

THE 14th DAY OF THE MONTH OF JULY
COMMEMORATION OF THE HOLY APOSTLE AQUILA
ON THIS DAY THE SERVICE OF THE HOLY MARTYRS CYRICUS AND JULITTA IS
ALSO CHANTED
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera: 3 of the holy apostle, in Tone I:
Spec. Mel.: “Joy of the ranks of heaven ...”:

The great Paul, * the sun of the earth, * doth emit thee, O blessed and divinely wise one, * like a radiant beam upon the world, * enlightening with the splendid effulgence of thy words ** those who languished of old in the night of ignorance.

Thy pure heart, O Aquila of godly eloquence, * richly illumined * with the brilliant rays of the divine Spirit, * was shown to be truly luminous, * and destroyed the cruel darkness of the heathen ** with the grace of God.

They who have recourse to thy divine temple * and entreat thee therein with faith, O Aquila, * are delivered from all manner of infirmities, * from tribulations and sorrows, * by thy sacred supplications ** and intercessions before God, O sacred one.

And 3 Stichera of the holy martyrs, in Tone IV:
Spec. Mel.: “As one valiant among the martyrs ...”:

With mature mind * but a child’s body, O martyr Cyricus, * thou didst put to shame with manly wisdom * the infantile tyrant. * Wherefore, grievously torturing thee at his tribunal, * he imposed death upon thee * who wast mindful of the life which groweth not old, * into which thou hast entered, ** drenched forever in thy blood.

O glorious Julitta, * with spiritual outpourings * thou didst bring forth Cyricus * who sprang forth from thy womb like a fruitful vine, * and was truly slain * and trodden out in the tyrant’s wine-press. * Pouring forth the wine of compunction with him, * gladden the hearts ** of those who keep your memory with faith.

Having come close to wounds, * O right wondrous one, * thou didst likewise truly endure * the convulsion of thy body; * and beholding thy son’s end with thine own eyes, * thou didst pass through a double torture, O Julitta. * Wherefore, the Judge of the contest * bestoweth twofold crowns upon thee, ** Omnipotently granting the victory to those who contend.

Glory ..., in Tone VI:

Come ye all, and behold a strange and most glorious sight! Who hath ever seen a child of three years putting a tyrant to shame? O, the wonder! He drank of his mother’s milk and cried out to her who nourished him: “Fear not the tortures of the cruel ruler of this world, O my mother, for Christ is the strength of those who believe on Him!”

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.

On the Aposticha, Glory ..., in Tone VIII:

A child of three years proclaimed the Trinity; he who was yet unweaned rendered his own mother steadfast, saying: “Cease shedding thy tears, O my mother! The Creator is watching from on high and will save our souls!”

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

Spec. Mel.: “What shall we call you ...”:

Stavrotheotokion: **I** cannot bear O my child, to behold Thee, * Who dost grant life and health unto all, * hung upon the Tree; * for of old those who were lulled into the sleep of death * by the fruit of the transgression * have been awakened * and granted divine and salvific life and health by Thee’, * thus said the Virgin weeping, ** whom we magnify.

Troparion of the holy apostle, in Tone III:

O holy Apostle Aquila, * entreat the Merciful God * that He grant remission of sins * unto our souls

Glory ..., that of the holy martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

Both now ..., Theotokion, or this Stavrotheotokion.

AT MATINS

One canon from the Oktoechos, with 6 Troparia, and two for the saints, with 8 Troparia.

ODE I

Canon of the holy apostle, the acrostic whereof is: “We hymn the glorious Aquila with love”, the composition of Joseph, in Tone II:

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

With hallowed songs let us hymn the sacred Aquila, and let us cry aloud: By his supplications save us all, O Compassionate One, in that Thou art supremely good!

Thou didst splendidly make thyself wholly a habitation of the Spirit, O blessed one, made luminous by the splendid rays thereof; wherefore, thou hast brought light to those who are in darkness.

Hedging thy mind about with the law of Christ, thou didst cast down all the arrogance of the iniquitous, and having suffered, O divinely blessed one, thou didst demolish all the temples of the idols.

