

THE 23rd DAY OF THE MONTH OF APRIL
COMMEMORATION OF THE HOLY & GLORIOUS GREAT MARTYR & WONDER-
WORKER GEORGE THE VICTORIOUS
AT LITTLE VESPER

On “Lord, I have cried ...,” 4 Stichera of the great martyr, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

The springtime of truth hath arrived in splendor * and reneweth creation * with the pious knowledge of Christ the Bestower of life; * wherefore, the athlete of the Lord, * manifestly enlightened in mind, ** trampled the machinations of the enemy underfoot. (Twice)

Waging war for the King of the ages, O most wise one, * thou didst cast down all the legions of the iniquitous, * O thrice-blessed George, * and wast shown to be a steadfast athlete * through the grace given thee by God, O wonderworker; ** wherefore, pray thou that we be saved.

Thou bestowest streams of healing * upon those who have recourse to thee, O thrice-blessed George; * and thou art the helper of the souls and bodies * of those who with fervent faith approach thy protection, * O right wondrous martyr of Jesus, ** adornment of spiritual athletes.

Glory ..., in the same tone:

Rejoice and be glad, O George, thou warrior of the great King, for thou hast been well pleasing unto God, and, having spurned all earthly things hast received life eternal in the heavens; for thy body driveth away from men every ailment. For Christ, Whom thou didst love, doth glorify thee thereby, O blessed one.

Both now ..., Doxasticon from the Pentecostarion.

On the Aposticha, these Stichera, in Tone IV:

O all ye nations, clap your hands! Shout unto God in jubilation, O ye who love the martyrs! For He ascended the Tree, and having descended into the tomb, overthrew Hades, and He raised up with Himself the dead, who cry to Him: Alleluia, alleluia, alleluia to Christ Who hath arisen!

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

Joining chorus together, let us offer the chanting of hymns unto Christ our Savior, for the valiant athlete, vanquishing the enemy oppressor, hath cast him down. Wherefore, we all chant unceasingly: Alleluia, alleluia, alleluia to Christ Who hath arisen!

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

Thou hast been shown to be the beauty of the martyrs and the glory of the righteous, O crown-bearing George; for, having trampled down to the ground the mindlessness of the enemy with courage of mind and wisdom of soul, thou criest with us: Alleluia, alleluia, alleluia to Christ Who hath arisen!

Glory ..., in Tone IV:

Come, ye who love the martyrs, let us offer the chanting of hymns to Christ Who hath risen from the tomb; for today the noetic springtime hath shone forth for us, producing spiritual flowers, the universal commemoration of the wise great martyr George. And honoring him as is meet, we receive fountains of healing. Let us now entreat him, that he unceasingly pray to Christ the Savior, that He grant peace to the whole world and great mercy to our souls.

Both now ..., Doxasticon from the Pentecostarion.

Troparion of the great martyr, in Tone IV:

With faith thou didst fight the good fight, * O passion-bearer of Christ, * denouncing the ungodliness of the tyrants * and offering thyself to God as a right acceptable sacrifice. * Wherefore, thou hast received a crown of victory, O holy one, * and by thy supplications ** dost bestow the forgiveness of sins upon all.

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

AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon. On “Lord, I have cried ...,” 8 Stichera: 3 from the Pentecostarion; and 5 for the great martyr, in Tone IV:

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

As one valiant among the martyrs, * O passion-bearer George, * assembling today, we praise thee; * for, having finished the race, * thou didst keep the Faith, * and hast received from God a crown for thy victory. * Him do thou entreat, * that those who celebrate thy most honored memory with faith ** be delivered from corruption and misfortunes.

Trusting with steadfast mind, * thou didst voluntarily launch thyself forth * unto the struggle, * like a lion, O glorious one, * disdaining the body as a thing which would become corrupt; * and thou didst take care for thine incorruptible soul, * O wise George, * and wast burned by multifarious torments, ** like gold seven times purified.

Thou didst suffer for the Savior, O glorious one, * voluntarily emulating His death by thy death, * and thou reignest with Him in splendor, * arrayed in a robe * dyed bright purple in thy blood, * adorned with the scepter of thy sufferings, * magnificent in the crown of victory * time without end, ** O great martyr George.

