

THE 25th DAY OF THE MONTH OF JUNE
AFTERFEAST OF THE NATIVITY OF THE FORERUNNER
COMMEMORATION OF THE HOLY MARTYRED NUN FEBRONIA
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 of the holy forerunner, in Tone IV:

When John was born, he loosed the muteness of Zacharias, for it was not fitting for the father to be silent when the voice of the Word arrived. But since, when the priest had not believed in the beginning, his tongue was bound, so, when John appeared, he set his father free. To him was announced and born the voice of the Word, the forerunner of the Light, praying for our souls.

Today the voice of the Word looseth the voice of his father, which was restrained because of his unbelief, and showeth forth fruitfulness to the Church, loosing the bonds of his mother’s barrenness. The lamp of the Light cometh forth; the splendor of the Sun of righteousness announceth His coming, for the edification of all and the salvation of our souls.

By Anatolius: **W**hen the Word of God wished to be born of the Virgin, His angel, the highest of the prophets and greatest born of women, issued forth from elderly loins; for it was meet that he be the most glorious beginning of things divine: both an offspring produced past the age of fertility, and the conception accomplished without seed. O Thou Who workest miracles for our salvation, glory be to Thee!

And 3 Stichera of the venerable martyr, in Tone IV:

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

Thou didst endure a twofold suffering * in thy contest, * O all-praised Febronia, * mingling the blood of martyrdom with the sweat of thine ascetic endeavor; * wherefore, the Benefactor hath given thee a twofold crown. * And thou hast entered in unto Him, * splendidly adorned, * as an all-immaculate virgin ** and an invincible martyr.

The divine beauties of thy soul * came together with the comeliness of thy body, * for thou dost shine forth like a white lily * in the habitations of the venerable, * empurpled by the streams of thy blood, * O all-immaculate bride. * Wherefore, the comely Bridegroom of heaven * and the imperishable bridal-chamber ** have received thee as a virgin and martyr.

O all-praised Febronia, * the angel of deliverance * hath come nigh to thee; * for from childhood thou wast revealed to fear the Lord, * and bringing thyself to the Almighty * as a pure and cherished offering, * thou didst trample underfoot the foolishness of Selenus, * earnestly hastening ** to Christ, thy Bridegroom.

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

Behold Elizabeth, who said to the Virgin Mary: “Whence is this to me, O Mother of my Lord? Thou bearest the King, I the warrior; thou the Law-giver, I the upholder of the law; thou the Word, I the voice which proclaimeth the kingdom of heaven!”

On the Aposticha, the Stichera from the Oktoechos;

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

Elizabeth conceived the forerunner of grace, and the Virgin conceived the Lord of glory. Both mothers kissed each other, and the babe leapt up, for within her womb the servant praised the Master. And the mother of the forerunner marveled and cried aloud: “Whence is this to me, that the Mother of my Lord should come to me? May He Who hath great mercy save a despairing people!”

Troparion of the holy forerunner, in Tone IV:

O prophet and forerunner of the coming of Christ, * we who honor thee with love * are at a loss how to worthily praise thee; * for by thy glorious and honored nativity * thou didst loose the barrenness of her who gave birth to thee * and the muteness of thy father, ** and proclaimed to the world the incarnation of the Son of God.

Glory ..., Troparion of the venerable martyr, in Tone IV:

Thy ewe-lamb Febronia, O Jesus crieth out with a loud voice: * “Thee do I love, O my Bridegroom, * and, seeking Thee, I endure suffering. * In Thy baptism I am crucified and buried with Thee. * I suffer for Thy sake, that I may reign with Thee; * I die for Thee, that I may live with Thee. * Accept me, who with love sacrifice myself for Thee, * as an unblemished offering!” ** By her supplications, in that Thou art merciful, save Thou our souls.

Both now ..., Theotokion, or Stavrotheotokion.

AT MATINS

On “God is the Lord ...,” the Troparion of the holy forerunner, in Tone IV:

O prophet and forerunner of the coming of Christ, * we who honor thee with love * are at a loss how to worthily praise thee; * for by thy glorious and honored nativity * thou didst loose the barrenness of her who gave birth to thee * and the muteness of thy father, ** and proclaimed to the world the incarnation of the Son of God.

