

13th Sunday After Pentecost

Beheading of St John the Baptist

29 August / 11 September

Resurrection Tropar, Tone 4: When the women disciples of the Lord / learned from the Angel the joyous message of Thy Resurrection / they cast away the ancestral curse / and elatedly told the Apostles / death is overcome / Christ God is risen / granting the world great mercy.

Troparion of St John the Baptist tone 2: The memory of the just is celebrated with hymns of praise/ but the Lord's testimony is enough for thee, O Forerunner,/ for thou wast shown to be more wonderful than the Prophets/ since thou wast granted to baptize in the running waters Him Whom thou didst proclaim./ Then having endured great suffering for the Truth/ thou didst rejoice to bring, even to these in hell/ the good tidings that God Who had appeared in the flesh takes away the sin of the world/ and grants us the great mercy.

Resurrection Kondak, Tone 4: My Saviour and Redeemer / as God rose from the tomb and delivered the earth-born from their chains / He has shattered the gates of hell, / and as Master, / He has risen on the third day.

Kontakion of St John the Baptist tone 5: The beheading of the glorious Forerunner/ was a divine dispensation,/ that the coming of the Saviour might be preached to those in hell./ Lament then, Herodias,/ that thou didst demand a murder,/ despising the law of God and eternal life.

Vespers: Isa. 40:1-3, 9, 41:17-18, 48:20-21, 54:1; Mal. 3:1-3, 5-7, 12, 17-18, 4:4-6; Wisd. 4:7, 16-20, 5:1-7

Matins Gospel II

Epistle: Corinthians 16:13-24

Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love. I urge you, brethren--you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints-- That you also submit to such, and to everyone who works and labours with us. I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. For they refreshed my spirit and yours. Therefore acknowledge such men. The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss. The salutation with my own hand--Paul's. If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come! The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

LET ALL THAT YOU DO BE DONE IN LOVE

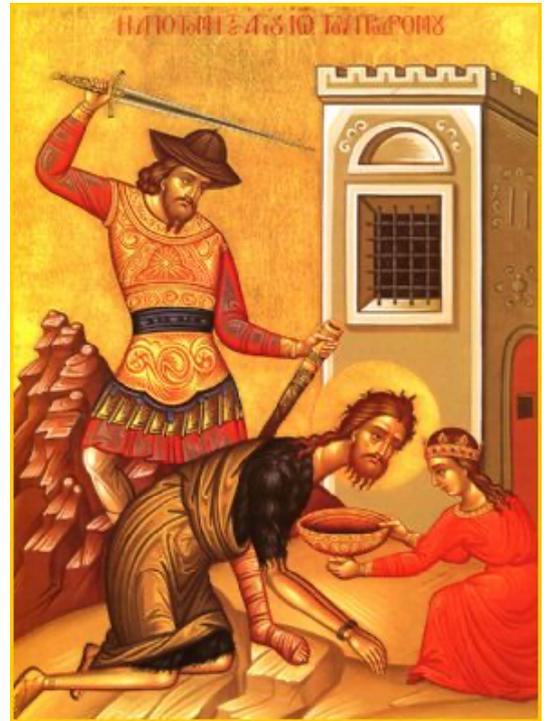
'Let all be done in love:' since in fact all the things which have been mentioned arose from neglect of it. For if this had not been neglected, they would not have been puffed up; they would not have said, 'I am of Paul, and I of Apollos' ...In the beginning, too, he mentions this man, saying, 'I also baptized the house of Stephanas, and now he speaks of him as 'the first-fruits' not only of Corinth, but also of all Greece ...He implies that together with their faith, they also showed forth a most excellent life, in every way proving themselves worthy ...And not only from this, but from another topic he likewise indicates their piety: i.e., from their having filled their whole house with godliness ...And he did not say merely, 'by fellow-helpers,' but added, 'whatsoever direction they give, obey' ...If there is anyone like them, let him also have the same advantage.

St. John Chrysostom. Homily XLIV on I Corinthians XVI, 2, 3. B#56, p. 264.

for the Forerunner: Acts 13:25-32

Gospel: Matthew 21:33-42

The Lord said this parable: "There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another. Again he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, 'They will respect my son.' But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' So they took him and cast him out of the vineyard and killed him. Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the LORD'S doing, And it is marvellous in our eyes'?"