Theotokion: With a word, O pure one, thou didst conceive in thy womb the Word Who by His word created all things; wherefore, with godly words we hymn thee, O divinely joyous one.

Canon of the holy martyrs, the acrostic whereof is: “I hymn Cyricus and her who wisely gave birth to him”, the composition of Joseph, in Tone VIII:

Irmos: Having 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.

O ye who preached the Word Who is manifestly begotten of the Father and was incarnate of His Mother, ye became witnesses to His sufferings by your sufferings and death.

Like the luminous moon doth the glorious martyr join herself to the sun, Cyricus who was born of her; and they have enlightened all creation with the rays of miracles.

Thou didst spurn transitory things, being in nowise moved, O martyr; and, bearing thy son in thine arms, with him thou didst cast into darkness the iniquitous ones, and the deceit of the devil.

O glorious lineage, O martyr Julitta, by thy divers sufferings and tortures thou didst become a daughter of the immortal King.

Theotokion: Because of thee death was annulled and the sting of Hades broken, O pure Mother; for thou hast given birth to the immortal Master Who died in the flesh.

ODE III

Canon of the holy apostle

Irmos: O Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

As a righteous man thou didst desire God, the one Master and King, and didst do His divine will with an unwavering heart.

Suffering valiantly, O most sacred and most praised Aquila, thou didst cast down all the might of the evil one by the might of the adored and divine Spirit.

Contemplating the glory of the Lord with thy pure mind, O blessed one, thou didst partake wholly thereof, leaving behind transitory things for those things which are abiding.

Theotokion: The only Pure One, the one Lord, recognized thee alone as the most pure of all creation, O most immaculate one, and became incarnate of thy pure blood.

Canon of the holy martyrs

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.

Having broken the sling of the devil with the pangs of your suffering, O glorious martyrs, ye have been deemed worthy of the mansions of heaven, splendid repose, and everlasting glory.

Like a comely fledgling thou didst emulate the chaste dove, thy mother, O glorious Cyricus, opposing the false one who approached deceitfully and sought to seize thee, who art invincible.

The prideful serpent which set its mouth against heaven and boasted that it would destroy the earth hath an innocent babe utterly cast down and destroyed with the weapon of the Cross.

Theotokion: The transcendent Word Who brought all things into being, without leaving the bosom of the Father, made His abode within thy womb, O most pure and all-immaculate one, and having become immutable flesh, deified human nature.

Kontakion of the holy apostle, in Tone IV:

Having acquired thee like a great sun, * O glorious Aquila, apostle of the Lord, * the Church enlighteneth * with the splendors of thy teaching ** those who faithfully honor thee.

Sessional Hymn of the holy apostle, in Tone IV:

Spec. Mel.: “Go thou quickly before ...”:

Illumining thy soul with the words of Paul, thou didst shine like the sun with the light of divine knowledge, O blessed Aquila; plaiting for thyself a martyr’s wreath in accordance with the law. Wherefore, thou dost pour forth rivers of healings upon those who with faith celebrate thy memory, O blessed one.

Glory ..., Sessional Hymn of the holy martyrs, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Having suffered with thy mother and completed the course of piety, O glorious spiritual athlete Cyricus, thou wast shown to be a preacher of Christ in accordance with thy name; and, having trampled down all the power of the enemy, thou hast become for us the courage of faith, and with thy mother hast received a crown from heaven. O glorious one, entreat Christ, that the souls of all who keep your memory may be saved.

Both now ..., Theotokion, in Tone IV:

Tempest-tossed by the threefold-waves of the passions, * I who lack a conscience fervently call upon thee, O most pure one: * Disdain me not, lest I perish, wretch that I am, * O thou who hast given birth to the Abyss of mercy; * for I have no other hope than thee. * Let me not become a joy unto mine enemies, * nor a byword, for I trust in thee. * For whatsoever thou desirest thou canst do, ** in that thou art the Mother of the God of all.

Stavrotheotokion: **T**he Virgin and ewe-lamb, beholding on the Cross the Lamb Who was born of her without seed, His side pierced by a spear, was wounded and with grief and cried aloud, exclaiming amid her pain: “What is this new mystery? How is it that Thou diest Who alone art Lord of life? Wherefore, arise, raising up our fallen forefather!”

