

2ND SUNDAY AFTER PENTECOST
SYNAXIS OF ALL SAINTS OF CARPATHO-RUS

(EST. 2005 BY METROPOLITAN NICHOLAS OF THRICE-BLESSED MEMORY)

GREAT VESPERS

At "O Lord I Have Cried"

For the Resurrection, Tone 1

BRING MY SOUL OUT OF PRISON, THAT I MAY PRAISE YOUR NAME.

Accept our evening prayers, O holy Lord, * and grant us remission of our sins, ** for only You have shown forth into the world the Resurrection.

THE RIGHTEOUS WILL SURROUND ME, FOR YOU WILL DEAL BOUNTIFULLY WITH ME.

Walk around Zion, you people, and surround her. * Give glory in her to Him Who is risen from the dead. * For He is our God Who has delivered the world ** from the beguiling of the enemy.

OUT OF THE DEPTHS HAVE I CRIED TO YOU, O LORD; LORD, HEAR MY VOICE.

Come, you people, praise and worship Christ, * glorifying His Resurrection from the dead, * for He is our God Who has delivered the world ** from the beguiling of the enemy.

LET YOUR EARS BE ATTENTIVE TO THE VOICE OF MY SUPPLICATION.

You heavens, be glad; sound the trumpets, you foundations of the earth. * Shout for joy, O you hills! * For see, Emmanuel has nailed our sins to the Cross, * and He, the Giver of Life, has put Death to death ** by raising Adam up, because He loves mankind.

IF YOU, O LORD, SHALL MARK INIQUITIES, O LORD, WHO SHALL STAND? BUT THERE IS FORGIVENESS WITH YOU THAT YOU MAY BE FEARED.

Let us praise Him Who of His own will * was crucified for us in the flesh; * and suffered, was buried, and rose from the dead, * and let us say: "Keep Your Church in the true faith, * and bring peace to our lives, O Christ, ** for You are good and love mankind."

I WAIT FOR THE LORD: MY SOUL DOES WAIT, AND IN HIS WORD DO I HOPE; MY SOUL WAITS FOR THE LORD.

As we, unworthy, stand before Your tomb that held Life, * we raise, O Christ our God, a hymn of praise to Your great mercy, * for You Who are without sin have accepted the Cross and death

* in order to grant the world resurrection, ** because You love mankind.

FROM THE MORNING WATCH UNTIL THE NIGHT: FROM THE MORNING WATCH LET ISRAEL HOPE IN THE LORD.

Let us praise the Word of God, * Who is without beginning and co-eternal with the Father, * Who came forth ineffably from the Virgin's womb, * and for our sakes accepted of His own will the Cross and death, * and rose in glory, * and let us say: 'Glory to You, O Lord, ** Giver of Life and Savior of our souls.'

For the Saints

FOR WITH THE LORD THERE IS MERCY, AND WITH HIM PLENTEOUS REDEMPTION; AND HE SHALL REDEEM ISRAEL OUT OF ALL HIS INIQUITIES.

Tone 1 Come, faithful, let us sing our praises in unison * to all the saints of Carpatho-Rus: * the bishops, priests, and venerable monastics; * those who suffered persecution and won the crown of martyrdom * because of Christ and His Holy Church; * and the company of men and women, * both young and old, known and unknown. * For by their deeds, words, and varied ways of life, * and through the gifts of God, they were purified * and became the vessels of the Holy Spirit. * God has glorified them with miracles * and now they stand before Him Who has glorified them, ** as they pray in behalf of us who celebrate their feast with love.

PRAISE THE LORD, ALL THE NATIONS; PRAISE HIM, ALL PEOPLES.

Tone 2 With what hymns of praise shall we exalt the splendid adornment of the Church * the harvest of the planting of Cyril, Methodius and their disciples * who have shown forth from the lands of Carpatho-Rus? * The bishops Joseph, Dositheus, and Gorazd; * the priests Alexis and Maximus; * the monk Moses, and Ephrem and George, his brothers; * the monastics Alexis, Justin, and Job; * and the rulers Rastislav and Stephen. * Together, they are the crown of sanctity and the measure of piety. * Their holy relics are inexhaustible springs of healing * with rivers of diverse wonders flowing into the hearts of the faithful. * Let us run to these saints as our fervent helpers, ** because for their sake Christ has great mercy and casts down the Enemy.

FOR HE HAS MADE HIS MERCY TO PREVAIL OVER US, AND THE TRUTH OF THE LORD ENDURES FOREVER.

Let the heavens rejoice, and let the earth be glad, * let the mountains, valleys and forests resound with song, * let the bells ring in every village and city * as we laud with affection the saints of our homeland. * Armed with spiritual courage and pure minds, ** they became the confirmation of our faith in the Lord.

