

THE 18th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY APOSTLE & EVANGELIST LUKE
COMMEMORATION OF THE HOLY MARTYR JOSEPH MUÑOZ
Composed by nun Kassia. Translated by Daniel Olson.

AT GREAT VESPERS

We chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera: 4 Stichera of the holy evangelist, in Tone VIII:
Spec. Mel.: “What shall we call you ...”:

What now shall we call thee, O apostle, * Heaven, for thou hast proclaimed the glory of God; * radiance, for thou dost illumine * the world with light; * cloud which droppeth divine water as rain; * most divine cup of wisdom, * which poureth forth upon us * the wine which gladdeneth men’s hearts. ** Pray thou that our souls be saved.

What now shall we call thee, * O thou who art pleasing unto God? * golden ark of the law, which Christ hath devised; * river which floweth forth unto us out of paradise; * lamp shining forth a noetic light; * beacon illumining the whole Church; * living Bread of the divine table; * beaker of spiritual drink. ** Pray thou that our souls be saved.

What now shall we call thee, O glorious one? * Strong treasury of heavenly gifts; * renowned physician of bodies and souls; * fellow laborer of Paul, * and his companion, * who setteth forth the acts of the apostles. * Many are the names, O Luke, * which virtue hath devised for thee. ** Pray thou that our souls be saved.

What now shall we proclaim thee, * O divinely eloquent one? * Disciple, in that thou hast announced to us the glad tidings of Christ; * physician, in that thou healest the passions of the soul; * luminary who hast shone forth * the noetic light upon us; * foundation and ground of the Faith: * for thou hast written for us the most precious Gospel. ** Pray thou that our souls be saved.

And 4 Stichera of the holy martyr, in Tone IV:

Come, ye peoples, let us hymn Joseph the glorious martyr, the righteous one and the wondrous sufferer, the servant of the immaculate Mother of God and the guardian of Her miracle-working icon, the holy preacher of Orthodoxy, and the tireless intercessor for all who faithfully honor his memory.

Come, ye faithful, let us extoll Joseph, the saint worthy of wonder, who showed us an image of kindheartedness and goodness in a hard-hearted age; having earnestly served God and his neighbors, he was crowned with the blood of suffering; now standing before Christ the Saviour in heaven, he prayeth for them that with the saints faithfully perform his memorial.

Other stichera of the holy martyr, in Tone VIII:

Thou didst appear as an angel on earth, O glorious martyr Joseph, with thy soul's beauty thou didst amaze all, feeding the lamp of thy soul with compassion, and in patience having acquired thy salvation, now dancing in chorus in the kingdom of Christ, forget not them that in orthodox manner honor thy divine memory.

What shall we call thee, O blessed one? Righteous, for thou didst follow Christ in thy life; venerable, for you didst shine forth in both action and contemplation; another apostle, for thou didst confirm the faith in the ends of the earth; martyr, for in sufferings thou didst depart unto God. Many are thy names. O Joseph, and greater are thy gifts. Pray for our souls to be saved.

Glory ..., the composition of Anatolius, in Tone VI:

O apostle of Christ and recorder of divine dogmas, foundation of the Church: with divine proclamations thou hast truly healed the hearts of all those in the gloom of ignorance, which have entered into the abyss of despair; and thou hast saved them from the tempest of threefold waves, as a follower and disciple of Paul, the chosen vessel. Wherefore, we entreat thee: beseech our Savior and God on behalf of those who ever celebrate thine honored memory with faith.

Both now ..., 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 Lessons:

A READING FROM THE GENERAL EPISTLE OF JOHN

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ. And these things write we unto you, that our joy may be full. This, then, is the message which we have heard of Him, and declare we unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light,

we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin.

A READING FROM THE GENERAL EPISTLE OF JAMES

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers trials, knowing this, that the testing of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, lacking nothing. If any of you lack wisdom, let him ask of God, Who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low, because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and its flower falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to those who love Him.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hands 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 for ever. 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 visitation for His elect.

On the Aposticha, these Stichera of the holy evangelist, in Tone V:

Spec. Mel.: “Rejoice, boast of fasters ...”:

Grace was poured forth from thy lips in tongues of fire, O apostle Luke, and thou wast shown to be a tongue of fire, emitting words of light like burning arrows against those who desire darkness, writing and teaching the precious Gospel with preaching worthy of the Light; and thou wast revealed to be a living fragrance unto those who

truly desire life, as said Paul, whom thou didst have as thy teacher, but the smell of death for those who loved not life. Yet grant unto us peace, life, light and great mercy.

Verse: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Rejoice, thou who alone, rejoicing, hast recorded for us the archangel's greeting to the pure one: Rejoice!, and the Baptist calling her, from his mother's womb, the bearer of the Lord, and his conception and the incarnation of the Word, His temptations and miracles, words and sufferings, His Cross, death and arising, and His issuing forth, which thou didst behold; and the descent of the Spirit, the account of the acts, especially those of Paul, whose companion thou wast, as well as a physician and initiate of the mysteries and a luminary of the Church, which do thou preserve always.

Sticheron of the holy martyr, in Tone III:

Verse: Precious in the sight of the Lord is the death of His Saints.

As a faithful disciple of Christ, who in the flesh became a stranger in this world for our sakes, thou didst travel the earth with the icon of the immaculate one, conquered by love for thy neighbors, and thou didst end thy life martyrically, O righteous Joseph worthy of wonder; wherefore, now having acquired boldness before Christ, pray for them that honor thee, O holy one.

