

THE 15th DAY OF THE MONTH OF JUNE
COMMEMORATION OF OUR FATHER AMONG THE SAINTS JONAH,
METROPOLITAN OF MOSCOW & ALL RUSSIA
AT GREAT VESPERS

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

On "Lord, I have cried ..." , 8 Stichera: 4 in Tone IV:

Spec. Mel: "Called from on high ...":

When the divine calling * came upon thee, * O divinely wise Jonah, * thou didst forsake the world and that which is in the world, * and with unwavering resolve, * follow after Christ * Hence, the all-seeing Eye, * beholding thy good intentions, * adorned thee with the episcopacy. * Entreat Him * and pray unto Him, ** that He save and enlighten our souls. (Twice)

When divine effulgence * made its abode within thy heart, * O holy hierarch Jonah, * thou didst acquire most radiant joy * and all-honorable glory. * Wherefore, thou didst hold all things * to be transitory, * and with all thy heart thou didst cleave unto God alone. * Entreat Him * and pray unto Him, * O thou who art great among hierarchs, ** that He save and enlighten our souls.

When divine love * came upon thee, O holy hierarch, * inclining thyself wholly * unto Christ the Master from thy youth, * desiring desire Him, * thou didst cleanse thyself of all the passions * which drag us down. * Wherefore, thou wast shown to be * the abode and habitation of the most holy Spirit, * working most glorious miracles. * Entreat Christ, ** that He save and enlighten our souls.

And 4 Stichera, in the same tone:

Spec. Mel.: "As one valiant among the martyrs ...":

Having dwelt on earth like an angel, * O all-blessed and holy hierarch Jonah, * thou didst gain mastery over the passions, * and didst make what is lower subject to that which is higher; * wherefore, having passed over to the kingdom which passeth not away, * ever pray * that Christ send down * cleansing of sins and great mercy ** upon those who honor thee with faith. (Twice)

By thy teachings thou didst nurture well * with the grass of life * the flock given thee by God, * O holy hierarch Jonah; * and having now passed over into never-waning radiance * and everlasting gladness, * be thou mindful, O most blessed one, * of those who honor thine honorable repose, ** and pray that our souls be saved.

Celebrating today the sacred memory * of the blessed Jonah, * the great hierarch, * come, let us all * honor with divine hymns, * him who ever prayeth for us, * that a multitude of compassions * and salvation ** be sent down upon our souls.

Glory ..., Idiomelon, in Tone VI:

The divine shrine of thy relics is redolent with sweet fragrance, O holy hierarch Jonah, imparting healing to the souls and bodies of all. Wherefore, we beseech thee to preserve thy God-given flock, our civil authorities and all of Orthodoxy in peace, that we may all unceasingly magnify thee as our true pastor and advocate before God.

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

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple; understand subtlety, and ye that are untaught; imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord; but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace, but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the

overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

A READING FROM THE WISDOM OF SOLOMON

When the righteous man is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain those who please her, and guided them, in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his

forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposest the prideful with Thine own arm.

At the Aposticha, these Stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ...":

O divinely wise and holy hierarch Jonah, * by thy prayers and fasting, * and by keeping vigil and giving alms, thou didst unite thyself unto God; * wherefore, thou wast shown to be the abode and dwelling of the most holy Spirit. * As thou wast a hierarch of the Church of Christ, * pray thou that our souls be saved.

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

Thou didst submit to the commandment of God Almighty, * wherefore thou didst follow in His steps from thy youth, O holy hierarch; * for this cause thou didst receive from Him * the grace to work most glorious miracles * and to expel evil spirits * from all who honor thee with love.

Verse: Hear this, all ye nations; give ear, * all ye that inhabit the earth.

Thou didst remain meek and innocent * throughout thy whole life, O holy hierarch Jonah; * wherefore, as thou didst desire, thou didst find rest with the saints in the heavens. * For this cause we honor thy divine memory, * celebrating with faith, * O divinely blessed and most honored one.

