

THE 27th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE SEVEN HOLY ENLIGHTENERS OF THE SLAVS & THE
BULGARS, THE EQUALS OF THE APOSTLES METHODIUS & CYRIL, CLEMENT &
NAHUM, SABBAS, GORAZD & ANGELARIUS

AT LITTLE VESPERS

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

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

O ye glorious seven, the Creator adorned you all with the seven gifts of the Spirit, and through you enlightened the Bulgarian people by enabling them to write, and leading them to the Faith: Pray ye now unto Him, that He grant our souls peace and great mercy. (Twice)

O ye glorious seven, to the Bulgars ye trumpeted forth the one God in Trinity, and as the walls of Jericho were once demolished by seven trumpet blasts, so did ye demolish the idols, preaching Christ. Pray ye now unto Him, that He grant our souls peace and great mercy.

O ye glorious seven, piously celebrating your splendid festival today, we bless you with joy, O Cyril and Methodius, Clement, Nahum and Sabbas, Gorazd and Angelarius. Wherefore, pray ye unto Christ, that He grant our souls peace and great mercy.

Glory ..., in Tone VI:

O ye seven venerable ones, having mastered the virtues from childhood, ye became instruments of the Holy Spirit; and receiving from Him the skill to fish for men, ye drew the Bulgars forth to piety. Wherefore, as ye have boldness before the Lord, ask ye peace for our souls.

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

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, with the holy apostles, that He have mercy upon our souls.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

Enlightening the Bulgars * and Dalmatians in Orthodoxy * with the splendor of the virtues, * O ye glorious seven, ** ye led them to the divine Faith.

Verse: Thy priests shall be clothed with righteousness, * and Thy righteous shall rejoice.

Having acquired you * as teachers and fellow sufferers, * helpers and intercessors, * and citizens of heaven, ** we now bless you as is meet.

Verse: Moses and Aaron among His priests, * and Samuel among those who call upon His name.

Let us chant unto God * Who hath given us * the godly seven, * the preachers of the Faith, ** as healing for our souls and bodies.

Glory ..., Both now ..., Theotokion, in the same melody:

O pure Lady, * Mother of Emmanuel, * with the holy apostles * pray that the Christian race ** may be saved.

Troparion of the holy hierarchs, in Tone I:

With wreaths of praise let us crown the glorious seven * Cyril and Methodius, Clement, Nahum and Sabbas, Gorazd and Angelarius * as beacons who shone forth and proclaimed to us the glad tidings of the triune God, * the unshakable pillars of the Church of Bulgaria, * and divinely inspired champions of its literature, * who abolished the demonic worship of idols, * and who pray unto Christ God, ** that He make steadfast our Church and grant our souls peace and great mercy.

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

When Gabriel announced to thee, “Rejoice!”, O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving.

AT GREAT VESPERS

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

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

Spec. Mel.: “With what wreaths of praise ...”:

With what wreaths of praise shall we crown the glorious seven, who though separate in body were united in spirit: the God-bearing champions of the Trinity, who suffered for their preaching of the Gospel, the beacons who enlightened Dalmatia, the pillars which made Bulgaria steadfast, whom Christ our God, Who hath great mercy, crowneth as victors with wreaths of glory? (Twice)

With what flowers of hymnody shall we crown the glorious seven, who were equally honored with grace and apostolic gifts: the beautiful receptacles of the Spirit, the pastors Christ-like in faith, the teachers of the sublime dogmas of the Church, who became earthly angels through heavenly glory, whom Christ our God Who hath great mercy, hath honored? (Twice)

With what beauties of hymnody shall we praise the glorious seven: Cyril and Methodius, Clement, Nahum and Sabbas, Gorazd and Angelarius, who proclaimed the one God to us in three Hypostases and confirmed the Orthodox Faith? For Christ our God, Who hath great mercy, doth truly crown them with wreaths of immortal glory as is meet. (Twice)

Glory ..., in Tone VI:

Let us praise today the mystic trumpets of the Spirit, the seven radiant and God-bearing fathers, who with apostolic wisdom clearly proclaimed the glory of God and have shown us the way into heaven, who restored the multitudes of Bulgaria by enabling them to write, and utterly consumed the worship of idols with the fire of the Spirit. Wherefore, let us cry aloud unto them, saying: O divine fathers, equals of the apostles, pray ye to the Lord, that He establish our race in Orthodoxy and save our souls.