PARABLE OF THE HOUSEHOLDER WHO PLANTED THE VINEYARD

"It will be hard for a rich man to enter the Kingdom of Heaven," said Christ to His disciples. If you recall, last Sunday these same words appeared at the end of the Gospel reading. A young man approached Christ and asked, What should I do in order to inherit the Kingdom of Heaven? Then the Lord answered him: Fulfill the commandments. And when the young man said that he had already done this, then the Lord, seeing his heart, said: Give away whatever you have. But the young man was rich, and for him his riches were the power that gave him status in society, and therefore he bent his head and walked away. Here Christ said to His disciples: "Truly I say unto you, it will be hard for a rich man to enter the Kingdom of Heaven" (Mt. 19:16-23).

How is this? Why? If you take today's Gospel reading, then you will see why. The parable for today tells us how the Lord planted a vineyard and sent his slaves to work in this vineyard (Mt. 21:33-42). And he gave them everything needed for their lives. But the slaves enjoyed living and labouring in this vineyard so much that they began to feel that the place belonged to them. More and more they began to consider as their own all the prosperity which they were able to get from the grapes which grew so abundantly in the vineyard that did not belong to them; and they gradually began to forget the owner of the vineyard. The Lord gave them everything necessary for their maintenance, for their life, but they began to take it for granted. They had a different understanding: they had the opportunity to use the vineyard and all the beauty of these earthly goods which God gives to man. This captivated them so much, that they completely forgot, or better to say, they did not give a thought to the fact that all this was temporary; and that years would pass, and the hour would come when they would have to leave; and everything in the vineyard would remain here, but they would depart. You see, something different was required of them: while cultivating the vineyard, they should have cultivated also that which was given to man.

And what was actually given to man? A human being has a body which requires food, drink, motion, rest—the things that we call the life of the body. But man also has a spirit which always strives for the ideal. And no matter how good our earthly life might be—and it can be so good that it couldn't be better, as if nothing else existed—in a human heart will always stir that which cannot be satisfied by things surrounding us. And sadness will appear, and the conscience will say that he did not do the right thing, because the image of God is in every human being, in his spirit; and the spirit also requires life.

Bodily, the vineyard workers were all right, but the spiritual life they twisted and lived according to the flesh. And through this the conscience was suppressed. The conscience did exist but it was covered up. And here is proven what was said to the young man: it is hard for someone who trusts in riches to enter the kingdom of Heaven. Eyes are closed, conscience is darkened. Outwardly, he appears to be in a good state, but inwardly conscience is tormenting and tormenting. No hopes, no comfort. And so the human being tries everything. He says to himself: I will go to a resort, will go travelling, will create for myself all comforts. I will arrange my family life, will have children. I will enjoy myself. But here, at best, old age will come; but at worst—sickness. When these critical days come, nothing can appease. No matter how much earthly beauty or how many earthly goods we have — conscience will torment us. This is what today's parable expresses. The slaves even killed the heir so as not to give up the enjoyment of the vineyard. But banishment from the vineyard still occurred. How? This is what we call suffering of conscience which nothing can appease. Anguish—anguish with no way out.

So today's Gospel in a way supplements last week's Gospel and says to us: Brothers, take care that this doesn't happen to you, that the earthly beauty in which we live does not change into this vineyard of the parable! What do we need this vineyard for, these villas, automobiles, if our heart is being torn apart? Let us start to live according to the Beatitudes, and then our heart will be filled with peace, love, the breath of paradise. And with this fullness of heart, we will pass over into Eternal Life. But if we do not understand ourselves, we will be like the Jews. The Jews awaited the messiah who, according to the understanding of the Talmud, must be the ruler of the world and conquer everyone under the yoke of the Jews. And they waited for such a messiah. And when Christ appeared—Who had all the powers: He calmed the sea, He filled five thousand people with five loaves of bread, and healed sicknesses—in their understanding of that time it would have been impossible to find a better commander for the Jewish army. There would be no need for a commissary, food stocks, first aid stations, or hospitals. Christ could do everything. And they waited...to see what would happen next.

And Christ ascended a mountain and for the first time started to speak publicly: Blessed are the poor in spirit, blessed are those who weep, blessed are the meek, those who are persecuted (Mt. 5:3-11). The Jews expected power, might; but Christ spoke about poverty, meekness, sufferings. Of course, the Jews had to turn away. Christ was speaking about something quite different from what they were expecting—not about dominion. What if one followed in His footsteps? What would happen? They were bewildered.

