

**THE 4th DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF THE HOLY GREAT-MARTYR BARBARA
& OF OUR VENERABLE FATHER JOHN OF DAMASCUS
AT VESPERS**

On “Lord, I have cried ...,” 6 Stichera: 3 of the holy great-martyr, in Tone II:

Spec. Mel.: “When from the Tree ...”:

When at the dreadful tribunal, * the all-blessed Juliana, * beholding the glorious martyr Barbara, * who was covered with wounds, * her whole body lacerated by divers tortures, * cried out with fervent tears: * “O Word of God Who lovest mankind, * grant that I may now share ** in her torments!”

The holy Barbara and Juliana, * possessed of a single yearning * towards piety, * contended against the enemy, * and, having mightily vanquished him, * they were deemed worthy of glory * by Christ God. * Wherefore, having done away with destructive passions, ** they bestow healings upon all the faithful.

When sweet death was pronounced upon thee, * O most honored martyr Barbara, * thou didst quickly end thy course, rejoicing; * and thou wast slaughtered by * the all-iniquitous hands of thine ungodly father, * offering thyself up to God as comely fruit. * Wherefore, truly joining chorus with the wise virgins, * thou dost behold the effulgence ** of Christ thy Bridegroom.

And 3 Stichera of the venerable one, in Tone VIII:

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

O all-wise father John, * thou hast adorned the Church of Christ with thy hymns, * sweetly chanting things most divine * through the activity of the Spirit, * O all-glorious father, * striking thy harp * and emulating all the musical modes of David. * And causing it to sound, ** thou hast drawn all to thee with divine hymns.

O glorious father John, * having forsaken, the tumultuous turmoil of the world, * thou didst hasten to the tranquility of Christ, * O venerable one, * and wast truly enriched * with divine visions and acts * and manifest most noetically rich splendors. * These hast thou imparted to the faithful, ** O most blessed one, resplendent in thy godly life.

Come, O ye earthborn, * and with hymns let us piously hymn today * the sacred and honorable festival * of the venerable John; * for he was truly deemed worthy * to receive divine illumination. * O Thine ineffable compassion, O Lord, * whereby we have come to know ** how to glorify Thee, the Supremely good One!

Glory ..., of the holy great-martyr, in Tone VI:

Forsaking homeland, birthright and possessions, O Barbara, * and spurning thine ungodly father, * thou didst come to love God, * to Whom thou didst betroth thyself; * and thou didst become known as a great merchant. * Him do thou entreat, ** that our souls be saved.

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

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: Thy pure Virgin Mother, * beholding the most iniquitous people * who unjustly nailed Thee to the Tree, ** was wounded within, as Symeon foretold.

On the Aposticha, the Stichera of the Oktoechos, and

Glory ..., of the venerable one, in Tone VI:

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

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

Stavrotheotokion: Upon seeing Thee crucified, O Christ, * she who gaveth birth to Thee cried aloud: * “What is this strange mystery that I see, * O my Son How is it that Thou diest?, * suspended upon the Tree, ** O Bestower of life?”

Troparion of the holy great-martyr, in Tone VIII:

Let us honor the holy Barbara; for the most honored one * broke the snares of the enemy and was delivered from them like a bird, ** with the help and aid of the Cross.

Glory ..., Troparion of the venerable one, in Tone VIII:

Teacher of Orthodoxy, instructor of piety and chastity, * luminary of the Church, God-inspired nourishment of monastics, * O supremely wise John, thou spiritual flute illumining all, ** entreat Christ God that our souls be saved.

Both now ..., Theotokion, or Stavrotheotokion.

AT MATINS

On “God is the Lord ...,” the Troparion of the holy great-martyr, in Tone VIII:

Let us honor the holy Barbara; for the most honored one * broke the snares of the enemy and was delivered from them like a bird, ** with the help and aid of the Cross. (Twice)

Glory ..., that of the venerable one, in Tone VIII:

Teacher of Orthodoxy, instructor of piety and chastity, * luminary of the Church, God-inspired nourishment of monastics, * O supremely wise John, thou spiritual flute illumining all, ** entreat Christ God that our souls be saved.