ODE IV

Canon of the holy apostle

Irmos: **I** have heard report of Thy dispensation, O Lord, * and have glorified Thee * Who alone lovest mankind.

Those who slept the sleep of wicked impiety didst thou raise up to the light of piety, O Aquila.

Arming thyself with divine humility, thou didst cast down the prideful audacity of the enemy, O Aquila.

Blessedly didst thou suffer for Christ, shedding thy blood, as a priest and witness to His sufferings.

Theotokion: **O** Lady Theotokos, we call thee the noetic palace and exalted throne of the King.

Canon of the holy martyrs

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

Though a child in stature, yet with a mature mind, thou didst humble the wickedness of the author and creator of evil, O sacred martyr.

Like a fruitful vine, O martyr Julitta, thou didst put forth a cluster of grapes, the truly valiant Cyricus, who exudeth the sweetness of martyrdom.

As thou wast tenderly gazing, like a ewe-lamb, upon thy martyred lamb, O right wondrous Julitta, thou wast cruelly put to the sword.

Theotokion: **I**n thy birth-giving, O most pure one, the laws of nature were supernaturally altered; for in a manner beyond understanding and all telling thou hast given birth to the Creator.

ODE V

Canon of the holy apostle

Irmos: **O** Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

Ever pouring forth the sweet word of piety, O most wise and all-praised Aquila, as an initiate of the mysteries of Christ thou didst sweeten the souls of those who waxed gross on bitter deception.

Thy praises did the divinely eloquent Luke truly record, for thou wast a disciple of the sacred Paul and a divine guide, manifestly leading all to divine things.

Finding the honored preaching of the sacred Paul like a brilliant star shedding rays of splendor, thou didst receive from him words of brilliance and didst become light.

Theotokion: **T**hou wast the Mother and handmaid of Christ Who became incarnate for our sake; Him do thou ever earnestly entreat, that He save us who call thee the pure Theotokos.

Canon of the holy martyrs

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

When thy body was lacerated and broken, O divinely wise one, thou didst shed the grossness of corruption; and clothed thyself in the flesh which the only-begotten Son of the Virgin wore, deifying mankind.

Steadfastly courageous, thou wast stripped of thy body, O all-glorious martyr, vanquishing fleshly shame, clothing in everlasting shame the enemy who of old stripped Eve naked, O Julitta.

When thy head was severed, thou didst crush the head of the serpent, O all-praised martyr; and, deprived of thy wealth, thou hast inherited the riches of heaven, receiving the immutable kingdom with all the martyrs.

Theotokion: **G**od, the Word of God, receiving noetic and animate flesh of thee, O most pure one, became a man in His tender compassion, and hath deified me who have been cast out because of my transgressions. Him do thou beseech, that He save us all.

ODE VI

Canon of the holy apostle

Irmos: **W**hirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * **R**aise me up from corruption, O God.

Grace poured forth from thy lips, O blessed and sacred one. Wherefore, the Lord of all hath blessed thee throughout the ages, O divinely inspired Aquila.

Thine entreaty, O blessed God-bearer Aquila, hath become deliverance from divers diseases and the cleansing of sinful souls.

The journeys which thou didst make, directed toward the ways of God, were shown to be instruction and a path to salvation for the lost.

Theotokion: **O** all-immaculate Sovereign Lady, who hast given birth to God, the Bestower of good things: From the multifarious perils do thou save those who ever hymn thee.

Canon of the holy martyrs

Irmos: **I** will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * **R**aise me up from corruption, O God.

Having sailed through the perilous waters of immeasurable tortures, O all-praised ones, ye manifestly reached the calm haven, having drowned the invisible Pharaoh in the streams of your blood.

The city of Iconium, which raised thee, leapeth up, and Tarsus adorneth itself in thine honored memory, O Julitta; for with thy son thou didst accomplish thy martyrdom therein, and hast been deemed worthy of crowns of victory.

Thou didst spurn the tortuous torments and wast shown to be a most comely dove, who with thy fledgling took wing and soared above all the snares of the serpent; and most wisely came to rest in the mansions of heaven, O most praiseworthy one.