What will happen will be exactly what we need: there will be peace of heart with which it is easy to go through this life and not fear to enter Eternal Life.

The One Thing Needful - Archbishop Andrei

for the Forerunner: Mark 6: 14-30

Saints of the Week

29 August / 11 September – Fast Day - The Beheading of the Glorious Prophet, Forerunner and Baptist John - Herod Antipas, son of the Herod who slew the young children in Bethlehem at the time of the birth of the Lord Jesus, was ruler of Galilee when John the Baptist was preaching. This Herod was married to the daughter of Aretas, an Arabian prince. But Herod, an evil branch of evil stock, put away his lawful wife and took Herodias, his brother Philip's wife, to live with him while Philip was still alive. John the Baptist stood up against this lawlessness and strongly denounced Herod, at which Herod threw him into prison. At the time of some feast at his court in Sebastia in Galilee, Salome, the daughter of Herodias and Philip, danced for the guests. Herod, in his cups and carried away by her dancing, promised her whatever she asked, even to the half of his kingdom. Instructed by her mother, she asked for the head of John the Baptist. Herod commanded that John be beheaded in the prison and his head brought on a platter. John's disciples took the body of their teacher by night and buried it, but Herod tore out John's tongue with a needle and then buried his head in an unclean place. What later happened to John's head is recorded and can be read the Prologue under February 24th. God's punishment was quickly visited upon this group of evildoers. Prince Aretas, to avenge his daughter's honour, attacked Herod with his army and brought him to his knees. The defeated Herod was condemned by the Roman Caesar, Caligula, to exile first in Gaul and then in Spain. As exiles, Herod and Herodias lived in need and debasement until the earth opened and swallowed them up. Salome, Herodias's daughter, came to a bad end in the river Sikaris (Sula). The death of John took place before the Passover, but its commemoration on August 29th was instituted because it was on this day that a church, that had been built over his grave in Sebastia by the Emperor Constantine and the Empress Helena, was consecrated. In this church were also placed the relics of John's disciples, Eliseus and Audius. Our Holy Mother Theodora of Salonica; The Holy Martyr Vassilia; The Holy Martyr Anastasius;

St. Sebbi, king of the East Saxons (c.694), monk - he became the king of Essex (or the East Saxons) following the conversion of the kingdom by St. Cedd in 664. He ruled at a time when there was relative peace and the realm was under the domination of Mercia, a nearby kingdom. Sebbi abdicated after ruling thirty years and became a monk in London. He died there and was buried in the old St. Paul's.

30 August / 12 September - Afterfeast of the Beheading of St. John the Baptist - Ss Alexander, John and Paul the New, Patriarchs of Constantinople - Alexander took part in the First Ecumenical Council in Nicaea, in place of the aged Patriarch Metrophanes, whom he then succeeded. When certain philosophers tried to dispute with him about faith, he said to one of them: 'In the name of my Lord Jesus Christ, I command you to remain silent!', and the philosopher became dumb from that moment. By his prayers, also, Arius's life was shortened. Alexander died at the age of ninety-eight, in the year 340. St John the Faster governed the Church in the days of the wicked Emperor Anastasius, an Acephalite heretic. He entered into rest in 595. St Paul IV governed the Church for five years and eight months and renounced the throne to receive the Great Habit secretly, to repent of his sins when he first supported the iconoclasts. He was the predecessor of the great Tarasius, and entered into rest in the time of Irene and Constantine, in 784; The Assembly of the Enlighteners and Teachers of Serbia; Our Holy Father Christopher; St Eulalius, Bishop of Caesarea in Cappadocia; At Todi in Umbria, Ss. Terence & Flaccus, martyrs; Translation of the relics of St. Alexander Nevsky.