Glory ..., of the holy martyr, in Tone VI:

Like the city of the Living God, thy soul was bedewed by the rivers of Christ's grace, whence thou didst bring forth rivers of love for thy neighbors, O Joseph, thou wondrous martyr, beholding Christ in every man, serving everyone as the Lord, thou wast an image of mercy and sacrifice; and now standing before God in heaven, remember us, who with love perform thy divine memorial.

Both now ..., of the Myrrh-streaming Iveron Icon, in the same tone:

All boasting falleth silent, all worldly pride is humbled, the teaching of the divine faith is renewed by a living hope, dry eyes are filled with salvific moisture, for behold the great Queen cometh in her image, as a cloud sprinkling righteousness, raining grace and mercy on them that with faith fall down before her precious icon.

Troparion of the holy evangelist, in Tone V:

The holy apostle, the all -hymned Luke, * who is acknowledged by the Church of Christ * as the recorder of the acts of the apostles * and the splendid author of the Gospel of Christ, * let us praise with sacred hymns, * as a physician who healeth the

infirmities of all mankind, * and the ailments of nature, * who cleanseth spiritual wounds ** and prayeth unceasingly for our souls.

Glory ..., Troparion of the holy martyr, in Tone II:

O wondrous martyr Joseph, servant of the Mother of God, imitator of Christ's love for people, image of meekness, rule of humility, mirror of prayer, confirmation of faith: For them that faithfully honor thy memory, do thou supplicate Christ, whom thou didst love, and to whom thou didst joyfully sacrifice thyself.

Both now ..., Troparion of the Myrrh-streaming Iveron Icon, in Tone I:

From thy holy Icon, O Mistress Theotokos, thou didst abundantly pour forth gracious myrrh. Thou didst comfort thy faithful who were in exile and didst enlighten unbelievers with the light of thy Son. Wherefore, with tears we also fall down before thee, O Lady: Be merciful unto us in the hour of judgment, lest having received so much of thy mercy, we in any way be punished as contemptuous; but through thine intercessions grant us to bring forth spiritual fruit, and save our souls.

AT MATINS

On “God is the Lord”, the Troparion of the holy evangelist (twice), Glory ..., Troparion of the holy martyr, Both now ..., Troparion of the Myrrh-streaming Iveron Icon.

After the 1st chanting of the Psalter, the Sessional Hymn of the holy evangelist, in Tone III:

Come ye all, let us praise the apostle Luke as our helmsman; for he hath abolished the deception of idolatry and hath led men to the light of life and taught them to believe in the Trinity. Wherefore, reverently honoring him today, O ye faithful, let us glorify Christ our God. (Twice)

Glory ..., the Sessional Hymn of the holy martyr, in Tone III:

Come, ye all, let us extoll Joseph the martyr, for he destroyed the gloom of unbelief and despair, and he led us up to hope and love, and he taught compassion with humility; wherefore, piously hymning him today, O ye faithful, let us glorify Christ our God.

Both now ..., Theotokion of the Myrrh-streaming Iveron Icon, in Tone I:

When the grievous gloom of unbelief covered the previously blessed land, thou didst shine forth through thy miracle-working image, O supremely blessed Mistress; wherefore, now enlighten also our sinful darkness, that we may cry unto thee: Glory to the wondrous myrrh-streaming of thine icon, glory to thy providence for us, glory to thee, O unwedded Mother.

After the 2nd chanting of the Psalter, the Sessional Hymn of the holy evangelist, in Tone III:

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

When thou didst journey with Cleopas to the town of Emmaus after the resurrection, O all-sacred Luke, the Lord appeared before thee in a veiled manner when thou wast downcast; and, receiving the bread He gaveth thee, thou didst straightway recognize the Savior. Him do thou entreat, that He grant us great mercy. (Twice)

Glory ..., the Sessional Hymn of the holy martyr, in Tone III:

Having travelled with the icon of the Mother of God from Mount Athos to the city of Montreal, O Joseph worthy of wonder, and while thou wast offering prayers before her, a wondrous miracle appeared from the image unto all. And having straightway come to know God’s will for thyself, thou didst serve the suffering

people, having become an image of the compassionate Lord, to whom, thou didst martyrically depart; entreat Him to grant us great mercy.

Both now ..., Theotokion of the Myrrh-streaming Iveron Icon, in Tone IV:

Behold, O ye peoples, and marvel at the most glorious sign of the Mother of God: Miracle-working myrrh is abundantly given unto all who have recourse with faith and who pray with attention. Thus also is thy mercy extended unto all who are called, O Mistress; however, few are chosen, whose part we also now seek, trusting in thine omnipotent mediation.

Polyeleos, and the magnification to the holy evangelist: We magnify thee, O apostle of Christ and evangelist Luke, and we honor thy pangs and labors wherewith thou didst struggle in the proclamation of the Gospel of Christ.

Magnification to the holy martyr: We magnify thee, O holy Martyr Joseph, and honor thy precious sufferings which thou didst endure for the sake of Christ.

Selected Psalm verse:

A: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands. **Magnification to the holy evangelist.**

B: Our God is refuge and strength, a helper in afflictions which mightily befall us. **Magnification to the holy martyr.**

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Polyeleos, the Sessional Hymn of the holy evangelist, in Tone IV:

Plying the depths of the noetic sea with the fisher's rod of wisdom, O all-blessed Luke, thou didst draw forth the souls of the faithful from the deadly abyss. Wherefore, instructed by Paul, thou didst purify thy heart with the radiance of the Spirit, enlightening the nations with thy dogmas, and healing the infirmities of the passions with miracles, ever praying to Christ God for us, that our souls be saved.

