

THE 28th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF OUR VENERABLE FATHER, JOB, ABBOT AND
WONDERWORKER OF POCHAEV
AT LITTLE VESPER

On “Lord, I have cried ...,” 4 Stichera of the venerable one, in Tone VII:

The day of God’s good pleasure hath dawned, and the feast of gladness. Let us therefore make haste to the mount of Pochaev, O ye faithful, and hymn the all-blessed Job, celebrating his honored memory.

Thou gavest neither sleep to thine eyes, nor slumber to thine eyelids, O venerable one, pleasing the Lord with vigilant prayers and a life of fasting. Wherefore, we joyously celebrate thy memory, O all-honored one.

Come, ye faithful, to the holy mountain of Pochaev, where the favorite of God struggled during his lifetime, and mounted from glory to glory; and unto him now let us pray that, having made his abode in the mansions of heaven, he pray to the Lord for the salvation of our souls.

A city set upon the brow of a hill cannot be hid; and though thou retest in thine incorrupt body in a dark cave of stone, O venerable one, yet dost thou beckon all to the mount of Pochaev for the sake of thy splendid feast, entreating Christ God that our souls be saved.

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

O most holy Theotokos, throughout my lifetime forsake me not, to human protection entrust me not; but do thou thyself defend and have mercy on me.

On the Aposticha, these Stichera, in Tone VI:

Celebrating thy memory today, O Job our venerable father, we cry out to thee: standing with the angels in great boldness, O father, entreat Christ the Master on behalf of us all

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

Thy feast hath appeared as a dawning and radiant day, enlightening the hearts of us who with faith praise thine honored struggles, O Job, our father.

Verse: Precious in the sight of the Lord * is the death of His saints.

Having discovered the most precious icon of the Mother of God upon the mount of Pochaev, like the sun upon the earth, thou didst show thyself to be its most splendid star. Wherefore, through the prayers of the Theotokos, illumine with the light of divine knowledge us who hymn thee, O Job, our father.

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

All my hope I place in thee, * O Mother of God; ** keep me under thy protection.

Troparion of the venerable one, in Tone IV:

Acquiring the patient endurance of the long-suffering forefather, * emulating the abstinence of the Baptist, * and sharing in the divine zeal of both, * thou wast deemed worthy to receive their names, * and wast a fearless preacher of the true faith. * Wherefore, thou didst lead a multitude of monks to Christ, * and confirm all the people in Orthodoxy. * O Job our venerable father, ** pray that our souls be saved.

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 GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera, 4 in Tone I:

The day of thy commemoration hath arrived, O most glorious Job, and the land of Volhynia is filled with joy; for, made steadfast in Orthodoxy by thy teachings and instructed in piety by thy struggles, it trusteth in thy supplications, O venerable father, whereby thou dost ask of peace for the world and great mercy for our souls. **(Twice)**

The assemblies of monastics join chorus at thy glorious commemoration and are aflame with zeal for thy God-pleasing life, O favored one of Christ; and bowing down before thine incorrupt relics, they cry out to thee as to one alive in our midst: O father Job, merciful and kindly disposed, beg of the Lord peace for the world and great mercy for our souls!

Who doth not marvel at thy long-suffering life, O venerable father? For in three monasteries have thy most glorious deeds been proclaimed: thy fasting, tears and vigils, thy seclusion within a cave, thine unstinting treatment of thyself in all things, yet compassionate love for thy brethren, forgiveness of thieves, and good instruction for all people.

And 4 Stichera, in Tone II:

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

With what wreaths of praise shall we crown the venerable Job, the teacher and champion of the Orthodox faith, the herald of the divine Scriptures and recorder of the traditions of the Fathers, yet also the fulfiller of onerous tasks who humbled himself in digging earth and planting trees, and was a model of obedience for all? Him doth Christ our God, Who hath great mercy, now crown with unfading glory. **(Twice)**

With what worthy thanks shall we glorify Job, the boast of Pochaev and adornment of the whole land of Russia? For by his prayers he called down the light of heaven into his cave, and even after his repose he appeareth from heaven and doth offer up supplication for the people of his flock. For there doth Christ our God, Who hath great mercy, crown him with glory.

With what tears of compunction shall we render our corrupt hearts contrite, beholding the incorrupt body of Job which after death is preserved as though alive, yet during his lifetime remained as though dead, worn out by fasting and vigil? Let us then strive to emulate his struggles, that Christ our God, Who hath great mercy, may have mercy upon us in the life which is to come.

