

## THE 8<sup>th</sup> DAY OF THE MONTH OF FEBRUARY

### COMMEMORATION OF OUR VENERABLE FATHER THEOGNIOS, THE BISHOP OF BETYLION

#### AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone II:

**H**aving from thy childhood fervently followed a monastic way of life, / thou wast revealed as an organ of the Holy Spirit, / and having obtained from Him the gift of working miracles, / thou didst admonish thy people to shun the sweet things of life. / Being now most clearly illumined with the divine light, // enlighten also our thoughts, O our Father Theognios. (Twice)

**W**hen thou wast ordained by the Holy Spirit to be Bishop of Betylion, / O Father Theognios, / as a most divine shepherd / thou didst transmit the saving law of grace to the faithful, / and unto them didst dedicate thyself, O blessed one. / Wherefore, thou wast shown to be a model of ways which are most sublime / and a fulfiller of the divine Gospel. / Entreat the Master of all, / that He confirmeth all the faithful in Orthodoxy and oneness of mind, // grant peace to the world and save our souls. (Twice)

**T**hou hast shone forth as a miracle-worker, similar to Moses, / O holy Hierarch Theognios. / Through the power of Him Who was slain upon the Cross / thou hast saved thy city from the furious waves of the sea, / commanding that it return to its original bounds, / whilst uttering the scriptural saying: / "Thou shalt come as far as this cross, and shalt go no further, / here thou shalt break thy swelling waves." / Wherefore thy people, having been delivered from distress, glorified God, // Who gave thee grace of miracles and healings. (Twice)

Glory ..., in Tone IV:

**W**hen thou hast loved to worship at the Holy places, / then neither the length of the road, / nor the harshness of the surroundings, / O venerable Father Theognios, / was able to weaken the fervour of thy journey to God; / and arriving there and making thine abode / in the places where the feet of our God once walked, / thou didst not spare thyself in any way / until thou didst attain through abstinence and pangs // unto the heavenly Sion.

Now & ever ..., Dogmatic Theotokion, in the same tone, or a sticheron  
of the Meeting of the Lord

Entrance. Prokimenon of the day. Three Readings of the hierarch:

### A READING FROM PROVERBS

**T**he 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. Hearken 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. Hearken 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

**T**he 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

**W**hen the righteous 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 them that 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 opposeth the prideful with Thine own arm.

**At the Aposticha, these stichera, in Tone VIII:**

**O** Father Theognios, / good and faithful servant of the Lord, / diligent husbandman of the vineyard of Christ, / having laboured well in founding communities of monks / and given thy flock living water to drink, / thou didst grow seeds of Divine knowledge among the people;/ and now, rejoicing and standing before God, // pray thou with all the saints for the salvation of our souls.

**Stichos: P**recious in the sight of the Lord is the death of His saints.

**O** Hierarch Theognios, / radiance of the spiritual light, / lamp of the Church, and adornment of Hierarchs, / true rule of the monks' life of fasting, / thou hast appeared unto us as a defender of the faith // delivering our souls from the destructive wiles of the enemy.

**Stichos: W**hat shall I render unto the Lord for all that he hath rendered unto me?

**H**ow can we worthily hymn the great Hierarch Theognios, / the venerable mind, / the God-illuminated light that enlighteneth and granteth us divine understanding, / the confessor of profound mysteries./ Let us with one voice say: // Rejoice O holy Hierarch Theognios, the Father of our Fathers.

Glory ..., in Tone II:

**O** holy Hierarch Theognios, our Father, / though thou wast led up to a hierarchal throne / as a man full of grace, / yet didst thou preserve the simplicity and obedience of monastic life, / showing to all an example of humility, / imitating the Lord Jesus Christ, // whom do thou entreat in behalf of our souls.