Glory ..., the Sessional Hymn of the holy martyr, in Tone IV:

Plying the sea of hopelessness with the fishing rod of mercy, from the depth of despair thou didst catch souls and didst draw them to repentance and faith, O all-blessed Joseph; wherefore, taught by the Mother of God, having cleansed thy heart through humility and prayer, thou didst illumine people with thy love, and with the icon of the immaculate one, by miracles thou didst heal the passions of body and soul, for us ever entreating Christ God, for our souls to be saved.

Both now ..., Theotokion of the Myrrh-streaming Iveron Icon, in the same tone:

Falling down before thine image, O immaculate one, and scenting its wondrous fragrance, we manifestly behold thy presence, that thou art truly near; wherefore, we pray unto thee earnestly: Depart not from us on all the path of our life, and open and

enlighten the eyes of our heart, so that also in that hour we may behold thy supercelestial glory, when we have to leave our bodily temple.

Song of Ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Let every breath praise the Lord.

GOSPEL ACCORDING TO LUKE, §35 (8:5-15)

The Lord said this parable: A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

After Psalm 50, this Sticheron, in Tone IV:

Going about the earth for the sake of Christ, O God-pleasers, ye attracted many to the faith, O all-hallowed Luke and Joseph; for one wrote the holy Gospel for us and the icon of the immaculate Mother of God, while the other traveling with her icon, with the myrrh of mercy attracted people to the Saviour, to whom do ye pray to grant us great mercy.

Canon of the Theotokos, for the sake of her Iveron Montreal Myrrh-streaming Icon, with 6 Troparia, in Tone IV; and the canon of the holy evangelist, with 4 Troparia, in Tone VIII; and the canon of the holy martyr, with 4 Troparia, in Tone I:

ODE I

Canon of the Myrrh-streaming Iveron Icon:

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

As I begin to sing a hymn unto thee, O Maiden Mistress, inspire in my mouth a well-arranged word, that rejoicing and trembling at once, I may hymn thine innumerable miracles.

Clothed in garments embroidered with golden fringes, shining with glory more than the flaming powers, standing at the right hand of thy Son in heaven, thou didst adorned on earth thine icon with fragrant drops, as with very costly pearls.

In ancient days, when did anyone hear or anyone see such a thing? For fifteen years miracle-streaming myrrh was flowing forth from thine icon unto all who stood before it and prayed.

Through thine image, O immaculate one, a great miracle appeared, an unutterable miracle, a miracle wondrous, without deceit and true, a miracle holy and saving, and to all the ends of the earth a guiding miracle.

Canon of the holy evangelist:

Irmos: Let us, O ye people, send up a hymn * unto our wondrous God * Who hath freed Israel from bondage, * chanting a hymn of victory * and crying aloud: * We sing unto Thee, O only Master.

Thou wast the most splendid chariot of God, bearing an all-holy name before men, O all-honored Luke, mightily drowning the chariots and mounted captains of deceit.

Receiving a torrent of life, with showers of divine knowledge which fell from within thee thou didst irrigate a world made arid by the burning heat of ungodliness, O all-blessed Luke.

Made bright as lightning by the shining of the Spirit and the purity of thy life, O thrice-blessed one, thou didst shine like a gift from God upon the whole world, illumining the hearts of the faithful.

Theotokion: Rejoice, O all-holy temple, fleece bedewed by God, sealed well-spring of the stream of immortality! O Sovereign Lady, preserve thy flock unharmed by all enemies.

Canon of the holy martyr:

Acrostic [in the Slavonic text]: O martyr Joseph, preserve our Church from perils.

Irmos: Guiding Israel with a pillar of fire and cloud, * as God He divided the sea * and engulfed the chariots of Pharaoh in the deep. * Let us chant a hymn of victory, * for He alone hath been glorified!

O marvelous Joseph, give grace to unworthy mouths, that we may hymn thy glorious life, extolling the Lord, for in His saints hath He alone been glorified.

Thou didst leave thy kinsmen and possessions and friends, that thou mightest give thyself over wholly to the service of the Lord and His immaculate Mother; wherefore, teach us also that we prefer nothing from earthly things to the love of God.

Having come to know the beauty of Orthodoxy, thou wast joined to the true Church, even though thou wast brought up in heterodox teaching; wherefore, we beseech thee: Bring everyone to pure Orthodoxy, that we may sing to God a hymn of victory.

Theotokion: Thou wast truly exalted higher than all women, having given birth unto God, but thy humble soul was not exalted; wherefore, drive away perilous arrogance also from our souls, that we may sing purely unto thy Son, for He alone hath been glorified.

Katavasia: I shall open my mouth ...

ODE III

Canon of the Myrrh-streaming Iveron Icon:

Irmos: O Theotokos, thou living and plentiful fountain, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

We, who are worthy of every punishment, marvel at thine immeasurable compassion, O Mistress, who didst grant unto us on earth a sign of mercy; but count us, thy hymn-singers, worthy also of heavenly crowns of glory.

With fear and love, I fall down before thine icon, O Lady, and with the voice of Peter I cry aloud unto thee: For I am a sinful man and am not able to endure the marvelous sight; nevertheless, forsake me not, O good one, pass me not by with thy blessing.

Every creature confesseth and hymneth thee, the Queen and Mistress, and wondereth at thy great compassion towards provoking men.

