

Sunday After the Feast of All Saints

Commemoration of All the Saints
Who Have Shone Forth in the Land of France

At Great Vespers

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

On “Lord, I have cried...”, 10 stichera: 4 of the Resurrection, in Tone I—

Accept Thou our evening prayers, O holy Lord, and grant us remission of sins, as Thou alone art He Who hath shown forth the resurrection in the world.

Encircle Sion and embrace it, O ye people, and therein give glory unto Him Who hath risen from the dead; for He is our God, Who hath delivered us from our iniquities.

Come, ye people, let us hymn and worship Christ, glorifying His resurrection from the dead; for He is our God, Who hath delivered the world from the deception of the enemy.

Make merry, O ye heavens! Trumpet forth, ye foundations of the earth! Cry aloud in gladness, O ye mountains! For, lo! Emmanuel hath nailed our sins to the Cross; He hath slain death, granting us life, having raised up Adam, in that He loveth mankind.

And 6 stichera of All Saints of France—

In Tone I: Come, ye multitudes of Orthodox, let us hymn our fathers in the Faith: the martyrs, holy hierarchs, hieromartyrs, kings, priests, monks, the nuns, holy women and pious faithful, both known and unknown, who have increased the gift of God. Glorified by His love and radiant examples for us sinners, they intercede for the land of France.

Come from the East—from Greece or Rome—or born in the land of France, ye baptized the land of our forebears in your blood, O holy martyrs. The heavens exult, and our people extol you in remembrance of your sacrifice. Your radiant seed hath budded forth in the ascetic life and virtues of holy monks, virgins and hermits, pious princes and penitents who with the angels sing hymns of praise.

With what hymns shall we honor the holy hierarchs of Gaul?—The brilliant jewels of the Bride of Christ, sacred crowns and reflections of piety, the wellspring of divine healings and bestowers of spiritual boons. For they are the surety of our salvation.

In Tone II: In Lyon the venerable Pothinus lighteth the lamp of the Church of Smyrna, and its radiance shineth with the divine light revealed on Tabor, and in the Upper Room, and on Patmos to John the Theologian. Like

as Dionysius in Paris, Crescens, the companion of Paul, bringeth the message of the apostles to Vienne. And following them, myriads of pilgrims of ages past travel our land and frequent our holy places on their way to the tomb of the holy Apostle James. O heralds of salvation, strengthen our faith!

In Tone VIII: Rejoice, O choir of holy hierarchs, whose robes were made white amid your sacred struggles! For, confronted with the Gnostics, Irenæus made plain the Truth, Hilary defended the Trinity against Arius, Martin mingled gentleness with persuasion, Germanus of Auxerre contended against Pelagius and brought about peace, Ambrose of Milan wrote to Phebadus of Agen, the glory of the councils and friend of Delphinus, who refuted Priscillian and baptized Paulinus in Bordeaux. In each of them, at the limits of the West, shineth the same Faith as in the East.

Athanasius of Alexandria traverseth our lands, holding their Orthodoxy in high esteem and teaching here the ascetic life. The saints of Lérins illumined Provence with the virtues of Scete; Cassian the Roman taught the royal road to salvation; and the blessed Salvian edified Marseilles; before making his see renowned, Justus of Lyon dwelt in the desert by the Nile, like Anthony; and the holy hermits and monks of the West cause the light of Christ to shine in our darkened hearts.

Glory...: Idiomelon, in Tone V—

Rejoice, O new Sion, ye baptized people preserved by the Most High, O province dedicated to the Archangel Michael! Rejoice, thou splendid and varied land, reflection of the kingdom of heaven, gift of the beneficence of God! Rejoice, legacy of Christ, acquired by Irenæus and Dionysius, Martin and Paulinus the Merciful, Hilary and Remigius: who taught thee the Orthodox Faith and way of life! Rejoice, refuge of Mary of Magdala, homeland of Blandina and Geneviève, kingdom of Clotilda and Radegunde! May their intercession never fail for the pious Orthodox who call upon them.

