

The 11th Day of May



Our Fathers among the Saints, the Holy Cyril and Methodius, Equals-to-the-Apostles, Enlighteners of the Slavic Lands.

Great Vespers (All-Night Vigil)

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 8 stichera: 3 from the Pentecostarion and

5 stichera, in Tone 2: *To the melody, “With what crowns of praise”*

With what crowns of praise shall we adorn our divinely-wise teachers? /
The voices of wisdom sounding from amidst the darkness /
Who illuminated those sitting in the shadow of death /
With the Light of the Holy Gospel: /
The two great preachers of the Undivided Trinity, /
Through whom the Slavic people were grafted onto the fruitful tree of Orthodoxy ///
Receiving from Christ God peace and great mercy. (*twice*)

With what songs of praise shall we glorify our divinely-wise teachers? /
Cyril, the golden-mouth preacher, /
Who attained the heights of wisdom through his love of divine knowledge, /
And humbled the fierce pride of Hagar’s children; /
And Methodius, the lover of solitude, /
Who through silence was enriched with the gifts of the Spirit. /
Through their prayers, O Christ our God, ///
Grant us Thy peace and great mercy.

With what hymns of praise shall we magnify our divinely-wise teachers? /
Cyril, who from his youth chose Wisdom to be his life’s companion, /
And didst multiply the talents given him to the glory of God; /
And Methodius, who denounced the things of this world for the love of Christ, /
And as an angel didst serve the Heavenly King. /
Through them we have come to know God, the Eternal Trinity: /
Father, Son and Holy Spirit, ///
And have received from Christ God peace, and great mercy.

With what spiritual melodies shall we magnify you? /
O most blessèd teachers? /
Who for the sake of the salvation of the Slavic people /
Became like unto the apostles, /

And didst labor mightily to illumine them /
 By opening the door unto the Light of God through the written word. /
 And entering through it, we understand the Good News of Christ our God ///
 And receive from Him peace, and great mercy.

Glory..., in Tone 6:

O come, all ye who love the feasts of the Church, /
 And let us glorify with songs of praise the Equals-to-the-Apostles, /
 The pride of the hierarchs, /
 The enlighteners and fervent intercessors of the Slavic people; /
 Rejoice, O Cyril, the golden herald of the Word of God, /
 Who like the sunlight didst illumine the mysteries of the Holy Trinity, /
 And didst close the vile lips of Hagar's children! /
 Rejoice likewise, O Methodius, /
 Who didst assist him through thy prayers and signs and unity of mind. /
 Never cease, O blessed fathers, to pray to God for us ///
 Who magnify you with faith and love.

Now and ever..., from the Pentecostarion.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from Proverbs (Composite 2: 10:7,6,13-6; 8:32,35,4,12,14,17,5-8)

^{10:7} The memory of the just is blessed, and ⁶the blessing of the Lord is upon the head of the righteous. ¹³Blessed is the man that hath found wisdom, and the man that knoweth discernment. ¹⁴For it is better to traffick in her than in treasures of gold and silver. ¹⁵She is more precious than precious stones; and nothing that is precious is equal to her worth. ¹⁶For length of days and years of life are in her right hand, and in her left hand are riches and glory; out of her mouth proceedeth righteousness, and on her tongue she carrieth law and mercy. ^{8:32}Now therefore hearken unto me, O my

son, for I will speak of solemn things. Blessed are they that keep my ways; ³⁵For mine outgoings are the outgoings of life, and in them is prepared the favor of the Lord. ⁴“Therefore, O men, do I exhort you, and I lift up my voice unto the sons of men. ¹² For I, Wisdom, have dwelt with counsel and have called upon understanding. ¹⁴Counsel is mine and safety; prudence is mine, strength also is mine. ¹⁷I love them that love me, and those that seek me shall find grace. ^{8:5}O ye simple, understand subtlety, and ye that are untaught, take heart. ⁶Hearken unto me, for I will

speaking of solemn things and bring forth that which is right out of my lips. ⁷For my throat shall speak truth, and false lips are an abomination in my sight. ⁸All the words of my mouth are with righteousness; there is nothing contrary

or perverse in them. ⁹They are all plain to them that understand and upright to them that find knowledge. I shall instruct you in truth, so that your hope will be in the Lord and you shall be filled with the Spirit.