Now & ever ..., Theotokion or a sticheron of the feast

Troparion, in Tone VIII:

**W**ith the streams of thy tears thou didst irrigate the barren desert, / and with sighs from the depths of thy soul / thou didst render thy labours fruitful a hundredfold, / and becamest a beacon for the whole world, resplendent with miracles. / O Theognios our Father, // entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Theotokion or Troparion of the feast

AT MATINS

At "God is the Lord ...," the Troparion of the saint, in Tone VIII:

**W**ith the streams of thy tears thou didst irrigate the barren desert, / and with sighs from the depths of thy soul / thou didst render thy labours fruitful a hundredfold, / and becamest a beacon for the whole world, resplendent with miracles. / O Theognios our Father, // entreat Christ God, that our souls be saved.

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

Spec. Mel.: Speedily prevent...

**H**eeding the call of thy Lord / thou, O all-blessed Theognios, didst follow Him, / forsaking the world and everything that is beautiful therein. / Thou didst with fervour endure the hardships of the desert life/ and manfully expelled the armies of the demons; // wherefore in faith we also ever laud thee in hymns praising thy sacred memory.  
(Twice)

**Glory ..., Now and ever ..., Sedalion of the feast or Theotokion:**

**W**ith thy divine birth O pure one, / thou hast renewed the nature of those born on earth, / mortal and corrupted by passions, / and raised all from death unto the life of incorruption; / wherefore we all dutifully bless thee, / O most glorious Virgin, // as thou didst foretell.

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

**F**rom thy youth thou didst take up thy Cross, / and devoutly follow Christ, / subduing the subtlety of the flesh by abstinence; / wherefore sitting on the Hierarchical throne, / thou didst magnify, O Hierarch, / the Lord and His most pure Mother, // Who have adorned thee with a multitude of spiritual gifts, O blessed of God. **(Twice)**

**Glory ..., Now and ever ..., Sedalion of the feast or Theotokion:**

**O** all-immaculate Virgin, / who hath given birth to the pre-eternal God, / do thou, together with the Hierarch Theognios, / unceasingly entreat Him to grant us remission of sins / and reformation of our life before our end, / for we dutifully hymn thee in faith and with love, // O only all-hymned one.

**After the Polyeleos, this Magnification: W**e magnify thee, O Hierarch, Father Theognios, and honour thy holy memory, for thou dost pray for us unto Christ our God.

**Selected Psalm:**

**A: H**earken unto this all ye nations, praise him, all ye peoples.

**After the Polyeleos, this Sedalion, in Tone I:**

**Spec. Mel.:** Thy sepulchre, O Saviour...

**T**hou, O sacred Father by mortifying thy flesh, / subdued the uprisings of the passions, / and after thy decease obtained eternal life; / wherefore today the Church of Christ celebrateth thy wonder-worthy memory, // O adornment of the ascetics. **(Twice)**

**Glory ..., Now and ever ..., Sedalion of the feast or Theotokion:**

**O** most blessed Mary, / thou who knew not wedlock, / God's dwelling place, and the refuge of despairing mankind, / set upon the path of repentance, / we who constantly turn to the path of self-will, // and thereby anger the Most kind Lord.



Song of Ascents, the first antiphon of Tone IV.

**Prokimenon, in Tone IV:** Precious in the sight of the Lord is the death of His saints.

**Stichos:** What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. MATTHEW [11:27-30]

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and [he] to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

After Psalm 50, this sticheron, in Tone VI:

O inheritor of God's mysteries, / associate of Christ, servant of the Lord, / holy Hierarch Theognios / in perfect accord with thy name was thy life, / for together with the multitude of thy grey hairs / there shone forth knowledge of God; / the serenity of thy countenance / testified to the gentleness of thy soul / and the calm beauty of thy speech revealed thy compassionate nature. / Thy life upon the earth was glorious / and thy repose is with the saints; // do thou intercede for our souls.

Canon to St. Theognios, in Tone VIII:

ODE I

**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 Deliverer let us now sing.

From thy youth thou wast adorned with goodly moral qualities, cleaving unto Christ, and mortifying the passions of the flesh with abstinence and fasting, thou hast passed over unto Life, O venerable one.