Now & ever...: Dogmatic theotokion, in Tone I—

Let us hymn the Virgin Mary, the glory of the whole world, who sprang forth from men and gave birth unto the Master, the portal of heaven, and the subject of the hymnody of the incorporeal hosts; for she hath been shown to be heaven and the temple of the Godhead. Having destroyed the middle-wall of enmity, she hath brought forth peace and opened wide the kingdom. Therefore, having her as the confirmation of our faith, we have as champion the Lord born of her. Be of good courage! Yea, be ye of good cheer, O people of God, for He vanquisheth the foe, in that He is almighty!

Entrance. Prokimenon of the day. Three Readings—

A Reading from the Prophecy of Isaiah

All the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will let them bring forth their witnesses, and be justified; and let them hear, and declare the truth? Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am he: before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning: and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A Reading from the Wisdom of Solomon

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 forever. 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.

A Reading from the Wisdom of Solomon

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 Most High.

At Litia, the sticheron of the temple; and these stichera idiomela—

In Tone III: O ye people, praise the mighty deeds and endurance of the witnesses of Christ, who amid their torments received the crown of immortality. Sebastian of Narbonne and the martyrs of Lyon and of Valence lead the awesome procession, Benignus of Dijon, Fuscian of Amiens, Valerian of Tournai and Marcellus of Chalon waving noetic palms. Following the example of Blandine, Columbine of Sens and Faith of Agen greet the Bridegroom of their souls amid their torments. The sacred relics of Vincent of Saragossa, the glory of Spain, are borne forth in triumph. Anne of Rus', who hath become our queen, offereth a monastery in Senlis as a shrine and bringeth to Reims the coronation Gospel. Clarus sanctifieth the land of the Normans above the Epte. Through the intercessions of Thy martyrs, O Lord, burn away our passions and bring peace to our souls!

In Tone VI: The harvest came to fruition in countless hierarchs, Irenæus, Hilary, Martin and Germanus of Auxerre among the first. What city lacketh its heavenly angel? Gatian and Britius evangelized Tours, and Maximinus of Aix and Victricius of Rouen enlightened their peoples; Trophimus of Arles, Fronto of Périgord, and Sabinian of Sens baptized the heathen; Privatus and Baudelius sealed their confession of the Faith with their blood; Bibianus of Saintes, Orens of Auch, Valliarus of Couserans, Eutropius of Orange and Marcellinus of Embrun are icons of the Good Shepherd; and, confronted by the Scourge of God, Aignanun imitated in Orleans what Geneviève did in Paris. For, clothed with the power of Christ, to the fathers of the land of France we give praise.

Glory..., in Tone VIII—

New hymnographers appear in our midst. In their hymns, Paulinus the Merciful, Prudentius who came from Spain, and Fortunatus the lover of the Cross, celebrated the triumph of the martyrs. Beneath the vault of the heavens, masters of Byzantium and Armenia raise sacred domes. The Church springeth up as a new tree of Jesse, through the Theotokos, the immaculate Ark.

Now & ever...: Theotokion, in the same tone—

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

Aposticha sitchera from the Octoechos, in Tone I—

By Thy passion have we been freed from passions, O Christ, and by Thy resurrection have we been delivered from corruption. O Lord, glory be to Thee!

Stichos: The Lord is King, He is clothed with majesty.

Let creation rejoice! Let the heavens make merry! Let the nations clap their hands with gladness! For Christ our Savior hath nailed our sins to the Cross; having slain death, He hath given life, having raised up Adam, the common ancestor of all, in that He loveth mankind.

Stichos: For He hath established the world which shall not be shaken.

As King of heaven and earth, O Unapproachable One, Thou wast of Thine own will crucified in Thy love for mankind, and Hades, encountering it below, was filled with bitterness, and the souls of the righteous, receiving it, rejoiced. And Adam, beholding Thee, his Fashioner, in the nethermost parts, arose. O the wonder! How is it that the Life of all hath tasted death? Yet Thou didst desire to enlighten the world which crieth aloud and saith: O Lord, Who hast risen from the dead, glory be to Thee!

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

The myrrh-bearing women arrived at Thy tomb with haste and lamentation, bearing myrrh; and failing to find Thine all-pure body, yet learning from the angel of the new and all-glorious wonder, they said to the apostles: “The Lord is risen, granting the world great mercy!”

