

THE 28th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF THE HOLY PASSION-BEARER, THE RIGHT-BELIEVING
PRINCE WENCESLAUS OF BOHEMIA
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera of the passion-bearer: 3 in Tone VIII:

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

All-splendidly adorned more than the sun with thrice radiant beams, thou hast shone forth upon those in tribulations, O most wondrous Wenceslaus, releasing those unjustly bound and dispelling every illness from those who with faith cry out for thine aid and with love hymn thy most honored dormition. (Twice)

Come, all ye faithful, and let us spiritually celebrate today the most wondrous memory of Wenceslaus, the servant of Christ; for, forsaking his corruptible earthly governance, he received the kingdom of heaven, and surrendered his most holy soul this day into the hands of the Master, glorifying the Lord Who hath made his memory wondrous.

And 3 Stichera, in the same tone:

Spec. Mel.: “The paradise in Eden ...”:

Led by love of the calling of the Most High, thou didst come to the Church of Christ, O most blessed one, from which thou didst receive a royal crown which is incorrupt and passeth not away; and thou wast illumined thereby like the setting of the sun, emitting rays of miracles upon the northern lands, which hymn thine all-praised memory, O invincible and holy Wenceslaus. (Twice)

With the shedding of thy most pure blood, O all-praised Wenceslaus, thou hast adorned the Church of Christ as with a robe of royal purple; and resplendent therein, it gathereth all lands into a choir to celebrate with splendor thy most holy memory, and to cry out with faith unto the Creator of all: Glory to Thee, O Christ, Who hath made wondrous the memory of Thy saint!

Glory ..., in Tone VI:

Assembling today, with joyful voices let us glorify the martyred Prince Wenceslaus, wondrous in piety, the tower of strength and foundation of the Church of Bohemia, who was treacherously slain for his love of the most holy Trinity; and, crowning him with hymns of praise, let us join chorus together, celebrating his sacred memory, and saying: O holy spiritual athlete of Christ, intercede before Him for thy much-suffering people, and for every nation that honoreth thee, that we all may be saved!

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!

On the Aposticha, these Stichera of the passion-bearer, in Tone IV:

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

Assembling, let us praise the great helper of those in misfortune, for he hath received from Christ the Savior the gift of grace: to deliver the oppressed, to console the grieving, and to heal every infirmity of those who with faith cry out for aid and with love celebrate his most wondrous feast.

Verse: The righteous man shall flourish like a palm tree, * and like a cedar in Lebanon shall he be multiplied.

Unto God, Who is wondrous in His saints, let us render glory and thanks for bestowing upon His holy martyr Wenceslaus the gift of healings and divers miracles; for, though reigning over an earthly kingdom, he ever fixed the gaze of his soul upon the eternal kingdom of heaven. Wherefore, we honor his sacred memory with faith and venerate his precious relics.

Verse: They that are planted in the house of the Lord, * in the courts of our God they shall blossom forth.

Raised in piety from infancy by thy grandmother, the holy martyr Lyudmila, thou didst grow in both wisdom and stature, dedicating thyself to the Holy Church of the Lord; and when thou didst come to thy throne, thou didst multiply and increase the temples and monasteries of thy realm, encouraging thy subjects to forsake their heathen beliefs and ways, and embrace the Holy Orthodox Faith, the path which leadeth to salvation.

Glory ..., in Tone III:

Striving to please God Who is wondrous in His saints, thou didst love the saints of God more than earthly riches and power. For when the emperor of Germany offered to grant thee whatsoever thou mightest desire, thou didst not ask for lands or castles, or for gold or jewels, O holy Wenceslaus, but didst humbly request a portion of the relics of the martyr Vitus, to serve as an ornament for the Church of Bohemia more precious than any gem. And unto God and His martyr thou didst erect in Prague a magnificent cathedral, where thine own holy remains also rest. Pray thou, O God-pleasing Wenceslaus, that all who venerate them and flee to thine intercession may find mercy from the Lord.

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

By the will of the Father and without seed * thou didst conceive through the divine Spirit the Son of God * Who hath existed from the Father without a mother from before the ages, * and Who for our sake came forth from Thee in the flesh without a father, * and Him hast thou suckled as a babe. * Wherefore, cease not to beseech Him, ** that our souls be delivered from tribulations.

Troparion of the passion-bearer, in Tone IV:

Today angels and men share a common joy. * Heaven and earth join together in splendid chorus for thy memorial, O holy one. * And we sinners earnestly cry aloud unto thee: * Pray thou to the Master on our behalf, * that from dangers and from visible and invisible foes, * He may deliver us ** who honor thine all-honored memory.