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

Thy ewe-lamb Febronia, O Jesus crieth out with a loud voice: * “Thee do I love, O my Bridegroom, * and, seeking Thee, I endure suffering. * In Thy baptism I am crucified and buried with Thee. * I suffer for Thy sake, that I may reign with Thee; * I die for Thee, that I may live with Thee. * Accept me, who with love sacrifice myself for Thee, * as an unblemished offering!” ** By her supplications, in that Thou art merciful, save Thou our souls.

Both now ..., Theotokion, or Stavrotheotokion.

One canon from the Oktoechos, with 6 Troparia, including the Irmos; and two from the Menaion: that of the holy forerunner, with 4 Troparia, and that of the venerable martyr, with 4 Troparia.

ODE I

Canon of the holy forerunner, the composition of John the Monk, in Tone VIII:

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

Having had an angel of heaven foretell thy divine nativity, O glorious forerunner, thou wast revealed to be an earthly angel and heavenly man.

In the supra-natural exaltation of thy life thou wast shown to be a reason-endowed heavenly firmament, having Christ in its midst like the sun, and the virtues like stars.

Precious is thy death in the sight of the Lord Who sacrificed Himself for our sake, O wise one who bearest the male gender like a lamb of the Word.

Theotokion: **H**aving made His abode within thee, O Maiden, the Redeemer hath truly cast out the greatly lamentable sin which made its abode within me, and hath shown me to be a dweller in paradise.

Canon of the venerable martyr, the acrostic whereof is: “Wisely do I hymn thee with songs, O Febronia”, the composition of Theophanes, in Tone VIII:

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

O pure Febronia, champion of the glory of Christ, grant me grace and thine enlightenment, that I may joyfully praise thy luminous solemnity.

Continually enlightening thy soul with the thought of death, O martyr Febronia, thou didst ascend to the summit of martyrdom, offering thyself to Christ through thine agonies.

Having manifestly renewed the meadow of thy heart through thy pangs, O martyr, thou hast received the crown of martyrdom, chanting to our God in thy sufferings.

Theotokion: **B**y a gesture, He Who createth all things became incarnate of thee, O Mother of God; and, piously desiring Him, the maiden Febronia brought herself to Him through martyrdom.

ODE III

Canon of the forerunner

Irmos: **O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.**

O greatly flourishing offshoot of a barren womb, show forth my barren soul as greatly fruitful with goodly offshoots, like a growing vine which produceth the sweet grapes of the virtues.

The beauteous branch of sacred lineage gave rise to a truly sacred root and pure seed. And thou, O blessed one, hast baptized Christ, the life-bearing Offspring Who sprung forth from the divine root of Jesse.

O all-famed one, grant me continual sighs, frequent tears, a contrite heart, a humble spirit, sorrowful lamentation, fervent compunction and abiding pangs.

Theotokion: **H**aving sprung forth from an earthly root, O pure Sovereign Lady, thou hast brought forth Christ, the ever-flowering and beauteous Offspring of nature, the flower of the Godhead; for the rod of Aaron was a prefigurement of thee.

Canon of the venerable martyr

Irmos: **O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.**

Thou wast strengthened by the Spirit, to cast down the savagery of the tyrant and the polytheism of the ungodly, O most glorious Febronia.

With Thy mighty arm, O Master, Thou hast now rendered the glorious Febronia steadfast, who struggled in martyrdom.

Thy body, which was rent asunder in thy martyrdom for Christ, O all-wise and pure one, won for thee the delights of paradise.

Theotokion: **O** most pure one, the glorious martyr Febronia found thee, the Mother of God, to be her help; whereby she put the tyrant to shame.

Kontakion of the venerable martyr, in Tone VI:

Spec. Mel.: “O helper ...”:

“O my Bridegroom, Jesus most sweet,” cried Febronia, * “it is not difficult for me to follow Thee; * for the sweetness of Thy love hath given my soul wings of hope, * and the beauty of Thy mercy hath sweetened my heart, * that I might drain the cup of sufferings in emulation of Thee, * that Thou mayest worthily reckon me among the wise virgins * who dance with Thee in Thy bridal-chamber.” * Wherefore, O venerable passion-bearer, honoring the struggles of thy labors, we entreat thee: ** Pray that we not find the portals of the bridal-chamber locked to us.