Glory ..., Idiomelon, in Tone IV:

When with God's aid, O holy hierarch, thou didst reach the Imperial City, thou wast received with honor by the patriarch, and from thence wast sent back to the lands of Russia, bearing with thee peace and blessing. Wherefore, the Russian land lovingly received thee as its father, and in accordance with the sovereign's will, thou wast most gloriously elevated upon the hierarchal cathedra, whereon thou didst remain for many years, until thy departure to the Lord. Him do thou entreat, that He save those who hymn thee.

Now & ever ..., Theotokion, in Tone IV:

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

Troparion, in Tone IV:

Having dedicated thyself wholly to the Lord from thy youth, * thou didst become a model of virtue in prayers, labors and fasting; * wherefore, beholding thy goodly intent, God appointed thee * a hierarch and pastor of His Church: * wherefore, thy precious body hath been preserved * whole and incorrupt after thy repose. ** O holy hierarch Jonah, entreat Christ God, that He save our souls.

Glory ..., Now & ever ..., Theotokion:

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

AT MATINS

On "God is the Lord ...", the Troparion of the saint, in Tone IV:

Having dedicated thyself wholly to the Lord from thy youth, * thou didst become a model of virtue in prayers, labors and fasting; * wherefore, beholding thy goodly intent, God appointed thee * a hierarch and pastor of His Church: * wherefore, thy precious body hath been preserved * whole and incorrupt after thy repose. ** O holy hierarch Jonah, entreat Christ God, that He save our souls. (Twice)

Glory ..., Now & ever ..., Theotokion:

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

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "When the stone had been sealed by the Jews ...":

Thou didst adorn the Church of Christ with thy teachings and works, O holy hierarch Jonah; wherefore, thy virtuous life shone forth in the world, and thou wast a model for the Church in prayer, fasting and the keeping of vigils: wherefore, we cry out to thee: Glory to Him Who gave thee strength! Glory to Him Who hath crowned thee! Glory to Him Who through thee granteth healing unto all! (Twice)

Glory ..., Now & ever ..., Theotokion, in Tone I:

O most holy Virgin, hope of Christians, with the hosts on high do thou unceasingly beseech God to Whom, in a manner surpassing understanding and all telling, thou hast given birth, that He grant forgiveness of all our sins and correction of life unto those who with faith and love ever glorify thee.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

Because thou didst prefer humility of mind, O holy hierarch Jonah, thou wast therefore glorified as a divine hierarch, offering sacrifice unto Christ our God Who sacrificed Himself of His own will. Him do thou beseech, that our souls be saved. (Twice)

Glory ..., Now & ever ..., Theotokion, in Tone IV:

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

Polyeleos, and magnification: We magnify thee, O holy hierarch Jonah, and we honor thy holy memory; for thou dost entreat Christ God on our behalf.

Selected Psalm verse:

A: O hear ye this, all ye people; ponder it with your ears, all ye that dwell in the world.

Glory ..., Now and ever ..., Alleluia ..., glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Having preserved that which was created according to the image of God by thy works, as one virtuous and meek, thou didst illumine the Church of Christ, O great hierarch Jonah; for thy virtuous life shone forth in the world, and hath been glorified by all. Wherefore, we all cry out to thee in thanksgiving: Entreat Christ God, O divinely blessed and holy hierarch, that He grant remission of sins unto those who with love honor thy godly memory. (Twice)

Glory ..., Now & ever ..., Theotokion Tone VIII:

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

Song of Ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the earth.

"Let every breath praise the Lord"

GOSPEL ACCORDING TO LUKE, § 24 [LK. 6: 17-23]

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

After Psalm 50, this Sticheron of the saint, in Tone VI:

The divine shrine of thy relics is fragrant with a sweet aroma, O holy hierarch Jonah, imparting healing to the souls and bodies of all. Wherefore, we beseech thee to preserve thy God-given flock, our civil authorities and all of Orthodoxy in peace, that we may all unceasingly magnify thee as our true pastor and advocate before God.

Canon of the Theotokos, with 6 Troparia, including its Irmos; and that of the holy hierarch, with 8 Troparia.

ODE I

Canon of the Theotokos, the acrostic whereof is:

"O Mother of God, grant unto me abundant grace", in Tone VI:

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

When Eve partook of the forbidden fruit of the garden, she brought the curse upon herself; but in giving birth to Christ, the First-fruits of blessing, O pure one, thou hast annulled it.

