

THE 10th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY APOSTLE SIMON THE ZEALOT
AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera: 3 from the Pentecostarion

And 5 of the holy apostle, in tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

The wondrous Simon, * the glory of the apostles, * like a brilliant ray, hath passed over the ends of the earth, * driving away the darkness of polytheism * with his saving, brilliant and divine teachings, * enlightening all * to worship the one Godhead * in three Hypostases, ** indivisible and undivided. (Twice)

The apostle Simon, * going about the ends of the earth, * whirling about like a wheel, * hath burned away the madness of idolatry from all the land; * and, shedding the light of piety, * he hath kindled luminous rays of grace for the faithful, * that they may worship the one Godhead * in three Hypostases, ** indivisible and Undivided. (Twice)

The apostle Simon, * most radiant and all-wondrous, * the teacher of the nations, * the net of God * drawing us up from the depths of perdition * with exalted theology, the true preacher, * hath now wisely led all * to the knowledge of Christ ** and set forth his corrections as a beautiful banquet.

Glory ..., in Tone II:

Thou wast called the namesake of zeal, O rightly wondrous Simon, zealously emulating Almighty God, He showed thee to be filled to overflowing with divine miracles; for, possessing strange zeal, O blessed one, thou wast called the namesake of zeal, acquiring a title in accordance with thy character. Wherefore, dwelling with the heavenly choirs in the highest, entreat the Word, Christ our God, O God-seer, that He grant us great mercy.

Both now ..., Doxasticon from the Pentecostarion.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE GENERAL EPISTLE OF JOHN (I JN. 3: 21-4: 6)

Beloved: if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit

of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us.

A READING FROM THE GENERAL EPISTLE OF JOHN (I JN. 4: 11-16)

Beloved: if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

A READING FROM THE GENERAL EPISTLE OF JOHN (I JN. 4: 20-5: 5)

Beloved: If a man saith: “I love God,” and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also. Whosoever believeth that Jesus is the Christ is born of God: and everyone that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

On the Aposticha, these Stichera of the holy apostle, in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

O ever all-memorable Simon, * thou didst partake of the torrent of sweetness, * drinking with divine wisdom * the understanding of God * which thou didst fervently desire. * To Him hast thou now joyously passed over, * deified by the most radiant glory of the Trinity ** and immeasurable peace.

Verse: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

O all-wondrous Simon, * contemplating the beauty of God, * and looking upon it as far as thou wast able, * and by a higher union delighting therein, * thou wast deified by His gifts, and rejoicing, didst reach * the only Divine One Whom thou didst desire, * O ever all-memorable preacher of Christ, ** who dost now co-dwell with the angels.

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

O all-blessed Simon, * thou hast shown thyself to be * a faithful mediator between God and man; * and now, by thy right bold supplications, * render Christ merciful to us, * and never cease to entreat the Lord, * that He grant unto our souls ** peace and great mercy.

Glory ..., in Tone VI:

Like a high-flying eagle thou didst soar over creation, O most sacred Simon, disciple and apostle of Christ, and, burning up the falsehood of idolatry with the fiery words of thy dogmas, thou didst lead the nations out of the depths of ignorance unto the knowledge of God. And now, pray thou to Christ, that He be merciful to us on the day of judgment.

Both now ..., Doxasticon from the Pentecostarion.

Troparion of the holy apostle, in Tone III:

O holy Apostle Simon * entreat the Merciful God * that He grant remission of sins ** unto our souls

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

AT MATINS

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

Glory ..., that of the holy apostle, in Tone III:

O holy Apostle Simon * entreat the Merciful God * that He grant remission of sins ** unto our souls

Both now ..., that from the Pentecostarion.