**S**trengthened by Christ, thou, O Father Theognios, subdued the might and power of the enemy, wherefore in honour of thy victory thou hast been rewarded with the gift of miracles.

**O** Holy Hierarch, numbered with the Angelic hosts, servant of God, thou wast found worthy to stand before Him, do thou ever entreat Him on our behalf, that we may obtain eternal blessings through thine intercessions.

**Theotokion:** **T**he sacred choir of Prophets foretold of thee O pure one, as one that was to become a true Mother of God, higher than the Cherubim and all created things.

### **ODE III**

**Irmos:** **T**hou art the strengthening of all who come to Thee, \* O Lord, Thou art the Light of those in darkness, \* and my spirit singeth of Thee.

**W**hile still in the flesh thou, O Father Theognios, shamed the wicked one by thy humble instructions.

**M**aking thy soul a temple of the Holy Spirit, thou didst become an heir of the Heavenly Kingdom, together with the hosts on high.

**H**aving as thy helper the power of God, thou, O most wise and wonderful Theognios, workest wonders and drivest away diseases.

**Theotokion:** **O** pure one, the mind of man is incapable of comprehending the unspeakable depths of thy birth-giving, for God emptied Himself for the sake of compassion, and entirely renewed me in thy womb.

### **Sedalion, in Tone VIII:**

**H**aving adorned thy soul in godly manner with abstinence, pangs and prayer, thou becamest a companion of the martyrs, O blessed one, and didst truly receive gifts of miracles, to heal the afflictions of those who honour thee with faith. Wherefore, driving out multitudes of the demons, thou bestowest healings upon men through grace, O God-bearer Theognios. Entreat Christ God, that He grant remission of sins unto those who with faith celebrate thy memory.



Glory ..., Now and ever ..., Sedalion of the feast or Theotokion:

We have come to know, O Theotokos Virgin, the Word of the Father, Christ God, Who became incarnate from thee, the only pure, the only blessed one; wherefore, unceasingly hymning thee, we magnify thee.

#### ODE IV

**Irmos: I have heard, O Lord, the mystery of Thy plan, \* and I contemplate Thy works \* and glorify Thy divine nature.**

Elected for the Lord to serve the precious gospel, thou, O blessed Father Theognios, didst nourish thy people with wisdom by thy wise instructions.

Enriched with God's wisdom, O most wise Hierarch of God, thou didst take the living-word that didst flow from thy heart and feed it unto souls deadened by passions, O Theognios, blessed of God.

O most wise Father, being a doer of the divine sayings and laws, thou hast been blessed with divine gifts and miracles, wherefore all are richly illumined with thy splendour.

**Theotokion: O** all-spotless Maiden favoured of God, the Word hath, without seed, made His abode in thy womb and appeared a perfect man, renewing in a Godly manner human nature as He Himself alone knoweth.

#### ODE V

**Irmos: Rising early we cry to Thee, O Lord; \* save us, for Thou art our God, \* and we know none other than Thee.**

Fearlessly co-dwelling in the cave with a material snake, thou hast crushed with thy humility the hostile heads of the spiritual serpents, O Father Theognios.

Having first mortified the subtleties of the flesh by abstinence and spiritual labours, thou hast been revealed as a divine Hierarch and all-sacred intercessor before the Trinity, O all-sanctified Theognios.

Thou didst teach that God is a Unity undivided and yet known in three Hypostases, not separated nor mingled, thus enlightening the faithful with thy sacred theology.

**Theotokion:** He who was seated indescribably in the bosom of the Father, is now seated in thy womb, O most pure one, as one describable, having clothed Himself with thine image, for the sake of saving fallen Adam.

## ODE VI

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

At the bidding of God, thy tongue, sharpened by the Spirit in spiritual acuity, inscribed in the hearts of the faithful as with a scribe's plume, the words of grace, O all-sacred Father Theognios.

