

THE 5th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE VENERABLE MARTYRS ELIZABETH & BARBARA,
& THE OTHER HOLY MARTYRS OF ALAPAEVSK
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera of the venerable martyrs, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

O venerable martyr Elizabeth, * having taken thy cross upon thy shoulder, * and being obedient even unto death * for Him Who loved thee, * thou didst say: No one shall separate me ** from His love! (Twice)

The venerable martyr Barbara, * faithful to her abbess during this transitory life, * remained loyal even unto her end, * following the saying of Christ, the Judge of the contest: * He who is faithful in that which is least ** is faithful also in much. (Twice)

O martyred kinsmen, ye scions of a goodly root, * Sub-deacon John, Constantine and Igor, * who suffered well and received crowns: * Pray ye unto the Lord, * that we also may offer Him ** spiritual fruit.

Today we celebrate the feast of the venerable Sergius * in honor of the translation of his relics, * and the martyred Grand Duke Sergius * is translated to the eternal mansions, * together with the faithful Theodore. ** And they all make supplication on our behalf.

Glory ..., in Tone VI:

Revealed as sheep of the true Shepherd, O passion-bearers and venerable martyrs Elizabeth and Barbara, O Princes John, Constantine, Igor and Sergius, O martyrs Theodore and Vladimir, ye remained steadfast amidst savage wolves; and having finished well the course, O divine ones, ye have made your abode in the heavenly fold.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VI:

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: **Thy** pure Virgin Mother, * beholding the most iniquitous people * who unjustly nailed Thee to the Tree, ** was wounded within, as Symeon foretold.

Stichera Aposticha from the Oktoechos; and Glory ..., in Tone VIII:

O all-praised martyrs of Christ, who reckoned as naught the assaults of the persecutors and violent death, and right boldly armed yourselves for battle with manly mind, ye clothed yourselves with the glory of victory, and have been numbered among all the righteous. And praising you ever with them, we call you blessed.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

Beholding thee, O Jesus, nailed to the Cross * and accepting suffering of Thine own will, O Master, * the Virgin Thy Mother cried aloud: * Woe is me, O my sweet Child! * How is it that Thou dost endure * wounds unjustly inflicted, * O Thou Who healest human infirmities * and dost deliver all from corruption ** in Thy loving-kindness?

Troparion of the venerable martyrs, in Tone IV:

Causing meekness, humility and love to dwell in thy soul, * thou didst earnestly serve the suffering, * O holy passion-bearer Princess Elizabeth; * wherefore, with faith thou didst endure * sufferings and death for Christ, * with the martyr Barbara. ** With her pray for all who honor you with love.

AT MATINS

On “God is the Lord ...,” the Troparion of the venerable martyrs, in Tone IV:

Causing meekness, humility and love to dwell in thy soul, * thou didst earnestly serve the suffering, * O holy passion-bearer Princess Elizabeth; * wherefore, with faith thou didst endure * sufferings and death for Christ, * with the martyr Barbara. ** With her pray for all who honor you with love.

Glory ..., Both now ..., Theotokion, or Stavrotheotokion:

Both canons from the Oktoechos, without the Martyria; and this canon of the venerable martyrs, with 6 Troparia, in Tone VIII:

ODE I

Irmos: **H**aving passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

Protected by the breastplate of faith, O invincible passion-bearers, ye eight most honored warriors of Christ, armed yourselves against the enemy with the Cross.

Placing your hope not in princes and the sons of men, but on God alone, O holy ones, ye served Him faithfully in holiness and righteousness.

The iniquitous children of darkness deprived you of life and a transitory kingdom; yet did they make you children and heirs of the kingdom of heaven.

Great are your sufferings, and greater yet your gifts! Entreat the King of heaven, that those who keep your memory with faith may be delivered from corruption and misfortunes.

Theotokion: **O** Sovereign Lady, in me there are no works of salvation, for I heap sins upon sins and wickedness upon wickedness; wherefore, in thy supplications, O pure one, have compassion and save me.

ODE III

Irmos: **O** Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Thou didst love the people chosen by God, O great-martyr Elizabeth, saying, like Ruth of old: “Let Holy Russia not perish!” And thou didst seek that all be saved and come to the knowledge of the Truth.

Thou wast deprived of thine earthly spouse, yet found a heavenly Bridegroom, for Whose sake thou didst cut thyself off from this world and all in it, saying: There is none more holy than Thee, O Lord!

The merciful Elizabeth acquired love for her enemies, not only in word, but in deed and in truth; and emulating Christ God, she prayed for those who slew her, saying: Forgive them; for they know not what they do!

Evil men slandered thee, unmindful that the devil is a liar; yet as a humble emulator of Christ thou didst endure all in meekness.