Armed with the breast-plate of Faith, * the shield of grace * and the spear of the Cross, * thou wast invincible to the adversaries, O George; * and having vanquished the hordes of the demons * as a divine champion, * thou joinest chorus with the angels, * and, invoked by the faithful, ** dost help, sanctify and save them.

We know thee to be a star of surpassing radiance, * shining like the sun * in the firmament of heaven, * as lustrous as a pearl of great price, * as a precious stone; * and even amid our tribulations we glorify thee * as a child of the day, one valiant among the martyrs, * a champion of the faithful ** who celebrate thy memory, O victorious George.

Glory ..., in Tone VI:

Thou didst live thy life in accordance with thy name, O warrior George, for, taking the Cross of Christ upon thy shoulder, thou didst till well the earth made hard by the deception of the devil, and uprooting the worship of idols as though it were thorns, thou didst plant the vine of the Orthodox Faith. Wherefore, thou pourest forth healings upon the faithful throughout the whole world, and hast been shown to be a righteous husbandman of the Trinity. Pray thou, we beseech thee, for peace for the world and the salvation of our souls.

Both now ..., Doxasticon from the Pentecostarion.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness. saith the Lord God, and My servant whom I have chosen; that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

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 forever. They that put their trust in Him shall understand the truth; and such as be faithful in love shall abide with Him; for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the grey 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, the Sticheron of the temple, and these Stichera of the great martyr:

The composition of Anatolius, in Tone I: In his glorious suffering the splendid champion George gladdened the hosts on high, and, rejoicing with them now, he hath moved the faithful on earth to hold festival and celebrate with us, and as a servant of Christ he hath come unto us who have assembled for his sake. Wherefore, let us honor as is meet him who prayeth unceasingly to the God of all, that He grant us great mercy.

Having wrought higher things by thy valiant sufferings, thou didst bring to Christ the fruits of thy labors, O most blessed martyr George; and having confirmed thy desire with faith and rejected fear through hope, thou didst acquire heavenly love, O all-famed one. Wherefore, as thou hast boldness, by thy right acceptable entreaties ask peace for our souls, cleansing of sins, and great mercy.

In Tone IV: Spec. Mel.: “Come, ye councils of the faithful ...”:

Come, let us keep festival! For today the most radiant memory of the passion-bearer George hath appeared, and, shining with the virtues, he invisibly enlighteneth our hearts. Wherefore, chanting with oneness of mind, let us say: Rejoice, O warrior of Christ the great King! Rejoice, O most radiant boast of the Faith! Rejoice, O most splendid and noetically rich martyr! Entreat the Master of all, Christ our God, on our behalf, O most blessed one, that He save our souls, and that we be preserved from the temptations of the evil one.

Glory ..., the composition of Theophanes, in Tone V:

Spring hath arrived! Come, let us delight therein! The resurrection of Christ hath shone forth! Come, let us be glad! The memorial of the passion-bearer hath been shown forth, illumining the faithful! Wherefore, come, O ye who love the feasts of the Church, and let us mystically celebrate it! For, lo! having shown forth courage against the tyrants as a valiant warrior, he put them to shame, as an emulator of the suffering of Christ the Savior; and he did not spare his vessel of clay, but stripped it naked, altering it by tortures. To him let us cry aloud: O passion-bearer, pray thou, that our souls be saved.

Both now ..., Doxasticon from the Pentecostarion.

On the Aposticha, these Stichera, in Tone IV:

Spec. Mel.: “Called from on high ...”:

With psalms and hymns * the people praise * thy glorious memory, O George; * for it hath shone forth * as magnificent and radiant, * adorned with glory and grace. * Wherefore, the ranks of the angels now leap up, * and the martyrs and apostles praise * the suffering of thy struggles, O martyr, * and they hymn Christ God our Savior, * Who hath glorified thee. * Him do thou beseech, ** that He save and enlighten our souls.

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

Clad in the armor of Christ, O George, * thou wast found by those who sought thee not; * for while thou wast burned with fire for Christ, * mocking the ungodly savagery * of the vain gods * thou didst then cry aloud to the iniquitous: * “I do battle for Christ my King! * Neither wild beasts, nor the wheels of torture, * nor any other torment * will ever be able to separate me * from the love of my Christ!” * Him do thou entreat, ** that He save and enlighten our souls.

