

DIVINE LITURGY VARIABLES ON JUNE 24
NATIVITY OF THE FORERUNNER AND BAPTIST JOHN
NEW-MARTYR PANAYIOTIS OF CAESAREA IN CAPPADOCIA

NOTE TO CLERGY: Remember to include this special petition in the Great Litany before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

THE SECOND ANTIPHON

Save us, O Son of God, Who art wondrous in the Saints; who sing to Thee. Alleluia.

THE EISODIKON (ENTRANCE HYMN) OF ORDINARY WEEKDAYS

Come, let us worship and fall down before Christ. Save us, O Son of God, Who art wondrous in the Saints; who sing to Thee. Alleluia.

- *Now sing these apolytikia in the following order.*

APOLYTIKION OF THE NATIVITY OF ST. JOHN THE BAPTIST IN TONE FOUR

(**Be quick to anticipate**)

O prophet and Forerunner of Christ God's coming to us, * all we who with longing now extol thee are at a loss to honor thee worthily. * For thy mother's barrenness and father's long silence, * by thine all-renowned and hallowed birth, were both ended, * and the Incarnation of the Son of God is preached unto all the world.

- *Now sing the apolytikion of the patron saint or feast of the temple ONLY IF the Nativity of John the Baptist is not the patronal feast of your temple.*

ORDINARY KONTAKION IN TONE TWO (CHANT) (CHORAL)

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

THE EPISTLE

The righteous shall rejoice in the Lord. O God, hear my voice when I cry unto Thee.

The Reading from the Epistle of St. Paul to the Romans. (13:11-14:4)

Brethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on

the servant of another? It is before his own master that he stands or falls. And he will be upheld, for God is able to make him stand.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (1:1-25, 57-68, 76, 80)

Inasmuch as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning the things of which you have been informed. In the days of Herod, king of Judea, there was a priest named Zacharias, of the division of Abijah; and he had a wife of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blamelessly. But they had no child, because Elizabeth was barren, and both were advanced in years. Now while he was serving as priest before God when his division was on duty, according to the custom of the priesthood, it fell to him by lot to enter the Temple of the Lord and burn incense. And the whole multitude of the people was praying outside at the hour of incense. And there appeared to him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said to him, "Do not be afraid, Zacharias, for your prayer is heard, and your wife Elizabeth will bear you a son, and you shall call his name John. And you will have joy and gladness, and many will rejoice at his birth; for he will be great before the Lord, and he shall drink neither wine nor strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. And he will turn many of the sons of Israel to the Lord their God, and he will go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared." And Zacharias said to the angel, "How shall I know this? For I am an old man, and my wife is advanced in years." And the angel answered him, "I am Gabriel, who stands in the presence of God; and I was sent to speak to you, and to bring you this good news. And behold, you will be silent and unable to speak until the day that these things come to pass, because you did not believe my words, which will be fulfilled in their time." And the people were waiting for Zacharias, and they wondered at his delay in the temple. And when he came out, he could not speak to them, and they perceived that he had seen a vision in the temple; and he made signs to them and remained dumb. And when his time of service was ended, he went to his home. After these days his wife Elizabeth conceived, and for five months she hid herself, saying, "Thus the Lord has done to me in the days when he looked on me, to take away my reproach among men." Now the time came for Elizabeth to be delivered, and she gave birth to a son. And her neighbors and kinsfolk heard that the Lord had shown great mercy to her, and they rejoiced with her. And on the eighth day they came to circumcise the child; and they would have named him Zacharias after his father, but his mother said, "Not so; he shall be called John." And they said to her, "None of your kindred is called by this name." And they made signs to his father, inquiring what he would have him called. And he asked for a writing tablet, and wrote, "His name is John." And they all marveled. And immediately his mouth was opened and his tongue loosed, and he spoke, blessing God. And fear came on all their neighbors. And all these things were talked about through all the hill country of Judea; and all who heard them laid them up in their hearts, saying "What then will this child be?" For the hand of the Lord was with him. And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, "Blessed be the Lord God of Israel, for He has visited and redeemed His people. And you, child, will be called the Prophet of the Most High; for

you will go before the Lord to prepare His ways.” And the child grew and became strong in spirit, and he was in the wilderness until the day of his manifestation to Israel.

- *The Divine Liturgy of St. John Chrysostom continues as usual. The only remaining variable is the Koinonikon.*

KOINONIKON (COMMUNION HYMN) FOR THE SAINT IN TONE EIGHT

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

THE DISMISSAL

Priest: May Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John—whose Nativity we now celebrate—of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; (*of Saint N., the patron and protector of this holy community*;) of the holy and righteous ancestors of God, Joachim and Anna; of the holy, glorious and right-victorious New-martyr Panayiotis of Caesarea in Cappadocia, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

Portions of the Archdiocesan Service Texts include texts from *The Menaion*, *The Great Horologion*, *The Pentecostarion*, and *The Psalter of the Seventy*, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.