The Reading from Proverbs (10:31-11:12)

^{10:31} **T**he mouth of the righteous bringeth forth wisdom, but the tongue of the unjust shall perish. ³²The lips of the righteous bring forth grace, but the mouth of the ungodly is perverse. ^{11:1}False balances are an abomination to the Lord, but a just weight is acceptable to Him. ²Wheresoever pride entereth, there will be also dishonor, but the mouth of the humble meditateth wisdom. ³When a righteous man dieth, he leaveth regret, but the destruction of the ungodly is hard at hand, and bringeth joy. ⁴The integrity of the righteous shall guide them, but the perverseness of transgressors shall destroy them. ^{4a}Riches shall not profit in the day of wrath, but righteousness delivereth from death. ⁵The virtue of

the righteous makes straight their paths, but unrighteousness leadeth to deceit. ⁶The righteousness of the upright delivereth them, but transgressors are caught in their own destruction. ⁷When the righteous dieth, his hope perisheth not, but the boast of the ungodly perisheth. ⁸A righteous man escapeth from a snare, but the ungodly man is delivered up in his place. ⁹A hypocrite with his mouth destroyeth his neighbor, but through knowledge shall the righteous be delivered. ¹⁰In the prosperity of the righteous a city doth prosper, ¹¹but it is overthrown by the mouth of the ungodly. ¹²A man that is void of understanding despiseth his neighbor, but a man of understanding holdeth his peace.

The Reading from the Wisdom of Solomon (4:7-15)

^{4:7} **T**he righteous man, though he die early yet shall he be at rest. ⁸For old age is not honored for length of time, nor is it measured by number of years; ⁹but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰There was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹He was caught up lest evil change his understanding or guile deceive his soul.

¹²For the fascination of wickedness obscures that which is good, and roving desire perverts the innocent mind. ¹³Being so perfected in a short time, he fulfilled long years; ¹⁴for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. ¹⁵Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy

ones, and He hath care for His elect.

At the Aposticha, these stichera, in Tone 8:

The light of your lives, O Equals-to-the-Apostles, /
Hath illumined the eaves of the Church like the stars, /
And the strength of thy teachings hath brought many nations to Christ. /
You have approached the Unapproachable Light, O our teachers, /
And you now dwell with the angels. ///
Never cease to pray for us who honor your holy memory in the Lord.

Verse: **T**hy priests shall be clothed with righteousness and Thy saints shall rejoice!

Come, all ye faithful, /
And let us magnify the teachers /
The Equals-to-the-Apostles and the glory of the Slavs, /
Through whom they have been delivered from the deception of demons /
By receiving the light of the Gospel of Christ ///
And coming to know the Eternal Word who cleanses us all from the darkness of sin.

Verse: **M**y mouth shall speak wisdom and the meditation of my heart shall be understanding.

O divinely-wise Cyril, /
And God-loving Methodius, /
The apostles and first teachers of the Slavic Church, /
The protectors of the faithful and the lovers of righteousness, /
The sweet voices of the Holy Spirit, /
Who have boldness before Christ the Chief Shepherd. /
Pray for us who revere your blessèd memory, /
That He will deliver our lives from corruption, ///
For He is greatly merciful.

Glory..., in the same Tone:

Rejoice, O blessed ones, /
Who have enlightened us with the knowledge of God! /
Rejoice, O Cyril, the living source of spiritual wisdom /
Which quenched the thirst of the Slavic people! /
Rejoice, O Methodius, the pure dwelling place of prayer! /
Now you both stand in the Glory of Christ. /
Therefore, cease not to pray, ///
That together with you we may magnify and glorify Him unto all ages.

Now and ever..., from the Pentecostarion.

After the Blessing of the Loaves, the Troparion of the Saints, Tone 3:

As the Equals-to-the-Apostles, /
And the teachers of the Slavic lands /
O godly-wise Cyril and Methodius, /
Pray to the Lord of all: /
That all people may be strengthened in the unity of the Orthodox faith, /
And there be peace in the world, ///
And that our souls may be saved. *(twice)*

And the Theotokion: “Rejoice, O Virgin Theotokos...” *(once)*

Matins

At “God is the Lord...” the Troparion from the Pentecostarion, twice; Glory..., that of the Saints; Now and ever..., that of the Pentecostarion.