31 August / 13 September - The Feast of the Girdle of the Most Holy Mother of God - At her Dormition, the most holy Mother of God left her girdle to the holy Apostle Thomas. This girdle was later taken to Constantinople and kept there in a sealed casket in the church of the Mother of God at Blachernae, founded by the Empress Pulcheria. This casket was never opened until the time of the Emperor Leo the Wise (886-912). Leo's wife, the Empress Zoe, was taken sick in soul and, as the result of a mysterious vision, desired that the girdle of the holy Mother of God be placed upon her. The Emperor asked the Patriarch, and the casket was opened. The girdle was taken out and placed upon the sick Empress, who immediately recovered. This feast was instituted as a memorial of this wonder. One part of this girdle is to be found in Georgia, in Zugdid. This came about as follows: The daughter of the Emperor Romanus was healed by the aid of this girdle and, later, when her father gave her to King Abuchaz of Georgia, she took a part of this girdle with her. By order of the Russian Tsar Alexander I, a special church was built in Mingrelia in Zugdid, where this piece of the wonderworking raiment of the holy Mother of God is kept.; St Gennadius, Patriarch of Constantinople; The Hieromartyr Cyprian' St John, Metropolitan of Kiev; at Glastonbury, **St. Aidan, bishop of Lindisfarne, apostle of N. England who taught the Wednesday and Friday fasts (651)** - An Irish monk who had studied under St. Senan, at Iniscathay (Scattery Island). He is placed as Bishop of Clogher by Ware and Lynch, but he resigned that see and became a monk at Iona about 630. His virtues, however, shone so resplendently that he was selected (635) as first Bishop of Lindisfarne, and in time became apostle of Northumbria. St. Bede is lavish in praise of the episcopal rule of St. Aidan, and of his Irish co-workers in the ministry. Oswald, king of Northumbria, who had studied in Ireland, was a firm friend of St. Aidan, and did all he could for the Irish missionaries until his sad death at Maserfield near Oswestry, 5 August, 642. St. Aidan died at Bamborough on the last day of August, 651, and his remains were borne to Lindisfarne. Bede tells us that "he was a pontiff inspired with a passionate love of virtue, but at the same time full of a surpassing mildness and gentleness."

St. Eanswythe, abbess of Folkestone, grand-daughter of king St. Ethelbert of England, (c.640) - is remembered for the simple life in which she gave up all the pleasures of the World. Once, the King of Northumbria asked to marry Eanswythe. At that time her father was building an oratory for her and one of the beams to be used was three feet too short. Eanswythe set the King a task to complete in order to win her hand in marriage. If the Kings gods could, by his prayers, lengthen the beam then she would marry him. The King failed and went away filled with shame. Eanswythe however, approached the beam, made a prayer, and the beam lengthened to the required size. This was the first miracle. The nearest water to the oratory was a good distance away and had to be brought by hand. Eanswythe therefore went to the spring a mile or so away in the village of Sweeten. Using a stick she made the water follow her, up and down over cliffs and rocky summits, to her Oratory, where it delivered abundant water for men and animals. In the third miracle the young virgin placed an interdict that the birds should

stop settling on the nearby fields and consuming the produce. So it was - the birds obeyed. She performed still further miracles. She restored a blind woman's sight, made a mad man sane and restored health in others from various diseases. King Eadbald consented to allowing her to found a monastery where she served as its abbess. Hers was the first convent in England. The Abbey was destroyed by the Danes; the church built in its place became an "alien" Priory of Lonlay l'Abbeye(Orne) in 1095; then about 1838 the Monks were moved by William de Avaranches to the site of the present church. Less than a century later a great rebuilding took place. It was finally rebuilt as we see it today between 1856 and 1874. In art, Saint Eanswythe is portrayed as a crowned abbess with a book and two fish.

1 / 14 September – Fast Day - The Beginning of the Church's Year - The First Ecumenical Council decreed that the Church's year should begin on September 1st. The month of September was, for the Jews, the beginning of the civil year (see Exodus 12:2), the month of the gathering of fruits and the bringing to God of sacrifices of thanksgiving. It was at the time of this feast that the Lord Jesus went into the synagogue in Nazareth, opened the Book of the Prophet Isaiah and read the words: 'The Spirit of the Lord is upon Me; because He hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance' (Is. 61:1-2; cf. Luke 4:16-21). This month of September is also noted in the history of Christianity because it was during September that Constantine the Great was victorious over Maxentius, the enemy of the Christian faith, a victory followed by the granting of freedom of confession of the Christian faith through- out the whole Roman Empire. For a long time, the civil year in the Christian world was reckoned in the same way as the Church's year, from September 1st, but it was later changed to January 1st, first in western Europe and then also in Russia in the time of Peter the Great;