O pure one who hast given birth to Christ as a pearl is engendered by the lightning of God, with the light of thy radiance dispel the gloom of my passions and the turmoil of transgressions.

With noetic eyes, Jacob mystically foresaw the expectation of the nations: God, incarnate of thee, Who through thy mediation hath delivered us.

When princes were lacking in the tribe of Judah, O most pure one, thy Son and God, coming forth as a leader, hath now truly become king over the ends of the earth.

Canon of the Holy Hierarch, in Tone VIII:

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

As thou delightest in the divine gifts given by God, and dost answer the petition of each with miracles, O father, grant me the power to sing thy sacred festival.

Divine grace was poured forth in thy lips, O holy hierarch Jonah, and thou wast a shepherd of the Church of Christ; for thou wast adorned by God, Whom thou didst glorify by thy life.

The precious shrine of thy relics exudeth sweet fragrance and poureth forth healings, so that the infirmities of the faithful who piously honor thee are ever driven away, O holy hierarch.

Having acquired thee as a firm rampart, O holy hierarch, the Church of Christ ever abideth, praising its Master, Who hath glorified thee.

Theotokion: **O** Theotokos, thou, the undefiled Maiden, became a temple of God for Him Who made His abode within thee in a manner beyond understanding, driving delusion away from men's souls.

ODE III

Canon of the Theotokos

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

The Good One, assuming my corruptible and mortal flesh through thy womb, O most pure Mother of God, rendered it incorruptible, eternally binding it to Himself.

Beholding God incarnate of thee O Virgin the choirs of angels were filled with awe and fear; and with never-ceasing hymnody they honor thee as the Mother of God.

O Mother of God, the Prophet Daniel was stricken with awe, beholding thee, the noetic mountain from whence the Stone was cut without the aid of men's hands, which hath mightily crushed the temples of the demons.

Neither speech nor the tongue of man is able to worthily praise thee, O Virgin; for from thee Christ, the Bestower of life, was well pleased to become incarnate, O most pure one.

Canon of the Holy Hierarch

Irmos: **O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.**

Thou didst ascend to the summit of the virtues, O holy hierarch, and, receiving the sacred anointing of thy superior life, on an exalted cathedra thou didst serve God as a great high priest.

Having acquired thee as a beacon, O most wise and holy hierarch, the Church of Christ is illumined by thy virtuous instructions, saying: Thou, O Lord, art my strength and confirmation!

Having cut off all carnal desire with divine desire, thou didst shine forth in a perfect life; wherefore, thou hast passed from hence into never-waning effulgence.

As thou wast the successor of hierarchs O holy hierarch, thou didst strive in word, deed and upright teaching to emulate them; wherefore, we honor thee as a holy hierarch of Christ.

Theotokion: **O** lustrous tongs of the divine Ember, O bush which was not consumed by the Godhead: Burn up the tinder of my passions, and rescue me from everlasting fire.

Sedalion, in Tone IV: Spec. Mel.: "Go thou quickly before ...":

Thy life hath been shown to all as brilliant, and thy most festive memorial, resplendent with miracles, filleth the faithful with awe. Wherefore, we honor thee now with joy. O boast of hierarchs, pray thou that our souls be saved. **(Twice)**

Glory ..., Now & ever ..., Theotokion, in Tone IV:

We hymn thee, O Bride of God, Mother of Christ God, glorifying thine unapproachable Offspring, by Whom we have been delivered from the deceit of the devil and from all misfortune, O Sovereign Lady Theotokos; and we faithfully cry out: Have mercy on thy flock, O thou who alone art all-hymned!

ODE IV

Canon of the Theotokos

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

O most pure one, we who have been saved by thee hymn thee, the all-immaculate one, and piously chanting, we cry aloud: Blessed art thou who hast given birth unto God, O Ever-virgin!

O all-blessed Virgin, thou hast given birth to the never-waning Light Who in the flesh shineth upon those in the darkness of life; and thou hast poured forth joy upon those who hymn thee, O Ever-virgin.

Through thee, O all-holy one, grace hath blossomed forth and the law ceased to be; for thou hast given birth to the Lord Who granteth us forgiveness, O pure Ever-virgin.