Both now ..., Theotokion, or Stavrotheotokion.

One canon from the Oktoechos, with 6 Troparia; and one canon for each of the saints, each with 4 Troparia.

ODE I

Canon of the holy great-martyr, in Tone II:

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

O most blessed and honored Trinity Who givest gifts to Thy servants which are beyond understanding, breathe Thou a ray of splendor into my darkened mind, that I may praise the ever-memorable martyr Barbara. (Twice)

The glory of Thy martyrs hath truly passed every bound of praise, O Lover of mankind; yet, accepting the praise we offer thee with faith according to our measure, O Master, send down upon us rich rewards.

A most beauteous rose sprang forth from a thorny root and hath perfumed the Church of Christ: the glorious Barbara, who dyed her vesture in the blood of her suffering. Her do we hymn as is meet.

Canon of the venerable one, in Tone II:

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

To me who desires to begin thy praises, grant me now thy honeyed voice, O venerable one, wherewith thou didst with hymns illumine the Orthodox Church which honoreth thy memory, O father John. (Twice)

Perceiving the nature of things most excellently, as a wise judge keen of intellect, thou didst prefer eternal things to those which do not last; for thou didst trade transitory things for those which are abiding, O John, where Christ hath now glorified thee.

Theotokion: **T**hou hast been shown to surpass all creation, visible and invisible, O pure Ever-virgin; for thou gavest birth to the Creator, in that it was His good pleasure to become incarnate in thy womb. Him do thou entreat with boldness, that He save those who hymn thee.

ODE III

Canon of the holy great-martyr

Irmos: **The desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established.**

Wounded by the love of Thee, her Bridegroom, O Master, the passion-bearer Barbara rejected all the ungodliness of her father with unrestrained vehemence.

Neither the sweet beauty and comeliness of flowers, nor riches, nor yet the sweetness of youth satisfied thee, O goodly virgin, glorious Barbara, who had become the bride of Christ.

Neither the hindrance of a feminine nature or youthful stature impeded the martyr's perfect struggles, O Christ; for she was fortified by Thine invisible power.

Canon of the venerable one

Irmos: **The desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established.**

Thou didst distribute thy wealth, thereby giving it back to God; wherefore, the kingdom in the heavens hath been prepared for thee, and thou hast now received abundant rewards, O John.

Receiving a talent of wisdom, O John, thou didst adorn the Church of Christ, adorning it with thy deeds; and, departing this life, thou hast increased it exceedingly.

Theotokion: **T**he ranks of angels were astonished, O most pure one, and the hearts of mortals were filled with awe at thy birthgiving. Wherefore, we honor thee, the Theotokos, with faith.

Kontakion of the venerable one, in Tone IV:

Spec. Mel.: "Having been lifted up upon the Cross ...":

Let us hymn John, the honored and divinely eloquent speaker and hymnographer, * the instructor and teacher of the Church, * the opponent of the enemy; * for taking up the Cross of the Lord as a sword, * he hath cut down all the falsehood of heresies, * and as a fervent intercessor before God ** he bestoweth forgiveness of transgressions upon all.

Ikos: **T**ogether let us cry out to the instructor, teacher and priest of the Church, as an initiate of ineffable mysteries: By thy supplications to God open our mouths and grant that we may speak the words of thy doctrines; for thou didst appear in the world as one who shares in the Trinity, shining forth in too world like another sun, illumining all with thy miracles and teachings, like Moses ever instructing in the law of the Lord. And thou wast a luminary in word and deed, praying unceasingly, that forgiveness of transgressions be given to all.

Sessional Hymn of the holy great-martyr, in Tone III:

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

In thy suffering thou didst amaze all, for thou didst endure the wounding, bonds, tortures and imprisonment inflicted upon thee by the tormenters, O all-famed Barbara. Wherefore, Christ hath given thee a crown in heaven, and it is to Him that thou didst flee, desiring Him earnestly. He hath imparted grace to thee, O martyr, to pour forth healings upon all.