Theotokion: **T**he judgment is at the doors; the judgment-seat is ready. Prepare thyself, O lowly soul, and cry aloud: When Thou shalt come to render judgment, O Word, condemn me not, through the supplications of her who gave Thee birth.

Sessional hymn of the venerable martyrs, in Tone III:

Today, we celebrate with splendor the memory of the passion-bearers of Alapaevsk, who, buried alive in a deep pit, valiantly suffered, sending up unceasing glorification unto Christ; and they set at naught the deception of the devil and trampled down death, crying: Christ is risen from the dead!

Glory ..., Both now ..., Theotokion, in Tone III:

O holy Virgin, Mother of Christ, glory of the martyrs and joy of the angels: with them beseech thy Son, that He have pity and save thy servants.

Stavrotheotokion: **H**aving obtained the Cross of thy Son as a staff of strength, * O Theotokos, * therewith we cast down the arrogance of the enemy, ** and with love unceasingly magnify thee.

ODE IV

Irmos: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

As one zealous in obedience to thy fathers, thou didst acquire the mother of immaculate prayer: the most profound humility.

Martha served Jesus, while Mary sat at His feet. Thou wast a model of them, O venerable martyr, for in activity thou didst find ascent to divine vision in thy monastery.

Their hearts purified by prayer and tears, the venerable Elizabeth and her companion Barbara now behold the light amid light unapproachable.

Thou gavest neither sleep to thine eyes nor slumber to thine eyelids until thou hadst attained the love of goodness, ever teaching thy children: Love one another!

Theotokion: **L**aying hold of the fruits of sin I have died, and offering thee a barren soul, I cry: Show it forth as fruitful, O thou who hast destroyed corruption by thy Fruit.

ODE V

Irmos: **I**lluminate us O Lord with Thy commandments, * and with Thine arm raised on high * grant us Thy peace, * O Lover of mankind!

Feeders of the hungry, comforters of travelers, and visitors of the incurably ill were ye; wherefore, ye have inherited the things of heaven.

The compassionate Elizabeth strove to seek out the lost sheep, emulating the good Shepherd, Who said: I have come to save the perishing!

Thou didst acquire constant meekness, exalted humility, unfeigned love and spiritual wisdom; wherefore, we call thee blessed.

Lamentation and inconsolable woe overtook thy peaceful convent when wicked men took thee away from among thy faithful disciples; but thou didst comfort them all.

Theotokion: **H**aving thee as our hope and confirmation, and an immovable bulwark of salvation, O all-hymned one, we are delivered from every vexation.

ODE VI

Irmos: **O** Thou that puttest on light as a garment * grant me also a robe of light, * O All-merciful Christ, our God.

Bearing the wounds of the Lord Jesus upon your bodies, in patience ye subdued all the power of Hades.

O invincible martyrs, ye did not reject Him Who sacrificed Himself for you, but offered yourselves to Him as an unblemished sacrifice.

The house of your souls was founded upon the rock of the commandments of God; wherefore, ye remained unmoved, O ye eight holy martyrs.

They who on earth were persecuted for Christ's sake now rejoice as blessed inhabitants of heaven throughout all ages.

Theotokion: **O** all-hymned Sovereign Lady, in a manner past all telling thou hast given birth unto Him Who resteth in the saints; wherefore, we honor thee with hymns.

Kontakion to the holy martyr Princess Elizabeth, in Tone IV:

Taking up the Cross of Christ, * thou didst pass from royal glory to the glory of heaven, * praying for thine enemies, O holy martyred Princess Elizabeth; * and with the martyr Barbara thou didst find everlasting joy. ** Therefore, pray ye on behalf of our souls.

Ikos: **W**hen thy spouse was slain, O right glorious martyr Elizabeth, thou didst betroth thyself to Christ, the heavenly Bridegroom; and, forsaking thy royal palaces and putting away all riches and luxuries, thou didst take unto thyself the poor and infirm as children. Wherefore, the enemy of mankind's salvation hated thee and moved wicked men to slay thee; but the merciful Savior set at naught their vile machinations, receiving thee and thy companions into His heavenly mansions, where ye pray on behalf of our souls.

ODE VII

Irmos: **T**he Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: 'O God of our fathers, blessed art Thou.'

The saints were slaughtered like lambs for the transgression of their people, and were led, mute, to the struggle which awaited them, lifting their eyes unto Jesus, the Author of faith.

Cast into the shaft, like the three children in the furnace the holy martyrs chanted the hymn of victory over death, singing: Blessed art Thou, O God our Redeemer!

“Blessed are ye who henceforth die in the Lord; ye shall find rest from your labors,” said the Holy Spirit, commanding us also to cry: Blessed art Thou, O God our Redeemer!

It is fitting that we honor those who suffered mightily for the Lord, who cast down the machinations of the enemy and chant together: Blessed art Thou, O God our Redeemer!