Both now ..., Dogmatic Theotokion, in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance: Prokeimenon of the day. Three Lessons:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

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 gray 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 lust 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 doth visit His chosen.

At Litiya, the Sticheron of the temple, and these Stichera of the holy hierarchs:

In Tone I: Come, ye assemblies of those who love the feasts of the Church, and let us offer the praise of hymnody today to the seven blessed equals of the apostles, who having lifted up their eyes with exalted understanding and having penetrated the unknown depths of the wisdom of God, enriched the hard-hearted Bulgarian race with divinely wise teachings, and pray on behalf of our souls.

In Tone II: Having lawfully trained your souls and bodies with divine activities, ye thundered forth Orthodox dogmas; and, mingling with the angelic hosts, ye unceasingly chant a hymn of victory unto God in three Hypostases. To Him do we also cry aloud: O God Who art known in Trinity, through the supplications of Thy seven saints have mercy and save us!

In Tone III: O glorious seven, great glory of the Church of Christ, who manfully fought the good fight and finished the course of your preaching, ye have attained unto the mansions of heaven. Rejoicing with the angels, pray ye ever for us, that our souls may find deliverance.

Glory ..., in Tone IV:

O ye seven glorious ones, your good works shone forth like the sun, on earth and in heaven; for, preaching the beginningless begetting of the Son and the procession of the Spirit from the one Father, ye put the heretics to shame and drew savage pagans to the true Faith of Christ. Wherefore, pray ye to the Lord, that He grant us great mercy.

Both now ..., Theotokion, in Tone IV:

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

On the Aposticha, these Stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O seven-member choir, * mighty bulwark of Bulgaria, * pillars and foundation of Dalmatia, * ye champions of the Trinity! * O ye who tended the people of Christ * on the pastures of divine dogmas * and drove the wolves of heresy far from them, * ye minds most splendid in form and wisdom, * who now dwell, rejoicing, with the archangels: * Entreat ye Christ, ** that He grant our souls peace and great mercy.

Verse: Thy priests shall be clothed with righteousness, * and Thy righteous shall rejoice.

Rejoice, O seven-member choir, * stars of the earthly firmament * and lights of the effulgence of the threefold Sun, * rays of inexhaustible love, * instruments of the Holy Spirit, * lucid preachers of grace, * right eloquent teachers of the Scriptures, * resounding heralds of the law, * worthy inhabitants of paradise, * and guides for those below * to that which is on high! ** Entreat ye Christ, that He grant our souls peace and great mercy.

Verse: Moses and Aaron among His priests, * and Samuel among those who call upon His name.

Rejoice, O seven-member choir, * Methodius and Cyril, Clement and Nahum, * Sabbas, Gorazd and Angelarius, * ye earthly angels who traverse the heavens, * boast of the Bulgars and joy of the Dalmatians, * most skillful physicians, * ever-flowing rivers of the Spirit, * who watered the earth with your preaching, * breasts inexhaustibly pouring forth the milk of salvation, * beauty of most precious wisdom! ** Entreat ye Christ, that He grant our souls peace and great mercy.

Glory ..., in Tone VIII:

Ascending on a chariot traversing the heavens, O ye glorious seven, ye attained the summit of the virtues through abstinence; and as vessels of the Holy Spirit, ye drew hard-hearted pagans to the immaculate Faith of Christ by the demonstration of miracles. Having received the reward of your painful struggles as is meet, ye have become heirs to Eden and rejoice with the captains of the ranks of heaven. Pray ye to the Savior, the God of all, that He bring peace to the world and save our souls.