After the 1st Kathisma, the Sessional Hymn, in Tone 3:

O Cyril and Methodius, /
Fervently entreat the Life-creating Trinity, /
Whom you boldly preached among the nations /
And whom the angelic powers unceasingly praise, /
Before whom you now stand in everlasting Light /
That all who lovingly celebrate your memory /
May receive forgiveness of their sins ///
And be delivered from eternal judgment.

Glory..., now and ever..., from the Pentecostarion.

After the 2nd Kathisma, the Sessional Hymn, in Tone 5:

Let all the Slavic nations rejoice today, /
As they joyfully celebrate /
The sacred memory of their godly-wise teachers. /
For through them the Divine Liturgy and all the services of the Church /
Were first celebrated in their native tongue /
Giving them an inexhaustible spring of water flowing to eternal life. /
And we, who drink of it never cease to magnify you, /
Who now rejoice in the glory of the saints. O Cyril and Methodius, ///
Fervently pray that our souls may be saved.

Glory..., now and ever... from the Pentecostarion.

Polyeley and Magnification:

We magnify you, // O Equals-to-the-Apostles Cyril and Methodius, // who enlightened all the Slavic lands // with your teachings and led them to Christ!

Selected Psalm verses:

Hear this, all nations! Give ear, all inhabitants of the earth!

My mouth shall speak wisdom and the meditation of my heart shall be understanding.

After the Polyeley, the Sessional Hymn, in Tone 4:

Come, and let us with loud voices /
Praise the great enlighteners /
Who fed the Slavic people starving for the Word of God /
With the manna of their divinely-wise teachings, /
And through the translation of the Book of the Son of Thunder¹ /
Brought to them words they were seeking
And illumined them as with the rays of the shining Sun. /
And now we, who also received this enlightenment /
Thankfully sing and cry aloud: ///
Rejoice, O ever-glorious Cyril and Methodius!

Glory..., now and ever..., from the Pentecostarion.

1st Antiphon of the 4th Tone (The Song of Ascents), “From my youth....”

Prokeimenon, in Tone 4:

Thy priests shall be clothed with righteousness and Thy saints shall rejoice!

Verse: My mouth shall speak wisdom and the meditation of my heart shall be understanding.

Let every breath praise the Lord! ...

Gospel: (35-ctr) John 10:1-9.

After Psalm 50 (51), the Post-Gospel sticheron, of the Saint, Tone 6:

O come, all ye who love the feasts of the Church, /
And let us glorify with songs of praise the Equals-to-the-Apostles, /

¹ The Gospel of the Holy Apostle and Evangelist John.

SAINTS CYRIL AND METHODIUS

The pride of the hierarchs, /
The enlighteners and fervent intercessors of the Slavic people; /
Rejoice, O Cyril, the golden herald of the Word of God, /
Who like the sunlight didst illumine the mysteries of the Holy Trinity, /
And didst close the vile lips of Hagar's children! /
Rejoice likewise, O Methodius, /
Who didst assist him through thy prayers and signs and unity of mind. /
Never cease, O blessèd fathers, to pray to God for us ///
Who magnify you with faith and love.

The Canon

**One Canon of the Pentecostarion, with 6 Troparia, including the Irmos;
and that of the Saints with 6 Troparia, including the Irmos, in Tone 3:**

Ode 1

Irmos: He who in ancient times by divine gesture gathered the waters as one and parted the sea for the people of Israel, even He is our God, exceedingly glorious: to Him alone do we sing, for He has been glorified.

Refrain: Holy Equals-to-the-Apostles Cyril and Methodius pray unto God for us!

Not willing to cross the stormy sea of life, O venerable Methodious, thou didst leave behind all the pleasures of the world, and putting on the image of the angels, thou didst set out against the invisible enemy and didst serve God alone. To Him alone let us sing, for He has been glorified.

Thou wast revealed as a chosen vessel while still in thy swaddling clothes, O blessèd Cyril, and as a young man wast a stranger to the desires of youth becoming rather, a lover of wisdom divine. Therefore, the holy Orthodox Church was illumined by thy teachings and thou didst become a teacher and enlightener of many.

Glory...

All the Slavic lands are watered by your teachings even unto this day, and they bring forth fruit well pleasing to the Master, Christ. Therefore the Holy Church blesses you crying: Deliver us from all danger, O ye favorites of Christ.