Even though I am clothed with infirmity and much uncleanness, and I do not bear spiritual fruit at all, yet counted worthy of thy merciful sign, I, the wretch, despair not of my salvation.

Canon of the holy evangelist:

Irmos: There is none as holy as the Lord, * and none as righteous as our God, Whom the whole of creation doth hymn: * There is none more righteous than Thee, O Lord.

Shining forth like the sun in thy preaching, O all-blessed Luke, thou didst adorn the foundation of the Church, causing the gloom of deception to vanish with the fervor of faith.

Thou didst cut divinely beautiful tablets from the stone of the incarnation of God, O most noetically rich apostle, possessing a mason's hammer in thy godly tongue and divinely inspired mouth.

Entering into the all-luminous cloud, and being covered thereby, O most wise one, thou didst receive the new law inscribed upon thy heart by the finger of the Spirit.

Theotokion: There is none as blameless as thee, O Lady, and none more pure than thee, O all-immaculate one; for thou didst hold God the Word, Who alone is greatly merciful, in thy womb.

Canon of the holy martyr:

Irmos: Establish me, O Christ, upon the immovable rock of Thy commandments, * and enlighten me with the light of Thy countenance; * for there is none more holy than Thee, * O Lover of mankind.

By prayer and abstinence, Thou didst vanquish the noetic Pharaoh, and thy holy soul was enlightened by divine light; and now dwelling in the heavenly bridechamber, entreat the Lord, the Lover of Man, for us.

While still a boy, thou didst shine with piety and compassion; wherefore, the Lord brought thee from heterodoxy to the Orthodox Church, and He made thee a servant of His Mother, and a herald of His mercy and most glorious miracles.

Unceasingly doing the Jesus Prayer, thou didst abundantly draw therefrom the power of God for thy ministry; wherefore, teach us also the work of prayer.

Theotokion: O pure Virgin, thou didst bring thy pure servant into the heavenly shelters, and now, having received him as a co-intercessor, ask this from thy Son also for us sinners.

Kontakion of the holy martyr, in Tone II:

Let us extol the wondrous Joseph, the true servant of Christ and the zealous imitator of the saints, the radiant luminary of love and humility: For the Mother of God chose him to be the guardian of her miracle-streaming icon, and the Lord, who alone knoweth the things of the heart, crowned him with a crown of martyrdom.

Ikos: Having shone forth with the doing of good deeds and with prayer, O blessed one, thou didst receive the lot of the ministry from the Master's hand; receiving His

Mother's myrrh-streaming icon, thou didst appear as a helper to suffering people, and everywhere confirming those doubting, having shone forth as a new apostle in the world, thou didst make clear the divine faith; wherefore Christ, who alone knoweth the things of the heart, also glorified thee in heaven.

Sessional Hymn of the holy evangelist, in Tone VIII:

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

As the companion of Paul thou didst patiently endure divers misfortunes, O all-praised apostles of the word, finishing the course of faith in martyrdom, and dwelling now with him in the highest, O blessed one. Wherefore, having preached the Gospel of Christ to the world, and illumining the whole earth, O most honored Luke, do thou entreat Christ God, that He grant remission of sins unto those who celebrate thy holy memory with love. **(Twice)**

Glory ..., Sessional Hymn of the holy martyr, in Tone VIII:

Having appeared as a disciple of Christ, thou didst patiently endure afflictions and labors, O most marvelous martyr of the Lord; and having finished the course of faith through suffering, thou makest merry with Christ in the highest, O blessed one; therefore, having also preached to the world the miracles of the pure Virgin, thou didst enlighten the whole world; O all-honorable Joseph, entreat Christ God to grant remission of sins unto them that with love celebrate thy holy memorial.

Both now ..., Theotokion of the Myrrh-streaming Iveron Icon, in Tone VI:

Where thy wondrous icon is, O Mistress, like an unwandering star shining on all the ends of the earth, there shall I take refuge, there shall I fall down, there shall I be covered, there is my hope, and path, and rejoicing, there also is singing and my praise and salvation.

ODE IV

Canon of the Myrrh-streaming Iveron Icon:

Irmos: Perceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * Glory to Thy power, O Lord!

Thou didst very abundantly reveal thy grace to the whole world, O Mary, full of grace, when our sinful corruption increased beyond measure. O thy wondrous miracle, O Mistress! Thou dost not consume with fire the firewood of dry and unfruitful souls, but with drops of grace thou bedewest them unto the bearing of fruit, delivering us from the unquenchable fire.

Today, we, as many as have received divine anointing, rejoice and tremble, and may we prepare for spiritual battle, for which the Commander and Leader of the heavenly armies strengtheneth us by anointing with noetic myrrh.

You deliver us, O Lady, and bless us, who deserve every chastisement and torment, beyond all hope and expectation, so, what hymns of praise can we offer to You, who spared our weakness?

Deliver me on that terrible day, O Good Lady, from eternal fire and unbearable flame, sprinkling me with the dew of mercy, like with the wondrous myrrh from your icon.

Canon of the holy evangelist:

Irmos: From the overshadowed mountain, * from the only Theotokos, * the Prophet in divine vision * foresaw Thy coming in the flesh, O Word, * and with fear he glorified Thy power.

As a steed of the King of all, O divinely wise one, thou didst roil the sea of the nations, sweetening brackish unbelief with the salt of God, O ever-glorious one.

Drawing His bow, Christ loosed thee splendidly as a well-honed arrow, bright with beams of piety illumining our souls.