Our Holy Father Simeon Stylites (the Elder) and his mother St. Martha - born in Syria of peasant parents, he fled from them at the age of eighteen and became a monk. He gave himself to the strictest asceticism, sometimes fasting for forty days. After that, he followed a particular ascesis, until then unknown: standing day and night on a pillar in unceasing prayer. His pillar was at first three metres high, then one of six metres was built for him, then eleven, eighteen and finally twenty. His mother, Martha, came to see him twice, but he would not receive her, saying to her from his pillar: 'Don't disturb me now, Mother dear, if we are to be worthy to meet in the next world.' St Simeon endured innumerable assaults from demons, overcoming them all by prayer. He worked great miracles, healing the sick by his prayers and his words. People from all sides gathered around his pillar: rich and poor, kings and slaves. He helped them all, restoring bodily health to some, giving comfort and instruction to others and denouncing some for their heretical faith. The Empress Eudocia was thus turned from the Eutychian heresy back to Orthodoxy. Simeon lived in asceticism during the reigns of the Emperors Theodosius the Younger, Marcian and Leo the Great. This first Christian stylite and great wonderworker, St Simeon, lived for seventy years, and entered into rest in the Lord on September 1st, 459. His relics were taken to Antioch, to the church dedicated to his name; St. Joshua the Son of Nun.

2 / 15 September - The Holy Martyr Mamas — He was born in Paphlagonia of eminent Christian parents, Theodotus and Rufina, who were thrown into prison for the name of Christ. In the prison, Theodotus was the first to die, and Rufina, after giving birth to a son, soon followed her husband, and the new-born child was left in the prison beside the bodies of his parents. God the Provider sent His holy angel to a noble widow, Ammia, whom the angel told in a dream to go to the prison and take the child. Ammia asked the city governor's permission to bury the dead and take the child into her own home. The child was dumb until the age of five, and then his first word was 'Mama', because of which he was given the name Mamas. At school, he showed an unusual brightness, and, being brought up at home in a Christian spirit, did not conceal his faith but confessed it before his contemporaries, mocking at the idols. In the time of the Emperor Aurelian, there was a vicious persecution of Christians, and the pagans did not spare even Christian children. Mamas was fifteen years old when he was taken before the Emperor. The Emperor told him to deny Christ only with his lips. To this Mamas replied: 'I shall not deny my God and King Jesus Christ either in my heart or with my lips.' The Emperor ordered that he be beaten, burned with torches and finally thrown into the sea, but an angel of God saved him and took him to a high mountain near Caesarea. There he lived in solitude and prayer, and fierce wild beasts were tamed by his holiness. He was eventually found there by the persecutors and put again to torture. Overcoming both the power of fire and the fierceness of wild beasts, holy Mamas was stabbed with a trident by a pagan priest. He thus gave his holy soul to the God to whom he had remained faithful in all his sufferings. Many of the sick have been healed by his relics. St John the Faster, Patriarch of Constantinople; St Eleazar; The Feast of the Kaluga Icon of the Mother of God.

3 / 16 September – Fast Day - The Hieromartyr Anthimus - Born in Nicomedia, he was brought up from childhood as a true Christian. 'His body was mortified, his spirit humble; jealousy was uprooted, anger tamed, sloth banished.... he had love for all and was at peace with all, had a good understanding with all, was filled with zeal for the glory of God and was open to all.' It is not surprising that a man of such virtues was made a bishop. St Anthimus worked as a bishop in Nicomedia at the time of a harsh persecution of Christians under the two wicked Emperors Diocletian and Maximian. Streams of Christian blood were spilled, especially in Nicomedia. One year, on the feast of the Nativity of Christ, twenty thousand martyrs were burned in one church (see Dec. 28th). This happened during Anthimus's episcopate. The persecution did not end with this, but continued, and many Christians were thrown into prison and kept there for torture and death. St Anthimus withdrew to a village, Omana, not to escape death but to be able thence to strengthen his flock in the path of martyrdom, that none should draw back through fear. One of his letters to the Christians in prison was seized and taken to the Emperor Maximian. The Emperor sent twenty soldiers to find Anthimus and take him. The grey-beard, discerning this, went out to meet the soldiers, brought them into his house as his guests and only then revealed that he was Anthimus. The soldiers, amazed at his kindness, urged him to hide, and said that they would tell the Emperor that they had been unable to find him, but Anthimus replied that he dared not allow God's Law to be violated by a lie in order to save his life. So he set out with the soldiers. On the way, all the

soldiers came to faith in Christ and were baptised by Anthimus. Brought before the Emperor, Anthimus was submitted to harsh and long-drawn-out torture, and was finally beheaded with an axe. He glorified God and entered into rest in the Lord at the beginning of the fourth century. The Holy Martyr Vasilissa; St Joannicius, Archbishop and first Patriarch of Serbia; Our Holy Father Theoctistus.