Theotokion: **W**ith the root-cutting scythe of thy prayer, O Maiden, cut down the wicked thoughts of my soul, and show it to be fruitful, I pray; for thou hast given birth unto the God and Savior of all.

Kontakion of the holy martyrs, in Tone IV:

Spec. Mel.: “Thou hast been shown ...”:

Holding Cyricus in her embrace, * Julitta, the martyr of Christ, cried aloud, exulting manfully in the contest: ** “Christ is the boast of the martyrs!”

Ikos: With the light of Thy commandments illumine my mind, O Christ, that I may hymn the saints and recount their struggles. What tongue is able to relate the sufferings which they endured? Wherefore, I fall down before Thee, O Lover of mankind, praying: Grant forgiveness to my wretched soul! Give me time to repent; for, for this reason, Thou didst willingly assume flesh, that Thou mightest lead all up to life. His spiritual athletes, having accepted this, chant ceaselessly: Christ is the boast of the martyrs!

ODE VII

Canon of the holy apostle

Irmos: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

Weaving a robe of incorruption for thyself with the divine Spirit, thou didst become wholly beautiful, O Aquila. And thou didst strip the enemy naked and clothe in splendid raiment and the light of salvation those who had been stripped naked by him.

As a godly priest of the mysteries, O divinely wise and right wondrous one, with the bread of thy words thou didst feed the people afflicted and held fast in noetic starvation, and didst make them partakers of the heavenly banquet.

They who have recourse to thy holy temple receive health; they find release from their sufferings and cleansing from their infirmities, hymning thee with love and crying out, O all-famed one: O God of our fathers, Blessed art Thou!

Theotokion: In the beginning death came to Adam through the food of corruption, O most immaculate one; but thou, O Virgin, having given birth unto our Life, didst bring Adam back to life. Wherefore, hymning thee as the cause of good things, we cry aloud: Blessed art thou who hast given birth to God in the flesh!

Canon of the holy martyrs

Irmos: The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * ‘Blessed art Thou, O Lord our God, throughout the ages’.

The iniquitous one shattered thy body with staves, O divinely wise Julitta, yet in nowise shook the firmness of thine intention; for thou didst wield the Cross of Christ as a staff of power.

With the outpourings of the flux of their blood, the athletes of Christ quenched the fire of ungodliness, crying out fervently: Blessed art Thou, O Lord God, throughout the ages!

Bearing in thine arms him to whom thou hadst given birth, O martyr, thou didst appear at the tribunal and didst complete a good and twofold contest, crying: Blessed art Thou, O Lord God, throughout the ages!

Theotokion: **F**ollowing thy words, all of us, the generations of mankind, call thee blessed, O Maiden, who art shown to be the Mother of the blessed God Who hath made blessed those who believe on Him.

ODE VIII

Canon of the holy apostle

Irmos: **G**od Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

O Aquila, who art divinely deified, and as a disciple dwellest joyfully in the heavens with the disciples and servants of God and the eyewitnesses to the Word, be thou mindful of those who hymn thee with faith and love.

The streams of thy sweat pour forth rivers of divine miracles upon us all, O blessed one, ever drying up the streams of the wicked passions, and drowning the hordes of the deceiver.

Drawing nigh unto God with an immaterial mind, thou didst become all light, ever deified by thine approach, having been released from the flesh; thou seest what the angels see, O glorious Aquila, sacred martyr of Christ.

Theotokion: **O** pure and all-immaculate one, having conceived in thy womb God, the Cause of all, Who transcendeth every other cause, and having given birth unto Him Who became like unto us for our sake, entreat Him on behalf of those who hymn thee.

Canon of the holy martyrs

Irmos: **B**y Thy grace the children became vanquishers * of both the tyrant and the flames, * carefully observing Thy commandments, * wherefore they cried aloud: * Bless the Lord, all ye works of the Lord!

The luminous stars, upon which unerringly stood the firmament of the Church, enlightening the earth with wonders, are piously honored today by all who hymn Christ throughout the ages.

