

THE 9th DAY OF THE MONTH OF JUNE
COMMEMORATION OF OUR FATHER AMONG THE SAINTS CYRIL, ARCHBISHOP
OF ALEXANDRIA
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera of the holy hierarch, in Tone IV:

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

Having illumined thy mind * with the effulgence of the Spirit, * thou didst become a radiant sun, * for, extending the beams of thy teachings * to all the ends of the earth, * thou hast enlightened the fullness of the faithful, * O most blessed God-bearer, * driving away the darkness of heresies ** by the power of Him Who shone forth from the Virgin. (Twice)

With the goodly utterance of thy discourses, * O sacred Cyril, * the whole Church hath been adorned * and piously ornamented with comely beauties, * honoring in a sacred manner * thy holy and right excellent memory, * O boast of the Orthodox, * summit of the fathers, ** champion of the all-holy Virgin at the council. (Twice)

With thy fiery teachings * all the tinder of heresies have been consumed, * O most wise one, * the armies of the impious * who would not submit to the Truth * have been drowned in the depths of thine understanding, * O sacred Cyril, * and the Church of the faithful is thereby ever adorned with thy doctrines, ** honoring thee with mighty voices. (Twice)

Glory ..., in Tone VI:

O good and faithful servant, laborer in the vineyard of Christ, thou didst bear the burden of the day, and increase the talant entrusted to thee; and thou didst not envy those who came after thee. Wherefore, the portals of heaven have been opened unto thee: enter thou into the joy of thy Lord, and pray for us, O Cyril our father.

Both now ..., Doxasticon from the Pentecostarion, or this Stavrotheotokion:

Spec. Mel.: “Having set aside all ...”:

Stavrotheotokion: **W**hen, of old, the unblemished ewe-lamb and immaculate Sovereign Lady, * beheld her Lamb * upon the tree of the Cross, * she exclaimed maternally, and marveling cried aloud: * “O my Child most sweet, * what is this new and most strange sight I see? * How hath the thankless synagogue * betrayed Thee to the judgment-seat of Pilate * and condemned Thee to death, * Who art the Life of all? * Yet do I hymn Thine ineffable condescension, ** O Word!”

On the Aposticha, the Stichera from the Oktoechos; and Glory ..., in Tone VI:

O man of God, faithful servant, minister of the Lord, man of divine desires, chosen vessel, pillar and ground of the Church, heir to the kingdom: cease thou never to cry out to the Lord for us.

Both now ..., Doxasticon from the Pentecostarion,
or this Stavrotheotokion: In Tone VI,
Spec. Mel.: “On the third day ...”:

Stavrotheotokion: Upon seeing Thee crucified, O Christ, * she who gaveth birth to Thee cried aloud: * “What is this strange mystery that I see, * O my Son How is it that Thou diest?, * suspended upon the Tree, ** O Bestower of life?”

Troparion of the holy hierarch, in Tone VIII:

Teacher of Orthodoxy, instructor of piety and chastity, * luminary of the Church, God-inspired instructor of Hierarchs, * O supremely wise Cyril, thou hast illumined all by thy teaching; * O harp of the Spirit entreat Christ God that our souls be saved.

AT MATINS

Both canons from the Oktoechos, without the Martyria; and that of the holy hierarchy, with 6 Troparia, the acrostic whereof is:

“Cyril is the harp of divine visions”, the composition of Theophanes, in Tone IV:

ODE I

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

Receiving light-giving grace from God, O Cyril, and revealed as a radiant beacon, thou hast shone forth noetic rays upon us by thy commemoration, that we may hymn thee as is meet.

As a keeper of the commandments of Christ thou wast full of the effulgence of the Spirit, O most wise Cyril, having been cleansed of the passions; thou didst truly become a dwelling-place of the most divine Trinity.

As one full of zeal and boldness, O glorious Cyril, contending for the right Faith thou hast truly denounced the God-opposing blasphemies of impious heresies.

Theotokion: In giving birth to the Creator of all, Who raised up us who had been humbled by the fall of our first father, O all-immaculate Bride of God, thou hast thereby healed the broken state of mankind.

ODE III

Irmos: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

Strengthened in Christ, O Cyril, with a steadfast mind thou didst destroy the wiles of the evil serpent like a spider’s web.

Thou didst shake off the mire of the passions from thy soul, O Cyril, and cast down the uprising of every thought which exalteth itself against Christ.

As a successful spiritual athlete, O father, thou didst steadily turn away from every carnal pleasure, as being harmful and detrimental.

Theotokion: With joy we all exceedingly glorify thee as the only blessed one among women who became the habitation of God.