4 / 17 September - The Hieromartyr Babylas - This 'great and wonderful man, if one can call him a man', as St John Chrysostom expresses it, was archbishop in Antioch in the time of the wicked Emperor Numerian. This Numerian made a peace-treaty with some barbarian king, who was of better character and a greater lover of peace than himself. As a sign of his sincere desire for a lasting peace, the king gave his little son to be brought up at Numerian's court. One day, Numerian butchered the boy and offered him as a sacrifice to the idols. Still hot from his wicked shedding of innocent blood, this evildoer went to a Christian church to see what was happening there. Holy Babylas was at prayer with the people. He heard that the Emperor was coming with his retinue and intended to enter the church. Babylas stopped the service, went out in front of the church and told the Emperor that, as an idolater, he was not permitted entry to the holy church where the one, true God was worshipped. Speaking of Babylas, Chrysostom says: 'Who else in the world would he fear, having with such authority withstood the Emperor? By this he taught kings not to spread their power further than the measure given them by God, and also showed the clergy how to use their authority.' The shamed Emperor turned back, but planned revenge. The following day, the Emperor summoned Babylas, and began to berate him and bid him offer sacrifice to idols, which the saint, naturally, steadfastly refused to do. The Emperor then bound him with chains and threw him into prison. He also tortured three children: Urban, aged twelve, Prilidian, aged nine and Hippolinus, aged seven. Babylas was their spiritual father and teacher, and they had stayed near him out of love for him. They were the sons of a Christian woman, Christodoula, who herself suffered for Christ. The Emperor first ordered that each child be beaten with the number of blows that totalled his age, and then had them thrown into prison. Babylas, in bonds, was present at the beheading of the children, giving them courage, and then laid his honoured head under the sword. He was buried by Christians in the chains in which he was bound at his death, in one grave with the three children. Their holy souls flew off to the company of heaven, and their wonderworking relics remained to be of support to the faithful, along with the enduring witness of their heroism in the Faith. They suffered in about 283. The Holy Prophet Moses; The Holy Martyrs Marcellus and Cassian; Translation of the relics of Ss. Cuthbert & Birinus, bb, to Durham, England

Icon of the Unburnt Bush - This beautiful Icon calls to mind the burning Bush which Moses saw, but which was not consumed by the flames. The Prophet Moses is also commemorated on this day. On the Icon is a representation of the Mother of God with Her Child. She holds a ladder on which is sometimes represented St John of the Ladder, the ascetic who wrote a great spiritual treatise called "The Ladder." This richly meaningful Icon depicts the Mother of God Who contained within Her Womb the Eternal God Who is Fire, and yet was unconsumed, like the Unburnt Bush. She is a true Ladder by which we ascend to Heaven, as the Son of God took His Body from Her. The Prophet David is also depicted in the Icon, as the Ancestor of the Most Holy Theotokos and of Christ. He foretold the coming of the Messiah, especially through his Psalms. Many Icons of the Feasts of the Orthodox Church have depictions of David for the fact that his Psalms are used throughout to celebrate the events of our salvation. This icon has been known for its miracles of preservation from fires in Churches and homes.

HYMN OF PRAISE

SAINT JOHN THE BAPTIST

O Saint John, wonderful Baptizer, Of the Savior, you were the glorious Forerunner, You, with your purity, touched human souls And, as an awesome trumpet, from the Jordan resounded From sleep and idle vices, awakening men, When the axe was near to the root. To you I bow, to you I pray: Every temptation, help me to resist. Prophet most powerful, to you I bow, And before you kneel and before you I weep: From your heart, grant me the strength of a lion, From your spirit, grant me angelic whiteness. Grant me your strength that by practice to attain To God be submissive and to rule over myself, To baptize by fasting, to purify by all-night vigils, To sweeten by prayer and heavenly vision, And to every martyrdom, walk without fear With your courage and with a strong faith. O Saint John, God's chosen one, And glorious martyr for supreme justice, You, of whom the godless armies are afraid To my prayers, do not turn a deaf ear, But, strengthen me by your prayers, That as a true candle before the Lord, I stand.