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

Fishing for the nations, the glorious apostle taught the ends of the earth to worship Thee with the Father and the Spirit, O Christ God. Wherefore, establish Thy Church, and send down Thy blessing upon the faithful, O only Merciful One, and Lover of mankind. (Twice)

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

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

Like the sun, Christ emitted thee like a ray to enlighten all the earth, O glorious apostle Simon; and with thy divine supplications thou dost illumine and enlighten with divine and never-waning light all who celebrate thy holy memory with faith. (Twice)

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

Polyeleos, and this magnification: We magnify thee, O apostle of Christ Simon, and we honor the pangs and labors wherewith thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm verse:

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

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

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

Spec. Mel.: “Of the Wisdom ...”:

With the net of thy divine words thou didst fish for the reason-endowed fish, bringing the first-fruits thereof to our God, and desiring to clothe thyself in the wounds of Christ, thou didst show thyself to be an emulator of His suffering. Wherefore, assembling as is meet, we honor thy most festive memory, O glorious apostle, and together cry out to thee: Entreat Christ God, that He grant forgiveness of sins unto those who honor thy holy memory with love. (Twice)

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

Song of Ascents, the first antiphon of Tone IV

Prokeimenon, in Tone IV: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 67 (21: 15-25)

At that time: Jesus shewed himself to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. 11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

After Psalm 50, this Sticheron, in Tone VI:

Manifestly receiving grace from the divine Spirit, thou wast a member of the choir of the apostles, breathing forth with a fiery tongue the fiery breath which once was borne down upon them from heaven, O Simon, utterly consuming the thorns of pagan ungodliness. O preacher of Christ God, entreat Him, that our souls be saved.

Canon from the Pentecostarion, with 6 Troparia, including the Irmos; and that of the holy apostle, with 8 Troparia, the acrostic whereof is: "I hymn the glory of the apostle Simon", in Tone VIII:

ODE I

Irmos: Let us, O ye people, send up a hymn * unto our wondrous God * Who hath freed Israel from bondage, * chanting a hymn of victory * and crying aloud: * We sing unto Thee, O only Master.

Standing in the highest before the Master Who glorified thee and splendidly showed thee forth as His disciple, O wondrous apostle, illumine my soul, that I may hymn thy divine memory.

Bestowing upon thee an abundance of divine things, O apostle, Christ, the Summit of divine gifts, Who alone is righteous, revealed thee by His righteous judgment, O divinely revealed one.

Thou didst become fiery of spirit, O apostle, receiving the whole radiance of the Spirit Who descended upon thee from heaven, burning up all the delusion of idolatry.

Theotokion: Having revealed my mortality and corruption to be immortality and incorruption, O Savior, thou didst make Thine abode in the womb of the most pure and holy Virgin who knew not wedlock, taking the form of human nature.

Katavasia from the Pentecostarion.

ODE III

Irmos: There is none as holy as the Lord, * and none as righteous as our God, * Whom the whole of creation hymns: * There is none more righteous than Thee, O Lord.

Thou didst truly recognize the divine mystery of the incarnation, O God-pleasing apostle Simon, receiving transcendent radiance from the Savior Himself.

The beginningless and ever-existent Word richly illumined thee, His servant, O wondrous Simon, with the splendid effulgence of divine grace.

Theotokion: The prophet described thee beforehand, O Theotokos, as an all golden candlestick, bearing Christ our God, the never-waning Light Who illumineth the world with the beams of divinity.

Kontakion & Ikos from the Pentecostarion.

Sessional Hymn of the holy apostle, in Tone III:

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

With the radiant light of the divine Spirit thou hast destroyed the darkness of polytheism, and illumined the hearts of the faithful, and singing forth the Savior’s commandments, thou didst abolish the fables of the pagans. O glorious Simon, entreat Christ God, that He grant us great mercy. (Twice)

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

ODE IV

Irmos: From the overshadowed mountain, * from the only Theotokos, * the Prophet in divine vision * foresaw Thy coming in the flesh, O Word, * and with fear he glorified Thy power.