Sessional Hymn of the holy forerunner, in Tone VIII:

Spec. Mel.: “That which was commanded ...”:

The fruit of Zachariah, the flower of the barren woman, the honored forerunner John hath been born for us today according to the promise; and, leaping up within his mother’s womb, even before his birth he proclaimeth the Creator of all. He hath shown forth the ineffable and salvific manifestation of God, and we all honor him.

Glory ..., Sessional Hymn of the venerable martyr, in Tone VIII:

Spec. Mel.: “Of the wisdom ...”:

Thy soul bound by the love of Christ, O wise martyr, as a disciple of the Word thou didst pass over corruptible and transitory things with forgetfulness; and having first mortified the passions with fasting, thou didst later put the deceiver to shame with suffering. Wherefore, thou hast been deemed worthy of a twofold boldness before the Creator, O glorious and most noetically rich Febronia, in that thou wast obedient to Him. Entreat Christ God, that He grant forgiveness of sins to those who honor thy holy memory with love.

Both now ..., Theotokion in Tone VIII:

As the all-immaculate Bride of the Creator, * Mother of the Redeemer, who knewest not a man, * and as the receptacle of the Comforter O all-hymned one, * hasten thou to deliver me, * the vile abode of iniquity and noetic plaything of the demons, * from their evil machinations; * and make me the bright dwelling-place of the virtues, * O thou incorrupt light-bearing one. * Drive away the clouds of the passions and grant that, * by thy supplications, * I may receive a portion on high ** and share in the never-waning light.

Stavrotheotokion: **U**pon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

ODE IV

Canon of the forerunner

Irmos: **T**hou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’

The mouths of men are incapable of praising thee, whom the sweet and honeyed mouth of Christ, full of life, praised, granting His words unto all; yet accept thou my hymnody and my entreaty, O thou who knewest Love, for it is inescapable.

Thy pure heart was shown to be the phial of the Holy Spirit, holding the virtues like scents, perfuming men’s minds and sweetening their good works, O forerunner; for blessed are the pure in heart, for they shall see God.

The time draweth nigh when the axe shall be laid to the root; and witness hath been made, that every tree which beareth not good fruit shall be felled by the axe and cast into the fire of Gehenna. Wherefore, bring forth fruits of repentance, O my soul.

As thou dwellest in the heavens and hast received a city which hath unshakable foundations, thou hadst no desire for a city here; and thou hast revealed the abiding Jerusalem, the free mother of Paul, Sion most high.

Theotokion: **F**ervent faith hath been declared, but not the report of thine awesome mystery, O Maiden; for, though seen, it can in nowise be explained, and though witnessed, it is unapproachable. For with thee it eludeth and avoideth comprehension, and revealing itself, discloseth little of its essence.

Canon of the venerable martyr

Irmos: **T**hou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’

There was no fault found in thee, O all-praised Febronia; for Him Who was both thy Redeemer and thy Love, didst thou strive to please, adorned with the pangs of asceticism and the sufferings of martyrdom, O divinely wise and most noetically rich martyr.

From infancy thou didst desire the love of the ever-flowing Well-spring sought by all the reason-endowed; and burned with fire, full of the pangs of martyrdom, thou didst endure dismemberment, O Febronia, boast of virgins.

Nurtured on the words of God, O divinely wise one, and commending the salvific discourse of the sacred books to those who desired to learn of God, O martyr, in a godly manner thou didst extend thy hands to receive the reward of thy teaching, enriched with the glory of the martyrs.

Theotokion: **O** all-immaculate one, thou hast been revealed as the portal of the Light, having shone forth upon all who are in darkness Christ, the Sun of righteousness, the infinite Light; and Febronia, strengthened by His rays, hath acquired the glory of the martyrs.

ODE V

Canon of the forerunner

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

The eloquent language of those who with philosophy thunder forth discourses and words of power flowing forth in number and covenant, and their elaborate high oratory are unable to worthily praise thee.

O forerunner, Christ hath shown thee to be a shower-laden cloud which raineth down understanding, spreading dew upon those withered by the flame of ignorance and cooling those who were perishing.

With gifts of incorruption, divine benefactions and bestowals do thou enrich me who have become poor and stripped bare of every virtue, and by thy salvific protection clothe me with the robe of divinity.