Sessional Hymn of the holy hierarchy, in Tone III:

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

As a pillar and sacrifice of the Church of Christ, O father, thou didst most wisely preserve it unshaken by the temptations of the evil one; for thou didst destroy all the evil works of Nestorius, proclaiming the Mother of God to be the Theotokos. Wherefore, having assembled, we honor thee, O divinely blessed Cyril.

Glory ..., Both now ..., Doxasticon from the Pentecostarion,
or this Theotokion in Tone III:

As an uncultivated vine, O Virgin, * thou didst sprout forth the most comely
Cluster of grapes * Which poureth forth upon us the wine of salvation * making glad
the souls and bodies of all. * Wherefore, ever blessing thee as the cause of good
things, * with the angel we cry out to thee: ** Rejoice, O thou who art full of grace!

Stavrotheotokion: **T**hy pure unwedded Mother, O Christ, * upon seeing Thee
hanging dead upon the Cross, * said, weeping maternally: * “How hath the iniquitous
and thankless council of the Jews * repaid Thy many and great wonders, O my Son, *
Thou Who hast filled them with Thy gifts? ** I hymn Thy divine condescension!”

ODE IV

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

Seeing thee, O God-bearing father Cyril, who hath vanquished soul-corrupting
passions and restrained carnal thoughts, Christ set thee as a primate of His divine
Church.

Inheriting the paternal virtue of Mark as a beloved son, thou wast a successor of
his divine throne, following in the footsteps of the evangelist.

Tended by Christ like a lamb, O father, thou didst pasture like a shepherd, thy
flock, on thy spiritually nourishing discourses, feeding them grace as though it were
grass and flowers.

Theotokion: **G**iving birth to the incarnate Word of God Who before was
incorporeal, O all-hymned and most joyous one, thou hast restored the world.
Wherefore, O Bride of God, with Orthodox faith we proclaim thee.

ODE V

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

Thy discourse, O Cyril, likened to a mighty torrent which floodeth rivers, hath
scoured away the craftiness of the heretics.

The vile division of Arius and the abominable mingling of Sabellius hast thou
equally consigned to the abyss, O Cyril.

O Cyril, like treasuries of gold and precious stones, thou hast left to the Church of
Christ thine enriching discourses.

Theotokion: **L**et heaven sprinkle down gladness and grace upon the earth, for it
now sendeth on high gladness, the only Mother of God.

ODE VI

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

With tongs the seraph gave the prophet an ember, and by thy hands, O initiate of the sacred mysteries, thou hast given to the Church of Christ a purifying ember from the divine Fire.

Thou didst not destroy aliens as did Samson, but cast down all the foreign doctrines of the heterodox, giving might to the Orthodox, O Cyril.

Manifestly heading the divinely elect council, O father, thou didst cast down the impiety of Nestorius and his Christ-opposing audacity, O father, breathing forth with zeal for the true Mother of God.

Theotokion: **T**hou didst bud forth the Fruit of incorrupt understanding, O Birthgiver of God, being revealed to the world as an ever-living mediator of incorruption for those who hymn thee with faith and love.

Kontakion of the holy hierarch, in Tone VI:

Spec. Mel.: “Fulfilling the dispensation ...”:

Thou hast manifestly poured forth upon us * an abyss of the doctrines of theology * from the wellsprings of the Savior, * drowning heresies and saving thy flock unharmed * from the threefold waves, O blessed Cyril, ** as a guide for all lands, revealing things divine, O venerable one.

Ikos: **W**hen the great, beauteous and radiant sun showeth itself at dawn, darkness is driven away and the moon retreateth, for night cannot abide therein: Shining forth with the light of day, it illumineth the air, revealing the sky as beautiful, and adorning the earth, causing plants to grow therein, it also maketh bright the sea, and adorneth the whole world. Alike in all is the most radiant Cyril, whose wise teachings save the world. For he illumineth the souls of the faithful therewith and ever vanquisheth heresies with piety; for he is a guide for all lands, revealing divine things.

ODE VII

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

Of old Moses, entered the darkness on Mount Sinai, and received the law which slayeth by the letter; but thou, O blessed Cyril, hast disclosed the hidden beauty of the Spirit.

As revelation was manifest to the children of old in the indistinct images of the law, O father, thou, having lifted the lid from the cup given thee, hast opened it like a rose of understanding, making manifest in speech the images.

Theologizing that the three Hypostases are an uncommingled indivisible divine unity but manifestly distinct, O father Cyril, thou didst utter immutable truths concerning the one Essence and Godhead.

Theotokion: **T**he angels beheld strange things in thy birthgiving, O Mother of God: the corrupt nature of the race of mortals hastening toward the life of incorruption and the glory of heaven.