Glory ..., Sessional Hymn of the venerable one, in Tone III:

Thou hast been shown to us to be a melodious and sanctified trumpet, O most sacred one, sounding forth in hymnody the teachings of the Lord and Savior to the ends of the earth; and by thy words thou hast illumined the earth, O venerable John, entreat Christ God, that He grant us great mercy.

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

Thou wast the divine tabernacle of the Word, * O only most pure Virgin Mother, * who hast surpassed the angels in purity. * With the divine waters of thy supplications cleanse me, * who more than all others am dust and defiled * by carnal transgressions, O pure one, ** and grant me great mercy.

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

ODE IV

Canon of the holy great-martyr

Irmos: From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

O Thou Who wast born of the Virgin, Thou hast given to virgin maidens the boldness to cast down the deceiver. Wherefore, the right victorious Barbara put his arrogance to shame

Our first mother, led astray of old by the machinations of the deceiver, wast driven from the food of paradise; but Barbara, putting him to shame, hath now made her abode in the bridal-chamber of heaven.

Thou didst destroy the power of death by Thy Cross; wherefore, the maiden Barbara, sparing not her body, most valiantly endured wounding with steadfast mind.

Canon of the Venerable One

Irmos: From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

Submitting to the command of Christ, thou didst forsake the beauty, wealth, sweetness and splendor of the world; and taking up thy cross for His sake, O wise John, thou didst follow after Him.

Impoverishing thyself for Christ Who impoverished Himself for the sake of our salvation, thou wast glorified with Him as He promised, and dost now reign with Him Who reigneth forever, O John.

Theotokion: **A**ll of us, the faithful, know thee to be the haven of salvation and an invincible rampart, O Lady Theotokos; for by thy supplications thou dost deliver our souls from tribulations.

ODE V

Canon of the holy great-martyr

Irmos: **O** Christ God Thou art a mediator between God and man; * for by Thee, O Master, * we have been led from the night of ignorance, * to Thy Father, the Source of light.

Commanding that the bath-house be lighted by three windows, O Barbara, thou didst mystically describe baptism, which, through the light of the Trinity, is the radiant cleansing of thy soul. **(Twice)**

Aflame with zeal for God, the all-praised maiden Barbara spat upon the vile faces of the false deities, putting to shame the prince of this world.

Opening for Barbara, who was fleeing the savagery of her cruel father, the mountain straightway received her, like the ever-memorable protomartyr Thecla of old, Christ having wrought a miracle.

Canon of the venerable one

Irmos: **O** Christ God Thou art a mediator between God and man; * for by Thee, O Master, * we have been led from the night of ignorance, * to Thy Father, the Source of light.

Made steadfast in the divine life by the fear of Christ, O father John, thou didst subject all thy carnal mind to thy spirit, cleansing thy senses.

Having assiduously purified body, mind and soul of all defilement, O divinely wise one, thou didst receive the splendor of the threefold Sun, Who hath enriched thee with radiant gifts.

Theotokion: **E**ntreat thy Son and Lord, O pure Virgin; that He grant deliverance from the assaults of the adversary to all captives and peace to those who place their hope on thee.

ODE VI

Canon of the holy great-martyr

Irmos: **I** am held fast in the depths of sin O Savior, * and am overwhelmed by the sea of life, * but as Jonah was delivered from the sea-monster, * so also deliver me from the passions, * and save me.

As 'Thou didst promise to give divinely inspired wisdom to those who stand before the tyrants' tribunals for 'Thy sake, the martyr Barbara was filled therewith. (Twice)

With divinely wise words thou didst denounce the falsehood of the ungodly, O glorious Barbara, and in enduring the deeds of the torments thou didst astonish the wise.

The blameless spiritual athlete gave her body over to be pitilessly afflicted with wounds and to be scraped thoroughly with rags of horse-hair, for the sake of Christ.

