THE 15th DAY OF THE MONTH OF JUNE

THE COMMEMORATION OF THE HOLY PROPHET AMOS

AT VESPERS

On "Lord, I have cried ...," 3 Stichera of the holy prophet, in Tone II:

Spec. Mel.: "When from the Tree ...":

The spiritual splendor of thy mind, * O most wondrous prophet, * hath disclosed a purity * which shineth clearly like a mirror, * illumining the world with the brilliant radiance * of divine knowledge. * And prefiguring images of the divine mysteries, * it causeth grace to be bestowed ** upon all mankind.

As the mouth of God, * following righteous teachings and divine judgments, * thou didst manifestly denounce * the doers of iniquity, * condemning them with an inescapable sentence, * O most noetically rich prophet. * Wherefore, seeing the fulfillment * of thy most wise words, O blessed one, ** we praise thee with hymns, as is meet.

Standing before the throne of the Master * filled with light, * and ineffable and divine glory, * and beholding the good things of heaven, * O divinely eloquent Amos, * be thou mindful of all who honor thee with faith, * asking that salvation of soul and forgiveness of sins * be granted unto them all, ** O thou who art acceptable to God.

But if Alleluia is to be chanted at Matins instead of "God is the Lord ...," we sing first the following Stichera of the Theotokos, in the same melody:

Rejoice, O star of solar radiance! * Rejoice, O most immaculate one, * who art the cause of all good things! * Rejoice thou who didst contain the uncontainable God, * causing Him to sprout forth * as a shoot of immortality! * Rejoice, divine chariot and most splendid portal! * Rejoice, O maiden who, as the mediatress of good things, ** art the abolisher of the curse of our first mother!

O most pure one, the joy of all who sorrow, * intercessor for the oppressed, * feeder of the poor, comfort of travelers, * staff of the blind, visitation of the ailing, * protection and helper of those who labor * and assister of the orphaned art thou, * O Mother of God Most High. * Hasten thou, we pray, ** to save thy servants!

Thou art the protection and help * and a mighty refuge for us Christians, * O Mother of God Most High. * And now, as ever, cease not to pray * with thy ready supplication, * to save thy servants * from all evil circumstances: * for with God all of us Christians ** have thee as a help and refuge.

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

Truly we have acquired no other mighty refuge * and tower of strength, * no other unassailable rampart than thee, O most pure one. * To thee do we flee, * and to thee do we cry aloud: * O Lady, help us! Let us not perish! * Show forth thy grace upon us, * the glory of thy might ** and the magnitude of thy tender compassion!

Stavrotheotokion: **W**hen the unblemished ewe-lamb beheld her Lamb * willingly led as a man to the slaughter, * she said, weeping: * "Dost Thou now hasten to leave me childless * who gave Thee birth O Christ,? * What is this that Thou hast done, O Redeemer of all? * Even so I will hymn and glorify Thine extreme goodness, * which is beyond understanding and all telling, ** O Lover of mankind!"

AT MATINS

Canon of the holy prophet, in Tone VII:

ODE I

Irmos: To God Who overthrew Pharaoh in the Red Sea * let us chant a hymn of victory, * for He hath been glorified.

Having cleansed my mind of the passions of darkened thought, illumine it, that it may hymn Amos Thy prophet, O Master.

Manifest as an initiate of the mysteries of God which pass understanding, O glorious one, thou wast counted worthy to see past the things of the present.

Shown to be an undefiled and pure resting-place of God, O Amos, thou didst receive the divine activity of the Spirit.

Theotokion: **I**n accordance with prophecy, O most pure one, thou didst restore the fallen tabernacle of Adam, having borne God the Savior in thy womb.

ODE III

Irmos: The Church of Christ hath been confirmed by faith; * wherefore she crieth out unceasingly in hymns, chanting: * Holy art Thou, O Lord! * and my spirit doth hymn Thee!

Denouncing the iniquitous ones, O Amos, thou didst show forth the righteousness of the Lord, crying aloud, O divinely revealed one: Holy art Thou, O Lord, Who hast saved our souls!

Thou wast shown to be a pillar of the New Testament, O prophet, bearing the roof thereof, O divinely revealed one, and crying aloud: Holy art Thou, O Lord, Who hast saved our souls!

Having mastered divine things, O divinely eloquent and godly prophet Amos, thou didst cry aloud, enlightening the people: Holy art Thou, O Lord, Who hast saved our souls!

Theotokion: **C**onfessing thy divine birthgiving, and confessing thee to be our intercessor, O Virgin, I have been enriched and firmly established; wherefore I cry aloud: Rejoice, O Bride of God, my hope and my help!

Sessional Hymn, in Tone III:

Spec. Mel.: Of the divine Faith ...":

Thou wast revealed, O blessed one, to be a prophet, a divine instrument of the Comforter, ever called by His grace; for thou didst utter the revelation of things unknown, illumining with faith those who have recourse unto thee. O glorious Amos, entreat Christ God to grant us great mercy.

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

Without separating Himself from the divine Essence when He took flesh in thy womb, the one Lord remained God though He had become a man; and even after thy birthgiving He preserved thee, His Virgin Mother, as immaculate as thou wast before giving birth. Him do thou earnestly beseech, that He grant us great mercy.