My soul, rife with vile thoughts and corrupt fantasies, O blessed one, hath been made barren because of the thorns of the passions; but, having burned away its weeds, and cleansed it with the fire of thy supplications, sow in it the fear of God.

Theotokion: **O** Lady and Virgin, who art called the city of Christ the King which is gladdened by the flowing of the mystical river, arrange for my wretched soul a dwelling-place in the habitations of all those who are gladdened.

Canon of the venerable martyr

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Clad in a purple robe woven for thee of thine own blood, O martyr, thou didst strip thy body bare and cast off the garments of the passions; and, standing before the tribunal of the tyrants, O Febronia, thou didst emulate the nakedness of Christ.

Kindled by thy love of thy noetic Bridegroom and set afire by His incorrupt beauties, thou didst endure the severing of thy hands and painful wounds, O martyr Febronia, thou boast of the martyrs.

The torrents of thy blood quenched the flame of polytheism, and thine uprooted teeth removed the delusion of idolatry, and rendered thee eternally beautiful, O Febronia.

Theotokion: Thy severed feet trod the path of the divine martyrs and passed over to Him Who was born of the holy Virgin, joyously walking into paradise, O virgin Febronia, bride of God.

ODE VI

Canon of the forerunner

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

Learning the immortality of the immaterial ones in thy mortal and material flesh like one incorporeal and immaterial, O Baptist, in fasting thou didst adorn thyself with supreme love of knowledge, and didst partake of both angelic and human nature.

A most radiant sun among stars, a sweet spring among seasons, enriching every nature with impeccable majesty, thou standest above the council of the saints as the sun doth above all the stars.

O great aid of Christians, ardent comforter of sinners, herald of the kingdom of heaven, introducer of divine baptism, preacher of repentance: make me steadfast with models of penitence.

Theotokion: Thou art like the ladder which extended from earth to heaven, O Sovereign Lady; thou art truly the impassable gate, the golden jar, and bridge leading to the heavens, giving access to life.

Canon of the venerable martyr

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

By God's providence over all things and by thine endurance, thou didst cast down the ungodly and prideful savagery of the wicked Selenus, O glorious one, who sought thy blood; and thereby the godly Lysimachus was saved.

The wise and God-bearing Bryene, who instructed thee with doctrines, showed thee to be a divinely radiant lamp, O maiden, and thou didst in nowise disappoint her hope; for she presented thee to Christ as an undefiled bride, O Febronia.

Theotokion: The animate bridal-chamber of the Master, shining radiantly with the bright rays of virginity, the most pure Virgin Theotokos of godly magnificence is glorified like a lily among the masses of thorns.

Kontakion of the holy forerunner, in Tone III:

Spec. Mel.: "Today the Virgin ...":

Today she who before was barren * giveth birth unto the forerunner of Christ, * he is the fulfillment of all prophecy; * for, laying his hand in the Jordan upon Him * Whom the prophets foretold, * he hath been shown to be the prophet, herald and forerunner ** of the Word of God.

Ikos: Isaiah and all the prophets of old beheld Jesus Christ, our true god, in images and shadows; but this prophet was the greatest of them, as is written, for he beheld God the Word in the flesh, Whom He foretold, and touched Him, and even before his birth proclaimed Him the joy of all the world, when he leaped within his mother's womb, for he was first to be the prophet, herald and forerunner of the coming of the Word.

ODE VII

Canon of the forerunner

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

Christ, the true Head of the whole Church, showed thee forth, O blessed one; as the summit of the prophets, the seal of the apostles, the first of fasters, the perfection of the righteous and the confirmation of the martyrs.

From thy mother's womb thou wast filled with the Holy Spirit, O forerunner, and thou didst quaff neither wine nor strong drink, as the angel told thy father. Wherefore, thou hast been called great in the sight of God.

He Who first baptized men in fire by the Holy Spirit will later plunge into the fire of Gehenna those who do not believe on Him. O Baptist, deliver me from that bitter baptism!

Theotokion: The inanimate jar of old called thee the animate Jar, O Sovereign Lady; for thou didst bear Christ, the Manna of life Who taketh away the bitterness of death, the true sweetness and enlightenment of the world.

Canon of the venerable martyr

Irmos: The 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'.

Thou pourest forth streams of healing upon those who have recourse to thy tomb with faith, O Febronia, and cry out to thy Bridegroom: Blessed art Thou, O Lord our God, throughout the ages!