Being wholly a treasury of evangelical gifts, full of grace, O all-blessed Simon, thou wast a light for the world and the salt of the universe.

Thou didst turn away from shameful things, O rightly wondrous one, and wast deemed worthy to behold the immaterial light of God Who took upon Himself matter in the guise of humanity.

O Simon, disciple of Life incorruptible, slay thou our living sin with the life-bearing power of the Bestower of life, the activity whereof thou didst receive.

Theotokion: **B**eing the peer of Thy Father in essence, Thou wast the peer of humanity in nature, having received our flesh from the most pure virgin, O Master.

ODE V

Irmos: **T**hou hast enlightened * with the knowledge of God * the ends of the universe * that lay in the night of ignorance, * do Thou also, O Lord, illumine me * with the dawning of Thy love for mankind.

Thou didst zealously receive the fiery tongue of the Spirit O God-seer, which appeared to thee while seated in the upper chamber.

As one exalted, living in the mansions on high, thou hast brought lofty and great doctrines unto us.

Theotokion: **B**y thy birthgiving, O Virgin, the former law hath been annulled, grace hath blossomed forth, and righteousness hath shone forth.

ODE VI

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

O right wondrous Simon, called the namesake of zeal, for with zeal thou didst emulate the Lord God Almighty.

Giving thee authority, through the activity of His grace the Savior showed thee to be a worker of divine miracles.

Theotokion: **L**et the mouths of the heretics who do not acknowledge thee to be the Theotokos be stopped, O all-immaculate one, and let their faces be covered with shame.

Kontakion of the holy apostle, in Tone II: Spec. Mel.: “The steadfast ...”:

In praises let us all bless the divinely eloquent Simon, * who hath diligently set the doctrines of wisdom in the hearts of the pious; * for standing now before the throne of glory * and dwelling with the incorporeal ones, ** he doth unceasingly pray on behalf of us all.

Ikos: **L**et us all now praise and piously bless the commemoration of the apostle as though it were a day of salvation; for shineth forth like the sun upon the whole world, it dispelleth all darkness with the rays of its light, and with love illumineth those who celebrate his memory and who lovingly honor it. Wherefore, let us hasten with zeal, chanting to him, for he standeth before Christ, praying unceasingly on behalf of us all.

ODE VII

Irmos: **T**he 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’.

Possessed of strange zeal, O blessed Simon, thou wast called the namesake of zeal, and having acquired a title in accordance with thy character, thou didst cry aloud: Blessed art Thou, O Lord, throughout the ages!

Joining chorus before the Word as one who conversed with Him, thou hast found a share of His kingdom, crying aloud: Blessed art Thou, O Lord God, throughout the ages!

Theotokion: **O**f old, through deceit the serpent drove our ancestors from their good inheritance; but thou hast restored it to them, O Mother of God. Blessed is the Fruit of thy womb, O most pure one!

ODE VIII

Irmos: **T**he instruments of music sounded out in harmony, * and countless multitudes worshipped the image in Dura; * but the three Children, refusing to bow in obeisance, * hymn and glorify the Lord throughout all ages.

As thy feet are beautiful, O Simon, so is thy tongue fair, which speaketh glory to the Lord and hath taught all to say: Hymn ye the Lord and supremely exalt Him throughout all ages.

Adorned with radiant beauties, and emitting the splendors of miracles, O Simon, thou wast recognized by the people as a blessed seed. Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Theotokion: **T**he human mind is incapable of describing thy birthgiving, O Birthgiver of God, and faileth when trying to speak of it; for, having conceived, O Virgin, thou hast given birth to God, Whom we supremely exalt throughout all ages.

ODE IX

Irmos: **O** ye people, with glory let us honor the pure Theotokos, * who received the fire of the Divinity in her womb * yet remained unconsumed, * let us magnify her with hymns.

Thou wast revealed to the ends of the world, shining with light; and, having received the fire of the Spirit, wast shown to be radiant. Wherefore, we magnify thee.