Glory ..., in Tone III:

The venerable Job followed Thy words, O Lord, and all the beautiful things of this world did he count but dung. Paying no heed to his youth, he gave himself over to monastic obedience from childhood. Wherefore, having vanquished the wiles of the demons, he was revealed to be a hard diamond of Orthodox piety, enlightening the whole land by his struggles. By his prayers take pity on our souls, and grant us the good intention to repent before the end.

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

How can we, O all-honored one, * not marvel at thine Offspring? * who is both God and man. * For without knowing a man, O most immaculate One, * without a father thou hast given birth to a Son in the flesh, * who without a mother was begotten from the Father before all ages, * yet in no way undergoing change, fusion or separation, * but preserving fully the characteristics of both natures. * Wherefore, O Sovereign Lady, and Virgin Mother, * beseech Him to save the souls of those ** who with Orthodox faith confess thee to be the true Theotokos.

Entrance. Prokeimenon of the Day. Three Lessons: READING FROM THE WISDOM OF SOLOMON

But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

READING FROM THE WISDOM OF SOLOMON

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them, He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow,

and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works and search out your counsels.

READING FROM THE WISDOM OF SOLOMON

But 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 loved 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 concupiscence 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 it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

At the Litiya, the Sticheron of the temple, and these, in Tone VIII:

O come, all ye assemblies of the Slavs, let us glorify the zealot of our common salvation, the fearless denouncer of heresy, the nurturer of the poor and meek reproof of sinners, who manifested the zeal of Paul for the people and hath acquired great boldness before the Lord; for even after his repose he healeth the infirm and fendeth off the bold assaults of the barbarians; filling us with thoughts of compunction, and ever praying for the salvation of our souls.

Glory ..., in Tone II:

Thy Lavra doth exult today, O venerable father Job, and all the people endeavor to venerate thy relics; the demons tremble at thy grace, and the angels rejoice in thine aid; and we unceasingly cry aloud: Through thy prayers establish the faith of the Orthodox, set our life aright, and beg salvation for our souls.

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

All my hope I place in thee, * O Mother of God; ** keep me under thy protection.

On the Aposticha, these Stichera, in Tone V:

Rejoice, O Job, thou sacred one, adornment of the land of Volhynia! For, beholding it made steadfast in the Orthodox faith, praying to thee as to one alive, and beseeching thine aid against the demons, thou art become an invincible protector therefore, and an intercessor for the whole world.

Verse: Precious in the sight of the Lord * is the death of His saints.

Rejoice, O venerable Job, thou sacred one, star which proceeded from the land of Galicia to the east and made strong the souls of the weak, who in thy humility hast taught the Russian people boldness against heresy, and led them to the kingdom of heaven, which do thou grant unto us by thine intercession; and be thou an intercessor for the whole world.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

Rejoice, O thou sacred one, who wast exalted by the Lord over the land of Volhynia, to whom the prince and people submitted themselves. And we, thy spiritual children, falling down before thee with contrite heart, entreat thine aid in vanquishing the passions, for courage amid tribulation, constant remembrance of the hour of death, and thy prayers on behalf of the whole world, O venerable Job.

Glory ..., in Tone VIII:

O Job, our father, we honor thee as the instructor of a multitude of monks, for in thy steps have we truly learned to walk in righteousness. Blessed art thou who, having labored for Christ, didst put to shame the power of the enemy, O converser with angels and companion of the holy and the just. With them beseech the Lord to have mercy upon 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 most immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

Troparion of the venerable one, in Tone IV:

Acquiring the patient endurance of the long-suffering forefather, * emulating the abstinence of the Baptist, * and sharing in the divine zeal of both, * thou wast deemed worthy to receive their names, * and wast a fearless preacher of the true faith. * Wherefore, thou didst lead a multitude of monks to Christ, * and confirm all the people in Orthodoxy. * O Job our venerable father, ** pray that our souls be saved.
(Twice)

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

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

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

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 venerable one, in Tone IV:

Acquiring the patient endurance of the long-suffering forefather, * emulating the abstinence of the Baptist, * and sharing in the divine zeal of both, * thou wast deemed worthy to receive their names, * and wast a fearless preacher of the true faith. * Wherefore, thou didst lead a multitude of monks to Christ, * and confirm all the people in Orthodoxy. * O Job our venerable father, ** pray that our souls be saved. (Twice)