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

Paying no heed * to the multifarious vessels, * the divers tortures * and the terrible implements, * O crown-bearer George, * thou didst finish the race of piety as a martyr. * Wherefore, we crown thy most radiant memory * with flowers of hymnody, * and kiss thy precious relics with faith. * And as thou standest before the throne of the Master, * Christ our God, * cease thou never to pray ** that He save and enlighten our souls.

Glory ..., the composition of the Studite, in Tone IV:

O brethren, let us spiritually praise the patience of the noetic diamond, the glorious martyr George, whom they burned for Christ’s sake, smote with tribulations and afflicted with torments, laying waste by divers tortures to his body, which by nature was corruptible: for his desire overcame his nature, forcing it by death to pass over to Christ God, the Savior of our souls, Whom He desired.

Both now ..., Doxasticon from the Pentecostarion.

After the blessing of the loaves, the Troparion of the great martyr, in Tone IV:

As a liberator of captives, * a helper of the poor, * and a physician of the infirm, O champion of kings, * victorious great martyr George, ** entreat Christ God, that our souls be saved. (Twice)

And “Rejoice, O Virgin Theotokos ...” (Once), and the rest.

AT MATINS

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

Glory ..., that of the great martyr, in Tone IV:

As a liberator of captives, * a helper of the poor, * and a physician of the infirm, O champion of kings, * victorious great martyr George, ** entreat Christ God, that our souls be saved.

Both now ..., that of the Pentecostarion.

After the 1st chanting of the Psalter, the Sessional Hymn from the Pentecostarion;

Glory ..., Both now ..., the same Sessional Hymn is repeated.

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

Spec. Mel.: “Thy tomb, O Savior ...”:

Behold! the springtime of grace hath shone forth, and the resurrection of Christ hath illumined all! And with Him He now raiseth up the martyr George. Come ye all, and, bearing lamps in godliness, let us splendidly celebrate the most festival and radiant day!

Glory ..., Another Sessional Hymn, in Tone I:

Spec. Mel.: “The choir of the angels ...”:

Disdaining the army which was on the earth, O martyr, thou didst desire the glory which is in the heavens, and thou didst endure pangs and a violent death. Wherefore, we celebrate thy most holy memory today, offering praise unto Christ, O most blessed George.

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

Or this Theotokion, in Tone I:

All we who with love flee for refuge to thy goodness * know thee to be the Mother of God * and after childbirth still truly Virgin; * for we sinners have thee as our protection; * we have thee as our salvation in misfortunes, ** as the only All-blameless one.

Polyeleos, and this magnification: We magnify thee, O holy and victorious great martyr George, and we reverence thine honored sufferings, which thou didst endure for Christ.

Selected Psalm verses:

A: Our God is refuge and strength. A helper in afflictions which mightily befall us.

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

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

Spec. Mel.: “Of the divine Faith ...”:

Afire with the burning love of the Master, with manly mind thou didst cast down the treasures of delusion, confessing Christ before the tribunal, O all-blessed and victorious George. O most glorious martyr, entreat Christ God, that He grant us great mercy.

Glory ..., Another Sessional Hymn, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Zealously cultivating the seed of the divine commandments, thou didst piously distribute all thy wealth to the poor, receiving in its stead the glory of Christ, O most glorious one. Wherefore, full of hope, thou didst go forth to the struggle and to mighty pangs, O martyr George, and earnest to partake of dispassionate suffering and the resurrection: Sharing in the kingdom of God, pray thou now on our behalf.

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

Or this Theotokion, in Tone IV:

The Word of the Father, Christ our God, * Who was incarnate of thee, * we have come to know, O Virgin Theotokos, * who alone art pure, who alone art blessed. ** Wherefore, we unceasingly hymn and magnify thee.

Song of Ascents, the first antiphon of Tone IV.

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

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

Let every breath praise the Lord.

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

The Lord said: “There is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends: Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say.

After Psalm 50, this Sticheron, in Tone VI:

Today the whole world is enlightened by the rays of the passion-bearer. The Church of Christ, adorned with flowers, crieth out to thee, O George: O favorite of Christ and fervent helper, cease thou never to pray for thy servants.