Theotokion: **G**rant us unexpected joy, O thou who didst receive the angel’s “Rejoice!”, that we may cry out with a great voice: Blessed art Thou, O God our Redeemer!

ODE VIII

Irmos: **O** ye Children, equal in number to the Trinity, * bless ye God the Father and creator; * sing ye the praises of the Word who descended and changed the fire into dew; * and supremely exalt ye throughout the ages * the most Holy Spirit, who giveth life unto all.

Christ-loving soldiers, removing your holy bodies from the earth, reverently placed them in coffins, singing as a funeral hymn: Chant, O ye priests! Ye people, supremely exalt the Lord throughout all ages!

Having loved Sion, the dwelling-place of God, and desiring to behold the good things of Jerusalem all the days of her life, the holy Elizabeth received burial therein, where priests chant and the people supremely exalt Christ throughout all ages.

The earth was hallowed by the deposition of the sacred relics of the martyrs; for it hath acquired them as a wellspring pouring forth all manner of healings, unceasingly curing the bodily and spiritual sufferings of those who supremely exalt Christ throughout all ages.

Triadicon: **O** God in three Hypostases! Accept the cry of pain of us sinners, which issueth forth from our hearts. Look down upon our suffering land, that therein the priests may continually chant and the people hymn thee throughout all ages.

Theotokion: **O** pure one who art the portal of the Light, enlighten the eyes of our heart, driving away the cloud of the passions and their profound darkness, that the priests may hymn, and the people may supremely exalt thee throughout all ages.

ODE IX

Irmos: **S**aved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

O ye eight passion-bearers, in the expectation of the eighth day ye remained unshaken until the end of your transitory life.

O right praiseworthy royal scions, ye received nobility of spirit in place of a worldly nobility, and have been shown to be heirs of the kingdom on high, where ye reign now with Christ.

God is the God of the living, saith the Lord; wherefore, forget not your children in exile, we pray, and the suffering land of Russia, that we may be delivered from our cruel enemies.

Before your holy relics in the earthly Jerusalem I pray: let me not perish before the end, but help me and lead me into the heavenly Sion.

Theotokion: **Before** thy mighty icon, O Sovereign Lady, the holy passion-bearers prayed: Take not thy protection away from us!

Exapostilarion of the venerable martyrs:

Spec. Mel.: “The heaven with stars ...”:

Come, ye assembly of those who love the martyrs, gathered here in the Garden of Gethsemane, let us fall down before the precious relics of the passion-bearers, and in fervent supplication let us ask that they send down upon us peace and great mercy.

Glory ..., Both now ..., Theotokion:

God, Who clothed Himself in me, hath issued forth from thee, and in the robe of incorruption, He hath clad me who was stripped naked of the divine vesture through mine evil ways, O Lady Theotokos, thou refuge of all mankind, the confirmation and rampart of the crowned martyrs, and the joy of the angels.

Stichera Aposticha from the Oktoechos; and Glory ..., in Tone I:

Suffering sorely in prison, ye offered up supplication; and cast into the mine-shaft, with good cheer ye chanted like Daniel in the lions’ den. Wherefore, deliver from the pit of our passions, us who with faith and love keep your sacred memory.

Both now ..., Theotokion, or this Stavrotheotokion in Tone I:

Spec. Mel.: “O all-praised martyrs ...”:

Stavrotheotokion: **The** Sovereign Lady, the unblemished ewe-lamb, * beholding her Lamb upon the Cross, * bereft of form and comeliness, * lamenting, said: “Woe is me! * Whither hath Thy comeliness gone, * O most Sweet One? * Where is Thy splendor? Where is the brilliant grace * of Thine image, * O my Son most beloved?”

AT LITURGY

On the Beatitudes: 4 Troparia from the Oktoechos, and 4 Troparia from ODE III of the canon of the venerable martyrs.

Thou didst love the people chosen by God, O great-martyr Elizabeth, saying, like Ruth of old: “Let Holy Russia not perish!” And thou didst seek that all be saved and come to the knowledge of the Truth.

Thou wast deprived of thine earthly spouse, yet found a heavenly Bridegroom, for Whose sake thou didst cut thyself off from this world and all in it, saying: There is none more holy than Thee, O Lord!

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Theotokion: **O** all-hymned Sovereign Lady, in a manner past all telling thou hast given birth unto Him Who resteth in the saints; wherefore, we honor thee with hymns.

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Prokeimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; * He hath wrought all His desires in them.

Verse: I beheld the Lord ever before me.

EPISTLE TO THE ROMANS, § 99 (ROM. 8: 28-39)

Brethren: We know that all things work together for good to those who love God, to those who are called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, those He also called: and whom He called, those He also justified: and whom He justified, those He also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how

shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him Who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Verse: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO MATTHEW, § 36 (MT. 10: 16-22)

The Lord said to His disciples: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved."

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.