Tasting of the fruit rendered me mortal; but the Tree of life Who revealed Himself through thee, O most pure one, rose from the dead and made me a partaker of the sweetness of paradise.

Canon of the Holy Hierarch

Irmos: O Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

As a great lamp, O holy hierarch, with the radiance of thy virtues and the splendors of thy miracles thou dost enlighten the faithful, who earnestly hymn thee.

Planted in the house of the Lord like a most comely olive-tree, O holy hierarch and father, thou didst flourish in the courts of the house of our God, imparting health unto men's souls and bodies.

Thy most precious body became the abode of the most holy Spirit, O holy hierarch Jonah; and lying in the tomb it driveth evil spirits away from men through the power of Him Who dwelleth within thee.

Thou didst shine forth in word, deed and simplicity of heart, O holy hierarch Jonah. Be thou mindful of us who honor thy memory, O venerable one.

Theotokion: **O** most pure one, He Whom naught can contain, confined Himself within thy womb, in His goodness saving me who am sunk in sin.

ODE V

Canon of the Theotokos

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

Shining forth radiantly in purity, O all-hymned one, thou wast the divine dwelling-place of the Master; for thou alone hast been revealed to be the Mother of God, bearing Him in thine arms as a babe.

Bearing the noetic beauty of thy most comely soul, thou hast become the Bride of God, O pure one, thy virginity sealed, illumining the world with the light of purity.

Let the assembly of the ungodly lament, they who do not profess thee openly to be the pure Mother of God; for thou hast been revealed unto us as the divine portal of the Light, dispelling the gloom of transgressions.

Canon of the Holy Hierarch

Irmos: **O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.**

Having thy pure mind ever turned toward God, O holy hierarch, thou didst guide well the flock of Christ; wherefore, with the angels and hierarchs thou hast inherited a habitation which passeth not away, O venerable one, for which cause thou art resplendent with miracles.

With a mind most pure thou didst gaze upon the Mind which is the cause of all; wherefore, having received gifts of miracles, O most wise and holy hierarch, thou dost amaze the faithful who honor thee with love.

From the time of thy youth thy life shone forth, adorned with the virtues and arrayed with exalted miracles, O holy hierarch Jonah, and even after thy repose it hath manifestly glorified thee.

O right praiseworthy father, thou wast truly the glory of hierarchs, the helper of the faithful, the adornment of the Church, the foundation of the virtues and the confirmation of piety.

Theotokion: **I**n divers forms the honorable prophets beheld the unfathomable abyss of the divine mystery of thy pure birthgiving, O most pure and divinely joyous one, insofar as they were able so to do.

ODE VI

Canon of the Theotokos

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

Moses, great among the prophets, perceived thee beforehand as the ark, the table, the lamp, the jar, as prophetic tokens of the incarnation of the Most High through thee, O Virgin Mother.

Death is slain and the corruption brought about by Adam's condemnation is abolished, struck down by thy Fruit, O Sovereign Lady for thou hast given birth to Life, Who doth deliver those who hymn thee from corruption.

The Law lapsed impotent, and the shadow passed away when grace appeared unto me, in a manner beyond understanding and comprehension, through the birth of God the Savior by thee, O greatly hymned one.

Canon of the Holy Hierarch

Irmos: I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

Thou dost now shine, O holy hierarch, adorned with a crown of majesty; and as a true bishop, truly clothed in righteousness, thou hast preserved the inheritance of the Savior; wherefore, the voice of God cried out to thee: Enter into the joy of thy Lord!

Meek and innocent, thou didst follow in the steps of the Master and pass over from things corruptible to things eternal; wherefore, with the saints thou hast attained unto the land of the meek, for which cause the councils of the pious hymn thee.

Because of thy great light and purity, Christ revealed thee to be a child of the light and of the day, and made thee a hierarch and pastor of His Church, which thou didst serve as an excellent shepherd before departing unto the heavenly mansions.

Aflame with prudence of mind and desire of spirit, O holy hierarch, thou didst pass through thy life, avoiding tangible things as transitory, O father Jonah, and wast translated unto the divine habitations.