Now and ever.... Amen.

*Theotokion: T*he waters of sin have come into my soul, O Lady, and I am caught in the swamp of my passions! But I run to thee, O most pure one, [and I cry unto thee]: Still thou the turmoil of my impure thoughts, and grant me the quietness of peace.

Katavasia from the Pentecostarion.

11 MAY

Ode 3

Irmos: *Thou hast brought all things into being from nothingness; created by the Word, made perfect by the Spirit. O Almighty, Most High, establish me in Thy love.*

O venerable Methodius, hearing in thy heart the words of the Lord who said, “If any man will come after Me, let him take up his cross and follow Me,” thou didst take upon thy shoulders the cross of monastic life and didst follow after Christ. Pray now that I may strengthen the feeble ardor of my love for Him.

Like Jacob, who saw in a dream a ladder leading up to the heavens, thou didst see, O Cyril as a child in a wondrous dream, that thou wouldst be betrothed to Sophia. This did come to pass, for Wisdom that sittest at the throne of God confirmed thee in thy love for Him.

He who hath brought all things into being from nothingness, O most wondrous fathers, hath sanctified you unto Himself from within your mother’s womb as holy vessels, that you might bring His name unto the nations. Therefore, celebrating your most honored memory, we entreat you, O Cyril and Methodius, establish our wavering minds in the confession of the True Faith.

Theotokion: **O** thou who hath brought peace into the world by giving birth to the Prince of Peace, still the waves of passion in my heart, O pure one, and establish me on the rock of dispassion.

The Sessional Hymn, of Saint Cyril, in Tone 4:

Thou didst liken the Holy Consubstantial Trinity /
To the shining sun, O Cyril, the divinely inspired, /
Declaring that the visible, created sun in the sky is an image of the Holy Trinity /
Saying: “The solar disc is an image of God the Father, /
Who hath neither beginning nor end; /
And the Son is like a ray of light issuing forth unto the earth /
Illumining the whole world with the radiance of the Father, /
And is begotten of God the Father; /
And the Holy Spirit Which giveth life to the whole world /
Is like the warmth pouring forth from the sun upon those rays, /
And proceedeth also from the Father.” /
Understanding this marvelous teaching, O wondrous one, ///
We worship the One God in Trinity and we bless thy memory.

Glory..., now and ever..., the Sessional Hymn from the Pentecostarion.

Ode 4

SAINTS CYRIL AND METHODIUS

Irmos: Thou hast established Thy steadfast love for us, O Lord, for on our behalf Thou hast yielded Thine Only-begotten Son to death. So we cry in thanksgiving to Thee: glory to Thy might, O Lord!

Thou didst build the foundation of the house of thy soul upon the cornerstone of keeping the commandments, O venerable Methodius, and didst make of it a habitation of the Holy Spirit. And I, the veritable abode of sin, fall down before thee, O most blessed one, praying, cleanse me with the dew of thy prayers, so that I may cry with thanksgiving to God: Glory to Thy power, O Lord.

O blessed Cyril, thou didst cry aloud: “Grant that I may understand what is pleasing unto Thee, O Lord,” when thou wast sent to study the books together with the young Emperor; and through this love of wisdom didst thou receive from above the spirit of wisdom and the fear of God, and didst come to disregard the wisdom of the earth, crying out: Glory to Thy power, O Lord.

Thou didst place the love for thy Creator like a seal upon thy heart, O Cyril, and didst reject an earthly betrothal and all the glory of this world; and like a bird escaping out of the fowler’s snare, thou didst reach the calm haven of monastic life and received the garment of joy, crying together with Methodius: Glory to Thy power, O Lord.

Theotokion: Setting all mine iniquities and injustices before me, I see that they are multiplied more in number than the sands of the sea. And so I flee unto thee, O most pure one; heal the sores of my soul that I may sing with thanksgiving unto Him whom thou didst bear: Glory to Thy power, O Lord.

Ode 5

Irmos: In a figure Isaiah saw God on a throne, lifted up on high and borne in triumph by angels of glory, and he cried: “Woe is me! For I have seen beforehand God made flesh, Lord of the light that knoweth no evening and King of peace.”