Canon of the venerable one

Irmos: **I** am held fast in the depths of sin O Savior, * and am overwhelmed by the sea of life, * but as Jonah was delivered from the sea-monster, * so also deliver me from the passions, * and save me.

Illumined by the grace of the Spirit, and clearly enriched by the knowledge of secular things, thou didst generously give thy wealth to the needy, O John.

Like the choirs of heaven didst thou adorn the Church in Orthodox manner, intoning divine harmonious hymns to the Trinity.

Theotokion: **T**hou gavest birth without knowing a man, O Virgin, and remainest eternally virgin, revealing the true Godhead of thy Son and God in images.

Kontakion of the holy great-martyr, in Tone IV:

Spec. Mel.: "Having been lifted up upon the Cross ...":

Following God Who is piously hymned in Trinity, * thou didst dim the pagan temples O spiritual athlete; * and suffering amid thy contest, * O Barbara of manly mind, * thou wast not afraid of the threats of the tyrants, * ever chanting aloud: ** "I worship the Trinity, the One God!"

Ikos: **A**ssembling, let us honor, as is meet, Barbara, who made herself the bride of Christ through martyrdom; for delivered from soul-corrupting danger, destruction and earthquake through her supplications, we lead our life in peace, and are granted Thy mercies, O Savior, with all the saints who have pleased Thee from ages past, to walk in the light and to chant with them. And 'Thou hast astonished all those who confess with faith: We worship the Trinity, the One God!

ODE VII

Canon of the holy great-martyr

Irmos: **T**he godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.

The tyrant who rageth in vain to destroy the earth and annihilate the sea lieth like a plaything beneath the feet of the maiden Barbara; for Christ, having trampled Him down, hath bound him like a vile bird. (Twice)

When thy whole body was wracked with unbearable wounds and empurpled with the drops of thy blood, O all-praised glorious martyr Barbara, thou didst yet endure scorching of thy sides by candles.

O the inhuman and pitiless savagery and exceeding ungodliness of the torments! For with swords they cruelly severed the breasts of the martyr as though in a butcher's shop, but her mind was set steadfastly on Christ, the Judge of the contest.

Canon of the venerable one

Irmos: **The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.**

Afire with zeal, thou didst strike down all the false knowledge of God-opposing heresies with thy splendid writings, O John, manifestly making clear what had been sown of old by the wise and written carefully.

With the discourses and the dogmas compiled by thee, thou didst fervently denounce the blasphemous impiety of the abominable disciples of Manes, who strove to infect the Church of Christ, O John.

Theotokion: **O** undefiled Virgin, Mother unwedded, we know thee to be more holy than the saints, in that thou alone hast given birth to the immutable God; for thou hast poured forth incorruption upon all the faithful by thy divine birth giving.

ODE VIII

Canon of the holy great-martyr

Irmos: **In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!**

Christ appeared to thee in prison, O Barbara, surrounded by unapproachable light, commanding thee to be of good cheer, healing thy wounds and granting thee joy; wherefore, thou hast lovingly taken wing to thy Bridegroom.

Manifestly hath Thy prophecy been fulfilled, O Christ; for the father gave his own child over to death, the wretched parent having become the instigator of Thy martyr's slaughter. Wherefore, he was destroyed by fire from heaven.

An angel of light arrayed thee like a bride in brilliant vesture, O Barbara, who wast stripped naked for Christ's sake and wast subjected to suffering; for thou didst shed thy garments, receiving divine transformation.

Canon of the venerable one

Irmos: **In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!**

Thou didst openly denounce the division of Nestorius, the confusion of Severus and the monothelite foolishness, O thrice-blessed John, shining forth the radiance of Orthodoxy upon all the ends of the earth in the one true Faith.

The enemy abundantly sowed the tares of heresy in the Church of Christ, that the worship of Christ in His precious icons might be eliminated; but he did not find thee sleeping, O all-blessed John, who uprooted every seed of evil.