O blessed Father, as one who entereth the spiritual holy of holies and there, by the light of the Trinity, learneth things divine, thou dost therewith perfect in spirit the faithful, thyself being most perfect, O Holy Hierarch Theognios.

Flushing away the foul commands of the wicked by the streams of thy instructions, O Hierarch Theognios, thou didst appear as a placid river watering with piety the communities of the faithful.

**Theotokion:** Thou, O Virgin, art an inexhaustible Source of spiritual water, drinking of which we all are filled with the grace, cleansed both in soul and body.

## Kontakion, in Tone II:

O great Hierarch Theognios, / divine thunder, spiritual trumpet, / planter of faith and pruner of heresies, / beloved of the Holy Trinity, / standing with the Angels before God // do thou unceasingly pray for us all.

## ODE VII

**Irmos:** Having gone down to Babylon from Judea, \* the Children of old by their faith in the Trinity \* trod down the flame of the furnace \* while chanting: \* 'O God of the Fathers, blessed art Thou'.

Thou wast illumined by the grace of the Spirit to comprehend the Divine will, and thus appeared as a radiant star enlightening those who wisely sing: 'Blessed art Thou, O God of our Fathers'.

**O** sacred one, most holy Hierarch of the Church, shining with virtuous deeds, the Uncreated Trinity made its abode in thee, Father Theognios, wherefore thou didst sing: 'Blessed art Thou, O God of our Fathers'.

**T**hou dost ever relieve the suffering of those who, afflicted with manifold diseases, have recourse unto thee; for thou, O holy one, hast obtained from the Lord the grace to work wonders and miracles.

**Theotokion:** **G**iving birth to a new-sprung Child, the unoriginate Word, thou, O Virgin, hast renewed us who have grown old through sin, and granted us strength to sing: 'Blessed art Thou, O God of our Fathers'.

### **ODE VIII**

**Irmos:** **T**reading down the fiery flame in the furnace, \* the divinely speaking youths sung: \* 'Bless the Lord, all ye works of the Lord'.

**I**n the hollows of fasting hast thou, O most praised Father, blossomed like a sweet-smelling rose, and as a lily hast thou filled the consciences of the faithful with the fragrances of thy virtues and miracles; wherefore, O holy one, drive away from us putrid passions.

**B**y the power of the Cross, thou hast tamed the fury of the sea waves, O holy Hierarch Theognios, as an imitator of thy Master. Therefore thy city, having been spared from God's wrath, praised thee, as a great wonderworker and a notable protector.

**B**y the action of the Holy Spirit, O Father Theognios, thou abundantly shed forth healings, curing the long standing diseases of those who have recourse unto thee, driving away the wicked spirits and raising the faithful to praise thine illustrious deeds.

**Theotokion:** **F**reed from the first curse by thy birth-giving, O most blessed Maiden full-of-grace, we send up unto thee the greeting of Gabriel: Rejoice thou, the cause of the salvation of all.

## ODE IX

**Irmos:** All are awestruck at hearing of God's ineffable condescension, \* for the Most High voluntarily descended and assumed flesh, \* becoming man in the Virgin's womb; \* wherefore we the faithful magnify the most pure Theotokos.

Like a great sun that shineth forth with the majesty of thy deeds, O most wise one, thou hast enlightened the ends of the earth, and in thy death thou hast been exalted from light unto a most brilliant light; wherefore we cry unto thee: Enlighten our thoughts, O holy Father Theognios.

Adorned with the virtues as with resplendent ornaments and radiant with their light, compassionate and meek, thou hast found thine abode in the land of the meek, keeping company with the Heavenly Hosts.

Beholding the brightness of God and of the Angels, the radiance of the Patriarchs, the Martyrs and the Apostles, do thou with them make supplication unto the Lover of mankind that we who praise thee, O holy one, be granted the remission of our sins and restoration of life.