Stavrotheotokion: **T**he unblemished ewe-lamb of the Word, * the incorrupt Virgin Mother, * beholding Him Who sprang forth from her without pain * suspended upon the Cross, cried out, maternally lamenting: * "Woe is me, O my Child! * How is it that Thou dost suffer willingly, * desiring to redeem mankind ** from the indignity of the passions?"

ODE IV

Irmos: I have heard report of Thee, O Lord, * that Thou hast appeared on earth to save us. * Wherefore, we cry aloud: * Glory to Thy power, O Lord!

Thou didst denounce the people of Israel who were worshipping idols; telling them they would be exiled, O right-wondrous one.

Thee who first wast a shepherd did God show to be a prophet, taking thee for Himself, O sacred Amos. Wherefore, with faith we all call thee blessed.

Like a mirror reflecting rays of light through the radiance of the Holy Spirit, O Amos, rejoicing, thou hast shown forth piety unto all.

Theotokion: **T**he Word Who made His abode within thee, O pure one, hath reformed mine essence, which fell of old through disobedience.

ODE V

Irmos: I rise at dawn to Thee, * and I cry unto Thee O compassionate Lord: * do Thou illumine my soul, darkened by sins, * with the light of Thy commandments, * and guide it.

Thou didst revile those slain with the spear of luxury, O blessed one, as ones who hold the ease of the belly and transitory and corrupt pleasure in esteem.

Illumined with rich outpourings of light, thou wast shown to be divinely eloquent converser with God, proclaiming to all the true way of piety.

Pray thou, O blessed one, that all who hymn thee be delivered from the beguilements and snares of the enemy, and that they be illumined with the heavenly light of the kingdom of Christ.

Theotokion: **O** Mother and Virgin, Mother of God, through thee may we who confess thee to be the Theotokos receive the kingdom and that food which cannot be taken away.

ODE VI

Irmos: Jonah cried out from the belly of Hades: * Lead my life up from corruption! * And we cry aloud unto Thee: * O almighty Savior, have mercy on us!

Shining with radiant beams of the Truth, thou didst smite the prophet of falsehood, mightily denouncing him and foretelling his destruction. (Twice)

Thou didst dim the flame of beguilement, O prophet, shining forth the radiance of piety upon all, like the sun, in that thou hast received the effulgence of the Spirit.

Theotokion: **I** hymn thy most pure virginity, O Virgin, and I glorify thine ineffable and honored birthgiving, by which I am saved from corruption and death, O most pure one.

Kontakion of the holy prophet, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

Having cleansed thy radiant heart by the Spirit, * O glorious prophet Amos, * and received the gift of prophecy from on high, * thou didst cry aloud throughout the land: ** Behold our God! There is none other like unto Him!

ODE VII

Irmos: Cast into the fiery furnace, * the venerable children transformed the fire into dew, * crying aloud thus in hymnody: * Blessed art Thou O Lord, the God of our fathers!

The divine salvation which thou didst foretell hath been revealed, O wondrous prophet Amos. Illumining the world with rays of piety, thou didst cry aloud: Blessed art Thou, O Lord the God of our fathers! (Twice)

Strengthened by the power of God, thou wast not harmed by the enemies opposed to God, but remained steadfast, crying aloud: Blessed art Thou O Lord, the God of our fathers!

Theotokion: **W**e glorify the birth giving of the Virgin, which the mind cannot approach, whereby we have been delivered from death. Wherefore, though born in corruption, we cry aloud: Blessed art Thou O Lord, the God of our fathers!

ODE VIII

Irmos: The King of glory, who is alone without beginning, * Before Whom all the powers of heaven stand in awe * and the hosts of angels tremble: * O ye priests praise, and ye people * supremely exalt Him throughout the ages.

Thou didst hasten to the mountain's summit, and master ineffable things of knowledge, as a prophet of the incarnation of the Word, O Amos. Wherefore, we hymn thee throughout all ages.

With the keenness of thine intellect wast thou counted worthy to understand, as far as is possible, the Master of all, Who taught thee ineffable things; and thou didst cry out: O ye priests, hymn; ye people supremely exalt Him throughout all ages!

As a prophet thou didst receive blessedness, ineffable joy and the kingdom of heaven, O beholder of heavenly things, crying out piously: Ye people, supremely exalt Him throughout all ages!

Theotokion: **W**ithout seed, in a manner befitting God, O Mother of God, thou didst give birth unto One of the Trinity: the Savior of the world, in two natures. Wherefore with love, we the faithful, exalt thee throughout the ages.

ODE IX

Irmos: O all-hymned one, * who art higher in eminence than the heavens: * having seedlessly conceived the beginningless Word * thou hast given birth to the incarnate God for all mankind. * Wherefore, we all magnify thee.

Thy tongue divinely moved by prophetic revelation, declared things divine, O Amos, for thou didst announce unto all the tender compassion of God. Wherefore, we all ever call thee blessed. (Twice)

Ineffable is the glory of the prophets; for the Holy Spirit, making His abode within them, hath shown them to be partakers of His effulgence, and by them, all of us the faithful are illumined.

Theotokion: **T**hou hast removed my garment of mortality and corruption, O Virgin, having engendered the saving garment of the incarnate God for all mankind. Wherefore, we all ever magnify thee.

AT LITURGY

Kontakion of the holy pophet, in Tone IV:

Having cleansed thy radiant heart by the Spirit, * O glorious prophet Amos, * and received the gift of prophecy from on high, * thou didst cry aloud throughout the land: ** Behold our God! There is none other like unto Him!