Thou didst flower like a fragrant lily, O venerable Methodius, adorning thy soul with prayer, vigil and abstinence; and having lived the angelic life here on earth, thou art now beholding together with the angels, the Lord of light that knoweth no evening, the King of peace.

Perceiving His call while at prayer to Him who is upborne by the angels of glory, O Cyril, thou didst to return to the imperial city and wast invested with the rank of priesthood that thou mightiest show the path of salvation to many, enlightening them with the light of knowledge and offering the Bloodless Sacrifice on behalf of all to the Lord of light that knoweth no evening, the King of peace.

Thou wast revealed as an inexhaustible source of wisdom, O God-bearing Cyril, illumined from on-high with the Never-waning Light, for when thou wast sent by the Emperor to still the Saracens’ blasphemies against the Most Holy Trinity, they were unable to drown thee in the murky waters of their dark teachings.

Theotokion: **O** woe is me! How can I not fear being cut down since I am like the barren tree! But hasten thou quickly, O my soul, to the the Lady, who is full of grace; for without her aid thou shalt never come to behold the Lord of light that knoweth no evening, the King of peace.

Ode 6

Irmos: *The abyss of sin and the storm of temptations discomfit me, and I am cast into despair; but stretch forth Thy mighty hand to me as Thou didst to Peter, and save me, O Savior.*

“The nature of God is like the depths of the sea; unfathomable by mind and indescribable in words,” thou didst say to the Hagar’s children, O most wise Cyril, “And they who seek to sail across its expanse without the Holy Gospel are bound to drown, for they know not how to cry to Thee like Peter, saying, O my Helmsman, save me!”

Sunk deep in the abyss of their false teachings, the children of Hagar secretly attempted to poison thee. But He who said in the Gospel, “though they shall drink any deadly thing, it shall not hurt them,” preserved thee unharmed and returned thee again with honor to the imperial city; but receiving worthy praise from both the Emperor and the Patriarch in thy humility thou didst cry, “Like Peter, O my Helmsman, Thou hast saved me!”

The Holy Spirit once commanded: “Separate for Me Barnabas and Saul for the work to which I have called them,” and like unto them, O venerable fathers, He willed to send you into the Slavic lands; and, illumined with the light of your teachings, the people who once sat in the shadow of darkness cried aloud: “Like Peter, O our Helmsman, Thou hast saved us!”

Theotokion: **T**he final abyss of sin hath encompassed me, and beset with trembling I fear drowning in the eternal flood; but I offer thee my prayer, O all-pure one: Have pity on my miserable soul, and stretch out thy hand, O gracious one, and as thy Son and Savior once saved Peter, save me, O my Lady!

The Kontakion of the Saints, in Tone 3:

Come, let us honor our two holy enlighteners /
 Who brought us to the spring of the knowledge of God /
 By translating for us the Holy Scripture /
 From which source we abundantly draw on to this day! /
 So we bless you, O Cyril and Methodius /
 Who now stand before the very throne of God, ///
 Praying fervently for our souls.

Ikos: **C**ome, O ye faithful, and let us praise our God-bearing fathers Cyril and

SAINTS CYRIL AND METHODIUS

Methodius, the preachers of piety who shone forth in virtue; the true pillars and foundation of the Church, the divine trumpets of Christ's holy doctrines; for, driving away the darkness of unbelief and burning away the pollution of heresy with the fire of the Spirit, they transformed the Slavic people with their translation of the Scripture from being a wild grove of olive trees into a bountiful grove, and through Holy Baptism, brought them to the Christian Faith. Having filled the whole world with the multitude of their miracles they now stand before the Lord Almighty bearing crowns of victory, and to them we cry aloud: O our divine fathers and Equals-to-the-Apostles, fervently entreat Christ that He grant us to remain steadfast in the Orthodox Faith and in unity of mind; that He bring peace to the world and salvation to the souls.

Ode 7

Irmos: In ancient times the three youths did not worship the image made of gold, but standing amidst the flames of the Babylonian furnace they sang: Blessèd art Thou, O God of our fathers!

Thou didst make thy soul like unto a divinely-planted garden, O Methodius, when dwelling in monastic solitude, and when thou didst embark upon thine apostolic journey with the godly-wise Cyril to labor in the Slavic lands, thou wast not burned with the flames of impiety, and like the youths in the furnace you sang with him: Blessèd art Thou, O God of our fathers!