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

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

After the blessing of the loaves, the Troparion of the holy hierarchs, in Tone I:

With wreaths of praise let us crown the glorious seven * Cyril and Methodius, Clement, Nahum and Sabbas, Gorazd and Angelarius * as beacons who shone forth and proclaimed to us the glad tidings of the triune God, * the unshakable pillars of the Church of Bulgaria, * and divinely inspired champions of its literature, * who abolished the demonic worship of idols, * and who pray unto Christ God, ** that He make steadfast our Church and grant our souls peace and great mercy. (Twice)

And “Virgin Theotokos, rejoice ...,” (Once)

But if a vigil is not served, then after the Troparion:

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

When Gabriel announced to thee, "Rejoice!", O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving.

AT MATINS

On “God is the Lord ...,” the Troparion of the holy hierarchs, in Tone I:

With wreaths of praise let us crown the glorious seven * Cyril and Methodius, Clement, Nahum and Sabbas, Gorazd and Angelarius * as beacons who shone forth and proclaimed to us the glad tidings of the triune God, * the unshakable pillars of the Church of Bulgaria, * and divinely inspired champions of its literature, * who abolished the demonic worship of idols, * and who pray unto Christ God, ** that He make steadfast our Church and grant our souls peace and great mercy. (Twice)

Glory ..., Both now ..., the Theotokion, in Tone I:

When Gabriel announced to thee, “Rejoice!”, O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving.

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

Spec. Mel.: “Thy tomb, O Savior ...”:

O all ye faithful, let us honor today the trumpets of Christ, the seven glorious ones, who have proclaimed to us God the Trinity, the begetting from the Father, and who by the grace of the Spirit have drawn us out of the abyss of unbelief to the Orthodox Faith.

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

O Mary, holy tabernacle of the Master, * raise us up who have fallen into the pit of wicked despair, * of transgressions and afflictions; * for thou art the salvation, * the help and the mighty protection of sinners, ** and thou dost save thy servants.

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

Spec. Mel.: “Go thou quickly before ...”:

O ye glorious seven, wellsprings of miracles, by the power of Christ the Master deliver from misfortunes and tribulations those who honor you with faith, in that ye have boldness and ever stand before Him with the heavenly hosts.

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

O Christ our God, act Thou quickly before we are enslaved by the enemy who blasphemeth Thee and oppresseth us. By Thy Cross destroy those who wage war against us, that they may understand what power the Orthodox Faith doth have, through the supplications of the Theotokos, O Thou Who alone lovest mankind.

Polyeleos, and this Magnification: We magnify you, O ye seven holy equals of the apostles, who by your teachings enlightened all the lands of the Slavs and brought them to 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 ...":

Teaching the Bulgarian race piety and preaching the true Faith, ye led them to God through divine baptism, O most blessed ones. Most wisely did ye vanquish the trilingual heresy, and ye heal the sufferings of the infirm and by your word drive away evil spirits, O venerable champions of the Trinity. Pray ye to the Lord, that He grant forgiveness of transgressions unto those who celebrate your honored memory.

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

Let us hymn the heavenly gate and ark, * the most holy mountain, the cloud of light, the heavenly ladder, * the spiritual Paradise, the redemption of Eve, * the great treasure of the world; * because salvation for the world and forgiveness of ancient offences were wrought in her. * Therefore we cry unto her: * Intercede with thine own Son and God to grant forgiveness of offences ** to those who devoutly worship thy most holy Offspring.

Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: Thy priests shall be clothed with righteousness, * and Thy righteous shall rejoice.

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

Let every breath ...,

GOSPEL ACCORDING TO ST. LUKE, § 51 (LK. 10: 16-21)

The Lord said to His disciples: "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him Who sent Me." And the seventy returned again with joy, saying: "Lord, even the devils are subject unto us through Thy name." And He said unto them: "I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." In that hour Jesus rejoiced in spirit, and said: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight."

After Psalm 50, this Sticheron, in Tone VI:

Grace was poured forth in your lips, O venerable fathers, and ye became shepherds of the Church of Christ, teaching the reason-endowed sheep to believe in the consubstantial Trinity in a single Godhead.