GLORY TO THE FATHER AND TO THE SON AND TO THE HOLY SPIRIT.

Tone 7 Adorn the house of God, O faithful, * as we honor the saints of Carpatho-Rus * who were welcomed into the kingdom of heaven * by the King of Kings and Lord of Glory. * Their

memory is a cloud of sweet-smelling incense * filling the land with the fragrance of devotion. * Through their life, witness, and teaching * they proclaim that Christ is the Master ** and the Savior of the world.

NOW AND EVER AND FOREVER. AMEN.

Tone 1 Let us praise the Virgin Mary, * glory of all the world and gateway to heaven, * who, begotten of man has borne the Lord * and who is the adornment of the faithful * and is sung by the angelic host. * For she has been shown forth as Heaven and Temple of the Godhead. * She it is who, breaking down the middle wall of division, * ushered in peace and threw open the Kingdom. * Therefore with her as anchor of our Faith, * we, in the Lord born of her, have a Defender. * Make bold, therefore, you people of God, ** for He, the Lord Almighty, will defeat Your enemies.

Aposticha

For the Resurrection, Tone 1

We were set free by Your Passion, O Christ,/ and we were redeemed from corruption by Your Resurrection./ Glory to You, O Christ, our eternal Lord.

THE LORD IS KING AND HAS PUT ON GLORIOUS APPAREL.

Let the creation exult; the heavens make glad;/ the nations clap their hands with joy;/ for Christ our Saviour, in His love for mankind,/ has nailed our sins to the Cross,/ put Death to death and given us life/ by raising fallen Adam, father of all mankind.

HE HAS MADE THE WORLD SO SURE THAT IT CANNOT BE MOVED.

O Lord Who are beyond all understanding,/ King of heaven and earth,/ for love of mankind You have of Your own will been crucified;/ hell was filled with bitterness when it met You below,/ and the souls of the just, at receiving You, rejoiced!/ And when he saw you, the Creator, in the depths, Adam rose up./ What a wonder this is!/ that the Life of all men should taste death/ in His desire to give light to the world,/ which in turn cries out and says:/ "Glory to You, O Lord, risen from the dead!"

HOLINESS IS FITTING FOR YOUR HOUSE, O LORD, FOR LENGTH OF DAYS.

The myrrh-bearing women bringing spices, hastened mourning to Your tomb,/ and when they found Your immaculate Body gone/ and learned from the angel of the unprecedented and all-glorious wonder,/ they said to the Apostles:/ "The Lord is risen, granting the world great mercy!"

For the Saints

GLORY TO THE FATHER, AND TO THE SON, AND TO THE HOLY SPIRIT.

Tone 4 As we celebrate the yearly commemoration of our holy kinsmen, * let us call them blessed, as is right; * for they have truly passed through all the beatitudes of the Lord. * Impoverished, they have become rich in spirit. * Being meek, they have inherited the land of the meek. * Having wept, they have found comfort. * Having thirsted after righteousness, they have been filled. * Having had mercy upon others, they have themselves found mercy. * Pure of heart, they have seen God, as far as such is possible. * Peacemakers, they have been counted worthy of adoption by God. * Persecuted and tormented for piety and righteousness sake, * they now rejoice and are glad in the heavens; * and they earnestly entreat the Lord, ** that He have pity on their earthly homeland.

NOW AND EVER AND FOREVER. AMEN.

Tone 4 Look down, O all-pure Virgin, upon the supplications of your servants; * you crush the savage assaults that beset us and calm all our distress. * You are the only steadfast support of which we know. * Do not permit us, O Lady, to be put to shame, * we who in you have found an intercessor and who call on you. * Make speed to hearken to the entreaties of those who in faith cry to you: * Rejoice, O our Lady, you are the helper and the joy, ** the protection and the salvation of our souls.

Troparia

Tone 1 Your tomb was sealed with a stone by the Jews, * and the soldiers guarded Your most pure Body; * yet You arose on the third day, O Savior, * giving life to the world. * The heavenly powers cried out to You, O Giver of Life: * "Glory to Your resurrection, O Christ! * Glory to Your Kingdom! ** Glory to Your plan of salvation for You alone love mankind.

GLORY TO THE FATHER, AND TO THE SON, AND TO THE HOLY SPIRIT.

Tone 8 As a beautiful fruit of the sowing of Your salvation * the land of Carpatho-Rus offers to You, O Lord, * all the Saints that have shone in it. * By their prayers, keep the Church and our homeland in deep peace ** through the Mother of God, O Most Merciful One.

NOW AND EVER AND FOREVER. AMEN.

Tone 8 O Good One, Who for our sake were born of the Virgin, * and suffering crucifixion, You crushed death by Your death. * And, being God, You brought about the resurrection. * Turn not away from those You made with Your hands, * but show instead Your love for mankind, Merciful One, * and accept as intercessor the Virgin, * who gave You birth, the Mother of God. ** O our Savior, save us who are in need!

NOTE: The above propers are provisional texts, distributed with the blessing of His Grace, Bishop Gregory of Nyssa. As no propers existed for the Saints of Carpatho-Rus, these are partly adaptations of stichera for other saints, and partly new compositions. These texts are subject to future review, editing and expansion, in order to more fully honor the saints of Carpatho-Rus.

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(EST. 2005 BY METROPOLITAN NICHOLAS OF THRICE-BLESSED MEMORY)

DIVINE LITURGY

Troparia and Kontakia

Tropar, Tone 1

Your tomb was sealed with a stone by the Jews, * and the soldiers guarded Your most pure Body; * yet You arose on the third day, O Savior, * giving life to the world. * The heavenly powers cried out to You, O Giver of? Life: * “Glory to Your resurrection, O Christ! * Glory to Your Kingdom! ** Glory to Your plan of salvation for You alone love mankind.

Tropar, Tone 8

As a beautiful fruit of the sowing of Your salvation * the land of Carpatho-Rus offers to You, O Lord, * all the Saints that have shone in it. * By their prayers, keep the Church and our homeland in deep peace ** through the Mother of God, O Most Merciful One.

GLORY TO THE FATHER, AND TO THE SON, AND TO THE HOLY SPIRIT.

Kondak, Tone 3

Today the choir of the Saints who pleased God in our homeland * stands before us in Church and invisibly prays for us to God. * With them the angels glorify Him * all the Saints of the Church of Christ keep festival with them ** and together they pray for us to the Eternal God.

NOW AND EVER AND FOREVER. AMEN.

Kondak, Tone 6

O unashamed intercessor of Christians, * ever loyal advocate before the Creator, * do not disregard the prayerful voices of sinners * but in your goodness hasten to assist us who trustfully cry out to you: ** Intercede always, O Mother of God, in behalf of those who honor you!

The rest of the Divine Liturgy as usual for the Second Sunday after Pentecost.

THE SAINTS WHO SHONE FORTH FROM AND/OR LABORED IN CARPATHO-RUS

Cyril (+869) and Methodius (+885) and their Disciples Gorazd, Clement, Naum, Sava, and Angelar

These two brothers from the Byzantine city of Thessalonica had been involved with both religious and civic affairs. When King Rastislav of Greater Moravia asked for Slavic-speaking clergy to work among his subjects, St. Photios, patriarch of Constantinople, sent Cyril and Methodius. They, along with their disciples, arrived in the year 863. Their work laid the foundations for Slavic Christianity, leaving the Slavonic language and two alphabets (Glagolitic and Cyrillic) as their legacy.

According to legend, the holy brothers (or their disciples) helped establish the town of Mukačevo as a diocese. While the historical evidence for this is minimal, the fact remains that the Carpatho-Rusyns have always looked at the ministry of Cyril and Methodius as the start of their Christian heritage.

After the deaths of Cyril and Methodius, when the Slavonic-speaking clergy were no longer welcome in Greater Moravia, the disciples moved to the south, and established Ohrid (in present-day Macedonia) as a center of Slavic learning and literature. This continuation of the ministry of Cyril and Methodius made it possible, in turn, for Byzantine missionaries to be dispatched to Kiev in 988, at the request of Saint Vladimir.

Rastislav, King of Greater Moravia (+870)

As ruler of Greater Moravia, he sent to Constantinople for missionaries to preach in the Slavic tongue. He supported the work of Saints Cyril and Methodius.

Moses Uhrin ("the Hungarian") (+1043) and his brothers Ephrem of Novy Torzhok (+1053) and George (+1015)

All three brothers were called "Hungarian" since they came to Rus' from lands ruled by the Hungarians, but given that they were Eastern Christian Slavs, they are accounted as Rusyns. The three brothers entered into the service of the holy prince of Rostov, Boris, son of Saint Vladimir. George died first, being killed along with Boris. Ephrem fled and went on to lead a monastic life. He lived in the town of Novy Torzhok, where he founded a monastery dedicated to Saints Boris and Gleb. Moses, on the other hand, fled to Kiev. After Kiev was captured by the Poles, he was taken as a prisoner to Poland. He was "ransomed" by a wealthy widow who wanted Moses to become her husband. Moses, however, had already set his mind on living a monastic life, and thus refused all her advances. For this, she had him tortured on numerous occasions. His freedom came when the widow was killed during a time of civil unrest. He joined the brotherhood of the Kiev Caves Monastery, where he labored for a decade. A portion of Saint Moses' relics are enshrined at the monastery of Saint Nicholas ("Černeča Hora") in Mukačevo.

Stephen, King of Hungary (+1038)

Most of the lands of Carpatho-Rus were part of his kingdom in the 10th century. His status as a saint was recognized by the Ecumenical Patriarchate in the year 2000.

Joseph (Stojka) of Maramoroš (+1711)

After the Diocese of Mukačevo accepted Union with Rome in 1646, the region of Maramoroš (today split today between Ukraine and Romania) became a center for the Orthodox hierarchy. Joseph was one of the last Orthodox Bishops in Carpatho-Rus until the 20th century, and is known as "the Confessor" for his defense of the Orthodox faith.

Alexis (Toth) of Wilkes-Barre (+1909)

Alexis, a Greek Catholic priest from the Eparchy of Prešov, came to the United States to minister to the large numbers of Rusyn Greek Catholic immigrants. After being shamefully treated by the local Roman Catholic bishop, in 1891, he and his parish in Minneapolis were received into the Orthodox Church. He spearheaded a "Return to Orthodoxy" movement and established many parishes.

Maximus (Sandovič) of Gorlice (+1914)

As a young priest, Maxim labored for Orthodoxy among the Lemko-Rusyns in what is today Poland. His missionary work was considered treasonous by the Austrian government, and he was arrested and imprisoned for two years. After being released, he was again arrested, along with his wife and family. Maxim, at the age of 28, was executed by firing squad.

Gorazd (Pavlik) of Prague (+1942)

Of Czech background and raised Roman Catholic, Gorazd's interest in the mission of Ss. Cyril and Methodius pushed him towards Orthodoxy. He was eventually consecrated a bishop by the Serbian Orthodox Church and worked at spreading Orthodoxy among the Czechs. Additionally, he assisted the growth of Orthodoxy in Slovakia and Carpatho-Rus. For giving refuge to resistance fighters during World War II, he was executed by the Nazis.

Dositheus (Vasić) of Zagreb (+1945)

When the movement to return to Orthodoxy began in Carpatho-Rus, it turned to the Church of Serbia, since all Orthodox in Austro-Hungary fell under its jurisdiction. Several Serbian clergy helped in that formative period. Dositelj served as bishop for three years, ministering to the Carpatho-Rusyn flock. He later served as Metropolitan of Zagreb in Croatia. During World War II, he was imprisoned and tortured, and eventually died because of this treatment.

Alexis (Kabaľuk) of Chust (+1947)

He was the leading figure in the renewal of Orthodoxy in Carpatho-Rus in the 20th century. While being raised a Greek Catholic, his piety drew him to numerous Orthodox shrines and monasteries. On a visit to Mount Athos, he became Orthodox. He was later tonsured a monk, and became a priest under the jurisdiction of the Serbian Church. His work for Orthodoxy opened him up to accusations of "pro-Russian" activities, and thus he fled to Russia and then, for a time, worked in the United States. He returned to Europe in order to stand with the other Orthodox at the Maramoroš-Sihot Trial, and then served time in prison. With the collapse of the Austro-Hungarian Empire, he was released from prison, and became even more active promoting Orthodoxy among the Carpatho-Rusyns.

Justin (Popović) of Čelije (+1979)

A well-known Serbian monastic and theologian, from 1930 to 1932, Justin served in Carpatho-Rus.

Job (Kundrja) of Mala Uhoľka (+1985)

The most recently canonized Rusyn saint, Job was tonsured a monk by Saint Alexis (Kabaľuk). He became a renowned spiritual father, and after the closure of several monasteries by the Soviets, served a small village parish. He continued his ministry as an elder, giving spiritual direction, preaching, and offering the divine prayers and services, while continuing his own ascetic efforts.

The following holy individuals are awaiting glorification:

Dositheus (Feodorovič) of Ugľa (+1733)

He was the last Orthodox bishop of Carpatho-Rus until the 20th century. In 1721, his clergy voted for Union with Rome, and he lived his remaining days in the Ugľa monastery, abandoned by his clergy and without his flock. He is venerated locally as a confessor and ascetic.

Nina (Prokop) (+1967)

Schema-Abbess Nina was born Juliana Prokop and, early in life, she embraced asceticism. In 1914, she organized a group of young girls in her village to live the monastic calling. On several occasions, they were abused and persecuted by the civil authorities for this. Later, she later became the abbess and founder of the Convent of Lipcha and abbess of the Monastery of St. Nicholas in Mukačevo, where she is buried.

Basil (Pronin) (+1997)

Born in Kiev, his family left for Serbia at the time of the Russian Revolution. Following his vocation in Serbia, he was tonsured a monk and ordained a priest in 1939, and began working as part of the Orthodox mission in Carpatho-Rus. He was a disciple of St. John (Maximovich) and never lost touch with him. In 1946, he became the spiritual father of the St. Nicholas Monastery in Mukačevo, a role which he fulfilled for 50 years, becoming well-known and beloved.