Canon from the Pentecostarion, with 6 Troparia, including its Irmos; and two canons of the great martyr, with 8 Troparia.

ODE I

Canon I of the great martyr, the composition of Theophanes, in Tone II:

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

Standing, most radiant, before the precious throne of Him Who hath dominion over all, by thy supplications and intercessions preserve those who call upon thee with fervent faith and love, O martyr of Christ, crown-bearer George.

Thou wast a noble field of Christ, O George, cultivated by the acts of thy martyrdom, and the Judge of the contest hath laid thee up in the treasuries of heaven as most glorious riches, in that thou didst contend most excellently.

Called to struggles, O George, thou didst strive steadfastly and with endurance, O most blessed George, and having cast down the bold array of the tyrants, thou hast become an advocate for all who call upon thee.

Thou hast now received the blessed life which is hidden in Christ, for which thou didst contend, even to the shedding of thy blood, O George. Pray thou, that those who hymn thee be saved from every evil circumstances, O passion-bearer.

Theotokion: Thou wast a noetic heaven, O Mother of God, containing within thy womb the heavenly Word by Whom all things - heaven and earth, and those things that are above them - came into being. Wherefore, pray thou with boldness, that He save those who hymn thee.

Canon II of the great martyr, the composition of Cosmas, in Tone IV:

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

Thou hast finished the course of sacred sufferings, and, arriving in the heaven, hast been shown to be an incorrupt crown-bearer, O George, revealing thyself to be a right flourishing traveler; and thou joinest chorus with the angels, chanting: Let us sing unto our God, for He hath been glorified! (Twice)

While thou wast still in pain, thou wast shown to the heavenly choirs of the incorporeal beings to pour forth a torrent of blessings, O George, and didst amaze the ranks of mortals with thy divine sufferings. And dancing with them, thou criest out: Let us sing unto our God, for He hath been glorified!

Theotokion: The staff of Aaron which budded forth prefigured thee, the most pure one from the root of Jesse, who for the world produced a Flower: God incarnate. Cease thou never to entreat Him on behalf of us who flee to thee, O Ever-virgin.

Katavasia: The Irmoi of the canon of Pascha

ODE III

Canon I

Irmos: The desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established

Resplendent in the crown of suffering, O glorious and blessed one, entreat God our Redeemer, that He deliver from all necessity those who piously call upon thee.

Illumined with rich effulgence, O most wise one, from us who praise thee with faith drive far away dark grief and the gloom of the passions.

Made steadfast by hope and love, and fortified by faith, O George, strengthened by the power of Christ thou didst cast down the delusion of the idols.

Theotokion: O most pure one, thou gavest birth in the flesh to the Incorporeal One Who hath enlightened the ends of the earth, and Who before all things is co-beginningless with the Father. Wherefore, we the faithful honor thee, the Theotokos.

Canon II

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

Thou didst quietly distribute thy wealth to the poor, O George, and, having anointed thyself with the oil of love as an athlete, thou didst with body and soul vanquish the tyrant. (Twice)

Made steadfast by grace, and consumed with the fire of zeal, thou wast not visible to those who interrogated thee, nor wast thou found by those who sought thee, O George, being angered for Christ's sake at the delusion of the idols.

Theotokion: As thou bearest in thine arms and feedest at thy breast Him Who feedeth every creature, O Theotokos Mary, worshiping Him we proclaim: Pray thou to Him, O pure one, on behalf of us all!

Kontakion & Ikos from the Pentecostarion.

Sessional Hymn of the great martyr, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Manfully contending in every manner of piety, O martyr, casting down the delusion of impiety thou didst trample the arrogance of the enemy underfoot; and ever burning with divine desire, thou didst quench the ungodly savagery of the tyrants. Wherefore, thou hast fittingly received a crown as the reward for thy tor-

ments, and grantest healings unto those who have recourse to thee with faith. O passion-bearer George, entreat Christ God, that He grant forgiveness of sins unto those who celebrate thy holy memory with love.