Canon of supplication to the Theotokos (the Paraclysis), with 6 Troparia, including the Irmos; and that of the holy hierarchs with 8 Troparia;

The acrostic whereof is “I, Gregory, hymn the seven”, in Tone IV:

ODE I

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

O ye seven most radiant and divine luminaries of the noetic firmament, enlighten my darkened mind with the light of the knowledge of God, that, rejoicing, I may sing hymns to you.

Desiring to follow in the footsteps of Thee, O Christ Who endured the Cross and death for our sake, out of love for Thee the seven mortified the flesh with its passions and lusts.

Christ making His abode within you, O ye blessed seven, the Father Who is enthroned in the highest sent dew down upon you from above - the rain of the seven gifts of the good pleasure of the Comforter, as Isaiah said of old.

Theotokion: O most pure one, thou didst conceive Him Who was begotten without mother before time began, and hast given birth to Him without father, without change or confusion; and thou hast stood forth, splendidly adorned, as the immaculate Bride of the Almighty.

ODE III

Irmos: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

The fiery might of the trilingual heresy, which taught that worship only be conducted in Latin, Greek, or Hebrew, hath been extinguished, for the holy seven plunged the whole land of Bulgaria into the font of baptism.

Honoring the hierarchy of the Church, the seven journeyed to Rome, confirmed the Slavonic books, and brought the Bulgarian race to the Orthodox Faith through the preaching of the law of God.

O Christ, we truly praise the equals of Thine apostles - Methodius and Cyril, Clement and Nahum, Sabbas, Gorazd and Angelarius - who dwell with the angels.

Theotokion: O Theotokos, thou hast given birth unto the Mediator of immortality Who in holiness resteth in the saints, for thou hast been seen to be the uncultivated field which produced the Grain of life for all to share.

Sessional Hymn of the holy hierarchs, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

Let the Church of Bulgaria celebrate today the honored festival of the seven honored equals of the apostles; for they have made Bulgaria steadfast by their divine dogmas.

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

O invincible intercession for the sorrowful and fervent aid for those who set their hope on thee: deliver me from misfortunes, for thou art the protection and help of all.

ODE IV

Irmos: **He** who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

Following the sayings of the prophets and in the footsteps of the apostles, O divinely wise ones, ye preached to the Slavic peoples God in Trinity: the Father of the perfect Son, Who sendeth forth the Spirit.

Desiring to behold the glory of God in accordance with the Gospel, ye preserved the purity of your hearts and, strengthened by the Spirit, ye manfully endured many tribulations, persecutions, wounds and wicked oppression for the Christian Faith.

Theotokion: **C**ome, all ye faithful, and with hymns let us render goodly praise to the most pure Mary, who unceasingly intercedeth for us before God, for she is incomparably more exalted than the seraphim and is a reliable Mediatrix for mankind.

ODE V

Irmos: **All** creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

Your loud proclamations have gone forth into all the earth, O ye seven, and your divinely wise preaching to the ends of the north: and thereby have those who believed on the uncreated Trinity been saved.

The same Lord Who promised to make of Abraham a blessing for the nations gave you to the Bulgarian race as a blessing; wherefore, ye have received your reward and have entered into the joy of your Lord.

Sent unto the Bulgars, ye proclaimed to them the uncreated Trinity of the Godhead the Father, the Son and the Holy Spirit; and ye have set all heresies utterly at naught and driven them far away like wolves.

Theotokion: **O**n earth human nature hymneth the Son, the God-man Who reigneth in the highest, O most pure one; and the archangels and angels above glorify thine ineffable birthgiving.

ODE VI

Irmos: **Celebrating** the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Let the abundant grace of the holy seven drop down miracles today from on high, that all the assemblies of the world, who hymn them with songs of love, may be filled to repletion.

As equals of the apostles, ye considered all transitory things to be as dung, O seven member choir; and having loved divine and incorrupt things, ye eternally glorify Christ, in everlasting glory.

Manifestly acknowledging the sweat ye shed for the Faith, O divinely wise ones, the Lord hath now given to you, the glorious ones, a habitation among the firstborn.