Glory ..., Both now ..., Theotokion:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

On “God is the Lord ...,” the Troparion of the passion-bearer, in Tone IV:

Today angels and men share a common joy. * Heaven and earth join together in splendid chorus for thy memorial, O holy one. * And we sinners earnestly cry aloud unto thee: * Pray thou to the Master on our behalf, * that from dangers and from visible and invisible foes, * He may deliver us ** who honor thine all-honored memory. (Twice)

Glory ..., Both now ..., Theotokion:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

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

Spec. Mel.: “Thy tomb, O Savior ...”:

Grounded firmly in Orthodox piety, thou didst reign with mercy and love for thy people, uprooting from among them crimes of murder, and moving them to forsake the madness of idolatry. Wherefore, thou hast received recompense in the heavens for thy works of love and devotion on earth.

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

O most holy Virgin, thou hope of Christians, with the heavenly hosts unceasingly entreat God, to Whom thou hast given birth in a manner transcending understanding and all telling, that He grant the remission of all sins and amendment of life unto those who ever glorify thee with faith and love.

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

Spec. Mel.: “The, co-beginningless Word ...”:

The malice of the enemy of the human race inspired thy jealous and ambitious brother to slay thee, O Wenceslaus. And, proffering a feigned hospitality, he invited thee to his home, where his accursed minions fall upon thee with knives. But Christ God hath glorified thee with miracles, O wondrous martyr.

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

O pure Ever-virgin, thou fervent and invincible intercessor, excellent and unashamed hope, rampart, protection and refuge of those who have recourse unto thee: with the angels entreat thy Son and God, that He grant peace, salvation and great mercy to the world.

Both canons from the Oktoechos, without the Martyria; and this canon of the saint, with 6 Troparia, in Tone VI:

ODE I

Irmos: **W**hen Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

O ye faithful, with joy let us join chorus, hymning the Savior with radiant souls, on the most wondrous memorial of Wenceslaus, the servant of Christ!

Slain unjustly like an innocent lamb, thou didst emulate the sufferings of the Master, O glorious one; wherefore, thou dost now rejoice with the choirs of the martyrs, O thou who art blessed of God.

Receiving a death which won thee life, thou standest now in glory before the Master of all. Pray thou that we who keep thy most wondrous memory may also obtain it, O holy one.

Who can tell of the countless wonders which thou workest in the world, O glorious one? For thou dost continually grant healing in abundance unto all the faithful.

Theotokion: **O** Sovereign Lady, raise me up who have fallen among thieves through my soul-destroying deeds and am drowning in death. I pray thee: Entreat thy Son and God for me.

ODE III

Irmos: **T**here is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Thou didst ever burn with Christian love for the Holy Church, O most blessed one, where, like an innocent lamb, thou didst look forward to thine unjust slaughter.

Adorned with thy most splendid blood, thy Church emitteth the radiant beams of miracles, hymning thy memory, O right glorious one.

Enlightened from childhood by the rays of the Trinity, O venerable one, thou didst become an heir of Christ. Him do thou entreat, that He send peace unto our souls.

Theotokion: **T**hy divine birthgiving doth transcend every other miracle, O pure one; for, having conceived in thy womb and given birth unto the transcendent God, thou didst remain Ever-virgin.

Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Seeking to prevent thee from ascending thy throne, the enemies of the Orthodox Faith murdered thy pious grandmother, the saintly Lyudmila, that she might no longer guide thee with Christian counsel; yet so well grounded wast thou by her in

reverence for things divine and in love for Christ, that her martyrdom in nowise moved thee from thy sacred purpose, and the wiles of thine enemies served only to strengthen thee in thy resolve, and to gain for the Holy Church another martyr in heaven.

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

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * hast given birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * glorify thy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thy most holy Offspring.

ODE IV

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Lovingly raised in the pure Faith from childhood, by thy pure works thou didst lovingly follow the Master and put His false enemy to shame by thy hope.

Shining with radiance, O holy Wenceslaus, by thy supplications enlighten those who are darkened by sins, for with the choirs of the martyrs thou hast boldness to pray for us.

Cut down by the sword, O invincible saint, thou didst cut down the wicked foe with the sword of patience; wherefore, thou hast received a crown from the hand of the Almighty.

Theotokion: Truly the mysteries of thy divine birthgiving are ineffable and unattainable for those on earth and those in heaven, O Ever-virgin Theotokos.

ODE V

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

Having received through thy sufferings the life which is devoid of pain, O all-praised and holy Wenceslaus, thou hast been shown to be a help for all who suffer and with faith call upon thee for aid.

With the most radiant beams of thy miracles thou hast enlightened the north, the south and the west more than the sun, O blessed one; wherefore, illumine us who celebrate thy memory, O saint.

Thou wast a helper of those amid misfortunes, the sustainer of the poor, and the comfort of the grieving; wherefore, even after thy death, O holy one, thou dost deliver all who with faith call upon thee for help.