Glory...: Idiomelon, in Tone IV—

With zeal let us celebrate the memory of our holy fathers, who are worthy of our praise and attentive to our desires: that spiritual joy may move our lips and convert our hearts; that the most Christian populace may be mindful of their baptismal vows. Prayerful and penitent, may they be reconciled with Christ Who loveth mankind. Let them take His Beatitudes to be the rule of their life, and remain dear to the Mother of God, who often visited them.

Now & ever..., in Tone V—

Rejoice, O land chosen from among all others to become the source of the Light who cometh with favor! Exult, O kingdom of the All-holy One, meadow of lilies where consecrated virgins blossom forth—Blandine, Geneviève and Odile, who sprang forth from your purity: the brides of the King of heaven, thy Son and our God.

After the Blessing of the Loaves, we chant the troparion of the All Saints of France,, in Tone VIII—

As a gift of great price doth the land of France offer unto Thee, O Lord: all the saints who have adorned it. As an image of the kingdom that is

to come, rich in intercessors it entreateth Thy most pure Mother, the holy Archangel Michael and the leaven of the martyrs, that it may remain faithful to Thee forever. *Twice*

And “*Virgin Theotokos, rejoice!...*”, *once*.

At Matins

At “God is the Lord...”, the troparion of the Resurrection, in Tone I, twice; Glory..., that of All Saints of France; Now & ever...: Resurrectional theotokion, in the tone of the saints' troparion.

After the readings of the Psalter, the sessional hymns from Tone I of the Octoechos and the appointed theotokia.

Polyeleos, and this magnification—

We magnify you, O all ye Orthodox saints who have shone forth in the land of France, and we honor your holy memory; for we entreat you to pray to Christ our God Who loveth mankind in our behalf.

Then, the troparia [eulogitaria]: “The assembly of the angels...”

Hypacoï from Tone I of the Octoechos, and this sessional hymn of All Saints of France—

Ye have opened [unto us] the paradise of the spirit, O saints of God, who remain the soul and foundation of the land of France, and your labors, your suffering and your miracles have won for Christ a new and God-bearing people. By the supplications of our holy fathers, O Lord, grant that we may share in the joys of Thy kingdom.

Glory..., Now & ever...: Theotokion—

Even in our times all-glorious wonders are wrought in France! Be glad, therefore, O ye people, and render undiminished honor to the all-holy Virgin Mother of God. For, lo! she shineth forth rays of grace upon all who praise her with faith and love, and who cry out earnestly: Deliver us from misfortunes, O all-blessed one!

Songs of Ascents, from Tone I of the Octoechos.

Prokimenon from the Octoechos.

“Let every breath praise the Lord.”

The appointed Gospel of the resurrection.

“Having beheld the resurrection of Christ...”

Psalms 50, and the accompanying troparia.

Canon of the resurrection from Tone I of the Octoechos,, with 4 troparia, including its Irmos; that of the Theotokos, with 2 troparia; and that of All Saints of France, with 8 troparia, in the same tone—

Ode I

Irmos: Let us chant a new hymn unto the Lord Who made the

impassable Red Sea dry land. He caused the children of Israel to traverse it, and covered the adverse foe with the sea.

Rejoice, O Gaul, thou Galilee of the West, garden of the Mother of the Savior, scepter of her Son, Christ our God!

O awesome wonder! The companion of Paul, the inspired Areopagite, who hymneth the heavenly hierarchies, forsaketh Athens for Lutetia of the Parisii. For Christ the King he maketh himself a slave and dieth a martyr with Rusticus the priest and Eleutherius the deacon.

Behold the chalice of blood that poureth forth from the bodies of God-bearing martyrs: the holy hierarch Pothinus, full of grace and years, the deacon Sanctus, the virgin Blandine, the valiant Maturus, Attalus and Alexander, hasten from their contest at Lyon to the heavenly city.

Theotokion: The Mother of God, who knoweth well our land, accepteth the entreaty of our people.