Glory ..., the Sessional Hymn in the same melody:

Having distributed thine earthly riches to the poor on earth, O wise martyr, through thy labors thou hast inherited heavenly riches; for, armed with the precious Cross as with a breast-plate, thou didst thereby put the arrogance of the tyrants to shame. Wherefore, by thy supplications thou grantest divine gifts and the benefactions of healings unto those who petition thee. O passion-bearer George, entreat Christ God, that He grant forgiveness of transgressions unto those who celebrate thy holy memory with love.

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

ODE IV

Canon I

Irmos: **F**rom 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 unto Thee: * Glory to Thy power, O Lord!

O most blessed George, we hymn thy struggles, whereby thou didst break asunder the worship of the idols; and thou didst set at naught all the delusion of the demons, O most glorious one.

Still thou the turbulence of perils and misfortunes, O right wondrous one, and dispel from those who hymn thee as a warrior of Christ every evil assault of the demons.

Thou hast shone forth like a radiant star, O George, driving away dark delusion with valor of spirit and steadfastness of faith, and saving those who hymn thee.

Theotokion: **O** Virgin, thou gavest birth to Him Who is in essence salvation, saving mankind in the richness of His goodness and his essential kindness, and restoring His image which had become corrupt.

Canon II

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

The utterance of the words of thy wisdom, which transcended the human mind, struck the tyrants with awe before their tribunal, O George, and Christ God was acknowledged by those who knew Him not.

With the word of the faith of Christ, O allwise George, thou didst demolish the philosophers' weaving of vile myths, and thou didst mock their gods as passion-ridden creatures, O champion of the Trinity.

The tyrants who heard the report of thy words were put to shame, for, mocking their gods, thou didst show them to be objects of derision, preaching Christ God, Who was crucified in the flesh and hath abolished soul-destroying delusion.

Theotokion: **W**e glorify thee, O most pure one, the only Theotokos, the true Ever-virgin, whom the bush which was mingled with fire without being consumed prefigured for Moses the God-beholder.

ODE V

Canon I

Irmos: **O** Christ my Savior, the enlightenment of those lying in the darkness of sin. * I rise early to hymn Thee O King of Peace, * enlighten me with Thy radiance, * for I know no other God than Thee.

As thou hast the boldness of a martyr before the Master, earnestly beseech salvation for those who hymn thee, doing away with their spiritual ailments by thine entreaties, O passion-bearing martyr, most blessed George.

As thou joinest chorus with the choirs of angels and martyrs, O crown-bearer, and sharest in immortal and blessed glory, rescue those who have recourse to thy protection from threefold waves and tempest.

Deliver us from all necessity, O Christ, in that Thou art merciful, dispelling the multifarious turmoil of sin and misfortune, and accepting the supplications of George Thy favorite.

Theotokion: **T**hou didst repay the debt of our first mother Eve, O Mother of God; for thou didst wrap in flesh the Savior of the world Who was born of thee. Wherefore, we all call thee blessed, O joyous and all-immaculate Virgin.

Canon II

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

Wrestling like an athlete and manfully contending against the causes of divers deceptions, O George, naked to the world thou didst strip away the might of the cruel prince of this world. Twice

Protected by the weapon of the Cross, O George, with the hope of faith and mighty love thou didst blunt the sharp edges of all the weaponry of the cruel adversary.

Theotokion: **T**he womb of the virgin put to shame the understanding of the tyrants; for a child received the deadly sting of an adder in his hand, but George, casting down the prideful one who fell away from God, hath humbled him beneath the feet of the faithful.

ODE VI

Canon I

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

Transcending nature, all telling and understanding are the brave deeds of thy valor, which are unceasingly hymned, O most blessed martyr George.

In that thou art a converser with the army of heaven, and beholdest the revelation of God insofar as thou canst attain thereto, O blessed one, save those who honor thee with faith.

Inclining toward God in every way, and receiving the effulgence of miracles, O most blessed George, thou dost distribute gifts to those in need.

Theotokion: I now flee to thee, O most pure one. Save and preserve me by the supplications; for thou canst do all things whatsoever thou desirest, in that thou art the Mother of the Almighty.

Canon II

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

Thou didst cry out to the Creator with boldness, O George: “Give not thy servant over to the iniquitous, but grant me the strength to destroy their arrogance!”

Scorning the vessels of the torturers, O George, of thine own will thou didst manfully hasten to the contest, and hast been crowned by Christ God with the honors of victory.

