thee. Wherefore deliver us now from grievous circumstances, that we may chant unto thee with faith and love: Rejoice, O venerable martyr Cornelius!

ODE VII

Irmos: **The Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: ‘O God of our fathers, blessed art Thou.’**

Thou didst receive martyrdom like Jonah of old, who once fled from tyrants, O glorious one; wherefore, pray thou to God with him, that He preserve thy monastery unharmed and draw us unto thee through repentance.

Like Melchizedek, Mark, the secret desert-dweller, in his own name chastised thee with infirmity, O Cornelius. Teach us to emulate his humility, O blessed one.

Having enlightened thy heart, O venerable one, thou didst become a guide of monks instructing and teaching them, and leading all to the will of God, chanting: O God of our fathers blessed art Thou!

Theotokion: **O** Theotokos, let the lying and deceiving mouths of those who do not acknowledge thy protection of the faithful be stopped; and save those who truly serve thee, O Virgin, and who bear the easy burden of Christ.

ODE VIII

Irmos: **The King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.**

Thou dost admonish those who lived in thy fold, O venerable one, appearing to them and instructing them in dreams; miraculously helping all who pray to thee, delivering them from evil tribulations.

Pray for us, O venerable one, and forget not those who have recourse unto thee, and who find themselves amid sorrows and grief, grant them comfort through thy healing shrine.

Thou didst flourish like the palm-tree of which David spake, O father, and wast shown to be a habitation of the most holy Spirit. Pray thou unceasingly on behalf of us who with faith honor thy memory, O venerable Cornelius.

Theotokion: **T**ime draweth to a close, love faileth, the evil one gaineth victory. Who can help us if thou wilt not protect us with the Cross of thy Son, O wondrous Virgin Mother?

ODE IX

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

Thou dost repose in the house of the Mother of God, as in Gethsemane, O blessed one, where, serving with compunction, thou didst humbly stand before the throne of God in the sacred cave.

There is none who departeth from thy shrine without consolation, O venerable one, for to the faithful thou ever grantest in abundance healing of soul and body.

Thou didst behold the divine radiance of the angels and the beauties of the patriarchs, martyrs and apostles, O venerable one. With them entreat the Lover of mankind, that He grant forgiveness of sins and correction of life unto us who praise thee.

Theotokion: **G**reat peace was found in the caves, for the saints who fled from the vanities of the world. O pure Virgin Mother, send down heavenly peace also upon us who magnify thee.

Exapostilarion, in Tone III:

Invested with the priesthood and greatly adorned with holiness, as is meet, and having made glorious the house of the Theotokos, thou didst lead the heathen to Christ. And when thy head was cut off by the sword, thy gray hairs were stained with blood, O Cornelius. And now, standing with the saints before Christ, pray that those who honor thy memory may finish this earthly course in peace and stand at the right hand of God.

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

In falling asleep thou didst not forsake the world, O Theotokos; but in an earthly vale thou dost glorify thy holy name with miracles which flow from thy holy icon and the tomb of the venerable martyr. With him entreat thy son and God on behalf of us, the unworthy, who ever call thee blessed.

On the Praises, 4 Stichera, in Tone VI:

With sacred hymns and songs of jubilation let us praise and magnify the venerable hieromartyr Cornelius, the champion of the truth and enlightener of the darkened, the radiant beacon of Orthodoxy and impregnable rampart of the Church, the instructor of monastics and guardian of his sacred habitation; for he entreateth Christ our God to deliver us from all tribulation and misfortune. **(Twice)**

O ye faithful, let us lift up our voices in praise, lauding the venerable martyr Cornelius, the steadfast warrior of Christ, the guardian of the house of the most pure Theotokos, the invincible victor in battle, who vanquished invisible foes and set at naught the siege of earthly armies; for as a fervent advocate and mediator he intercedeth on our behalf before the throne of God.

Come, let us praise the venerable hieromartyr Cornelius, who loved Christ from his childhood and forsook all for His sake, who embraced the monastic life and struggled for the virtues of piety, and who received from the hand of the Lord the crown of martyrdom; for he entreateth Christ on our behalf, that He have mercy and save our souls.

Glory ..., in Tone VI:

What is this strange sight? The holy one went forth before the gates of the monastery to greet with honor the dread master, rendering unto an earthly king that which was meet; but the Tsar, overcome by a fit of rage, committed the good shepherd to an evil death; yet straightway he uttered lamentation, acknowledging his sin, and bore the body of the saint into the temple of the Mother of God, where it resteth to this day. O Cornelius, with the martyrs entreat Christ God on our behalf, that He grant us great mercy.

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

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, with the holy apostles, that He have mercy upon our souls.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, and 4 from ODE VI of the Canon of the venerable hieromartyr.

With the light of the true Faith thou didst enlighten those who worshipped idols. And with the grace of the supremely good One, the Lover of mankind, enlighten also us sinners, who flee to thine aid. (Twice)

While thou didst pray that blessings of body and soul be granted unto all, thy body was slain by the treachery of the evil ones, yet thy spirit hath made its abode with the saints; and thou now prayest to Christ on our behalf, O venerable one.

Having now passed from the earth into never-fading glory, O venerable one, with the zealous cleansing of thy prayer heal thou my soul, which hath been cursed with the passions.

Thou didst protect and adorn the house of the most pure one, O venerable father wherefore as is meet, in heaven thou now makest thine abode in her habitation, and on earth in her temple.

Comfort and grant peace unto us who are orphans and poor in virtue, O venerable martyr, driving away the pride of life and teaching us true prayer.

Having made thy soul a temple of the Holy Spirit, O most glorious one, thou didst become an heir of the kingdom of heaven. With the hosts on high and all the saints pray to the Lord for the salvation of our souls.

Theotokion: **P**reserve thy house until the end of time, O Theotokos, and leave us not orphaned, bereft of thy maternal aid and the intercession of thy venerable ones.

Troparion of the venerable hieromartyr, in Tone VI:

The Monastery of the Caves of Pskov, * famous from of old for the miracles of the icon of the Mother of God, * hath raised many monks for God. * There also the venerable Cornelius fought the good fight, * glorifying the wondrous Mother of God, * enlightening the heathen, and saving monks and many of the people, * marvelously adorning and fortifying his habitation. * And there also he bravely received the crown of martyrdom after many years as its pastor. * Wherefore, O ye people, let us hymn Christ God * and give thanks unto His most pure Mother, * for He hath given us the glorious hieromartyr ** as a right blessed advocate for our souls.

Kontakion of the venerable hieromartyr, in Tone IV:

Thou wast a radiant lamp of Orthodoxy * and the twofold defense of the land of Pskov, O father, * uprooting polytheism and guiding the people to God. * By thee the house of the Mother of God was strengthened and made glorious; * and, adorned with the virtues, * thou didst receive the crown of martyrdom. * O venerable martyr Cornelius, * be thou mindful of us, thy children, ** as thou prayest to the Lord.

Prokeimenon, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE ROMANS, § 99 (ROM. 8: 28-39)

Brethren: We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Alleluia, in Tone VI: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO LUKE, § 67 (LK. 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: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.