Ode III

Irmos: O Thou Who by Thy Word established the whole world, that it not be shaken, establish also our mind in the fear of Thee, O Master and Lord.

Martial, the child of the Gospel, came to our forests to cast down the idols and to proclaim the message of his divine Master. His forehead bearing the imprint of the hand of the Savior, he teareth Aquitaine away from Mars, to his fury.

Zacchæus maketh haste to the lands of the West, and amid our fastnesses he came to proclaim the glad tidings of salvation. And the Mother of God is magnified where her footsteps came to rest.

Mary Magdalene, the myrrh-bearer and equal of the apostles, Lazarus, the friend of the Lord who was raised up from the dead, Mary of James, Mary Salome, Martha and Sarah perfume Provence with their sojourn and leave to the church of the martyr Victor their sacred relics.

Theotokion: The all-pure one is the surest of our guardians, the refuge for sinners and the invincible protection of our homeland.

Kontakion, in Tone III—

Round about the Theotokos and the Archangel Michael all the saints of France gather on this day, ready to intercede and entreating the Almighty to save us.

Ikos: The choirs of heaven rejoice, for for twenty centuries our country hath increased their numbers. For martyrs have joined with hierarchs and monks, princes and virgins, who sing the same pæan of glory in praise of the eternal Christ. The land of France exulteth, enriched by the sacrifice, love and power of His saints, icons like unto the Ancient of days. May their

grace be poured forth upon our souls.

Sessional hymn, in Tone VIII—

Celebrating the sacred memory of all the saints who shone forth in the lands of Gaul and the Franks, the Holy Church rejoiceth with splendor and maketh entreaty unto Christ the Savior, praying: Through their supplications, O Lord, save Thy people and bless Thine inheritance, for in their faith, love and piety they were well-pleasing unto Thee, and they earnestly intercede for us before thy dread throne.

Glory..., Now & ever...: Theotokion—

As thou dost greatly love thy flock in France, O Virgin Mother, pray that the grace of thy Son and God may abound therein as in days of old, that men and women of surpassing piety may be revealed in its midst, working signs and wonders, and calling upon Christ to have mercy and preserve it from civil strife, from the malice of the ungodly and from foreign invasion, that peace may dwell therein forever.

Ode IV

Irmos: Thy grace hath shone forth upon the nations, and the ends of the earth have beheld Thy glory, for by Thy Cross hast Thou saved the whole world.

Let us hymn the radiant star of Orthodoxy, the harp of theology, the champion of the Trinity: Hilary, the new Athanasius, whose intercession gave the victory to Clovis and who doth strengthen us in the true Faith.

Coming to Hilary from far Pannonia, Martin, the equal of the apostles, the merciful almsgiver, becometh the friend of Christ at Amiens, where the holy hierarchs Florus and Honorius will shine forth.

Before the venerable Benedict and Sergius, Martin beheld the uncreated light shining forth from the holy Mysteries. And, mighty wonderworker, he destroyeth the idols, and preventeth invasions and the triumph of Arius and Priscillian.

Theotokion: O Mother of God, thou it is who inspireth thy servants to do battle against heresy without ceasing. O guide invincible, be thou praised forever!

Ode V

Irmos: O Lord, send down Thy light and Thy truth, to direct us to Thy precepts, and grant us Thy peace, O Thou Who lovest mankind.

With what songs shall we hymn the immortal memory of Geneviève the consecrated virgin, whose prayers saved the city [of Paris]?

When night descendeth upon the nation, the breaking the dawn of the ardent Geneviève, who was blessed by Germanus of Auxerre and corresponded with Symeon the Stylite.

With Maurice and the Theban Legion, the regiments of the martyrs answer the same call, let us greet with inspired hymnody Donatian and Rogatian of Nantes, Crispin and Crispinian of Soissons, Ferjeux and Ferreolus of Besançon, Symphorian, Yrieix and Julian, the athletes of the Faith and imitators of their Roman predecessors.

Theotokion: How often, O Mother of God, dost thou come to lend courage, on the threshold of eternity, to thy children who are signed with the sign of the Cross? Pray for us poor sinners, now and at the hour of our death.

