

The 25th Day of June

Afterfeast of Nativity of St. John the Baptist; the Commemoration of the Venerable Nun Martyr Febrónia.

Also, the Commemoration of the Venerable Saints Peter and Fevrónia Wonderworkers of Murom, whose service is provided following this. – *incomplete as of 3/14/2017*

Evening Service

At “Lord, I call...,” 6 stikhera,

3 stikhera to the Forerunner, in Tone 4: *To the usual melody, (by John, the monk of Damascus)*

When John was born, he loosed the silence of his fáther, /
For it was not fitting for Zachariah to stay silent when the Voíce had come; /
But as his tóngue was bound because he would nót believe, /
So, when the Baptist appeared he freed his fáther /
And revealing himself he preached the good tídings to men. /
Born was the Voice of the Word and the Forerúnner of Light ///
Who intercédes for our souls. *(Twice)*

Today as the Voice of the Word releases the voice of his fáther, /
Which was restrained because of his únbelief /
And reveáls the blessed prosperity of the Church /
By loosing his mother’s bonds of bárrenness. /
The Candlestick of the Light goes forth before the Sun of Ríghteousness /
Announcing the splendor of His cóming ///
For the renewal of all and the salvátion of our souls.

By Anatolius:

When the Word of God was to be born of the Vírgin /
His messenger and the foremost of the próphets, /
The greátest man to be éver born, /
Sprang forth from the barren loins of an agèd wóman, /
Heralding the Word, the all-Glorious Beginning of thíngs divine, /
The Offspring beyond all time conceíved without seed. ///
O Thou who workest wonders for our solvation, glóry to Thee!

And 3 stikhera to the martyr, in the Same Tone: *To the melody, “Thou hast given a sign...”*

Thou didst endure a double measure of súffering /
In thy contest, O all-glorious Febrónia, /
By míngling the sweat of abstinence with the blood of mártyrdom. /
Therefore, the Benefactor of all hath given thee a doúble crown, /

25 JUNE: AFTERFEAST NATIVITY OF THE FORERUNNER; VENERABLE
NUN MARTYR FEBRONIA

And thou didst come before Him spléndidly adorned ///
As an invincible martyr and blameless vírgin.

The beauty of thy bódy /
Was mingled with the beauty of thy divíne soul /
And thou didst shíne like a pure lily in the mansions of the ríghteous /
Adorned with royal purple dróps of thy blood, /
O thou immáculate bride. /
Therefore, the beautiful Bridegroom hath receíved thee ///
Into the eternal bridal chamber as a virgin and mártyr.

O most lauded Febrónia /
The angel of deliverance hath come to protéct thee, /
For sínce thy childhood thou wast known to lóve the Lord /
And didst bring thyself to the Almighty as a pure and cherished óffering. /
Therefore, thou didst trample the foolishness of Selenus únder thy feet ///
And didst earnestly hasten to Christ, thy Bridegroom.

Glory..., now and ever..., in Tone 8:

Behóld, Elizabeth speaks to the Virgin Máry: /
“Why is the Mother of my Lord cóme to me? /
Thou dost carry the King and Í, the sóldier; /
Thou the Law-giver, and I, the enáctor of the Law; ///
Thou, the Word, and I, the His voice proclaiming the kingdom of heáven!”

Or Dogmatic Theotokion if a resurrection service.

At the Apostikha, the stikhera from the Octoechos, and

Glory..., now and ever..., of the Forerunner, in Tone 6:

Elizabeth conceives the forerúnner of grace /
And the Virgin conceives the Lord of Glóry, /
Both mothers embrace each óther with a kiss, /
And the babe John leaps up within his móther's womb. /
For the servant praises his Máster. /
And the mother of the Forerunner, marveling, críes aloud: /
“Why is this granted to me, that the Mother of the Lord should cóme to me?” ///
That He might save the despairing people, in that He hath great mércy.