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

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 IV:

Following the call of the Lord, thou didst forsake thy parents’ home, and didst pass from a restricted life to one yet more greatly restricted; but thy heart is not too restricted to hold all that flee unto thee. Wherefore did thy spiritual children multiply and rejoice in the world, Whom do thou entreat, O Job, to save the souls of those who honor thy holy memory with faith. (Twice)

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

By thy divine birthgiving, O pure one, * thou hast renewed the mortal nature of those born on earth, * which had become corrupt through the passions, * raising up all from death to a life of incorruption. * Wherefore, as is meet we all bless thee, ** O exceedingly glorious Virgin, as thou didst foretell.

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

Let us honor the venerable Job, the cave-dwelling recluse who kept vigil in prayer, who humbled himself from childhood to old age and glorified the Holy Church, who led thieves and malefactors to repentance, and who fervently prayeth on behalf of our souls. (Twice)

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

Awesome is the miracle of thy conceiving, and the ineffable image of birth giving known in thee, O pure Ever-virgin, filleth my mind with awe and amazeth my thoughts. Thy glory hath spread over all, O Theotokos, unto the salvation of our souls.

Polyeleos, and this Magnification: We bless thee, O Job, our venerable father, and we honor thy holy memory, thou instructor of monks and converser with angels.

Selected Psalm:

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

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone VIII:

Having acquired pastoral wisdom by humility of mind, thou didst become a teacher for many, a father to monks and a comforter of those who sorrow, an organ of the prayer of Jesus which never falleth silent. Wherefore, the Lord Who granteth rewards hath glorified thee in the incorruption of thy relics, Whom do thou unceasingly entreat to grant remission of sins to those who honor thy holy memory. (Twice)

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

Let us hymn the heavenly gate and ark, * the all-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 thine all-holy Offspring.

Song of Ascent, the first antiphon of Tone IV

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that he hath rendered unto me?

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. MATTHEW (11 :27-30)

The Lord said unto His disciples: All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

After Psalm 50, this Sticheron, in Tone VI:

O venerable father, the report of thy corrections hath gone forth into all the earth. Wherefore, thou hast found the reward of thy labors in the heavens, having destroyed hordes of demons, and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. Having boldness before Christ God, ask of Him peace for our souls.

Canon of supplication to the Theotokos (Paraklisis), with 6 Troparia; and that of the venerable one, with 8 Troparia, the acrostic is the Slavonic alphabet, in Tone VIII:

ODE I

Irmos: That which had been hewn down divided the undivided, * and land unseen was seen by the sun; * water engulfed the cruel enemy, * and Israel traversed the impassable, chanting a hymn: * Let us sing unto the Lord, * for gloriously hath He been glorified!

O Word of God, Who overlookest my transgressions and grantest utterance unto my mouth, help me worthily to hymn the venerable Job, the earthly angel and heavenly man, the boast of Volhynia.

O venerable one, thou wast truly a most radiant beacon for the world, pointing out the way of salvation unto all. Wherefore, be thou also a helper to me, that I may glorify thy life and acquire compunction.

In the home of thy parents didst thou first come to know the Lord, O glorious Job; and while but a child thou didst show forth perfect wisdom when thou didst choose the monastic life; and disdaining all the things of this life, thou didst love the one God.

Lifting thine eyes and soul on high, in a life pleasing unto God thou didst quickly surpass the brethren in the Ugornitsky Monastery, considering thyself to be the least of all, and thereby showing thyself to Jesus to be the best, being a most beloved model to old and young.

Calling thee to mind, who didst battle well against the demons, O venerable one, I am ashamed of my slothfulness and fear the multitude of my sins; but by thy prayers, O holy one, grant me the good desire to finish the rest of my life in repentance.

Theotokion: In that thou art the Mother of God, who hast boldness before the only-begotten Word Who was born of thee, and before His co-beginningless Father and the consubstantial Spirit, cease not to pray, O all-immaculate one, that those who glorify thee as the Theotokos be saved from tribulations.

Katavasia according to the Typicon.

ODE III

Irmos: My heart is established in the Lord, * my horn is exalted in my God, * my mouth is enlarged against mine enemies, * and I rejoice in Thy salvation.