Thou didst overcome the arguments of the Jews and Saracens, O wise Cyril, and didst enlighten the lands of the Khazars with Holy Baptism thus releasing the bonds of many captives. Thou didst transform the salt waters of the wilderness into the sweetest drink and all the people praised thy salvific work and sang: Blessèd art Thou, O God of our fathers!

O ye venerable fathers and chosen vessels that brought the Name of the Lord unto the nations! Through whom all the Slavic lands desired to be illumined with the light of your teachings! You exchanged your lives of solitude for apostolic labor so that multitudes would be brought to Christ, and that together with them you might sing: Blessèd art Thou, O God of our fathers!

Theotokion: I am a vessel filled with passions, O Most Holy Virgin Mother of God, and I fear my coming death and the eternal flames awaiting me. But do thou, O most pure Lady, save me who am perishing, and gird my spirit with strength that I may thankfully cry aloud: Blessèd art thou, who gavest birth to Him who delivered the captives from Hades.

Ode 8

Irmos: The godly-wise Children quenched the material flames with immaterial dew and they sang: O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

Being wholly illumined with the immaterial Light, O blessèd Cyril, thou didst accept the grace of the priesthood, and with the action of the Holy Spirit assisting thee, thou

didst devise for the Slavic people the common writing of their words, so that the divinely-inspired books may be understood in their native tongue and that being thus enlightened they might sing: Bless the Lord, all ye works of the Lord!

Our venerable fathers! You work thundered for the Slavic people the first words of Saint John, the “Son of thunder,” in the capital letters of our Faith: “In the beginning was the Word!” and the sweet words of the Book of Psalms were also translated by you so that with its sacred words the entire Church may sing: Bless the Lord, all ye works of the Lord!

Thou hast enriched us with an immaterial treasure, O truly wondrous fathers, for through your labors was the Divine Liturgy first celebrated in the Slavonic tongue, and, partaking of this grace to this very day, the people bless God singing: Bless the Lord, all ye works of the Lord!

Let us bless the Father and the Son and the Holy Spirit, the Lord.

Theotokion: **I** am assailed by evils and the fires of temptations, yet I flee to thee, O virgin Mother of God! To not despise the prayer of thy servant, O pure one, but deliver me from the evil dangers that beset me, that I may ever bless thee and exalt thy name for ever.

We praise, bless, and worship the Lord, singing and exalting Him throughout the ages.

Katavasia.

Ode 9

Irmos: We magnify thee, O holy Virgin, thou burning bush untouched by fire, and the Mother of Light; the Theotokos, thou hope of us all!

Who can worthily praise thee, O most glorious Methodius? And who can recount all thine apostolic labors done for the salvation of a lost and wandering people, O Cyril? If not they who have been taught by you to glorify God on-High in their native tongues, so that all together we may, in unity of mind, exalt Him for ever.

When thou didst complete thy labors, O blessed Cyril, thou wast told from on high of thy coming repose. Then thou didst joyfully cry: “My soul hath rejoiced for it was told: Let us go into the courts of the Lord!” Thy spirit wast borne aloft where now, together with all the heavenly hosts, thou dost magnify the Consubstantial Trinity for ever.

Accepting the Episcopal throne of the Moravian Church, O Venerable Methodius, thou didst struggle and labor greatly in the proclamation of the Holy Faith, and didst endure great tribulation and sorrow. But now, thou art rejoicing together with Cyril in the heavens, where together you pray that we may ever magnify you as our helpers

and intercessors.

Theotokion: **O** thou, who art exalted above the angels and more honorable than the Cherubim, we pray thee, look compassionately upon our humility, and through the intercessions of the holy Cyril and Methodius, deliver us from the abyss of sin and from eternal judgement, that we may together with them, magnify thee, the Mother of Light and Theotokos, and the hope of all.

Katavasia.

Exapostilarion of the Saints:

O holy Teachers, we, who are celebrating your memory, earnestly beseech you: confirm the nations, which you have enriched with the treasure of the Gospel, upon the rock of the confession of Christ, and preserve our lives in peace.

Glory..., now and ever.... from the Pentecostarion.

On the Praises, 6 stichera:

3 from the Pentecostarion, and 3 of the Saints, in Tone 4: To the melody: "As one valiant...."