With mystic skill, O all-blessed one, heal the passions of soul and body of those who hymn thee, excising the filth of sin, O thou who art all-wise.

Theotokion: O Mary, Birthgiver and Bride of God, deliver me from cruel transgressions and misfortunes, and guide me to the haven of tranquility and salvation by thy supplications.

Canon of the holy martyr:

Irmos: O Lord, I have heard Thy report, and I was afraid; * I considered Thy works, and I was amazed, * for Thou, Who is God before all ages, * having been born from the Virgin, didst become Man.

Dying for Christ and His commandments is our faith, the proof that death for His sake is the source of life, thus didst thou teach and thus didst thou complete thy life, O righteous Joseph.

Thou didst show true obedience to God, doing nothing without His will; wherefore, the mysteries of the world on high were revealed unto thee, O blessed one.

The reading of the word of God every day is the soul's dominant nourishment; thus didst thou teach, and this didst thou fulfill in deed, O holy Joseph.

Theotokion: Having alone remained a virgin after childbirth, O Mother of the Light, enlighten us with grace and teach us purity.

ODE V

Canon of the Myrrh-streaming Iveron Icon:

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

Moses the God-seer of old was trembling, while standing before the unburnt bush, the image and foreshadowing of thine ineffable childbirth; but we beholding thy bedewed icon are strengthened by the good hope that in the midst of the fire of temptations we shall remain unharmed, protected by thee.

The enshadowed tabernacle of old was sprinkled with hyssop and the blood of calves, signifying the descent of God's glory; but now, through the heavenly sprinkling and bedewing of thine icon, how much greater is the glory of the vision whereof thou hast counted us worthy!

The bedewed fleece of Gideon once made known the will of the Lord; but thine icon, O Lady, for many years was being covered every day with heavenly dew, bearing witness to the election of the Church of the faithful.

They that worshiped of old through image and shadow, were easily instructed by them, seeing and doing the will of God; but how shall we, who are illumined by the true light, escape condemnation, being void of understanding and disdainers of the heavenly voice?

Canon of the holy evangelist:

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

Thou wast shown to be like unto dew which falleth from the heavens, destroying the burning heat of deception by thy discourse.

Conceiving the fear of God within thee, O apostle, thou hast given birth unto salvation for those astray.

Ascending the mountain of the virtues, O all-blessed one, thou didst preach the Gospel of the kingdom unto all.

Theotokion: **M**ary Theotokos, who knewest not wedlock, render the hopes of the enemy in vain, and gladden those who hymn thee.

Canon of the holy martyr:

Irmos: Thou hast shone upon us with the radiance * of Thy coming O Christ, * and illumined the ends of the world with Thy Cross, * enlighten with the light of thine understanding * the hearts of those who with right worship hymn Thee.

The Athonite elder Clement, having entrusted unto thee the Iveron Icon of the immaculate one, said: Joseph, the Mother of God hath desired to go with thee. And

having received the image of the Mother of God with reverence, thou didst go forth to the struggle of serving people.

O, thy wondrous humility and patience, guilelessness, unacquisitiveness and great love for thy neighbors! Wherefore, ask from God also for us sinners a drop of these virtues.

Until the end, thou didst submit thy will unto Christ God, doing nothing without God's blessing; wherefore, teach also us sinners to live in obedience to God.

Theotokion: **T**hou gavest birth to God supernaturally, O Mary, and thou wast exalted above all women; wherefore, pray for us sinners, that through repentance we may obtain salvation.

ODE VI

Canon of the Myrrh-streaming Iveron Icon:

Irmos: **Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.**

Thou placest a barrier to demonic fantasies and deceptive diabolical utterances, O Mistress, and by the meekness and quietness of thy true miracle thou putttest to shame pride and hostile boasting.

We have acquired thee as a helper in all circumstances, and as a guide and leader on the way to salvation, and as an established ladder to heaven.

Ye zealots of patristic piety, seeing the sign of the Virgin, let us understand the rightness of our guides, and let us hold fast to their path of confession, as pleasing to God.

Entangled in many snares of deceit, and unable to stop the mouth of apostates by word, we run to thy miracle-working image, O Mother of God, and straightway all the tangles of falsehood are torn asunder like a spider's web.

Canon of the holy evangelist:

Irmos: **O Thou that putttest on light as a garment * grant me also a robe of light, * O All-merciful Christ, our God.**

Having drained the cup of wisdom of the knowledge of Christ God, thou gavest drink unto all, O Luke all-wise.

Chosen as the companion of Paul, O all-blessed and divinely eloquent Luke, thou didst fish for the nations with the net of thy dogmas.

Thou wast shown to be a cloud raining down upon us showers of life, O apostle, flowing forth from the well-springs of salvation.

Theotokion: **T**hine Offspring, the Destroyer of idols, O Mary Bride of God, is worshipped with the Father and the Spirit.

Canon of the holy martyr:

Irmos: **T**he deepest abyss hath surrounded us, * and there is none to deliver us, * yea we have been counted as sheep for the slaughter; * save Thy people **O our God, * for thou art the strength and restoration of the weak.**

Thine angelic prayer before the icon of the Mother of God brought down to the earth God's mercy, and the peoples, receiving the healing myrrh, joyfully hymned Christ God and the immaculate Virgin.

Thou madest thy house an image of heaven, with love preserving and faithfully honoring therein the relics of holy God-pleasers; wherefore the saints also received thee as a beloved friend into their assembly in heaven.