Theotokion: O good Sovereign Lady of creation, save those who with all their soul confess thee to be the Theotokos; for we have thee, who art truly the Theotokos, as our help, O immaculate one.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Having acquired a pure life through fasting, O most wondrous Wenceslaus, thou hast been revealed to be a fellow citizen with the angels. With them pray thou for the salvation of our souls.

Forsaking a transitory earthly principedom, and receiving a royal adornment from the right hand of the Master, thou didst acquire through corruptible things that which is eternal, in that thou art wise.

O holy one, accept praise from the accursed lips of one who is unable to fashion worthy praises for thee, and entreat the merciful God, that He grant us great mercy.

Theotokion: O most pure Lady who for mortals gave birth to the Helmsman and Lord, confound my wicked lusts, and grant serenity unto my heart.

Kontakion of the passion-bearer, in Tone I:

Spec. Mel.: “The choir of the angels ...”:

Standing with the choirs of the angels, * O blessed Prince Wenceslaus, * thou delightest in divine and ineffable goodness; * and drawing thence the goodly gifts of miracles, * thou pourest forth abundant cures upon all ** who with faith flee to thy holiness.

Ikos: Great is the consternation of the enemy of our salvation! For, seeking to destroy the Christian Faith which was planted in Bohemia by the pious Borivoy and the holy Lyudmila, he instilled within the accursed Prince Boleslaus the treacherous intention to murder his godly brother, the holy Prince Wenceslaus, and thus unjustly to seize his throne. Yet the Savior bestowed upon His martyr so great an abundance of the grace of miracles that the people of Bohemia were amazed and hastened to be enlightened. Thus the machinations of the devil were utterly foiled, and the Holy Orthodox Church grew and thrived. And even to this day the precious relics of the martyr pour forth an abundance of cures upon all who with faith flee to his holiness.

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

The ancient malefactor envied thy sacred life and incited the mindless brigand to slay thee; but with a pure conscience thou didst unceasingly cry out to thy Creator: Blessed is the God of our fathers!

Prague, thy most glorious city, danceth with gladness today, honoring thy memory, and, radiantly emitting thy miracles, it calleth the whole land to cry aloud: Blessed is the God of our fathers!

Through the deception of the wicked one, of old the ground was stained by the hand of Cain, who slew his own brother; but sprinkled now with blood, it offereth sacrifices of sweet savor unto Christ, crying: Blessed is the God of our fathers!

Theotokion: **T**hrough thee, O Virgin, Light hath shone forth upon those in darkness, for thou hast given birth to the Creator and God of all. Him do thou beseech, O most pure one, that He ever send down great mercy upon us, the faithful.

ODE VIII

Irmos: **T**hou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Sanctified from on high by rays of grace, O most glorious one, thou didst shine forth more brightly than the sun in the land of Bohemia with the beauties of gladness, supremely exalting Christ throughout the ages.

Receiving thy holy body today, O blessed one, Prague, thine all-praised city, proclaimeth thy most wondrous miracles unto all the world, supremely exalting Christ throughout the ages.

Adorned with meekness and illumined with a proper understanding of Orthodoxy, O most wondrous one, thou wast truly shown to be a herald of the most holy Trinity, supremely exalting Christ throughout the ages.

Theotokion: **T**hou didst ineffably conceive and give birth unto the Transcendent One, the Word, the Bestower of light, Who is begotten of Light, O Virgin, for the Spirit of God made His abode within thee. Wherefore, we hymn thee, O pure one, throughout all ages.

ODE IX

Irmos: **I**t is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Thou wast deemed worthy of great grace, O glorious one, and hast illumined the whole world, granting healings in abundance unto all.

Acept the joy of the angels, O holy one, and, standing before thy Creator, pray for us who magnify thee.

Thou hast now received blessed repose, O most glorious one. Cease thou never to pray that those who magnify thee may continually share in holy blessedness.

Theotokion: O Virgin Theotokos, who after the word of the archangel hast given birth to thy Creator in a manner beyond all telling, entreat Him, that our souls be saved.

Exapostilarion of the passion-bearer:

Spec. Mel.: “Hearken, ye women ...”:

From the earth thou hast approached the Master, O most blessed Wenceslaus. Come thou now in spirit, and with thy mercy visit those who today chant thine honored celebration.

Glory ..., Both now ..., Theotokion:

O Virgin who hast given birth to the hypostatic Wisdom, the transcendent Word, the Physician of souls and bodies, heal thou the cruel and long-standing infection and wounds of my soul, and ease the pangs of my heart.

On the Praises, 4 Stichera of the passion-bearer, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Rejoicing, thou dwellest on high, having lived on earth for thy Lord alone, and thou joinest chorus with the incorporeal hosts before His awesome throne, praising Him as the almighty King of all, and interceding for us who honor thy memory and venerate thy precious relics with faith.