Ode VI

Irmos: With Jonah we cry out to Thee, O Lord, praying with a voice of praise: Lead up our life from corruption!

O blessed followers of Dionysius: holy hierarchs Saintinus of Verdun, Rieul of Arles and Senlis, Taurinus of Evreux, Nicasius of Rouen, Eutropius of Saintonge, and Anthony and Jonah at Chartres: with the hieromartyr Lucian of Beauvais and Quentin his companions, intercede for the people who are ever in your care.

The Thebaïd of Provence, the Attica of the West, the guardian of the path of salvation taught by the Fathers, rejoiceth today! And Cassian the Roman, Vincent of Lérins, Hilary and Honoratus, Maximus and Faustus of Riez, head the choirs of thine ascetics, invite us to follow them.

Men of silence and peace, vessels of loving-kindness and luminaries of prayer are Maurus, the disciple of Benedict of Monte Cassino, Calminus of Tulle, Columba, Valary and Wandrille, Odo of Cluny and Bernard of Menthon, Theobald and Israel. By their labors and mortifications may we find an abiding refuge.

Theotokion: O most pure sovereign Lady, thou wast pleased to describe thyself as the Queen of monks and consecrated souls; and thou reignest yet among us.

Kontakion & ikos of the resurrection, from the Octoechos.

Ode VII

Irmos: Deal with us in the magnitude of Thy mercy, O Thou Who lovest mankind, that chanting with faith, we may all sing unto Thee like the children: Blessed art Thou, O God of our fathers!

It is the mildness of thy skies, O peaceful Aquitaine, that is found in the gentleness of thy saints: Paulinus the Merciful rendered thee illustrious by the writings he dedicated to Christ, His Forerunner and the blessed Felix; Teresa, his blessed wife, and his friend, Nicetas Remesiana, the apostle of the Romanians. May they comfort our souls!

Delphinus and Amandus of Bordeaux, Saturninus and Exuperius of

Toulouse, Clarus of Albi and Rudolphus de Bourges, the fathers of the those parts, teach their people the faith of the apostles. While Leonard, Junianus, Namphasius and Solangus, lived there in the flesh and are arrayed in the glory of Christ.

In a beautiful hymn, Venantius Fortunatus acclaim the true Cross, a precious relic of which the Orthodox Emperor of the Second Rome bestoweth upon the holy Radegunda.

Theotokion: How will the Mother of God remain indifferent to a land where we venerate the Cross of her beloved Son? Let us raise aloft the sacred Wood, obtaining her intercession.

Ode VIII

Irmos: Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt Him supremely for all ages!

O land of the Franks, won for the Orthodox Faith by Clotilda and Remigius for Clovis and Louis the Pious, exult in thy saints who are everywhere present.

In cruel times lilies of sweetness and purity spring forth, such as Clodoald, of the proud race of Sicambre, who is catechized by Vedast; Gontran, the peaceable king; Radegonde, who is beloved of Bishops Medardus of Noyons and Germanus of Paris; and Bathildis, the pious queen, who is protected by Eligius, minister, hierarch and wonderworker.

Irenæus triumphed over heresies in melodious language; and Eucherius of Lyon and Gregory of Tours continue his work, relating to us the deeds of the saints.

With its bishops: Austremonius, Allyrus, Sidonius Apollinaris and Hubert, and its noble ascetics, such as Gerald and Bonitus, austere Auvergne became the City of God.

Theotokion: O how many translucent souls reflect thine intercession, O all-holy, vigilant Mother! Come thou to our aid.

Ode IX

Irmos: Ineffable is the mystery of the Virgin! For she hath been shown forth as heaven, the throne of the cherubim, and the light-bearing bridal chamber of Christ God Almighty. Her do we piously magnify as the Theotokos.

Toward the east Odile ariseth in Alsace, Aimé in the Vosges, and Lupicinus and Romanus in the heart of the Jura, Gerard in Toul, Clement in Metz, Claude in Besançon, Didier in Langres and Lupus of Troyes. Their prayers weave protection around the homeland.