Theotokion: O Virgin Who hast given birth to the holy Word, our one God Who truly resteth in the saints, sanctify my soul, and as thou art merciful grant unto me an outpouring of compunction, O most immaculate one.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the chosen leader ...":

O wise one from childhood thou didst give thyself over wholly to the Lord, * laying waste to thy body through fasting and the keeping of vigils; * wherefore, thou wast revealed to be a pure vessel and abode of the most holy Spirit. * For this cause He ordained thee as hierarch and pastor for His Church, * and having tended it well, thou didst depart unto the Lord Whom thou didst love. * We therefore beseech thee: Be thou mindful of us who honor thy holy memory with faith, * that we may all cry aloud unto thee: ** Rejoice, O father Jonah, most honored and holy hierarch!

Ikos: **A**s a man by nature, O father, thou didst struggle in a superhuman manner, in fasting and the keeping of vigils, in prayer and labors, becoming a model of virtue for many; wherefore, God ordained thee as a hierarch and pastor of His Church. Wherefore we entreat thee: Pray thou to God, the Benefactor of all, that He grant our civil authorities victory over our enemies, and that we may find grace and mercy on the day of judgment, that we may all cry aloud unto thee: Rejoice, O father Jonah, most honored and holy hierarch!

ODE VII

Canon of the Theotokos

Irmos: **A**n Angel made the furnace sprinkle dew on the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * **O God of our fathers, Blessed art Thou.**

The furnace, which prefigured thy birthgiving, did not consume the three youths; and the divine Fire, without consuming thee, dwelt within thee, and hath taught all to cry: O God of our fathers, Blessed art Thou!

As thou didst foretell, O all-pure Mother, the ends of the earth, enlightened by thy brilliant radiance and grace, call thee blessed and, chanting, cry aloud: O God of our fathers, Blessed art Thou!

The most evil serpent sank his pernicious fangs in me, O Mother of God, but thy Son Himself broke them and gaveth me the power to cry: O God of our fathers, Blessed art Thou!

Thou art the cleansing of nature, O thou who alone art divinely blessed, for, bearing in thine arms God Who sitteth upon the shoulders of the cherubim, thou dost cry aloud: O God of our fathers, Blessed art Thou!

Canon of the Holy Hierarch

Irmos: **T**he Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: 'O God of our fathers, blessed art Thou.'

When Christ God beheld thy goodly disposition, in that thou didst live not for thyself, but for the Lord Who worked within thee, therefore He hath adorned thee with healing miracles.

Shining forth like a lamp in thy pure works and corrections, thou didst shepherd well the Church given thee by God, chanting unto Christ: O God of our fathers, Blessed art Thou!

As thou didst study the law of the word day and night, O holy hierarch, forgetting the things which thou didst leave behind, and yearning for the things which lay before thee, thou didst cry aloud unto the Creator and Master: O God of our fathers, Blessed art Thou!

Thine excellent life was known unto all, O holy hierarch, wherefore, Christ hath glorified thee after thy repose. Him didst thou fervently serve, O Jonah our father, chanting: O God of our fathers, Blessed art Thou!

Theotokion: **T**he fire of the Godhead did not consume thee, O Virgin; for the bush on the mountain, which once burnt yet remained unconsumed, prefigured thee, O most pure one.

ODE VIII

Canon of the Theotokos

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

Thy Son, adorning thee as Queen with the radiance of the Spirit, as with a golden robe, set thee at His right hand, O most pure one. Him do we supremely exalt throughout all ages.

He Who established the world by His will alone took flesh of thy most pure womb, desiring to restore what He had created. Him do we supremely exalt throughout all ages.

Through the union of the Word to me, a man, thou didst become a divine habitation, manifestly shining forth with the radiance of virginity; wherefore, we hymn thee throughout all ages.

The golden lamp-stand prefigured thee who ineffably received the unapproachable Light Who illumineth all things with His radiance; wherefore, we hymn thee, O pure one, throughout the ages.

Canon of the Holy Hierarch

Irmos: **T**he King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.

Humble and meek, thou didst live an angelic life on earth, O holy hierarch; wherefore, thou dwellest with the saints in the land of the meek, chanting unto Christ: Praise and supremely exalt Him throughout the ages!