ODE VIII

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

Like a wave of the sea the well-spring of wisdom truly flowed forth in thee; for ever-flowing rivers of the doctrines of piety issued forth from within thee, as Christ foretold, O father; for thy divinely chosen words surpass in number, the sands.

Thou wast a wise pastor and teacher of the Church, O venerable Cyril, manifestly interpreting both covenants; for, possessing thy discourses as an anchor and a paternal inheritance, it crieth aloud: Bless the Lord, all ye works of the Lord!

Thou hast taught that the indivisible, uncommingled, and ineffable union of the Word, the Fashioner of all, Who for our sake assumed flesh, O Cyril, pointed towards an individual will for each nature, crying aloud: Bless the Lord, all ye works of the Lord!

Theotokion: **T**he Son and Word of God Who is wholly unapproachable in His essence, made His abode within thee, O most pure one, and, clothing Himself in our essence, in that He is merciful, He appeared accessible in the flesh and dwelt with us who cry aloud: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **E**ve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

O Cyril, thou didst cast down the disdain directed against the understanding of Christ and His divine Mother, and all the might of the ungodly Nestorius, as well as the dual son-ship, and the mingling of essences of the Acephalites.

With the power of understanding and the enlightenment of grace, O blessed one, thou didst theologize concerning the consubstantial Trinity and the incarnate Word of God; showing thyself to be a champion of the Theotokos, wherefore thou art now glorified in the highest.

O ever-memorable father, thou dost mercifully look down from on high upon us who hymn thee, granting victory over all heresies to our right-believing hierarchs, by thy supplications lifting up the horn of the Orthodox, and illumining those who magnify thy memory.

Theotokion: **B**eset by many falls and the cruelty of misfortunes, O all-hymned one, I now offer thee a sacrifice of praise and earnestly cry out to thee: O holy Theotokos, help me, for I finish my hymnody glorifying thee.

Exapostilarion of the holy hierarch: S
pec. Mel.: “To the disciples ...”:

The divine recorder of the mysteries of the supremely divine Trinity, who transcended sense and understanding and learned the depths of the Spirit, let us hymn as a holy hierarch of the Lord and a champion of piety. **(Twice)**

Glory ..., Both now ..., Exapostilarion from the Pentecostarion, or this Theotokion:

He who will not kiss thine image with love, O immaculate Theotokos, shall be cast into the fire of Gehenna, as was the mindless Nestorius; but we venerate thee with love, O most holy one.

On the Aposticha, the Stichera from the Oktoechos; and Glory ..., in Tone VI:

O Cyril our father, thou heir of God, companion of Christ, servant of the Lord: thy life was in accordance with thy name; for understanding shone forth in thy gray hairs, the splendor of thy countenance bore witness to the innocence of thy soul and thine untroubled discourse proclaimed thy meekness. Thy life was glorious, and thy repose is with the saints. Pray thou on behalf of our souls.

Both now ..., Theotokion, or this Stavrotheotokion:
Spec. Mel.: “On the third day ...”:

Stavrotheotokion: **S**tanding with the virginal disciple before the Tree * during the crucifixion, * the Virgin cried out, weeping: * “Woe is me! * How is it that Thou dost suffer, O Christ, ** since Thou art the dispassion of all?”

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the designated ODE from the canon of the Pentecostarion, or from the Oktoechos; and 4 from ODE III of the canon of the holy hierarchy:

Strengthened in Christ, O Cyril, with a steadfast mind thou didst destroy the wiles of the evil serpent like a spider's web.

Thou didst shake off the mire of the passions from thy soul, O Cyril, and cast down the uprising of every thought which exalteth itself against Christ.

As a successful spiritual athlete, O father, thou didst steadily turn away from every carnal pleasure, as being harmful and detrimental.

Theotokion: **W**ith joy we all exceedingly glorify thee as the only blessed one among women who became the habitation of God.

Troparion of the holy hierarchy, in Tone VIII:

Teacher of Orthodoxy, instructor of piety and chastity, * luminary of the Church, God-inspired instructor of Hierarchs, * O supremely wise Cyril, thou hast illumined all by thy teaching; * O harp of the Spirit entreat Christ God that our souls be saved.

Kontakion of the holy hierarchy, in Tone VI:

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Prokeimenon, in Tone I: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

EPISTLE TO THE HEBREWS, § 334 (HEB. 13: 7-16)

Brethren: Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Verse: The law of his God is in his heart, and his steps shall not be tripped.

GOSPEL ACCORDING TO MATTHEW, § 11 (MT. 5: 14-19)

The Lord said to His disciples: Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings