

Month of October

THE 12TH DAY

Commemoration of the Right-believing Edwin, King of Northumbria, the Passion-bearer

At Vespers

On "Lord, I have cried...", these stichera, in Tone V: Spec. Mel.: "Rejoice, O Life-bearing Cross..."—

Driven into exile by a tyrannical usurper, as David was by Saul of old, thou couldst find no safe refuge, O Edwin; but He Who loveth mankind sent thee an angelic vision, wherein thou wast bidden not to fear, for thy life would be spared, and thou wouldst become a mighty ruler, but that thou shouldst embrace the peerless Christian Faith. And, lo! the word of God was fulfilled in deed, and as king over all Northumbria thou didst bring salvation to thy benighted people.

Having wedded a Christian bride, O glorious king, thou didst oft confer with her spiritual father, the holy Bishop Paulinus, who, reminding thee of thine angelic vision, urged thee to honor the word of Him Who had delivered thee from death. Then, taking counsel with thy nobles, thou didst convince them to embrace the Faith of Christ, and so great was thy persuasion that even the high priest of their false deities made haste to revile the demons and to worship God alone.

Great was the rejoicing when, on the day of the holy resurrection of the Lord, thou didst receive rebirth in the sacred font, O wondrous king! Then did the rivers of thy realm overflow with grace, immersing the bodies of thy people in their thousands, and washing their transgressions away. Yea, myriads of soul were then won for Christ, and His Church was planted firmly in Northumbria, in defense whereof thou didst go forth with thine army, O Edwin, to do battle with the pagan foe and alien aggressors.

Glory...: Idiomelon, which is chanted in all eight tones—

In Tone I: When the army of Edwin of Northumbria, * their shields emblazoned with the Cross of the Lord, * engaged the forces of the sinful Cadwallon * and the savage hordes of the ungodly Penda, ** they fell back in fearsome slaughter and loss of life. *[Then straightway, without pause, we chant in Tone V:]* Then, looking down from on high, * the righteous kings of Israel * —David the Psalmist, great in battles, * Solomon, great in wisdom, and Josiah, great in piety * —marveling together, exclaimed aloud: * "Lift up your gates, O ye princes of heaven, * that the glorious king may enter in!" * But the angelic guardians asked in wonderment: * "Who is this glorious king who approacheth, ** arrayed in royal robes dyed red in his own blood?" * *[Then straightway, without pause, we chant in Tone II:]* Then the choir of the holy disciples of Christ, * led by the preëminent Paul, the Apostle

to the nations, * and Peter the first-enthroned, * to whom the keys of the kingdom of God were entrusted, * cried out to them, saying: * "Yea, lift up your gates, O ye princes, * that the glorious king may enter in!" * But the celestial hosts did not cease to ask: * "Who is this glorious king who draweth nigh, ** his limbs adorned with wounds as with garnets and precious rubies?" * *[Then straightway, without pause, we chant in Tone VI:]* Then, led by the great and holy Constantine, Emperor of Rome, * all the royal peers of the apostles cried out, * adding their voices to the entreaty: * "Lift up your gates, O ye princes, * that the glorious king may enter in!" * Yet still did the angelic armies inquire: * "Who is this glorious king who cometh now, ** wielding confession like a scepter and holding martyrdom like an orb?" * *[Then straightway, without pause, we chant in Tone III:]* And the choir of martyrs and confessors * likewise besought them most earnestly, saying: * "Lift up your gates, O ye princes, * that the glorious king may enter in!" * But the ranks of angels and archangels asked the more: * "Who is this glorious king * striding forth so bravely * at the head of so great a multitude of martyrs, ** marching in triumph as from a great victory?" * *[Then straightway, without pause, we chant in Tone VII:]* Then was heard a voice thundering as over many waters, * the voice of Christ, the preëternal Word, * Who sitteth upon the many-eyed cherubim, * equally enthroned with the transcendent Father * and the life-giving and deifying Spirit; * and He commanded them, saying: * "Lift up My gates, O ye princes, * that this glorious king may enter in." * And all the bodiless beings made haste to obey Him, ** yet still wondering who this glorious king might be. * *Then straightway, without pause, we chant in Tone IV:]* Then the King of glory, the Lord of hosts, * uttered words of greeting, saying: * "This is my beloved son, the glorious King Edwin, * who hath laid down his life out of love for Me and My Holy Church! * This is the glorious king * who, having been faithful in a little, * hath earned a splendid reward from My right hand! * Come hither, O my beloved son, * and receive due recompense for the sufferings thou hast endured for My sake! * Find rest from your labors and toils in the mansions of paradise, ** in the courts of My holy dwelling-place!" * *[Then straightway, without pause, we chant in Tone VIII:]* And standing in sacred awe before His Lord and Master, * the holy passion-bearer cried aloud: * "Thou art my King, my Lord and my God, * O Thou Who dwellest in the highest! * Thou art the uttermost desire of my soul! ** O All-holy Trinity, glory to Thee!"

Now & ever...: Theotokion, in Tone VIII; or this stavrotheotokion: Spec. Mel.: "O all-glorious wonder..."—

Seeing Thee, O Jesus, nailed to the Cross, accepting suffering of Thine own will, the Virgin, Thy Mother, cried aloud, O Master: "Woe is me, O my sweet Child! How is it that Thou dost unjustly endure wounding, O Physician Who hast healed men's infirmity and delivered all from corruption in Thy loving-kindness?"

Aposticha stichera from the Octoechos; and Glory...: Idiomelon, in Tone VI—

Why look ye to the profane glories of the past. O England, to battles won by vainglorious sovereigns, to fortresses and palaces built upon men's bones, their mortar mingled with human blood and the sweat of the poor? Nay, look rather to the sacrifice of the holy Edwin, who laid down his life for his God and his people, and to the virtues and struggles of your ancient saints. These are your true riches and heavenly treasures, which rust cannot tarnish, nor passage of centuries decay.

Now & ever...: Theotokion, or this stavrotheotokion: Spec. Mel.: "Having set all aside..."—

When the unblemished Ewe-lamb, the immaculate Mistress, beheld her Lamb upon the tree of the Cross, she cried out maternally and, marveling, exclaimed: "O my Child most sweet, what is this new and all-glorious sight? How is it that the thankless assembly hath betrayed Thee to the tribunal of Pilate, Who art the life of all? Yet I hymn Thine ineffable condescension, O Word!"

Troparion of the saint, in Tone VIII—

Having beheld a vision of Thy heavenly angel, receiving a call from on high like the apostle to the nations, Edwin, Thy mighty champion among kings, committed his soul and his people into Thy hands, O merciful Lord. Wherefore, preserve us all in peace profound, through the supplications of Thy favored one, O Thou Who art wondrous in Thy saints.

At Matins

At "God is the Lord...", the troparion of the saint, twice; Glory..., Now & ever...: Theotokion.

Canon of the saint, with 4 troparia, the acrostic whereof is "In battle Edwin won the crown of victory", in Tone VIII—

Ode I

Irmos: To Him Who crushed battles with His arm and led Israel across the Red Sea, let us chant, as to God our Deliverer, for gloriously hath He been glorified.

In jubilant hymns and spiritual songs let us exalt Christ God our Deliverer, Who by His mighty arm hath gloriously led His people to the Promised Land.

Now let us honor the holy King Edwin, the glory of Northumbria and boast of all the faithful, for, having fallen gloriously in battle, he hath been glorified.

Before a pagan wanderer, driven from his land, Edwin was gloriously delivered by God from the deep darkness of ignorance and led across into light.

Theotokion: All Christians glorify the most holy Mother of Christ our God, the all-immaculate Theotokos and Ever-virgin Mary, the pure

sovereign Maiden.

Ode III

Irmos: Make me steadfast by the power of the Cross, O Lord, and grant me a pure heart, that I may boast in Thee, O Good One.

The power of Thy grace, O Good One, entered into the heart of the holy Edwin, and Thou becamest his Lord and his God.

Thou didst not boast in thy kingly crown, nor the power of thy royal authority, O Edwin, but in the Cross of Christ alone.

Leaving aside all the errors of thy forebears, O righteous king, thou didst bow thy head and knees before the true King of kings.

Edwin was a faithful steward of the realm entrusted to him by his Master and Lord, and for Him he increased it exceedingly.

Theotokion: Eve was beguiled by the serpent in Eden of old, and fell under the curse; but Mary hath crushed the serpent's head underfoot.

Sessional hymn, in Tone I: Spec. Mel.: "Thy tomb, O Savior..."—

Wondrous was the eloquence of the saint! For when he urged his nobles to embrace the true Faith, even the high priests of their false gods reviled the demons and clave unto the one God. O the mighty persuasion of the holy king, which bore such abundant fruit for the Master of all!

Glory..., Now & ever...: Theotokion—

Unto the path of repentance guide us who have ever strayed into the trackless wastes of evils and have angered the all-good Lord, O blessed Mary who knewest not wedlock, thou refuge of despairing men and dwelling-place of God.

Stavrotheotokion—

Beholding Thee stretched out, dead, upon the Cross, Thine immaculate Mother cried aloud: "O my Son Who with the Father and the Spirit art unoriginate, what is this, Thine ineffable dispensation, whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

Ode IV

Irmos: I heard report of Thee, O Lord, and I was afraid. I have considered Thy works and glorified Thy dominion, O Lord.

Dominion was granted thee by the Lord over all the northern lands, O right-believing Edwin, for the sake of thy piety.

When we consider thy works as king, O Edwin, we are filled with awe, for in times of darkness thou didst bring forth light.

Inspired with fear by report of thy royal justice, evildoers ceased to commit wicked deeds, and the faithful glorified thy dominion.

Theotokion: Never let our mouths cease to hymn the most glorious Mistress, the Queen of heaven and of earth, the Mother of the King of all.

Ode V

Irmos: Grant us peace, O Lord our God. O Lord our God, take us

for Thy possession. O Lord, we know none other than Thee; we call upon Thy name.

With the Christian Faith Edwin brought peace to his realm, and the people, freed from strife, in exultation praised the name of the Lord their God.

O Lord our God, Edwin, Thy servant, forsook the gods of the heathen and knew none other God than Thee, upon Whose name he called with faith.

Neither Woden, nor Thor, nor any other false god did Edwin acknowledge; but Thou, O Lord our God, didst cherish him as Thine own possession.

Theotokion: The peoples of the earth hold thee in reverence, O Mother of God, and even the bodiless hosts of heaven stand in awe of thy majesty, O Queen.

Ode VI

Irmos: Out of the depths of sin I cried out to the Lord Who is able to save me, and He led my life up from corruption, in that He loveth mankind

Harried and driven from thy land by the usurper, O Edwin, thou wast delivered from the depths of despair by Him Who loveth mankind.

Edwin cried out to the Savior of mankind, Who had delivered him from peril and certain death: Thou hast led my life up from corruption!

Cadwallon perished in the fray, and Penda's victory availed him naught, but Edwin's soul was borne aloft in glory by the angelic hosts.

Theotokion: Relying on the power of thy maternal supplications, O Virgin, we cry out to thee: Save us all from damnation for our sins, O our Mediatress!

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin..."—

On this day the holy Edwin laid down his life for Christ the Master, Who willingly died for our sake upon the Cross, which thus became the mighty weapon of all faithful Christian kings against the adversaries of the Faith, and a great standard, terrible in battle.

Ikos: Let us honor Edwin of Northumbria with fitting praises; for, heeding the words of the angel of the Lord, he forsook his ancestral worship of many false gods and led his people to embrace the true faith of Christ. And, having been baptized and sealed with the sign of the precious Cross, he went forth to contend boldly against the enemies of the Lord. Wherefore, though he was slain with his hosts, yet hath he been revealed to all as a mighty victor over the adversaries of the Faith, bearing the Life-bearing Tree as a great standard, terrible in battle.

Ode VII

Irmos: When the children were cast into the furnace, the tyrant, seeing the countenance of the Fourth, Who appeared as the Son of God, cried out with them: Blessed art Thou, O God, forever!

O the piety of the holy Edwin! For, banished from his homeland

and in peril of his life, he resolved to worship the Son of God and to cry out forever: Blessed art Thou, O God Most High!

When we are consumed by the flames of despondency, let us imitate the right-believing Edwin, who, standing before the throne of the Son of God, crieth: Blessed art Thou, O God, forever!

Northumbria lost a noble king in battle against the tyrants who threatened her, but in his death she gained a mighty advocate in heaven. Wherefore, she crieth: Blessed art Thou, O God, forever!

Theotokion: Only thou, O Mary, among all the women created by God, didst give birth to thine own Creator, the Son and Word of God. Wherefore, with thee we cry aloud: Blessed art Thou, O God, forever!

Ode VIII

Irmos: Becoming vanquishers of the tyrant and the flame by Thy grace, taking exceeding care to keep Thy commandments, the children cried out: Bless the Lord, all ye works of the Lord!

Falling on the field of battle, by the grace of his resurrected Lord Edwin was victorious over the tyranny of death, and he crieth out forever: Bless the Lord, all ye works of the Lord!

Vanquished is our ancient enemy, strangled by the blood, which the holy Edwin shed for his Master in defense of His faith, crying out: Bless the Lord, all ye works of the Lord!

Inflamed by our passions, we have failed to keep the commandments of God, but, aided by the holy Edwin, let us cry aloud to Christ: Bless the Lord, all ye works of the Lord!

Theotokion: Commanded by the Godhead, Gabriel, the great archangel, announced the birth of the Messiah; and Mary, filled with awe, cried out: Bless the Lord, all ye works of the Lord!

Ode IX

Irmos: We magnify thee, the most immaculate Mother of Christ our God, Whom the Holy Spirit overshadowed.

The most immaculate Mother of Christ our God welcomed thy soul, O saint, into the heavens.

Of thee do we sing, O holy passion-bearer and king, who art clothed in the grace of the Holy Spirit.

Right wondrous is thy boldness before the Master, O Edwin, which thou didst acquire with thy blood.

Theotokion: Ye Christians, never cease to magnify the Virgin who conceived the Word through the Spirit of God.

Exapostilarion: Spec. Mel.: "Hearken, ye women..."—

Hearken, ye Orthodox of these latter times, and like the myrrh-bearers of old let us bring songs of praise to the memorial of the holy king, bearing hymnody like sweet spices and fragrant oils, therewith to anoint the saint of God, who reigneth with Him on high forever.

Theotokion—

O Mistress, saved by thee we confess thee to be the true Theotokos; for thou didst ineffably give birth unto the Lord, Who by His

Cross hath destroyed death and drawn to Himself the assemblies of the venerable, with whom we praise thee, O Virgin.

Aposticha stichera from the Octoechos; and Glory...: Idiomelon, in Tone VI—

When the armies of Wales and Mercia descended upon the Christian realm of Northumbria like ravenous wolves, Edwin the king did not flee like a hireling, but as a good shepherd of the reason-endowed sheep of Christ he went forth to defend the flock with might of main, wielding sword and spear like a shepherd's staff; and, having shed his blood on the field of strife, he received reward from the Lord and Chief Shepherd, and standeth now at His right hand in the glory of His heavenly fold.

Now & ever...: Theotokion, or this stavrotheotokion, in the same tone: Spec. Mel. : "On the third day..."—

In his suffering, O Lord, Thy martyr Julian received an imperishable crown from Thee, our God; for, possessed of Thy might, he set at nought the tormenters, and crushed the feeble audacity of the demons. By his supplications save Thou our souls.

At Liturgy

Prokimenon, in Tone VII—

The righteous man shall be glad in the Lord, and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.

Epistle to the Ephesians, §233

Brethren: Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Alleluia, in Tone IV—

Stichos: The righteous man shall flourish like a palm-tree, and like a cedar in Lebanon shall he be multiplied.

Stichos: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

Gospel according to John, §36

The Lord said to the Jews who came to Him: "I am the door: by Me if

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

Communion verse—

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