Enduring manifold temptations, through prayer thou didst repel all these; wherefore, the Lord counted thee worthy also of wondrous consolations, having made thee an abode of His Spirit, O holy one.

Theotokion: **P**reserve the Church of thy Son from temptations and troubles, O Mother of God, that we, enfeebled by sins, may obtain correction.

Kontakion of the holy evangelist, in Tone II:

Spec. Mel.: "The steadfast ...":

Let us praise the godly Luke: * the true preacher of piety, * the orator of ineffable mysteries, * the star of the Church; * for the Word Who alone knoweth men's hearts * chose him to be, with the wise Paul, ** the teacher of the gentiles.

Ikos: **E**nriched with heavenly knowledge by the hand of the Master, thou wast entrusted with the portion of the gentiles, O all-praised one. Wherefore, setting thy life afire with discourse, O Luke, thou wast revealed to be a transmitter of the law to the nations greater than Moses. Through the Spirit thou didst explain the divine Faith, likening thyself to the divine tablets graven by the finger of God. Wherefore, Christ, Who alone knoweth our hearts, hath glorified thee.

ODE VII

Canon of the Myrrh-streaming Iveron Icon:

Irmos: **R**efusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * **O supremely hymned Lord and God of our Fathers, Blessed art Thou.**

Angels dance in chorus, demons tremble, the nations wonder, the faithful cry out a hymn to thy miracle, O Mother of God; for with diligence thou seekest the correction and salvation of our souls.

With a lamp, the woman diligently searcheth for the lost drachma; but thou, having shone forth thine icon as a luminary for the whole world, seekest out my perishing

soul. And how then do I, the foolish one, remove myself from thy light into darkness?

With mind and tongue, and by singing, I offer praise unto thee, O all-pure one; but by my evil manner of life, I again grieve thy Son and God; yet be long-suffering toward me, O gracious one, and with thy marvelous sign soften my hard heart.

Thou didst grant thy holy and divine miracle to all the world. Who hath ever seen, who hath ever heard such a thing? Come, ye faithful, let us rejoice; come, ye unbelievers, and worship with faith the immaculate Mother of the God of our fathers.

Canon of the holy evangelist:

Irmos: In Babylon, the pious youths did not worship the golden image, * but, bedewed in the midst of the fiery furnace, * they chanted a hymn, saying: * O supremely exalted God of our fathers, blessed art Thou!

As a faithful disciple of the ineffable mysteries of Christ God, O all-wise one, thou didst preach His divine Gospel to the faithful who said: O supremely exalted God of our fathers, blessed art Thou!

Thou wast shown to be adorned with the embellishment of the virtues, O all-blessed Luke, illumined by the rays of divine majesty and crying out unceasingly to thy Creator: O supremely exalted God of our fathers, blessed art Thou!

Emitting radiant beams, like a torch in the midst of night, thou didst piously drive away the darkness of deception by the radiance of thy words, crying aloud: O supremely exalted God of our fathers, blessed art Thou!

Theotokion: Possessed of a life illumined with wise discourse, O Luke, beholder of God, thou didst manifestly describe the birthgiving of the Virgin and lovingly depict her in icons. To her do we faithfully offer veneration, glorifying Christ.

Canon of the holy martyr:

Irmos: The Angel of the Lord came down into the thundering furnace * to Azariah and the youths who were with him, * and the fire touched them not at all. * Whereupon the three sang Thy praises, saying: * Blessed art Thou, O God of our fathers.

Thou wast stretching out thy hands so as to serve and benefit thy neighbors, and to write holy icons, O Joseph, thou laborer, and from us drive away pernicious idleness.

The Lord received thee, one meek and merciful and humble of heart, into the dwelling-places of the meek, wherein eternally thou enjoyest immortal food.

Apostolically, thou didst locate thy fatherland in heaven, directing thither all thy thought; wherefore, Christ lead thee into the eternal shelters as a citizen worthy of this.

Theotokion: In thy womb, O Virgin Mother of God, thou didst contain the One uncontainable by the whole world; likewise thou didst also pour forth streams of myrrh, many times exceeding the size of thine icon; for where God wisheth, the order of nature is overcome.

ODE VIII

Canon of the Myrrh-streaming Iveron Icon:

Irmos: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

Let us be amazed, O brethren, at the magnificence of the gift given unto us for the sake of the deeds and prayers of the fathers; let us flee far from all hypocrisy and falsehood and hold fast to the path of our guides, that with them in the heavenly chambers we may bless the Mother of God unto the ages.

Having rejected the wisdom of the wise, destroyed by God, O brethren, let us look with a simple and bright eye and say: Where the most glorious miracle of the Theotokos shone forth, there is grace, there is the Church, there is also salvation unto the ages.

Hold fast to what thou hast, let us hearken unto Him who hath promised, lest ever thou be deprived of thy crown. Let us be amazed at this horrific word, let us fall down earnestly before the Mistress, and let us remain inseparable from her unto the ages.

Hymning the Mother of God with our lips, O brethren, let us not stand afar off in our heart; let us be instructed by the miraculous sign, and let us offer her thanksgiving unto the ages.

Canon of the holy evangelist:

Irmos: Glorified in the holy mountain, * the Lord revealed the mystery of the Ever-Virgin unto Moses * in the flames of the burning bush: * praise ye and supremely exalt Him throughout all ages.

With the dew-bearing wisdom of thy words and showers of divine grace thou didst extinguish the furnace of deception, as a preacher and sacred preacher of the Lord, O divinely wise one.