Bearing thine honored son like a new scion sprung forth from a root planted by God, O divinely wise one, thou hast caused gardens of impiety to wither up, crying out to Him and saying: Thee, O Christ, do we supremely exalt throughout the ages.

Like a most comely heifer, O Julitta, thou didst bear the glorious Cyricus like a young calf, as a living sacrifice to the Lamb Who shone forth from the Virgin and was slaughtered in His extreme loving-kindness.

Theotokion: **T**he Word Who became incarnate from thy most pure blood, O pure Maiden, hath by divine knowledge deified those who had been plunged into the irrational carnal passions. Him do we supremely exalt throughout all ages.

ODE IX

Canon of the holy apostle

Irmos: **G**od the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

Assembling, O Aquila, together we bless with sacred hymns, thee who wast the consecrated and precious vessel of the Word, a most wise preacher, a beacon for the world, and the confirmation of our faith.

Knowing thee to be a disciple of Paul, an inerrant luminary of the world, a sacred martyr, a destroyer of idols and an instructor in the knowledge of God, O divinely wise Aquila, we bless thee with pious thought.

Enlightening the world like the sun, Thine all-holy memory illumineth the souls of those who piously hymn thee. Thereon, O blessed one, pray that God grant cleansing of sins, peace profound and great mercy unto all.

Theotokion: **T**he prophet foresaw thee as a radiant lamp bearing the Light Who shone forth from the Light, O most immaculate Virgin Mother, richly enlightening with the rays of His ineffable divinity, those who of old were darkened.

Canon of the holy martyrs

Irmos: **E**very ear is awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

The shrine of the glorious spiritual athletes, overflowing with the grace of the divine Spirit, offereth healing. Come ye, and draw forth and sanctify your souls, and be cleansed, O ye who love the martyrs, magnifying the Bestower of good things.

Like a rose ye blossomed forth in the valleys of the martyrs, O all-blessed ones, like a sweet-smelling lily, like divine plants of paradise, truly pouring forth the perfume of myrrh, gladdening the souls of the faithful with a mystic fragrance.

Ye were adorned with the wounds of martyrdom, O right victorious martyrs, and, manifestly emulating the angels, ye stand before God, splendidly vested with wreaths of victory, asking cleansing from sins on behalf of those who honor you.

The martyr, like a ewe-lamb, bearing her son like a lamb, passed unharmed in the midst of wolves, making her abode in the fold of heaven. By their prayers, O Lord, ever save us who honor their sacred memory.

Theotokion: **O** portal of the Light, illumine my soul, which hath been blinded by the passions and darkened and vexed by evil thoughts; and rescue me from temptations, tribulations and sorrows, that I may glorify thee, the hope and confirmation of the faithful.

Exapostilarion from the Oktoechos; Glory ..., that of the martyrs:

Spec. Mel.: “Hearken, ye women ...”:

Rejoice, adorn thyself and dance, keeping splendid festival, O city of Iconium! For from thee have two most wise luminaries shone forth: the glorious Julitta and the divine wise Cyricus. For, having struggled lawfully, they have received wreaths of victory.

Both now ..., Theotokion:

We hymn thee, the Mother and Virgin, O all-immaculate one; for in thy womb thou didst bear the God of all; and professing His unity to be immutable in His hypostasis, we who because of thee are saved, confess thee to be the Theotokos and Sovereign Lady.

On the Praises, 4 Stichera, the composition of Germanus:

In Tone I: As is meet, we praise the valiant spiritual athlete and preacher of the Faith, with his divinely wise mother; for having suffered steadfastly, they manfully cast down the enemy, the author of evil, by the power of the Cross. Wherefore, they have received crowns from God, the Judge of the contest, and entreat Him unceasingly with boldness, that He save those who with faith celebrate their sacred contest.
(Twice)

In Tone II: **O** martyr Cyricus, who from thine infancy wast full of grace, possessing the understanding of old age: in the victory of thy struggles pray thou to Christ God with thy mother, that He grant peace to the world, in that thou art a great confessor of the Trinity.

Thou wast shown to be a child among martyrs, yet revealed thyself to be mature in understanding. Since thou didst accept the beginningless Word, thou wast not afraid of the fire of the iniquitous. With thy mother, entreat the Creator, that He save our souls, in that He is the Savior.