**Theotokion:** Enlighten, O pure Virgin, my heart ever grieving from my transgressions and the multiplicity of worldly distractions, and never leave me to mine enemies, that I may glorify and lovingly hymn thee, O all-hymned one.

### Exapostilarion:

**Spec. Mel.:** Thou hast visited us...

Today a glorious radiant festival / is revealed unto the faithful, / for standing in the light of the glory / of the countenance of God, / the Holy Hierarch Theognios, remembereth us / who praise his honourable memory. (Twice)

### Glory ..., Now and ever ..., Sedalion of the feast or Theotokion:

O most pure one, we put our trust in God, / and in the crucified Christ who cameth forth from thee. / By thy supplications unto Him / do thou preserve us unharmed even unto the end.

### At the Praises, in Tone VI:

**H**aving cut off arrogance and self-indulgence, / which are the two main causes of sin, / thou hast become the instructor / who cultivateth the best virtue of humility, / not only by plain words, / but with thine actions. / Therefore, honouring thy holy memory, / we glorify Christ Who hath crowned thee. / O holy Father Theognios, // intercede with Christ our God, for the salvation of our souls.

**O** holy Hierarch, / through thine ascetic struggles: / fasting, lamentation and spiritual study, / thou hast prepared thyself / as an abode for the Holy Spirit. / Wherefore many who came to thee with their afflictions, / would leave with joy, having received spiritual guidance and comfort. / And now, dwelling in the mansions of heaven / do thou pray for us, O Father Theognios, // on behalf of our souls.

**H**aving found a cave, peacefully thou didst share it with a serpent. / Thou didst settle there being content with a little bread, locusts, and water, / purifying thy soul, / giving all thine attention to the battle against unclean thoughts. / Thou didst show thyself to be equal to the angels, / O holy Father Theognios: // do thou beseech Christ for the purification of our souls.

### Glory ..., in Tone IV:

**D**isdaining the glory and riches of the world, / O holy Theognios, / thou didst close thyself in a narrow cell which thou didst call a royal palace. / Shunning glorious vesture, / thou didst clothe thyself in the robe of immortality, / and instead of sweet foods didst ever abide in fasting. / Wherefore, thou wast a guide to salvation / and didst direct the assemblies of monks, / edifying them with discourses, / and all the more being a model for them in thy manner of life. / O venerable Theognios our Father, // ever pray for us who celebrate thy most honoured memory.

Now and ever ..., Theotokion or Sticheron of the feast.

Great Doxology. Trisagion through Our Father. The Troparion, Now & ever ..., Theotokion or Troparion of the feast. Litanies and dismissal.

## AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of the canon of the feast, or the venerable one; and 4 from Ode VI of the canon of the venerable one.

### Troparion, in Tone VIII:

**W**ith the streams of thy tears thou didst irrigate the barren desert, / and with sighs from the depths of thy soul / thou didst render thy labours fruitful a hundredfold, / and becamest a beacon for the whole world, resplendent with miracles. / O Theognios our Father, // entreat Christ God, that our souls be saved.

### Kontakion, in Tone II:

**O** great Hierarch Theognios, / divine thunder, spiritual trumpet, / planter of faith and pruner of heresies, / beloved of the Holy Trinity, / standing with the Angels before God // do thou unceasingly pray for us all.

**Prokimenon, in Tone VII: P**recious in the sight of the Lord is the death of His saints.

**Stichos: W**hat shall I render unto the Lord for all that He hath rendered unto me?

### READING FROM THE EPISTLE TO THE GALATIANS [5:22-6:2].

**B**rethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.

**Alleluia, in Tone VIII: B**lessed is the man that feareth the Lord, in His commandments shall he greatly delight.

**Stichos: H**is seed shall be mighty upon the earth.



## READING FROM THE GOSPEL OF ST. LUKE [6:17-23]

**A**t that time, Jesus: came down with them, and 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: for in the like manner did their Fathers unto the Prophets.

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