The most precious shrine of thy relics is a temple of sanctity, O holy hierarch, and drawing forth the grace of healing therefrom, we hymn the Lord, the Master of all, Who hath given thee to us as a healer, and supremely exalt Him throughout the ages.

Deified by the will of God, O holy hierarch, thy mind became utterly estranged from carnal passions, chanting unto Christ: Praise and supremely exalt Him throughout the ages!

As is meet, we, the faithful, venerate the precious shrine of thy relics, O holy hierarch Jonah, drawing forth sweet fragrance like myrrh for those who believe, crying out to Christ the Master: O all ye works, supremely exalt Him throughout the ages!

Theotokion: **H**eal thou the sufferings of my heart, O thou who hast given birth to the Wellspring of dispassion, and guide me to the divine life, that I may glorify thee throughout all ages.

ODE IX

Canon of the Theotokos

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

A Star, shining forth beams of divinity from out of Jacob, hath shone upon those held fast by darkness; for through thee, O all-pure one, Christ God the Word, hath become incarnate; and illumined by Him, we bless thee with the armies of heaven.

Strengthened by thy power and grace, I fervently offer up hymnody to thee with all my heart. Wherefore O pure Virgin, do thou accept it, and grant me thy grace of surpassing radiance, from thy treasures of incorruption, O divinely blessed one.

Thou wast manifestly shown to be the material of the Godhead, from which the Word wove the robe of His body, deifying my form, O Virgin; and having clothed Himself therein, He hath saved all who magnify thee with a pure mind.

Through thine ineffable and indescribable birthgiving resurrection hath now been given to the dead, O all-pure Theotokos; for, clad in the flesh through thee, Life hath shone forth upon all and manifestly destroyed the gloom of death.

Canon of the Holy Hierarch

Irmos: **S**aved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

Thou gavest wings to thy mind with a pure heart and divine ascents, desiring to gaze upon the beauty of the one God; and art illumined by the effulgence thereof, O divinely wise and holy hierarch.

O holy hierarch Jonah, with the grace of Christ preserve thou thy fold and thy flock, entrusted to thee by God, which hath thee as a shepherd driving the terrible wolves away from all the faithful.

As of old Israel translated the body of the chaste Joseph, so now the faithful, receiving the shrine of thy relics, O holy hierarch Jonah, venerate it with love, magnifying Christ.

Today thy splendid memorial, shining forth, illumineth the hearts of the faithful, O holy hierarch; wherefore, entreat Christ God, that he who hath composed this hymnody may be preserved from the pursuit of the evil one, and receive mercy on the day of judgment.

Theotokion: **W**ith the light of repentance, O most immaculate one, enlighten me who am darkened by slothfulness, that I may hymn, magnify and glorify thee, the all-immaculate Sovereign Lady.

Exapostilarion: Spec. Mel.: "Grace hath visited us ...":

As the namesake of chastity from the years of thy youth, O holy hierarch, through that which is corruptible thou didst strive to acquire that which is incorruptible; wherefore, as thou wast honored with the archiepiscopal rank, ever entreat the Master on behalf of us who hymn thee with love. **(Twice)**

Glory ..., Now & ever ..., Theotokion:

Send down thy compassions upon thy people and flock, O God, through the supplications of Thy most pure Mother and of all Thy saints, and grant us Thy great mercy.

On the Praises, 4 Stichera, in Tone VIII:

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

O divinely wise hierarch, father Jonah, * having studied temperance from thy youth, * drawing nigh unto the Lord * in vigils, prayers and fasting, * and ever invoking the Theotokos as an advocate, * because of thy trust in her thou didst not err; * wherefore, Christ ordained thee for His Church * as a hierarch and pastor. * Him do thou ever entreat on behalf of our souls. **(Twice)**

O divinely wise father, holy hierarch Jonah, * from childhood thou didst forsake the tumult of the world * and shaking off its turmoil, * drew nigh unto God through purity of mind; * wherefore, God appointed thee fittingly * a hierarch of the Church and a godly benefactor of the people. * Ever pray on our behalf, * that He send down upon our souls * peace and great mercy.