The Troparion of the Forerunner, in Tone 4:

O prophet and forerunner of the cóming of Christ, /
Although we cannot praise thee wórthily /
We honor thee in love at thy natívity, /
For by it thou didst end the silence and break the bárrenness ///
Preaching to the world the incarnation of the Són of God.

The Troparion of the Venerable Nun Martyr, in the Same Tone:

O Jesus, Thy lamb Febrónia /
Cries out to Thee with great love: /
“O my Bridegroom, I lóng for Thee in pain, /
I am crucified with Thee, and in baptism búried with Thee; /
I suffer for Thy sake in order to reígn with Thee, /
I die for Thee in order to líve in Thee. /
Accept me as a spotless víctim /
Since I am put to death because of my lóve for Thee.” ///
Through her prayers, O Merciful One, sáve our souls.

Morning Service

At “God is the Lord...” the troparion of the Forerunner, twice; Glory..., that of the nun martyr; Now, and ever..., Theotokion or the Stavrotheotokion

The Canon

One canon of the Octoechos, with 6 troparia, including the irmos; and two canons, one of the Forerunner, with 4 troparia, and that of the nun martyr, with 5 troparia:

incomplete as of 3/14/2017

**After the Third Ode, the Kontakion of the Nun Martyr, in Tone 6: To the melody:
“Steadfast protectress....”**

“O my Bridegroom J́esus, most sweet,” /
Cried Febronia, “It is not difficult for me to fóllow Thee, /
For the beauty of Thy mercy hath sweétened my heart, /
And the sweetness of Thy love hath given wings of hópe my soul, /
That I might drain the cup of sufferings in emulátion of Thee /
That Thou mayest truly reckon me among the wise virgins who rejoice with
Thee in Thy bridal-chámber.” /
Therefore, O venerable passion-bearer, we honor the struggles of thy labors and cry out to thee: ///
Entreat the Lord, that we may not be left outside the doors of His bridal-chámber.

After the Sixth Ode, the Kontakion of the Forerunner: *To the melody: Today the Virgin...*

Today shé who once before was bárren /
Now giveth birth to the Forerúnnner of Christ. /
He is the fulfillment of every próphecy, /
For as the prophets proclaimed, once he laid his hands upon Him in the Jórdan ///
He would be revealed as the prophet, herald and forerúnnner of the Wórd of God.

At the Apostikha, the stikhera from the Octoechos, and

Glory..., of the Forerunner, in Tone 2:

Let us praise John the Glorious with psalms and spíritual songs /
As the greatest prophet among all the prophets and the dweller in the wílderness, /
Who sprang from bárrenness and is greater than any man bórn of a woman, /
And to him let us crý aloud: /
O baptizer and forerúnnner of the Word, /
As thou hast great bóldness before Him because of thine hon' rable natívíty, ///
Entreat Christ that He may grant the world peace and great mércy to our souls.

Now and ever..., Theotokion, in the Same Tone,

Or this Stavrotheotokion, in the Same Tone: *To the melody, "When from the Tree..."*

Beholding thee nailed to the wood of the Cross, O Jesus /
She who know not wedlock cried out weeping: /
“O sweet Child, Thou Unapproachable Light of the All-unoriginate Father, /
Why hast Thou left me alone, who gave birth to Thee?
But hasten Thou and glorify Thyself ///
That they who glorify Thy divine sufferings may receive divine glory!”

Liturgy

The Prokeimenon of the Feast, and for the Saint, in Tone 4: God is wondrous in His saints, /
the God of Israel. *Verse:* Bless God in the churches, the Lord, from the wellsprings of Israel.

The Epistle: (181) 2 Corinthians 6:1-10

The Alleluia of the Feast, and for the Saint, in Tone 1: I waited patiently for the Lord; He
inclined to me and heard my prayer. *Verse:* And He brought me up out of the pit of misery and
from the mire of clay.

The Gospel: (33) Luke 7:36-50

Communion Hymn: The righteous shall be in everlasting remembrance. He shall not fear evil
tidings. Alleluia.