Scarcely do our eyes turn westward when Saint Michael appeareth

amid the perils of the sea, and Philibert in Noirmoutier formed a choir of hierarchs with Machutus, Nicasius, Paternus, Briocus, John Bertrand, René, and Maurilius of Lô.

Unto you, O martyrs of Sebaste and ye saints of the East, whose remains are venerated among us, do we address our prayers: Nicholas of Myra in Lorraine, Anthony the Great in Dauphiné, Cosmas and Damian in Luzarches, Panteleimon and Germanus of Constantinople in Limousin, Hilarion, and Agatho Piammon in Quercy—the summits of asceticism and mighty wonderworkers.

In the queenly city, which had been rendered illustrious by Constantine and Helena, the equals of the apostles, their successor, Manuel Paleologus, bore witness to the Orthodox Faith before becoming the monk Matthew. And Emperor Alexander, whom the grace of God transformed into the righteous Theodore, did justice to the Most Christian victims. Rejoice, O glorious Paris, symbol of resurrection! Alexander the Second embellished thee with a magnificent temple, where celebrated Vladimir the Theologian, vanquisher of heresy, and where our faithful ally, the great martyr Nicolas, victim of the wicked, offered supplication. May their entreaties strengthen us in Orthodoxy!

Theotokion: What heavenly luminaries shall we yet honor? Myriads remain hidden from us. Unto thee, O Mother and sovereign Lady, Queen of all the saints, who art clad in the seamless robe of thy Son, which is venerated at Argenteuil, do we offer this song as a crown.

Resurrectional Exapostilarion; Glory..., this exapostilarion of the saints—

Gentle France was the good soil of the parable; but our sins have made it barren and sterile. By the prayers of our holy fathers, O Christ, Who loveth mankind, render it fruitful once more.

Now & ever...: Theotokion of the resurrectional Exapostilarion.

On the Praises, 8 stichera: 4 of the resurrection, in Tone I; and 4 of the saints, in Tone IV—

The scarlet of the flames of the Holy Spirit and the blood of martyrs have dyed the banner of Saint Dionysius. Our heavenly homeland calleth us to conversion and awaiteth our labors. Come, ye assemblies of the Orthodox, and toil in the vineyard of the Lord!

Our fathers in the Faith are the pillar and strength of our people, victory over the demons, errors and the passions. With all the saints, beseech them for our salvation.

Many places in our land hath the Mother of God chosen as havens of grace and hope. Let us draw forth the healing that God provideth for soul and body, in waves of her loving-kindness.

With the archangel, who wieldeth the sword of the Most High, and the holy Martin the Merciful, an angel in the flesh and a heavenly man, let us hymn the divine Trinity, Whose grace hath led martyrs and virgins, hermits and pastors, princes and heroes of the Faith, unto Christ Who loveth mankind.

Glory...: The appointed evangelical sticheron.

Now & ever...: Theotokion, in Tone II: "All-blessed art thou, O Virgin Theotokos..."

Great Doxology. Resurrectional troparion. Litanies. Dismissal. First Hour.

At Liturgy

On the Beatitudes, 10 troparia: 6 of the tone of the week; and 4 from Ode VI of the canon of the saints.

Prokimenon of the tone of the week; and that of the saints, in Tone VII—

Precious in the sight of the Lord is the death of His saints.

Epistle of Sunday; and that of the saints:

Epistle to the Hebrews, §330

Brethren: All the saints through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our Faith

Alleluia, in the tone of the week; and that of the saints, in the same tone—

Stichos: Be glad in the Lord and rejoice, ye righteous.

Gospel of the Sunday, and that of the saints:

Gospel according to Matthew, §10

At that time there followed Jesus great multitudes of people from

Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan. And seeing the multitudes, He went up into a mountain: and when He was set, His disciples came unto Him: and He opened His mouth, and taught them, saying: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they who mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they who hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you."

Communion verses—

Praise the Lord from the heavens; praise Him in the highest.

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

Service composed by Jean Besse. Augmented with additional hymns by the reader Isaac Lambertsen. Translated from the French by the latter, 2010. Corrected and edited by Protospriest Andrew Phillips, whose contribution is gratefully acknowledged by the translator.