Theotokion: **O** all-immaculate Theotokos, the Word of God, Who looked down upon thee from on high at His own nativity, hath saved the human race from the sin of demonic idolatry.

Kontakion of the holy hierarchs, in Tone IV:

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

Having shown yourselves to be invincible in asceticism, * with divine power ye vanquished the invisible foe; * and having instructed the unenlightened Bulgars in the Orthodox Faith, * ye received eternal crowns. * Pray ye unto Christ on our behalf, * O ye seven, ** that He grant us forgiveness of sins.

Ikos: **C**ome, O ye faithful, and let us render goodly praise unto the seven God-bearers, the preachers of piety who shone forth in asceticism, the true pillars and foundation of the Church, the trumpets of the divine dogmas of Christ, who burned up heresies with the fire of the Spirit and openly proclaimed the Orthodox Faith; for, having grafted the Bulgarian race from the wild olive-tree onto that which is good by enabling them to write, they led all to the immaculate Faith through divine baptism. Wherefore, let us cry out to them: O ye seven most godly equals of the apostles, pray unto Christ on our behalf, that He grant us forgiveness of sins.

ODE VII

Irmos: **R**efusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

Having paternally recounted the mysteries of the Spirit in the Slavic tongue and been imprisoned therefore, when they were released from bonds the seven chanted in joy: O supremely hymned Lord God of our fathers, blessed art Thou!

By your teaching of the understanding of the Most High ye were shown to be healers of men on earth; and now, the reflection having been abolished, ye chant unceasingly to the King of all: O supremely hymned Lord God of our fathers, blessed art Thou!

O Light of the threefold Sun, uncreated from the beginning, O supremely divine Trinity; Father, Son and divine Spirit: Take pity on us through the entreaties of Thy seven saints, who chant: O supremely hymned Lord God of our fathers, blessed art Thou!

Theotokion: **O** all-immaculate Bride, thou hast been shown to be the animate habitation, the beautiful palace and golden throne of the Creator, to Whom we cry: O supremely hymned Lord God of our fathers, blessed art Thou!

ODE VIII

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

Delivering us from all affliction and everlasting torment through the supplications of the seven, have compassion upon us, O beginningless Trinity, and grant Eden unto us who chant: Hymn the Lord, O ye works, and supremely exalt Him throughout all ages!

The uncreated light of the Beginningless One illumined you with divine rays, preserved your apostolic ways, and hath moved the whole world to chant with you: Hymn the Lord, O ye works, and supremely exalt Him throughout all ages!

Theotokion: **T**hrough thee hath salvation now truly come closer to mortals, O pure one; wherefore, deliver from offenses me who flee beneath thy protection and fervently chant: Hymn the Lord, O ye works, and supremely exalt Him throughout all ages!

ODE IX

Irmos: **Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.**

As receptacles of the Spirit, preachers of the Word and reflections of the Father, O glorious seven, with divine joy ye now rejoice with the angels, standing before the throne of the Most High.

O ye seven fathers, Methodius and Cyril, Clement and Nahum, Sabbas, Gorazd and Angelarius, pray unceasingly for us to the Lord, that He grant us forgiveness for our many sins and the inheritance of the heavenly kingdom.

Theotokion: **O** Mother of God, thou unblemished heifer, free us from the bonds of the passions, quell the turmoil of our sins, dispel the temptations of the evil one, and make the generations of the ungodly subject to the pious through thy supplications.

Exapostilarion of the holy hierarchs:

Spec. Mel.: “Hearken, ye women ...”:

Let us all earnestly praise today the seven preachers of the Faith, the godly equals of the apostles, Methodius and Cyril, Clement and Nahum, Sabbas, Gorazd and Angelarius, the pastors of Bulgaria and beacons of Dalmatia.

Glory ..., Both now ..., Theotokion, in the same melody:

O most honored Mary, thou golden censer, who wast the receptacle of the infinite Godhead: in thee the Father was well pleased, the Son made His abode, and the Holy Spirit, overshadowing thee, showed thee to be the Theotokos, O Maiden.