O divinely-wise Cyril and Methodius, /
You followed in steps of the apostles /
And in unity of mind you sought out the wandering people; /
Like swift-winged eagles you soared above the Slavic lands /
And illumined them with the light of the knowledge of God ///
And you brought them to Jesus, the Lover of mankind, the Savior of our souls.

O ye God-bearing fathers, /
Ye workers in the vineyard of the Lord and planters of piety, /
By diligently searching for the lost coin you found the Slavic people /
And, rejoicing together with the angels, /
You brought them to the Treasury of everlasting life: ///
To Jesus, the Lover of mankind, the Savior of our souls.

O ye champions of the Holy Trinity, /
And instructors of those who had gone astray, /
You put down the heresy of Hagar's children,
And shamed the impiety of Abraham's seed;
Protect now the Holy Church which you strove to acquire through your labors, /
From every evil assault of the enemy, ///
That it may be well pleasing to Jesus, the Lover of mankind, the Savior of our souls.

Glory..., of the Saints, in Tone 6:

Let us cry with thansgiving, O people, /
In celebration of the memory of those who enlighted us: /
Rejoice, ye bright and luminous beacons /
Who shone the light of the knowledge of God upon the Slavic lands. /
Rejoice, ye good shepherds who gathered together the Slavic sheep /
From the wilderness of unbelief into one pasture /
And brought them to the Chief Shepherd, Christ. ///
Magnifying Him, we call you blessed.

Now and ever..., Pentecostarion.

The Great Doxology and Dismissal.

Liturgy

At the Beatitudes, 8 Troparia: 4 from the appointed Ode of the Canon from the Pentecostarion, and 4 from the Third and Sixth Odes of the Canon of the Saints.

1-4. *[From the Pentecostarion]*

5. O venerable Methodius, hearing in thy heart the words of the Lord who said, “If any man will come after Me, let him take up his cross and follow Me,” thou didst take upon thy shoulders the cross of monastic life and didst follow after Christ. Pray now that I may strengthen the feeble ardor of my love for Him.

6. Like Jacob, who saw in a dream a ladder leading up to the heavens, thou didst see, O Cyril as a child in a wondrous dream, that thou wouldst be betrothed to Sophia. Indeed this came to pass, for Wisdom that sittest at the throne of God confirmed thee in thy love for Him.

7. “The nature of God is like the depths of the sea; unfathomable by mind and indescribable in words,” thou didst say to the Hagar’s children, O most wise Cyril, “And they who seek to sail across its expanse without the Holy Gospel are bound to drown, for they know not how to cry to Thee like Peter, saying, O my Helmsman, save me!”

8. Sunk deep in the abyss of their false teachings, the children of Hagar secretly attempted to poison thee. But He who said in the Gospel, “though they shall drink any deadly thing, it shall not hurt them,” preserved thee unharmed and returned thee again with honor to the imperial city; but while receiving worthy praise from both the Emperor and the Patriarch, in thy humility thou didst cry, “Like Peter, O my Helmsman, Thou hast saved me!”

SAINTS CYRIL AND METHODIUS

The Troparion of the Saints, Tone 3:

As the Equals-to-the-Apostles, /
And the teachers of the Slavic lands /
O godly-wise Cyril and Methodius, /
Pray to the Lord of all: /
That all people may be strengthened in the unity of the Orthodox faith, /
And there be peace in the world, ///
And that our souls may be saved.

The Kontakion of the Saints, in Tone 3:

Come, let us honor our two holy enlighteners /
Who brought us to the spring of the knowledge of God /
By translating for us the Holy Scripture /
From which source we abundantly draw on to this day! /
So we bless you, O Cyril and Methodius /
Who now stand before the very throne of God, ///
Praying fervently for our souls.

Prokeimenon, Tone 7: Precious in the sight of the Lord / is the death of His saints.
Verse: What shall I render to the Lord for all His bounty to me?

The Epistle: (318) Hebrews 7:26-8:2

The Alleluia, Tone 2: Thy priests shall be clothed with righteousness and Thy saints shall rejoice! *Verse:* The Lord hath chosen Zion; He hath desired it for His habitation.

The Gospel: (11) Matthew 5:14-19

The Communion Hymn: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings.

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