O venerable father, there is within me a desire for good reformation, but, Woe is me! I have not learned to overcome the temptations of slothfulness. Yet, trusting in thine aid, I ward off the thoughts of despondency and direct my gaze at thy glorious struggles.

Zhelezno was thy family called, a name which signifieth iron, portending the firmness of thy soul; yet, having shut thyself up in a cave of stone like hidden gold, thou didst sanctify the place of thy struggles and didst show the mount of Pochaev to be a brazen rampart against the enemies of Orthodoxy.

Exceeding deep went thy thoughts of the kingdom of heaven, when, while yet a child, thou didst receive the angelic habit. Wherefore, having been a faithful priest of God, thou dost even now offer up entreaties on behalf of the people, O venerable Job.

The land of Galicia is glorified by thy youth, the Dubensky Monastery proclaimeth the struggles of thy manhood, and the Pochaev Monastery doth boast in thine old age and rejoiceth in thy blessed end. And the world doth rejoice and join chorus in thy wonders.

O saint, who art the bestower of good things upon all that pray to thee, reject me not who am prostrate; but, beholding my repentance, grant me reformation of life, and inspire within me a zeal to emulate thy deeds which are beloved of God.

Theotokion: **R**aise up my deadened mind through the power of life which hath been manifest to the world through thee, O pure one, and guide it to life, O thou who alone hath cast down the gates of death by thy birthgiving.

Sessional Hymn, in Tone VIII:

Today is the Monastery of Pochaev filled with joy, glorifying thy life which is beloved of God. Today are the Christian people enlightened with zeal for salvation, beholding thy relics which have been glorified with incorruption, O venerable one. Today sinful passions are driven away, and thoughts of repentance embrace our souls, wherewith do thou make steadfast all that faithfully glorify thy memory, O most glorious one.

Glory ..., 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.

ODE IV

Irmos: **W**ith noetic eyes the Prophet Habbakuk * foresaw Thy coming, O Lord; * wherefore he cried aloud: * ‘God shall come out of Theman!’ Glory to Thy power! * Glory to Thy condescension!

O venerable Job, be thou a fervent intercessor for all who believe in thine aid, who bitterly lament their life and trust in the tender compassion of God, though tossed to and fro by the temptations of this life.

Who among men doth not marvel at thy longsuffering life, O father? Who doth not glorify thy zeal for Orthodoxy? For like a hard diamond, thou didst withstand the heretics, and in thy words and writings didst deliver to all the preaching of the true Faith.

The roaring lion which seeketh to devour the souls of the saved didst thou vanquish by thy prayer, O father, and to repentance didst thou bring men that served him, putting to shame and admonishing thieves with thy tender compassion, putting robbers in fear with thy reproofs, and teaching saving repentance unto all.

The gloom of my soul do thou disperse by thine intercession, O father, and illumine my wretched heart with the light of the Lord's commandments, that following thy disciples, I remain not bereft of their portion, praising the holy memory of thee.

Theotokion: **E**ntreat God Who was incarnate of thee without change, and Who was, and remaineth, equal in nature with the Father, and Who became one in nature with thee who gavest Him birth, that He grant remission of sins and salvation of soul to those who hymn thee with faith.

ODE V

Irmos: **D**isperse, O Word, the darkness from my soul, * O Christ God, the Light-Giver, * Having driven out the primordial darkness of the abyss, * grant unto me the light of Thy commandments, * that early in the morning I may glorify Thee.

Thou art truly our intercessor and a most splendid wonderworker, cried Dionysius, who discovered thy relics to be untouched by corruption; and venerating them, we cry aloud: Disdain not our defilement, O favored one of God, but cleanse me by thy prayers.

Taught the precepts of God from thy youth, thou didst steadfastly desire to turn away from the vanity of life, O father, and didst love solitude; yet, not opposing the command of Christ, thou didst teach right confession and life according to the Gospel unto those who had recourse unto thee.

Even after thy repose thou hast been revealed to be an intercessor for much suffering and sorrowful souls: For thus the people beheld thee issuing forth from thy tomb and praying in the midst of the church with angels, O truly most glorious wonder! O joy and confirmation of the faithful!

As a lover of the kingdom of heaven, thou art assured of obtaining access thereto, and dost show thyself to be a sojourner in a better life which is without pain and fear, and the teacher and hope of thy brethren.

Be thou the companion of my life, O father Job; hedge round my greatly troubled soul with thy prayers, and lead it to the kingdom of heaven, made compassionate by thy struggles and offering up tears of repentance unto Christ.