O profitable was thy commerce, O divinely wise one! For with a cup of blood thou didst purchase the kingdom of God, O all-praised one, crying out: Blessed art Thou, O Lord our God, throughout the ages!

Theotokion: **T**hou dancest with the choirs of the virgins, O right wondrous virgin Febronia, crying out to the Virgin Mother of God: Blessed is the Fruit of thy womb, O most pure one!

ODE VIII

Canon of the forerunner

Irmos: **I**n his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * ‘ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages’.

Through wounding by the staff of Moses, the dry, hard and uncut stone poured forth sweet and potable water for the disobedient and ignorant people of Israel; and from a barren and childless womb a river of healings hath poured forth upon us.

With praises the assembly of the righteous, the company of the prophets, the army of the martyrs and the band of ascetics, the ranks of the venerable and all the saints, keep thy memory, O prophet; for the memory of the righteous is truly celebrated with hymns of praise.

Let the forerunner be hymned: the animate heaven adorned with the virtues as with stars, the golden sun shining with rays of gold, the lamp of grace, the treasury of the Spirit, the great preacher of the kingdom, the divinely inspired orator, the tongue with voice of thunder, the great trumpet.

Theotokion: **S**trange, wondrous and awesome is the tale of thy strange and most glorious birthgiving, O all-hymned Mary! For the Lord of glory, before Whom the cherubim and seraphim stand, Who is One of the Trinity without commingling, was immutably born, incarnate of thee without seed.

Canon of the venerable martyr

Irmos: **I**n his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * ‘ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages’.

Thy splendid memory is now celebrated, shining with radiant lightning-flashes, O Febronia; for thou didst draw nigh to the Light and became light, crying out to the Creator and Bestower of light: Ye children, bless; ye priests, hymn; ye people, supremely exalt Him throughout all ages!

Thou wast first made marvelous by thine ascetic feats, O all-famed one, and after that, thou wast adorned with feats of martyrdom; for hastening after thy Love, O radiant maiden, thou didst endure the cutting off of both thy breasts, O Febronia, whereby the sweet scent and fragrance of thy goodly piety perfumeth the faithful.

Weighed down by the burden of transgressions and broken down by the waves of the passions, I flee to thy protection, O all-praised Febronia, seeking deliverance from both. As thou art wondrous and the chosen one of the Master, O virgin, disdain me not who cry aloud, but by thy supplications rescue me from soul-destroying snares.

Theotokion: **T**he tongues of orators cannot hymn thee, O Mary, Birthgiver and Bride of God; for from thy virginal womb which knew not wedlock thou hast given birth to Him Who is God over all, O pure Maiden. To Him doth Febronia now cry aloud, chanting: Ye children, bless; ye priests, hymn; ye people, supremely exalt throughout all ages!

ODE IX

Canon of the forerunner

Irmos: **H**eaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Lo! unto Thee, my blessed Master, the fervent Helper of my soul, I have brought this poor offering, wisely fulfilling my ministry as servant. Hearken unto it, valuing mine intention above my deeds, and my thought above my gift.

With impure and defiled lips do I, who am impure, defiled and besmirched with pleasures, entreat thee, the most pure kinsman of the most pure Virgin, O blessed one: Wash thou my body, cleanse my spirit and sanctify my soul.

O initiate of the mysteries of the heavenly bridal-chamber, true friend of Christ the Bridegroom, who art worthy to stand and listen to the joyous voice of the Bridegroom, show me forth also as good to God Who with blessings summoneth the heir of His kingdom into his inheritance.

Theotokion: **O** most pure Virgin Mother of God, thou animate tongs of the seraph who immaterially bearest the Ember Who burneth away the dross from men's souls, thou flaming throne of Him Who is borne up by the cherubim: with immaterial fire burn away the dross of my soul, and deliver me from the unquenchable fire.

Canon of the venerable martyr

Irmos: **H**eaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

O divine turtle-dove of the Master, rendered golden by the splendor of virginity, who hast made thy body bright by asceticism and hast furnished thyself with golden wings through the golden luster of thy confession and thy divine blood: illumine those who hymn thee.