Beautiful were thy feet, O all-blessed one, who preached the Gospel of the Peace which most excellently passeth all understanding. Him do we supremely exalt and glorify throughout all ages.

Christ, the Light of the world, the Lord of glory, the Effulgence of the essence of the Father, revealed thee as one enlightening those who sit in darkness. Him do we supremely exalt throughout the ages.

Theotokion: The Lord, Who made His abode in the Virgin's womb and, through her, renewed ancient Adam in a manner strange and past description, do we hymn and glorify throughout the ages.

Canon of the holy martyr:

Irmos: The furnace of old having received the hymn-singing youths, * didst preserve them unburned and didst teach them to sing in harmony, * in the midst of the flame: * Bless the Lord, all ye works of the Lord.

Having accomplished nothing by tempting thy holy soul, the insidious devil sent his servants, that they might crush thy body with torments; but these sufferings acquired incorruptible crowns for thee, O divinely blessed Joseph.

Even though thou didst not visit the Russian land during thine earthly life, nevertheless thou wast ever offering prayers for the people who are there; wherefore, even today in heaven, pray for them and bring them to repentance.

Thou wast traveling with the icon of the Mother of God around the world, O blessed one, establishing the Orthodox faith in every generation and nation; and now cease not to look upon the people praying unto thee, and grant speedy help unto all who need it.

Theotokion: Having surpassed the noetic powers in purity, thou didst bring down the heavenly fire of the Godhead to earth, O immaculate one; wherefore, cleanse us who honor thee and bring us up to the heavens.

ODE IX

Canon of the Myrrh-streaming Iveron Icon:

Irmos: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Establishing truth and putting falsehood to shame, O Mistress, strengthen us to have thine image before the eyes of our soul and ever to avoid every diabolical snare.

Having made us on earth fragrant with myrrh, grant us to enjoy also the heavenly good things, and deprive us not, who magnify thee, of the fragrance there, O Mother of God.

Again we wonder at thy long-suffering, how both apostates and persecutors of the Church are anointed with the miraculous myrrh from thine icon, and are unable to comprehend thy miracle, remaining like voiceless fish.

The noetic powers wonder at the ineffable mystery of her divine childbirth, and we, having dared in compunction to chant a hymn unto her, exclaim: Rejoice, all-blessed Theotokos, pure Ever-Virgin.

Canon of the holy evangelist:

Irmos: **With never ceasing praises we magnify thee, * the Mother of God Most High, * who art higher than the most pure hosts, * and who beyond comprehension knew not wedlock, * yet hath truly given birth to God.**

In the preaching of the Gospel thou wast a proclaimer of the salvation unto all the world; and, breathing the inspiration of the Spirit, thou didst show thyself to be a sacred and greatly renowned trumpet, O all-honored one of sacred eloquence.

Adorned with the acts of the Savior's apostles, moved by God thou didst record them for the faithful, ever setting them forth as a lasting and inspired model, O all-glorious and sacred preacher.

Thou dost stand as one who hath attained the ultimate desire, O divine hierarch Luke; for standing before Christ, thou dost delight in the vision of the Divinity bestowed by Him. Wherefore, we all call thee blessed.

Theotokion: **We magnify thee, O Mother of God, who bore in thine arms the unapproachable God Who is hymned in the heavens by all the hosts, and Who ever granteth salvation to us through thee.**

Canon of the holy martyr:

Irmos: **O Thou radiant lamp, * the Mother of God, * most wondrous glory, * who art more exalted than all creation, * thee do we magnify with hymns.**

From the east unto the west and from the north unto the south, going throughout the earth with the icon of the pure Virgin, as a stranger didst thou finish thy life, O Joseph, and rejoicing thou didst depart unto the heavenly city, to magnify Christ and His Mother with hymns unto the ages.

O Chosen of the Mother of God, ever imitating her through humility and meekness, thou didst inherit the land of paradise with the saints; wherefore, with hymns we magnify thee, O blessed one.

Traveling around all the Russian Diaspora with the icon of the Mother of God, embracing all with thy love, O Joseph, thou wast ever preserving the name of each one in thy memory, and now entreat the Lord, the Lover of Man, who alone glorifieth His saints, to inscribe in the heavenly book the names of all who pray unto thee.

Theotokion: **Marveling at thy wondrous miracle, O Theotokos, we beseech thee: Pray for us with thy holy servant Joseph, that we also be accounted worthy to magnify thy Son eternally in the kingdom on high.**

Exapostilarion of the holy evangelist:

Spec. Mel.: “With the disciples ...”:

O Luke, apostle of Christ, initiate of ineffable mysteries and teacher of the gentiles: with the godly Paul and the most pure Theotokos, whose divine icon thou didst lovingly depict, pray thou, O seer of God, on behalf of us who bless thee and celebrate thy sacred repose, O all-wise preacher of the mysteries.

Glory ..., Exapostillarion of the holy martyr, in Tone II:

O Joseph, martyr of the Lord, God’s initiate and wondrous intercessor! O servant of the Theotokos, whose icon hath made the world fragrant with myrrh! O God-seer, pray for us who call thee blessed and who commemorate thy sacred suffering, O divinely-blessed light-bearer.

Both now ..., Theotokion of the Myrrh-streaming Iveron Icon, in the same tone:

Thy wondrous and most luminous icon, O Mistress, Mother of the true Light, granteth enlightenment unto the faithful; therefore we beseech thee: Enlighten and illuminate the hearts of those who sing laudations unto thee and who splendidly celebrate thy festival.

