The first and second findings of the head of the Prophet, Forerunner, and Baptist John.
Tradition tells us that the first finding was by two monks, in the palace of Herod the King. They brought the relic to the city of Emmesia. The second finding was much later, during the reign of the emperor Marcianus (450-457). Transferred from Monday because of the Fast.

Supplement for The Order of Vespers for Sundays after Pentecost, 2006

Lamplighting Psalms in the Tone of the Week (Tone 4, p. 58), stichera 10-7.

Cantor: (Tone 6) If you, O Lord, should mark our guilt, Lord who would survive?
(on 6) But with you is found forgiveness: for this we revere you.

Stichera of Cheesefare Sunday - Tone 6 samohlasen

My Cre - a - tor and Lord has formed me from the clay of the earth; he has given me a soul by his life-giving breath. He has made me ruler of all things visible on the earth, and has made me a companion of the angels.

But Satan has used the serpent as a trap, and has deceived me with this bait; he has separated me from the glory of God and delivered me over to the earth and to death. But you, O mer - ci - ful Lord,
call me back to you.

Cantor: My soul is longing for the Lord. I count on his word.
(on 5) My soul is longing for the Lord more than watchman for daybreak.

A - las! I have been stripped of my divine garment by transgressing your commandment, O Lord, and by following the counsel of the Enemy.

I am now clothed with fig leaves and the garment of skin; I now eat my bread by the sweat of my brow, and because of my fault, the earth is condemned to bring forth thistles and thorns. But you, O Lord born of the Virgin in these last times, call me back to enter Paradise once again.
O be loved Paradise, beauty of Springtime and divinely created abode,
unending joy and delight, the glory of all the just,
the enchantment of the prophets and the dwelling-place of the saints,
by the rustling of your leaves, implore the Creator of the universe
to open the gates that I have closed by my fault; let me partake of the Tree
of Life, and share the joy that I once found in you.

Cantor: (Tone 5) Because with the Lord there is mercy and fullness of redemption,
Israel indeed he will redeem from all its iniquity.

Stichera of the Findings - Tone 5 samohlasen
Rejoice, O sacred and light-bearing head, venerated by the angels,
Of old it was cut off by a sword, but cut down the shame of iniquity with
sharp reproofs. It is a well-spring of miracles giving drink to the faithful.

It proclaims the saving coming of the Savior, and saw the coming of the Spirit who dwelt in you who stand between the grace of the old and new covenants. En-treat Christ God to grant our souls great mercy.

Cantor: Praise the Lord all the nations; acclaim him all you people.

(on 2)

The head of the Fore-runner which was once concealed in an earthen vessel, has appeared, clearly given up from the bosom of the earth and pouring forth streams of healing, for in the waters he washed the head of him that even now covers the chambers of the firmament with waters, and rains down divine forgiveness upon the human race. Therefore, let us bless it as truly most glorious,
and in its discovery let us keep a feast, entreat-ing Christ to
grant our souls great mer - cy.

Cantor: Strong is the love of the Lord for us;
(on 1) he is faithful forever.

The head which proclaimed the Lamb of God has appeared in the flesh. With di-vine
com-mands it declared the ways of sav-ing re-pent-ance to all. Of old it
denounced the sin of Her - od, and there-fore was cut off from its bod-y
and en-dured con-ceal-ment for a time. Now it shines forth upon us like a
ra-diant sun, cry-ing out: Repent and submit to Christ in compunc-tion of soul,
for he grants the world great mer - cy.
Cantor: (Tone 6) Glory...

Doxastikon of Cheesefare Sunday - Tone 6 samohlasen

Ad-am sat be-fore Pa-ra-dise, sigh-ing and weeping o-ver his na-ked-ness:

A-las! I was seduced by craftiness and stripped na-ked, and I am

now separated from glo-ry. A-las! in my simplic-i-ty, I was na-ked,

but now I do not know what to do. O Par-adi-se, never again shall I taste your joy;

nev-er again shall I see the Lord, my Cre-a-tor and God. For I must

re-turn to the earth from which I was tak-en. O mer-ciful God, I

cry out to you: I have fall-en, have mer-cy on me.

Cantor: (Tone 4) Now and ever...

Dogmatikon in the Tone of the Week. (Tone 4, p. 64).

Readings: Isaiah 40:1-3, 9; 41:17-18; 45:8; 48:20-21; 54:1 (Composite IX)
Malachi 3:1; Mark 1:2; Malachi 3:1-3, 5-7, 12, 18, 17; Malachi 4:4-6 (Composite X)
Wisdom 4:7, 16-17, 19 - 5:7 (Composite III)
Aposticha

Aposticha in the Tone of the Week, concluding with:

Cantor: (Tone 2) Glory...

Aposticha Doxastikon of the Findings - Tone 2 samohlasen

O il-lus-tri-ous John the ve-ner-a-ble reliquary of di- vine thoughts

your head, which had clear-ly fore-seen the mys-tery of the In-eff-a-ble One

came out from the caverns of the earth as from a mo- ther's womb. It per-fumes

the whole earth with the myrrh of ho-li-ness, as you preach the way of re-pen-tence,

in-ter-ce-ding for our souls be-fore the Sa-vior of all.

Cantor: (Tone 6) Now and ever...

Aposticha Doxastikon of Cheesefare Sunday - Tone 6 samohlasen

Ad-am was ban-ished from Paradise because of the for-bid-den fruit. He sat be-fore

the gates, sighing and la-ment-ing: A-las! Woe is me! What is
happ'ning to me? I have transgressed the commandment of the Lord, and now
am deprived of ev'ry blessing. O Paradise so delightful, you were
planted for me; and now you are closed because of Eve. Be-seech your
Creator who has also fashioned me to fill me with the fragrance of your
flowers once again. And the Savior said to him: I do not desire
the destruction of my creation; I wish it, rather, to be saved and come
to the knowledge of truth; for I do not reject those who come to me.

Troparia

Troparion of the Resurrection in the Tone of the Week (Tone 4, p. 68).

Cantor: (Tone 4) Glory...

Troparion of the Forerunner - Tone 4

The head of the Forerunner arose from the earth like a star, send-ing out
rays of healing and immortality. In heaven, it gathers together the choirs of angels, while on earth, it assembles the human race in a single voice to sing the glory of Christ our God.

Cantor:

Festal theotokion in same tone (Tone 4, p. 68).