Theotokion: **H**aving thee as a rampart and protected by thine intercession, we bless thee, reveling in thy divine glory. For thou, O all-pure one, dost pour forth joy and gladness upon our souls.

ODE VI

Irmos: **Thou O Lord, didst place Jonah alone within the sea monster. * Do Thou save me, * who am ensnared in the nets of the enemy, * as thou didst save him from corruption.**

I place steadfast hope in thine intercession, O venerable one, and pray with faith: Grant me victory over the cruel passions, unceasing remembrance of death, and a desire for the blessedness of the age to come.

The holy Church hath been made steadfast by thee, O venerable one, and every heresy hath been put to shame, having as its reproof thy much-healing relics and thy century-long life of labor, thy pangs, tears, fasting, and the wasting away of thy flesh from thy bones.

The venerable Job triumphed over the noetic Pharaoh, abiding ever in obedience and not refusing to come to the aid of those who were tempest-tossed, thus having illumined three monasteries with his teaching and glorified them with many struggles, he hath gladdened the Lover of mankind, the Savior of all.

Job emulated the humility of Christ when he received the abbacy as a ministering to all, and as abbot, he struggled in onerous labor, and was to the brethren a model of meekness, a rule of industry, and a constant reminder of prayer.

By thy prayers deliver me from the vile passions, granting me victory over them by my continual invocation of divine help, by placing no trust in myself, and by not judging my brother.

Theotokion: **F**allen human nature hast thou truly raised up, O Mother of God, having borne in thy womb without seed the Son, Who, though visible, is immutable in His divine form and His equality with the Father.

**Kontakion of the venerable one, in Tone IV,
Spec. Mel.: “Thou hast appeared today ...”:**

Thou wast shown to be a pillar of the true faith, * a zealot of the commandments of the Gospel, * the reproof of pride, and an intercessor and instructor for the lowly. * Wherefore, beg thou forgiveness of sins for those who bless thee, * and keep thy monastery unharmed, * O Job our father, ** who art like unto the longsuffering one of old.

Ikos: **O**pen thy mouth, O cave of stone, and tell us: How oft wast thou washed with the streams of Job’s tears? How is it that his sighs did not rend thy walls asunder? Why did the divine light not set thee afire? How did the angels marvel at Job’s feats of vigilance? For thereby have the lands of Galicia and Volhynia been sanctified. And we, pondering all these things, fill our eyes with tears of compunction, for the venerable Job is a wondrous saint, like unto the longsuffering one of old.

ODE VII

Irmos: **O**n the plain of Dura the tyrant once placed a furnace * to torment the God-bearers; * and therein the three youths chanted hymns unto the one God, * and the three together, chanted saying: * O God of our fathers, blessed art Thou!

Strengthen Orthodox hierarchs against the foe, O venerable Job, for they call thee blessed; and give strength to their hearts for the Church. And for us all beseech God that oneness of mind, love for one another, and zeal in Orthodoxy flourish.

I am unable to drain the cup of thy life, wretch that I am, O Lord; yet, ensnared by the thorns of the passions and the fear of tribulations, I still pray: Have mercy upon me through the prayers of Job, Thy favorite, and help me to uproot sinful idleness.

Disdaining the broad path that leadeth the soul to destruction, O venerable Job, thou didst confine thyself to a narrow cave and didst not turn aside from the straight path when thou wast abbot, remaining day and night in prayer and labors, giving healthful instruction to all who came to thee.

Thou hast been compassionate to the poor, merciful to the penitent, and a meek teacher of those who require instruction, a lover of the wisdom of God, a preacher of the commandments of the Gospel, a printer of books and a fearless denouncer of heresy.

Theotokion: **L**et us praise Mary, the most pure and all-holy one; for through her the grace of gifts hath poured forth upon us in a manner past understanding, as from a torrent of divine goodness. Let us bless her now in pious thought.

ODE VIII

Irmos: **O** Thou who dost cover Thy chambers on high with the waters, * Thou Who hast set the sands to bound the sea * and Who upholdest all things: * the sun doth sing Thy praises, * the moon giveth Thee glory, * every creature offereth a hymn unto Thee, * as their Fashioner, throughout the ages.

Be thou a bestower of spiritual gifts upon the countless people that journey and travel to thy monastery and fall down before thy relics; be thou a healer of the sick and a fervent intercessor for all before the Savior, O Job, thou glory and adornment of the land of Volhynia.