Theotokion: **W**ithout seed didst thou conceive Him Who is inseparable from the Father and dwelt in thy womb as God and man, and thou hast given birth to Him ineffably, O most pure Birthgiver of God. Wherefore, we confess thee to be the salvation of us all.

ODE IX

Canon of the holy great-martyr

Irmos: **T**he Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

Meeting the glorious end of thy martyrdom under the sword, O Barbara, and deemed worthy of a crown of martyrdom with Juliana, thou didst hear the voice of God, which filled thee with power.

United now with Christ thy Bridegroom, shining with the glory of the divine light in the mansions of heaven, O Barbara, look down upon those who hymn thee, lightening our sufferings and leading us to the living God.

Christ, fulfilling thy request, O Barbara, granteth healings to those who with faith keep thine annual memorial. For truly thy right glorious miracles have surpassed the sands of the sea in number.

Canon of the venerable one

Irmos: **T**he Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

Thou hast taught all the children of the Church to hymn in an Orthodox fashion the adored Unity in Trinity, and to clearly theologize concerning the divine incarnation of the Word, O John, explaining those things which many find difficult to understand in the sacred Scriptures.

Having hymned the ranks of the saints, the pure Theotokos, the forerunner of Christ, the apostles, the prophets, fasters and wise teachers, the righteous and the martyrs, O John, thou dost now abide in their mansions.

Theotokion: **I**n a manner beyond understanding, O Virgin Birthgiver of God, thou didst become the bridal-chamber of the incarnation of the Word, arrayed and embroidered with the glory of the virtues. Wherefore, we proclaim thee to be the Theotokos, O all-immaculate one.

Exapostilarion of the Oktoechos, and that of the holy great-martyr:

Spec. Mel.: “Hearken, ye women ...”:

Like a most beautiful rose, dyed with the blood of thy sacred suffering, thou didst spring forth from a thorny root, O virgin martyr Barbara, do thou now lovingly save from misfortunes those who keep thy divine memory.

Glory ..., that of the venerable one:

Thou didst shine forth like a divine light upon the Church, O father, illumining it with the splendor of thy hymns and the radiance of thy character, whereby thou hast been revealed adorned by the dogmas of Christ, to Whom do thou never cease to pray for us, O John.

Both now ..., Theotokion:

Saved by thee, we confess thee to be the true Theotokos, O Lady; for thou didst ineffably give birth to God Who destroyed death by His Cross and drew to Himself the assemblies of the venerable, with whom we praise thee, O Virgin.

On the Praises, 4 Stichera of the holy great-martyr:

In Tone I, the composition of Anatolius: **D**isdaining the sweetness of earthly food and the riches of thy father, and despising glory as well, thou didst love the heavenly Bridegroom, O all-glorious Barbara; for, beheaded by the sword, thou didst enter unto Christ the Bridegroom with the wise virgins. Wherefore, dispelling the deadly plague, thou dost heal the faithful by the activity of the Holy Spirit, praying unceasingly for our souls.

In Tone II, the composition of Byzantius: **T**he wicked enemy who lured our first-mother into sin, hath been put to shame, vanquished by a woman; for Christ, the Word of the Father who became incarnate from the Virgin without change or commingling, as He Himself knew, lifted the curse from Eve and Adam, and He crowned the martyr Barbara as is meet, granting the world cleansing and great mercy for her sake.

The divinely called martyr Barbara, suffering in the tribunal, said: “Cruel are my present torments, O ye torturers, but joyful will it be to receive everlasting life! I shall never prefer earthly things to those of heaven! Wherefore, cut ye and lacerate my flesh, and give me over the fire, that, rejoicing, I may depart unto Christ my Bridegroom!” Through her supplications, O Christ God, send down Thy mercies and save us who with faith celebrate her sufferings.

Come, ye people, let us hymn the festival of the spiritual athlete Barbara today; for neither sword, nor fire, nor any torment, nor the crafty snares of Belial was able to triumph over her. To her do we cry out with faith: Entreat Christ, O good and all-glorious martyr, that He grant us great mercy.