The deceitful tyrants, their threats turned to wonder during the testing of thy virtue, O George, marveled at Christ, the Bestower of life, Whom thou didst preach.

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

Kontakion of the great martyr, in Tone IV:

Spec. Mel.: “Having been lifted up ...”:

Having been cultivated by God, * thou didst show thyself to be a most honorable husbandman of piety, * gathering to thyself the sheaves of the virtues; * for, having sown in tears, thou reapest in gladness, * and having suffered in the shedding of thy blood, * thou hast received Christ. * And by thy supplications, * O holy one, ** thou grantest forgiveness of sins unto all.

Ikos: Desiring Christ the King, Who laid down His life for the life of the world, the warrior hastened to die for Him, and, possessing great and divine zeal in his heart,

he brought himself to Him. With faith, then, let us all hymn the divine George as a fervent intercessor, a glorious servant of Christ, who manifestly emulated his Master and respondeth to everyone who approacheth him; for he doth ever hasten to entreat the Savior, that He grant forgiveness of sins unto all.

ODE VII

Canon I

Irmos: The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.

Emulating thy Master, O glorious martyr, thou didst willingly hasten to the struggle, and having received the victory hast become the guardian of the Church of Christ. Do thou ever preserve it by thine intercession.

As an invincible martyr, as an athlete, as an unvanquished champion of the Faith, O all-wise George, be thou now an unshakable pillar for those who praise thee, protecting them by thy supplications.

Having wisely cultivated the divine seed, thou hast multiplied it, watering it with the torrents of thy blood, with the urgency of thy pangs and divers wounds, whereby thou didst put down the savagery of the tyrants.

Theotokion: Thou didst remain a virgin even after giving birth, for thou gavest birth to God Who feedeth all creatures in His ineffable mercy, and Who in His great loving-kindness became a man, O pure one. Him do thou entreat, that our souls be saved.

Canon II

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

Seeing the delusion of idolatry prevailing, O George, burning with the zeal of piety thou didst give thyself over to struggles.

Thou wast shown to preach the persecuted Faith, O George, and, denouncing the darkness of delusion, thou didst say: O God of our fathers, blessed art Thou!

Thou didst cut off falsehood at the root, didst cultivate great faith by piety, O George, and didst rejoice, saying: O God of our fathers, blessed art Thou!

Theotokion: Thou art more exalted than all creatures, O Theotokos, in that thou gavest birth to the Creator and Lord. Wherefore, I cry to thee: O blessed one, the Lord of hosts is with thee!

ODE VIII

Canon I

Irmos: In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!

By thy supplications, O crown-bearer George, bring a halt to the torrent of cruel sufferings and misfortunes, tumultuous evil circumstances, attacks of pain, the wiles of the demons and the assaults of the ungodly.

Wholly illumined with purity by the light of the Trinity, O blessed dweller in heaven, as an invincible martyr, a champion of piety and a divinely crowned victor, by thy supplications save those who honor thee.

Adorned in every way with the noetic crown and diadem of the kingdom, dignified with a scepter and arrayed in a royal robe empurpled in thy blood, O blessed one, thou reignest with the King of hosts.

Theotokion: **O** Virgin Mother, thou gavest birth to Him Who was begotten timelessly of the Father, Who shone forth before time began and hath created all things, visible and invisible. Wherefore, we and all the terrestrial nations glorify thee, the Theotokos

Canon II

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

Strengthened by the Spirit, thou didst spurn the instruments of pain, for thou wouldst not offer praise to deaf idols, but only to Christ God, having acquired roving faith in Him, O George; and thou didst say: Hymn the Lord, all ye works, and supremely exalt Him throughout all ages!

Seeking after no transitory beauty, rejoicing in the hope of divine life, O George, thou didst undergo divers afflictions; and paying no heed to thy terrible dismemberment, with steadfastness of soul thou didst say: Hymn the Lord, all ye works, and supremely exalt Him throughout all ages!

Seeing thy body cut apart by instruments of bronze and dismembered limb by limb with sharp knives, alive in spirit thou didst say: "These present tortures are for the glory which is to come, O ye unworthy! Hymn the Lord, all ye works, and supremely exalt Him throughout all ages!"