On the Praises, 6 Stichera:

Stichera of the holy evangelist, in Tone I:

Spec. Mel.: “Thee, the cloud of the Light ...”:

O ye faithful, in hymns let us honor the Apostle Luke, the disciple of Christ, the most wise recorder of the Gospel, the beautiful chosen vessel, the animate image, the boast of all the Churches; for he preached the most glorious miracles of God, enlightening those on earth with the rays of theology for the sake of righteousness.

Learning the healing of souls more than the skill of healing bodies, O wise one, thou wast sown to be excellent at both, inspired by the wisdom of God. And healing souls and bodies thereby, O all-blessed Luke, thou dost call all to knowledge, taking wing to the desire of God, and ever leading mortals into heaven, praying on behalf of all who praise thee.

With the hook of the word hast thou drawn forth like fish unto the knowledge of God those who entered into the abyss of ignorance, and thou didst offer to Christ goodly food: an incorrupt life befitting honor O all-blessed and most sacred Luke. Wherefore, thou wast an apostle of Christ, a wise herald and extoller of the active workings of grace.

Stichera of the holy martyr, in Tone VIII:

O Martyr of the Lord, serving God throughout all thy life through love for thy neighbors and through prayer, going around the world with the icon of the Mother of God, that peoples might be gladdened by the myrrh from it, and thus, having lived

righteously, O blessed one, thou didst ascend with glory to the heavens: O righteous Joseph, pray for us to Christ the Lover of Man.

O Martyr of the Lord, thou didst preach that holiness is the goal of life, and thou thyself didst appear as an imitator of the saints, a most worthy conqueror of the passions, an extraordinary intercessor, illumined by divine grace, thou didst run joyfully to the light of Paradise: Entreat the Lord for us sinners.

O Martyr of the Lord, through humility and great meekness, thou didst appear as an imitator of Christ, and thou gavest over thy soul to the ministry of the suffering, patiently bearing illnesses and afflictions, and having been crowned splendidly with wounds of suffering, thou didst depart to the eternal kingdom: O holy Joseph, beseech Christ for us, who perform thy memorial.

Glory ..., in Tone I:

Come, ye faithful, let us all extol Luke the divine apostle, the divinely-speaking evangelist and writer of the icon of the Mother of God, and Joseph the righteous one and martyr, the guardian of the icon of the all-immaculate one; for the one, having written the holy Gospel, enlightened the world with the light of Christ; while the other, traveling with the miracle-working icon, confirmed many people in the Orthodox faith. And now both, standing as God's servants before Christ the Savior in heaven, unceasingly pray for those who faithfully honor their most glorious and holy memory.

Both now ..., Theotokion of the Myrrh-streaming Iveron Icon, in Tone VIII:

O, most glorious wonder! O, wondrous fragrance! O, the brilliance of thy miracle-working image, O Theotokos! O, thy most luminous purity! O, thine immeasurable compassion! Through thy miracle-streaming mercy, forsake us not, O Mistress.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of the canon of the holy evangelist, and 4 from ODE VI of the canon of the holy martyr.

Troparion of the holy evangelist, in Tone V:

The holy apostle, the all-hymned Luke, * who is acknowledged by the Church of Christ * as the recorder of the acts of the apostles * and the splendid author of the Gospel of Christ, * let us praise with sacred hymns, * as a physician who healeth the infirmities of all mankind, * and the ailments of nature, * who cleanseth spiritual wounds ** and prayeth unceasingly for our souls.

Troparion of the holy martyr, in Tone II:

O wondrous martyr Joseph, servant of the Mother of God, imitator of Christ's love for people, image of meekness, rule of humility, mirror of prayer, confirmation of faith: For them that faithfully honor thy memory, do thou supplicate Christ, whom thou didst love, and to whom thou didst joyfully sacrifice thyself.

Kontakion of the holy evangelist, in Tone II:

Spec. Mel.: "The steadfast ...":

Let us praise the godly Luke: * the true preacher of piety, * the orator of ineffable mysteries, * the star of the Church; * for the Word Who alone knoweth men's hearts * chose him to be, with the wise Paul, ** the teacher of the gentiles.

Glory ..., Kontakion of the holy martyr, in Tone II:

Let us extol the wondrous Joseph, the true servant of Christ and the zealous imitator of the saints, the radiant luminary of love and humility: For the Mother of God chose him to be the guardian of her miracle-streaming icon, and the Lord, who alone knoweth the things of the heart, crowned him with a crown of martyrdom.

Both now ..., Troparion of the Myrrh-streaming Iveron Icon, in Tone I:

From thy holy Icon, O Mistress Theotokos, thou didst abundantly pour forth gracious myrrh. Thou didst comfort thy faithful who were in exile and didst enlighten unbelievers with the light of thy Son. Wherefore, with tears we also fall down before thee, O Lady: Be merciful unto us in the hour of judgment, lest having received so much of thy mercy, we in any way be punished as contemptuous; but through thine intercessions grant us to bring forth spiritual fruit, and save our souls.

Prokeimenon, in Tone VIII: Their sound hath gone forth into all the earth, * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

EPISTLE TO THE ROMANS, §99 (8:28-39)

Brethren, we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Alleluia, in Tone II: A just man's mouth reflects wisdom, and his tongue speaks justice.

Verse: The law of his God is in his heart, and his steps do not slip.

GOSPEL ACCORDING TO LUKE, §51 (10:16-21)

The Lord said unto His apostles: He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight.

Communion Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.