Glory ..., the composition of John the Monk, in Tone VI:

Treading the path of suffering, O most honored Barbara, thou didst avoid the counsel of thy father. Bearing a lamp like a wise virgin, thou didst enter into the courts of thy Lord, and as a manly-wise martyr thou hast received the grace to heal carnal passions. Deliver us all, who hymn thee, from spiritual sickness by thy prayers unto God.

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

Stavrotheotokion: Upon seeing Thee hanging upon the Cross * the all-pure one weeping, cried aloud with a mother's grief: * 'O my Son and my God, O my sweetest Child, ** how dost Thou endure this shameful suffering?'

On the Aposticha, Stichera from the Oktoechos:

And Glory ..., of the venerable one, in Tone VIII:

We, the multitude of monks, honor thee, our instructor, O John our father; for by thy footsteps we have truly learned to walk the straight path. Blessed art thou who, laboring for Christ, didst denounce the power of the enemy, O converser with angels, companion of the venerable and the righteous. With them pray thou to the Lord, that our souls find mercy.

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

Spec. Mel.: "O most glorious wonder ...":

Stavrotheotokion: 'I cannot bear O my child, to behold Thee, * Who dost grant life and health unto all, * hung upon the Tree; * for of old those who were lulled into the sleep of death * by the fruit of the transgression * have been awakened * and granted divine and salvific life and health by Thee', * thus said the Virgin weeping, ** whom we magnify.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of the canon of the holy great-martyr, and 4 from ODE VI of the canon of the venerable one.

Wounded by the love of Thee, her Bridegroom, O Master, the passion-bearer Barbara rejected all the ungodliness of her father with unrestrained vehemence. (Twice)

Neither the sweet beauty and comeliness of flowers, nor riches, nor yet the sweetness of youth satisfied thee, O goodly virgin, glorious Barbara, who had become the bride of Christ.

Neither the hindrance of a feminine nature or youthful stature impeded the martyr's perfect struggles, O Christ; for she was fortified by Thine invisible power.

Illumined by the grace of the Spirit, and clearly enriched by the knowledge of secular things, thou didst generously give thy wealth to the needy, O John. (Twice)

Like the choirs of heaven didst thou adorn the Church in Orthodox manner, intoning divine harmonious hymns to the Trinity.

Theotokion: **T**hou gavest birth without knowing a man, O Virgin, and remainest eternally virgin, revealing the true Godhead of thy Son and God in images.

Troparion of the holy great-martyr, in Tone VIII:

Let us honor the holy Barbara; for the most honored one * broke the snares of the enemy and was delivered from them like a bird, ** with the help and aid of the Cross.

Troparion of the venerable one, in Tone VIII:

Teacher of Orthodoxy, instructor of piety and chastity, * luminary of the Church, God-inspired nourishment of monastics, * O supremely wise John, thou spiritual flute illumining all, ** entreat Christ God that our souls be saved.

Kontakion of the venerable one, in Tone IV:

Let us hymn John, the honored and divinely eloquent speaker and hymnographer, * the instructor and teacher of the Church, * the opponent of the enemy; * for taking up the Cross of the Lord as a sword, * he hath cut down all the falsehood of heresies, * and as a fervent intercessor before God ** he bestoweth forgiveness of transgressions upon all.

Kontakion of the holy great-martyr, in Tone IV:

Following God Who is piously hymned in Trinity, * thou didst dim the pagan temples O spiritual athlete; * and suffering amid thy contest, * O Barbara of manly mind, * thou wast not afraid of the threats of the tyrants, * ever chanting aloud: ** "I worship the Trinity, the One God!"

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

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

EPISTLE TO THE GALATIANS, §208 (3: 23-29)

Brethren: But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

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

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

GOSPEL ACCORDING TO ST. MARK, §21 (5:24-34)

At that time, many people followed Jesus, and thronged Him. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said: If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said: Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou: Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

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