Having loved the Lord thy God above all else, and thy neighbor as thyself, thou wast slaughtered by thine own brother, and hast joined thy pious grandmother in heaven, where with her thou prayest for thy native land, that all its people may find salvation in the Orthodox Faith.

Emulating our merciful Savior, Who for our salvation deigned to be nailed to the Cross, with thy dying breath thou didst recall the words He uttered on the Tree, saying: “Brother, may God forgive thee!” Wherefore, reigning now with Christ in His kingdom on high, thou dost ever delight in the vision of the ineffable light of His countenance.

Wondrous is God in His saints, the God of Israel! Yea, precious is their death in His sight! For, slaughtered unjustly by the swords of thy brother’s ungodly minions, thou hast won eternal life; and, well-pleased by thy virtuous life and undeserved death for His sake, the Lord hath bestowed upon thee the grace of miracles.

Glory ..., in Tone VIII:

O marvelous wonder! The machinations of the evil one have been set at naught! For when the father of lies inspired the impious Boleslaus to murder his own brother, the godly Wenceslaus, he caused him to reign on high with the King of all, and provided for the faithful of the Church of Bohemia a heavenly intercessor and

mediator, who with the holy martyr Vitus ever entreateth the Lord of hosts, that He take pity upon his people, and preserve them unshaken in the Orthodox Faith, and grant them His great mercy.

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

○ Sovereign Lady, accept the supplications of thy servants, and deliver us from all want and grief.

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

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, and 4 from ODE VI of the canon of the passion-bearer.

Thou didst ever burn with Christian love for the Holy Church, O most blessed one, where, like an innocent lamb, thou didst look forward to thine unjust slaughter. (Twice)

Adorned with thy most splendid blood, thy Church emitteth the radiant beams of miracles, hymning thy memory, O right glorious one.

Enlightened from childhood by the rays of the Trinity, O venerable one, thou didst become an heir of Christ. Him do thou entreat, that He send peace unto our souls.

Having acquired a pure life through fasting, O most wondrous Wenceslaus, thou hast been revealed to be a fellow citizen with the angels. With them pray thou for the salvation of our souls.

Forsaking a transitory earthly principedom, and receiving a royal adornment from the right hand of the Master, thou didst acquire through corruptible things that which is eternal, in that thou art wise.

O holy one, accept praise from the accursed lips of one who is unable to fashion worthy praises for thee, and entreat the merciful God, that He grant us great mercy.

Theotokion: **O** most pure Lady who for mortals gave birth to the Helmsman and Lord, confound my wicked lusts, and grant serenity unto my heart.

Troparion of the passion-bearer, in Tone IV:

Today angels and men share a common joy. * Heaven and earth join together in splendid chorus for thy memorial, O holy one. * And we sinners earnestly cry aloud unto thee: * Pray thou to the Master on our behalf, * that from dangers and from visible and invisible foes, * He may deliver us ** who honor thine all-honored memory.

Kontakion of the passion-bearer, in Tone I:

Standing with the choirs of the angels, * O blessed Prince Wenceslaus, * thou delightest in divine and ineffable goodness; * and drawing thence the goodly gifts of miracles, * thou pourest forth abundant cures upon all ** who with faith flee to thy holiness.

Prokeimenon, in Tone VII: The righteous man shall be glad in the Lord, * and shall hope in Him.

Verse: Harken, O God, unto my prayer, when I make supplication unto Thee.

THE ACTS OF THE APOSTLES, § 17 (ACTS 6: 8-15; 7: 1-5,47-60)

In those days, Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of those of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, who said: “We have heard him speak blasphemous words against Moses, and against God.” And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, who said: “This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all who sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. Then said the high priest: “Are these things so?” And he said: “Men, brethren, and fathers, hearken; the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him: ‘Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.’ Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And He gave him none inheritance in it, no, not so much as to set his foot on: Solomon built him a house. Howbeit the most High dwelleth not in temples made with hands; as saith the prophet: ‘Heaven is my throne, and earth is My footstool: what house will ye build Me?’ saith the Lord”: or “What is the place of My rest? Hath not my hand made all these things?” Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets have; not your fathers persecuted? and they have slain those who showed before of the coming of the Just One; of Whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it.” When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said: “Behold, I see the heavens opened, and the Son of man standing on the right hand of God!” Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man’s feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying: “Lord Jesus, receive my spirit!” And he kneeled down, and cried with a loud voice: “Lord, lay not this sin to their charge!” And when he had said this, he fell asleep.

Alleluia, in Tone IV: The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

Verse: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

GOSPEL ACCORDING TO JOHN, § 52 (JN. 15: 17-16: 2)

The Lord said to His disciples: “These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you: The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name’s sake, because they know not Him Who sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled that is written in their law: They hated Me without a cause. But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Who proceedeth from the Father, he shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning. These things have I spoken unto you, that ye-should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.”

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