Glory ..., the composition of Byzantius, in Tone II:

Come, O ye faithful, and, having assembled, let us with praises crown the two most holy martyrs, who upheld the worship of the Trinity; for with their own feet they trampled down the deception of idolatry and the designs of the tyrants. Praising them, O ye faithful, let us cry aloud, saying: Rejoice, O most honorable Julitta who, casting aside thy womanly weakness, didst struggle manfully! Rejoice, O all-blessed Cyricus who, though but three years of age, didst cast down the most artful enemy! Rejoice, ye boast and glory of us who with faith celebrate your sacred suffering! Therewith do we pray: Ever entreat the Lord of all, that He grant peace to the world and great mercy to our souls!

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

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: Beholding Thee nailed to the Tree of the Cross. O Jesus, she that kneweth not wedlock said weeping: “O sweet Child, why hast Thou abandoned me who alone gave birth to Thee, O unapproachable Light of the beginningless Father? Hasten Thou, and glorify Thyself, that those who glorify Thy divine sufferings may receive divine glory!”

On the Aposticha, Glory ..., the composition of Anatolius, in Tone IV:

Rejoice, adorn thyself and make merry, O city of Iconium, for from thee a glorious fruit hath sprung forth, the most comely Julitta, the right victorious martyr, and from her came forth the justly named honored child Cyricus. For, having manfully trampled down the wiles of the tyrannous enemy, they rightly received crowns of victory, exhorting the people to honor and worship the most holy Trinity. Wherefore, with boldness we cry out to Christ our God Who glorified them, that He bring peace to the world and save our souls.

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

Spec. Mel.: “As one valiant among the martyrs ...”:

When she beheld Thee, * the Lamb and Shepherd, upon the Tree, * she who gave Thee birth lamented * and cried out to Thee maternally: * “O most desired Son, how is it that Thou art suspended * upon the tree of the Cross, O Long-suffering One? * How is it that Thy hands and feet * have been pierced with nails by the iniquitous, O Word, ** and Thou hast shed Thy blood, O Master?”

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the Oktoechos, and 4 from ODE III of the canon of the holy martyrs.

Having broken the sling of the devil with the pangs of your suffering, O glorious martyrs, ye have been deemed worthy of the mansions of heaven, splendid repose, and everlasting glory.

Like a comely fledgling thou didst emulate the chaste dove, thy mother, O glorious Cyricus, opposing the false one who approached deceitfully and sought to seize thee, who art invincible.

The prideful serpent which set its mouth against heaven and boasted that it would destroy the earth hath an innocent babe utterly cast down and destroyed with the weapon of the Cross.

Theotokion: **T**he transcendent Word Who brought all things into being, without leaving the bosom of the Father, made His abode within thy womb, O most pure and most immaculate one, and having become immutable flesh, deified human nature.

Troparion of the holy apostle, in Tone III:

O holy Apostle Aquila, * entreat the Merciful God * that He grant remission of sins * unto our souls

Glory ..., that of the holy martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

Kontakion of the holy martyrs, in Tone IV:

Holding Cyricus in her embrace, * Julitta, the martyr of Christ, cried aloud, exulting manfully in the contest: ** “Christ is the boast of the martyrs!”

Kontakion of the holy apostle, in Tone IV:

Having acquired thee like a great sun, * O glorious Aquila, apostle of the Lord, * the Church enlighteneth * with the splendors of thy teaching ** those who faithfully honor thee.

Prokeimenon, in Tone IV: Wondrous is God in His saints, * the God of Israel.

Verse: In congregations bless ye God, the Lord from the well-springs of Israel.

EPISTLE TO THE CORINTHIANS, §154, MIDPOINT (I COR. 13: 11-14: 5)

Brethren: When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I

know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

Alleluia, in Tone VII: Out of the mouths of babes and sucklings hast Thou perfected praise.

GOSPEL ACCORDING TO LUKE, §51, MIDPOINT (LK 10:19-21)

The Lord said to His disciples: “Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.” In that hour Jesus rejoiced in spirit, and said: “I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in Thy sight.”

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