O divinely wise father, holy hierarch Jonah, * having loved Christ from childhood, * thou didst cleave unto His love, * and having illumined thy heart with the divine beams of the most radiant Spirit, * thou didst truly become wholly luminous. * Wherefore, grant petitions which are conducive to salvation * unto those who have recourse to thy temple with faith, * and entreat Christ God, * that our souls be saved.

Glory ..., Idiomelon, in Tone VI:

Thou wast a most excellent servant of the Master and King of heaven, O holy hierarch Jonah, preserving that purity without which no one shall behold God. Wherefore, thou hast received thy reward as is meet; for thy precious body, lying in the tomb, hath been preserved whole and incorrupt, and thy soul hath passed over to the choirs of heaven. For this cause, ever beseech the Creator of all on behalf of all who honor thee with love, that He send down peace and great mercy.

Now & ever ..., Theotokion, in Tone VI:

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, with the holy apostles, ** that He have mercy upon our souls.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from Ode III, 4 from Ode VI, of the hierarch.

Having thy pure mind ever turned toward God, O holy hierarch, thou didst guide well the flock of Christ; wherefore, with the angels and hierarchs thou hast inherited a habitation which passeth not away, O venerable one, for which cause thou art resplendent with miracles.

With a mind most pure thou didst gaze upon the Mind which is the cause of all; wherefore, having received gifts of miracles, O most wise and holy hierarch, thou dost amaze the faithful who honor thee with love.

From the time of thy youth thy life shone forth, adorned with the virtues and arrayed with exalted miracles, O holy hierarch Jonah, and even after thy repose it hath manifestly glorified thee.

O right praiseworthy father, thou wast truly the glory of hierarchs, the helper of the faithful, the adornment of the Church, the foundation of the virtues and the confirmation of piety.

Thou dost now shine, O holy hierarch, adorned with a crown of majesty; and as a true bishop, truly clothed in righteousness, thou hast preserved the inheritance of the Savior; wherefore, the voice of God cried out to thee: Enter into the joy of thy Lord!

Meek and innocent, thou didst follow in the steps of the Master and pass over from things corruptible to things eternal; wherefore, with the saints thou hast attained unto the land of the meek, for which cause the councils of the pious hymn thee.

Because of thy great light and purity, Christ revealed thee to be a child of the light and of the day, and made thee a hierarch and pastor of His Church, which thou didst serve as an excellent shepherd before departing unto the heavenly mansions.

Theotokion: O Virgin Who hast given birth to the holy Word, our one God Who truly resteth in the saints, sanctify my soul, and as thou art merciful grant unto me an outpouring of compunction, O most immaculate one.

Troparion, in Tone IV:

Having dedicated thyself wholly to the Lord from thy youth, * thou didst become a model of virtue in prayers, labors and fasting; * wherefore, beholding thy goodly intent, God appointed thee * a hierarch and pastor of His Church: * wherefore, thy precious body hath been preserved * whole and incorrupt after thy repose. ** O holy hierarch Jonah, entreat Christ God, that He save our souls.

Kontakion, in Tone VIII:

O wise one from childhood thou didst give thyself over wholly to the Lord, * laying waste to thy body through fasting and the keeping of vigils; * wherefore, thou wast revealed to be a pure vessel and abode of the most holy Spirit. * For this cause He ordained thee as hierarch and pastor for His Church, * and having tended it well, thou didst depart unto the Lord Whom thou didst love. * We therefore beseech thee: Be thou mindful of us who honor thy holy memory with faith, * that we may all cry aloud unto thee: ** Rejoice, O father Jonah, most honored and holy hierarch!

Prokeimenon, in Tone I: My mouth shall speak of wisdom, * and the meditation of my heart shall be of understanding.

Verse: O hear ye this, all ye people; ponder it with your ears, all ye that dwell in the world.

EPISTLE TO THE HEBREWS, §318 [HEB. 7: 26-8: 2]

Brethren: Such a High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, Who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone II: The mouth of the righteous is exercised in wisdom, and his tongue shall speak of judgment.

Verse: The law of his God is in his heart, and his steps shall not be tripped.

GOSPEL ACCORDING TO JOHN, §36 [IN. 10: 9-17]

The Lord said to the Jews that came to Him: I am the door, by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."

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