Thou wast a youth in body, but an elder in mind at the outset of thy monastic life, O father; and while aging in the flesh, thou didst display the agility of youth, being for all a model of humility in digging the earth and planting trees.

Thine apparition in the company of angels frightened the humble virgin, granted healing to thy disciple, and moved all people to glorify God; for it hath established them in the true faith and repelled the assaults of heresy.

Perfume me with the incense of thy prayers, O most glorious Job, dispelling thereby the stench of my sins and implanting trust in the Lord in my vile soul; that, cleansed by the grace of God, I may hymn thy mighty aid, O all-blessed one.

Theotokion: **O** all-pure Birthgiver of God, cleanse thou the sinful wounds and stripes of my soul, washing them with the springs that flow from the womb of thy birthgiving and cleansing them with streams therefrom. To thee do I have recourse, and thee do I invoke as one full of the grace of God.

ODE IX

Irmos: **Blessed be the Lord God of Israel, * Who hath exalted the horn of salvation on our behalf * in the house of His child David, * wherein the Dayspring from on high hath visited us, * and guided us on the path of peace.**

With the hyssop of the grace of God sprinkle the hearts of us who bow down before thy holy relics, O venerable Job; that, sharing in thy zeal for the faith, we may make good progress in the fulfillment of the commandments of Christ.

On earth thou didst not cease to cry aloud to God in psalms and preserved the vessel of thy virginity. Wherefore, in heaven thou dost now sing hymns of paradise with the angels and all the saints, and from on high dost watch over the people who labor on earth.

O how great is the incorrupt beauty of thy life! How great the wonders and healings after thy death! For, lo! forsaking earthly things, thou didst truly acquire, as Christ said, heavenly blessings an hundredfold in this life, and yet more in the life to come.

O how great is the multitude of our sins! Yet the strength of thy prayers surpasseth them, whereof do thou not deprive us, O venerable father Job, thou friend of Christ and companion of all the saints, pillar of the Church and most fervent intercessor for men's souls.

Theotokion: **A**part from the desires of the flesh, thou didst conceive the Word of God without seed, Who hath created all things, O Virgin; and without corruption and maternal pangs thou didst give birth unto Him. Wherefore, confessing thee with heart and tongue to be the Theotokos, we magnify thee.

Exapostilarion of the venerable one,

Spec. Mel.: "O immutable Light...":

Today let the venerable Job be praised as a warrior of Christ, an intercessor for the people, a preacher of the faith, a denouncer of heresy and the adornment of the Church. **(Twice)**

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

With unceasing hymns we bless thee, O Virgin Theotokos, for thou hast given birth unto one of the Trinity, and didst bear in thy divine arms the super-essential, immutable and unchangeable Word.

On the Praises, 4 Stichera, in Tone IV:

Thy struggles shone forth in the land of Galicia, O father Job; wherefore, the zealots of Orthodoxy summoned thee to the land of Volhynia, and the Dubensky Monastery was adorned by thy venerable life; but the Lavra of Pochaev hath received the consummation thereof, and all these lands have been enlightened by thy teachings. **(Twice)**

Thy heart, full of brotherly love, drew a multitude of monks to the mount of Pochaev, O venerable one, as a zealot for whose salvation thou didst become. Wherefore, mindful of the saying of the Apostle, that spiritual love never faileth, we entrust our souls to thy wondrous care, which do thou lead to Christ, the Lover of mankind.

O venerable one, corruption hath not dared to touch thy dead body, which all throughout thy life thou didst mortify; and thy soul, abiding with the angels in love, doth receive all who have recourse to thee. Wherefore, lead our souls to Christ, the Lover of mankind.

Glory ..., in Tone VIII:

Our words do not suffice for the praise of thy struggles, O venerable Job. For who can recount the fullness of thy virtues? Who can know thy silent conversation with God? But reject not thy spiritual children who hymn thee, and who beseech thine aid, moved to compunction by thy holy life, and rejoice in thy memory.

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

O Sovereign lady, * accept the supplications of thy servants, ** and deliver us from all want and grief.

AT LITURGY

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

O venerable father, there is within me a desire for good reformation, but, Woe is me! I have not learned to overcome the temptations of slothfulness. Yet, trusting in thine aid, I ward off the thoughts of despondency and direct my gaze at thy glorious struggles.