Conversing with the mind of God, thine own mind laid bare, O divinely wise Febronia, thou didst utterly trample down carnal desires and hast been deemed worthy to attain a blessed end; and now thou reignest in splendor with Christ thy Bridegroom, abiding in gladness within the ineffable mansions of heaven.

Thou pourest forth healings like rivers upon those who have recourse to thy precious shrine with faith, O godly Febronia, thou pillar of virginity, beauteous flower of nature, daughter of the King, who hast within thee the blessedness of divine glory.

Theotokion: **T**hou hast set aright the stumbling of women by giving birth to the Word Who raiseth on high those who have fallen, in that He is good and mighty in power, O Virgin. Him did the glorious Febronia ardently desire, crying out in rejoicing: “I hasten after Thee!”

Exapostilarion of the holy forerunner:

Spec. Mel.: “Hearken, ye women ...”:

Today the joyous nativity of the forerunner looseth the burden of his father’s muteness and the barrenness of his mother, and proclaimeth true joy and gladness. Wherefore, all creation doth celebrate it with splendor.

Theotokion: **O** Virgin who hast given birth to the hypostatic Wisdom, the transcendent Word, the Physician of men’s souls and bodies, heal thou the grievous and burdensome sores and wounds of my soul, and cause thou the pangs of my heart to disappear.

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

Thou didst cause thy tongue to shine forth with splendor, crying out, O Zacharias: “This child will be a prophet of God and the forerunner of the divine Word!”

Both now ..., Theotokion, or this Stavrotheotokion in Tone II:

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: **B**eholdings Thee nailed to the Tree of the Cross. * O Jesus, * she that kneweth not wedlock said weeping: * “O sweet Child, why hast Thou abandoned me * who alone gave birth to Thee, * O unapproachable Light of the beginningless Father? * Hasten Thou, and glorify Thyself, * that those who glorify Thy divine sufferings ** may receive divine glory!”

AT LITURGY

Troparion of the holy forerunner, in Tone IV:

O prophet and forerunner of the coming of Christ, * we who honor thee with love * are at a loss how to worthily praise thee; * for by thy glorious and honored nativity * thou didst loose the barrenness of her who gave birth to thee * and the muteness of thy father, ** and proclaimed to the world the incarnation of the Son of God.

Troparion of the venerable martyr, in Tone IV:

Thy ewe-lamb Febronia, O Jesus crieth out with a loud voice: * “Thee do I love, O my Bridegroom, * and, seeking Thee, I endure suffering. * In Thy baptism I am crucified and buried with Thee. * I suffer for Thy sake, that I may reign with Thee; * I die for Thee, that I may live with Thee. * Accept me, who with love sacrifice myself for Thee, * as an unblemished offering!” ** By her supplications, in that Thou art merciful, save Thou our souls.

Kontakion of the venerable martyr, in Tone VI:

“O my Bridegroom, Jesus most sweet,” cried Febronia, * “it is not difficult for me to follow Thee; * for the sweetness of Thy love hath given my soul wings of hope, * and the beauty of Thy mercy hath sweetened my heart, * that I might drain the cup of sufferings in emulation of Thee, * that Thou mayest worthily reckon me among the wise virgins * who dance with Thee in Thy bridal-chamber.” * Wherefore, O venerable passion-bearer, honoring the struggles of thy labors, we entreat thee: ** Pray that we not find the portals of the bridal-chamber locked to us.

Kontakion of the holy forerunner, in Tone III:

Today she who before was barren * giveth birth unto the forerunner of Christ, * he is the fulfillment of all prophecy; * for, laying his hand in the Jordan upon Him * Whom the prophets foretold, * he hath been shown to be the prophet, herald and forerunner ** of the Word of God.

Prokeimenon, in Tone IV: Wondrous is God in His saints, * the God of Israel.

Verse: In congregations bless ye God, the Lord from the well-springs of Israel.

EPISTLE TO THE CORINTHIANS, §181 (II COR. 6:1-10)

Brethren: As workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: Behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much

patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

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

Verse: And He brought me up out of the pit of misery, and from the mire of clay.

GOSPEL ACCORDING TO LUKE, §33 (LK 7:36-50)

At that time, one of the Pharisees desired Jesus that he would eat with him. And he went down into the Pharisee's house, and sat down to meat. And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hair of her head. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said' to the woman, Thy faith hath saved thee; go in peace.

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