Theotokion: **T**he Lord of all, Who formed thee from the rib of Adam, became incarnate of thy virginity; and, hymning Him, we cry: All ye works, bless and hymn the Lord, and supremely exalt Him throughout all ages!

ODE IX

Canon I

Irmos: **T**he Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

Unceasingly entreat the Lord for us who hymn thee, O blessed one, as a martyr of Christ who vanquished the tyrant, as an expeller of evils spirits, a tireless guardian, a helper unashamed.

The Master of all hath richly rewarded thee for thy sufferings, O thrice-blessed one; and, standing before him with the boldness of a martyr, preserve those who call upon thee with gladness.

The earth covered thee, but heaven received thee and manifestly opened unto thee the gates of paradise, O athlete; and joyously dancing and leaping up therein, by thy supplications preserve those who hymn thee with faith.

Theotokion: **T**he tabernacle of the witness, wherein were the tablets of the law, the jar of manna and the golden ark, prefigured thee, O most pure one; for like it, O Theotokos, thou didst contain the beginningless Word, incarnate, within thy womb.

Canon II

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

Priests hymn, kings praise and the people utter laudation to thy sufferings, O martyr George; wherefore, we all call thee blessed. (**Twice**)

All the hosts of heaven hymned thy struggles; for, sacrificing thyself, thou wast well pleasing to God, O martyr George. Wherefore, we all call thee blessed.

Theotokion: **R**ejoice, O pure Theotokos our boast, who sprang forth from mortal parents and gavest birth to the Creator! Thee do we magnify as her who hath dominion over creation.

Exapostilarion of the great martyr:

Spec. Mel.: “As the disciples watched ...”:

Springtime hath shone forth upon us, the radiant and divine resurrection of the Master, sending us up from earth to the heavenly fold; and therewith doth the splendid memorial of the all-glorious martyr George shine forth, which we radiantly celebrate, that we may be counted worthy to receive divine grace from Christ the Savior.

Glory ..., Another Exapostilarion:

Spec. Mel.: “O Light immutable ...”:

Like the brilliant sun thou dost illumine all creation with rays of miracles, O passion-bearer George. Wherefore, celebrating thy memory, we hymn Him Who arose from the tomb.

Both now ..., Exapostilarion from the Pentecostarion.

On the Praises, 4 Stichera of the martyr, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Come, all ye who have celebrated * the most festive, radiant and glorious resurrection, * and let us again celebrate with splendor * the festival of the martyr George, * and let us crown him * with flowers of the spring as one who is invincible, * that through his entreaties * we may receive deliverance from sorrows ** and transgressions.

As a living and animate wholeburnt offering * and a right acceptable and most pure sacrifice * didst thou bring thyself wholly to Him * Who gave thee thy whole life, O all-blessed one. * Wherefore, thou hast become * a most fervent intercessor, * rescuing from tempest * all who hymn thee with faith, ** and call upon thee, O martyr George.

Having diligently cultivated * the seed of the Word * sown in thy pure heart, * thou didst multiply it by the pangs of thy suffering, * and, most wisely laid it up in the granaries of heaven, * thou hast found incorrupt delight. * And enjoying it now, * O blessed one, * by thy supplications to God ** save those who hymn thee with faith.

O martyred spiritual athlete of Christ, * by thine entreaties save those who find themselves amid violent dangers, * delivering them from every evil circumstance, * and dispelling from them * the cruel grief which destroyeth souls; * and ask thou grace and mercy for us, * that, saved by thy supplications, * rejoicing, we may all honor ** Thy precious struggles, O George.

Glory ..., in Tone II:

Let the eye-lids of men assent to righteous things, said Solomon, for he who looketh to righteous things shall find mercy from Christ God, he foretold. And, readily heeding these things, O greatly patient George, thou didst follow the teachings of the Master, and, giving thyself over to the iniquitous, thou didst endure and didst revile the deceitful demands as abominable; for when thou didst surrender thy body out of love for the Creator, all thy members were cut off, and Belial, being utterly put to shame, was wounded, beholding thee crowned with perfection. Wherefore, O athlete of Christ who dwellest in the courts of thy Lord with the hosts on high, pray thou, that our souls be saved.

Both now ..., Doxasticon from the Pentecostarion.