Having offered thyself wholly to God, thou wast united to Him. Entreat Him now, O divinely manifest one, on behalf of us who praise thee with faith and love.

Theotokion: **I**n hymns we magnify the mediatrix of the salvation of all, who hath appeared to mankind and illumined the world with the splendors of her divine purity.

Exapostilarion of the holy apostle:

Spec. Mel.: “By the Spirit in the sanctuary ...”:

Directing the course of thy beautiful feet to the path of heaven, O apostle Simon, thou didst ascend, rejoicing; and, standing before the Trinity, thou dost behold the Son and the divine Spirit in the Father. Wherefore, we celebrate with faith thy most sacred and divine memory. (Twice)

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

On the Praises, 4 Stichera of the holy apostle, in Tone VIII:

Spec. Mel.: “What shall we call you ...”:

What shall we call thee, O apostle? * Heaven, for thou hast declared the glory of God. * A river, for thou dost mystically water creation. * A star illumining the Church. * A cup pouring forth holy nectar. * A most dear friend of Christ, * a dweller with the incorporeal ones. ** Pray thou for the salvation of our souls. (Twice)

O Simon, boast of the apostles, * having adorned thy feet * which trod well the path of preaching * thou didst make narrow all the paths of the enemy * by the breadth of thy divine understanding * of the Word Who hath appeared in the coarseness of the flesh * and Who chose thee to be His most glorious disciple, O blessed one. ** Him do thou beseech, that our souls be saved.

O divinely eloquent apostle Simon, * thou wast sent by Christ like a radiant arrow * wounding the enemy * and manifestly imparting healing * to wounded souls. * Wherefore, as is meet, we call thee blessed * and celebrate today thy holy solemnity. ** Pray thou, that our souls be saved.

Glory ..., in Tone II:

Forsaking earthly things, thou didst follow after Christ, having been signed with the inspiration of the Holy Spirit and sent by Him to the nations which were perishing, that mankind might turn to the light of the knowledge of God; and having completed the struggles of thy divine suffering and diverse torments, O apostle Simon, thou didst surrender thy soul into the hands of Christ. Him do thou entreat, O all-blessed one, that He grant us great mercy.

Both now ..., Doxasticon from the Pentecostarion.

Great Doxology. Litanies. Dismissal.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the appointed ODE of the canon from the Pentecostarion; and 4 from ODE VI of the canon of the holy apostle.

O right wondrous Simon, called the namesake of zeal, for with zeal thou didst emulate the Lord God Almighty. (Twice)

Giving thee authority, through the activity of His grace the Savior showed thee to be a worker of divine miracles.

Theotokion: **L**et the mouths of the heretics who do not acknowledge thee to be the Theotokos be stopped, O all-immaculate one, and let their faces be covered with shame.

Troparion of the holy apostle, in Tone III:

O holy Apostle Simon * entreat the Merciful God * that He grant remission of sins * unto our souls

Kontakion of the holy apostle, in Tone II:

In praises let us all bless the divinely eloquent Simon, * who hath diligently set the doctrines of wisdom in the hearts of the pious; * for standing now before the throne of glory * and dwelling with the incorporeal ones, ** he doth unceasingly pray on behalf of us all.

Prokeimenon, in Tone VIII: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

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

EPISTLE TO THE CORINTHIANS, § 131 (I COR. 4: 9-16)

Brethren: God hath set forth us, the apostles, last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we entreat: we are made as the filth of the world, and are the off scouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me, as I am of Christ.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Verse: God Who is glorified in the council of the saints.

GOSPEL ACCORDING TO MATTHEW, §56 (13: 54-58)

At that time, Jesus came into His own country, and taught the people in their synagogue, insomuch that they were astounded, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? And his brethren James, and Joses and Simon, and Judas? And his sisters, are they not all with us? Whence hath this man all these things? And they were offended in him, But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.