On the Praises, 4 Stichera, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O most glorious wonder! * Pouring forth the waters * of the Holy Spirit, * God filled His seven saints with His wisdom * and sent them to the Bulgars as priests * and preachers of the Word. * O Thine ineffable providence, O Master! * Thereby save Thou our souls, O Christ, ** in that Thou alone art full of loving-kindness. (Twice)

O most glorious wonder! * On his seven saints, as upon seven pillars, * did God establish the Church * of the fierce Bulgars * through the preaching of the Scriptures * and the devising of Slavonic letters. * O Thy great judgments, O Master! * Thereby save Thou our souls, O Christ, ** in that Thou alone art full of loving-kindness.

O most glorious wonder! * In bestowing upon the seven * the glorious ability to work miracles, * God hath delivered the demonized from torments, * the suffering from cruel infirmities, * and all from the defilement of sins. * O Thy great wonders, O Master! * Thereby save Thou our souls, O Christ, ** in that Thou alone art full of tender compassion.

Glory ..., in Tone IV:

O ye venerable seven, having received the teaching office of the apostles and become receptacles of the Holy Spirit by your virtuous life, ye explained clearly the dogmas of the Orthodox Church and firmly established the pious Faith among the Bulgars. And standing now before the exalted throne of the Holy Trinity in the heavens, with the immaterial choirs pray ye to our Savior and Lord, that He grant peace to the world, and that He save our souls.

Both now ..., Theotokion, in Tone IV:

Preserve thy servants from all misfortunes, O blessed Theotokos, that we may glorify thee, the hope of our souls.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia from the canon of the holy hierarchs; 4 from ODE III, and 4 from ODE VI.

The fiery might of the trilingual heresy, which taught that worship only be conducted in Latin, Greek, or Hebrew, hath been extinguished, for the holy seven plunged the whole land of Bulgaria into the font of baptism. (Twice)

Honoring the hierarchy of the Church, the seven journeyed to Rome, confirmed the Slavonic books, and brought the Bulgarian race to the Orthodox Faith through the preaching of the law of God.

O Christ, we truly praise the equals of Thine apostles - Methodius and Cyril, Clement and Nahum, Sabbas, Gorazd and Angelarius - who dwell with the angels.

Let the abundant grace of the holy seven drop down miracles today from on high, that all the assemblies of the world, who hymn them with songs of love, may be filled to repletion.

As equals of the apostles, ye considered all transitory things to be as dung, O seven member choir; and having loved divine and incorrupt things, ye eternally glorify Christ, in everlasting glory.

Manifestly acknowledging the sweat ye shed for the Faith, O divinely wise ones, the Lord hath now given to you, the glorious ones, a habitation among the firstborn.

Theotokion: O all-immaculate Theotokos, the Word of God, Who looked down upon thee from on high at His own nativity, hath saved the human race from the sin of demonic idolatry.

Troparion of the holy hierarchs, in Tone I:

With wreaths of praise let us crown the glorious seven * Cyril and Methodius, Clement, Nahum and Sabbas, Gorazd and Angelarius * as beacons who shone forth and proclaimed to us the glad tidings of the triune God, * the unshakable pillars of the Church of Bulgaria, * and divinely inspired champions of its literature, * who abolished the demonic worship of idols, * and who pray unto Christ God, ** that He make steadfast our Church and grant our souls peace and great mercy.

Kontakion of the holy hierarchs, in Tone IV:

Having shown yourselves to be invincible in asceticism, * with divine power ye vanquished the invisible foe; * and having instructed the unenlightened Bulgars in the Orthodox Faith, * ye received eternal crowns. * Pray ye unto Christ on our behalf, * O ye seven, ** that He grant us forgiveness of sins.

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, §318 (7: 26-8: 2)

Brethren: Such a high priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary. and of the true tabernacle, which the Lord pitched, and not man.

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 ST. JOHN, § 36 (JN. 10: 9-16)

The Lord said to the Jews who came to Him: “I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd.”

Communion verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.