Great Doxology. Trisagion through Our Father, Troparion of the martyr;

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

Litanies and dismissal. First Hour.

Stichera chanted at the anointing, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Disdaining all the things of life, O great George, * thou universal luminary, * thou didst lead thy soul * only to the love of the one Master, * and manfully committing thyself to boundless torments * thou didst receive the beautiful crown of victory. * Wherefore, we beseech thee, O blessed one: * Pray thou that all who hymn thee ** may be delivered from misfortunes.

Sorrow and cruel grief, * the threefold billows and tempest of this life, * now bestorm me, * and I am assailed by the turbulence of evil passions. * O blessed George, my great helper, * standing forth, * with thy protection ever help me who flee to thee with faith, * that, saved, with joy of heart ** I may call thee blessed, O martyr.

Glory ..., in Tone IV:

Come, ye councils of the faithful! Come, let us keep festival! For today the most radiant memory of the passion-bearer George hath appeared, and, shining with the virtues, he invisibly enlighteneth our hearts. Wherefore, chanting with oneness of mind, let us say: Rejoice, O warrior of Christ the great King! Rejoice, O most radiant boast of the Faith! Rejoice, O most splendid and noetically rich martyr! Entreat the Master of all, Christ our God, on our behalf, O most blessed one, that He save our souls, and that we be preserved from the temptations of the evil one.

Both now ..., Doxasticon from the Pentecostarion.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the designated ODE of the canon from the Pentecostarion; and 4 from ODE III of the canon of the great martyr.

Resplendent in the crown of suffering, O glorious and blessed one, entreat God our Redeemer that He deliver from all necessity those who piously call upon thee.

Illumined with rich effulgence, O most wise one, from us who praise thee with faith drive far away dark grief and the gloom of the passions.

Made steadfast by hope and love, and fortified by faith, O George, strengthened by the power of Christ thou didst cast down the delusion of the idols.

Theotokion: **O** most pure one, thou gavest birth in the flesh to the Incorporeal One Who hath enlightened the ends of the earth, and Who before all things is co-beginningless with the Father. Wherefore, we, the faithful, honor thee, the Theotokos.

Troparion of the great martyr, in Tone IV:

With faith thou didst fight the good fight, * O passion-bearer of Christ, * denouncing the ungodliness of the tyrants * and offering thyself to God as a right acceptable sacrifice. * Wherefore, thou hast received a crown of victory, O holy one, * and by thy supplications ** dost bestow the forgiveness of sins upon all.

Another Troparion, in Tone IV:

As a liberator of captives, * a helper of the poor, * and a physician of the infirm, O champion of kings, * victorious great martyr George, ** entreat Christ God, that our souls be saved.

Kontakion of the great martyr, in Tone IV:

Having been cultivated by God, * thou didst show thyself to be a most honorable husbandman of piety, * gathering to thyself the sheaves of the virtues; * for, having sown in tears, thou reapest in gladness, * and having suffered in the shedding of thy blood, * thou hast received Christ. * And by thy supplications, * O holy one, ** thou grantest forgiveness of sins unto all.

Prokeimenon from the Pentecostarion; and that of the martyr, in Tone VII:
The righteous man shall be glad in the Lord, * and shall hope in Him.

Verse: **Hearken, O God, unto my prayer, when I make supplication unto Thee.**

Epistle of the day, and that of the martyr:

THE ACTS OF THE HOLY APOSTLES, § 29 (ACTS 12: 1-11)

In those days, Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of

unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron-gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Alleluia from the Pentecostarion, and that of the martyr, in Tone IV: The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

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

Gospel of the day, and that of the martyr:

THE GOSPEL ACCORDING TO ST. JOHN, § 52 (JN. 15: 17-16:2)

The Lord said to His disciples: These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you: The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, they hated me without a cause. But when the Comforter is come, whom I

will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

Communion Verse from the Pentecostarion, and that of the martyr: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.

Note on the Service to St. George

The service of the great martyr George can fall between Great and Holy Friday and Thursday of the fifth week after Pascha, if it fall on Great Friday, Great Saturday, or Holy Pascha itself, the Stichera, canon and the rest of the service are chanted on Monday of Bright Week, together with the service appointed for that day.