Zhelezo was thy family called, a name which signifieth iron, portending the firmness of thy soul; yet, having shut thyself up in a cave of stone like hidden gold, thou didst sanctify the place of thy struggles and didst show the mount of Pochaev to be a brazen rampart against the enemies of Orthodoxy.

Exceeding deep went thy thoughts of the kingdom of heaven, when, while yet a child, thou didst receive the angelic habit. Wherefore, having been a faithful priest of God, thou dost even now offer up entreaties on behalf of the people, O venerable Job.

The land of Galicia is glorified by thy youth, the Dubensky Monastery proclaimeth the struggles of thy manhood, and the Pochaev Monastery doth boast in thine old age and rejoiceth in thy blessed end. And the world doth rejoice and join chorus in thy wonders.

I place steadfast hope in thine intercession, O venerable one, and pray with faith: Grant me victory over the cruel passions, unceasing remembrance of death, and a desire for the blessedness of the age to come.

The holy Church hath been made steadfast by thee, O venerable one, and every heresy hath been put to shame, having as its reproof thy much-healing relics and thy century-long life of labor, thy pangs, tears, fasting, and the wasting away of thy flesh from thy bones.

The venerable Job triumphed over the noetic Pharaoh, abiding ever in obedience and not refusing to come to the aid of those who were tempest-tossed, thus having illumined three monasteries with his teaching and glorified them with many struggles, he hath gladdened the Lover of mankind, the Savior of all.

Theotokion: **F**allen human nature hast thou truly raised up, O Mother of God, having borne in thy womb without seed the Son, Who, though visible, is immutable in His divine form and His equality with the Father.

Troparion of the venerable one, in Tone IV:

Acquiring the patient endurance of the long-suffering forefather, * emulating the abstinence of the Baptist, * and sharing in the divine zeal of both, * thou wast deemed worthy to receive their names, * and wast a fearless preacher of the true faith. * Wherefore, thou didst lead a multitude of monks to Christ, * and confirm all the people in Orthodoxy. * O Job our venerable father, ** pray that our souls be saved.

Kontakion of the venerable one, in Tone IV,

Thou wast shown to be a pillar of the true faith, * a zealot of the commandments of the Gospel, * the reproof of pride, and an intercessor and instructor for the lowly. * Wherefore, beg thou forgiveness of sins for those who bless thee, * and keep thy monastery unharmed, * O Job our father, ** who art like unto the longsuffering one of old.

Prokeimenon: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that he hath rendered unto me?

THE EPISTLE OF ST. PAUL TO THE GALATIANS (5:22-6:2)

Brethren: The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.

Alleluia, in Tone VIII: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon earth.

THE GOSPEL ACCORDING TO ST. LUKE (LK. 6: 17-23)

At that time, Jesus came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in the heavens.

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

PRAYER TO OUR VENERABLE FATHER JOB, ABBOT OF POCHAEV

O venerable father Job, divinely wise instructor in the laborious life of monks, indefatigable struggler in meekness and abstinence, purity and chastity, love for thy brother and for the poor, patience and vigilance, from thine early youth to an advanced old age, great zealot and invincible champion of the Orthodox faith, beacon of divine light for the lands of Galicia and Volhynia, and unvanquished defender of the holy Monastery of Pochaev! With the eye of thy compassion look upon us, thine unworthy spiritual children, who earnestly have recourse to thee every day, and upon these God-loving people assembled before thy Spirit-bearing and much-healing relics, who reverently bow down before them. In thine intercession before the Master Most High ask thou for them and for all of us those things which are right useful and profitable for life and for piety: heal the sick, grant courage to the faint-hearted, comfort the sorrowful, help the oppressed, strengthen the infirm, and raise them up who have been cast down. Through the grace given thee by God, grant unto each all things for the salvation of his soul and health of his body, whatever his need or requirement. O favorite of God, offer up thine all-powerful supplication for the suffering land of Russia, that therein there may again be continual peace and tranquility, piety and length of days, justice and mercy in the courts, wisdom in the councils and good prosperity, that there may be established loyalty in the hearts of the good and fear in the hearts of the wicked, that they may bring to an end their evil and do good, that thus the Kingdom of Christ may increase and multiply in our land and that God, Who is wondrous in His saints; may be glorified therein. To Him alone is due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, Both now ..., and unto the ages of ages. Amen.