

THE 28th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE- HOLY VENERABLE-MARTYR STEPHEN THE NEW
COMMEMORATION OF THE HOLY MARTYR IRENARCHUS
AT VESPERS

On “Lord, I have cried ...”, 6 Stichera, in Tone VI:

Spec. Mel.: “Having set all aside ...”:

From thy youth thou didst offer thyself * wholly to the Master, * transcending the flesh and worldly love, * O most sacred Stephen, * as a most excellent monk * and a receptacle of the divine Spirit. * For thou wast imprisoned in a most narrow hut, O blessed one, * but gave thy mind wings to fly to the heavens, * to look upon the ineffable beauty * of Christ our King and God, * worshipping Whose image ** thou didst suffer most mightily. (Twice)

Imprisoned in a dungeon, * like the Master, thou didst fast for forty days * preparing thyself for suffering, O sacred Stephen, * thou confirmation of monastics * and adornment of martyrs. * Wherefore, the merciless ones, falling upon thee like wild beasts, * dragged thee along like an innocent lamb * and unjustly rent thee asunder; * casting together with malefactors, * thee who suffered mightily * and who prayest with boldness ** on behalf of our souls. (Twice)

Most iniquitous men * who made themselves subject to the iniquity * of the most lawless emperor, O venerable one, * pitilessly stoned thee * like the honored protomartyr Stephen, * crushing thy holy head, O father; * and dragging thee most savagely through the streets, * they caused thy bowels to spill forth, O all-blessed one, * showing no mercy to thee even after thou wast dead. * O thy courage! * O thy demeanor! O thy great endurance, ** whereby thou hast received an imperishable crown, O Stephen! (Twice)

Glory ..., the composition of the Studite, in Tone VI:

Like the great prophet Samuel thou wast dedicated to God from infancy, O most sacred Stephen; and, ascending the mountain, thou didst please him in monasticism, manfully stripping thyself naked for the contest, thou didst most patiently endure banishment and tribulation, and bore fetters and imprisonment for His image. Dragged, beaten and stoned, thy head broken, thou wast deemed worthy of crowns by Christ God. Him do thou entreat, that those who celebrate thine ever-honored memory be delivered from sufferings, temptations and the coming tribulation, and that our souls be saved.

Now & ever ..., Theotokion, or this Stavrotheotokion in Tone VI:

Spec. Mel.: “Having set all aside ...”:

Stavrotheotokion: **W**hen, of old, the unblemished ewe-lamb and immaculate Lady, * beheld her Lamb * upon the tree of the Cross, * she exclaimed maternally, and marveling cried aloud: * “O my Child most sweet, * what is this new and most strange sight I see? * How hath the thankless synagogue * betrayed Thee to the judgment-seat of Pilate * and condemned Thee to death, * Who art the Life of all? * Yet do I hymn Thine ineffable condescension, ** O Word!”

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

Having preserved intact that which is according to the image of God, O venerable father, thou didst most manfully champion the image of Christ, fearing not the threats of Copronymus, slaying him with the sword of the Spirit. Wherefore, having acquired boldness before God, save thy flock from all heresies, O much-suffering Stephen.

Now & ever ..., Theotokion, or this Stavrotheotokion, in Tone VIII:

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

Stavrotheotokion: “**W**hat is this sight which I see, * which mine eyes behold, O Master? * How is it that Thou Who dost sustain all creation, * art lifted up upon the Tree and diest, * granting life unto all? * thus said the Theotokos weeping, * upon seeing God and man * Who had shone forth ineffably from her ** hanging upon the Cross.

Troparion, in Tone IV:

Struggling in fasting upon the mountain, * thou didst slay the noetic hordes of the enemy * with the weapon of the Cross, O all-blessed one, * manfully arming thyself again for martyrdom, * slaying Copronymus with the sword of the Faith. * And for both hast thou been crowned by God, ** O ever-memorable venerable martyr Stephen.

Glory ..., Now & ever ..., Theotokion, or Stavrotheotokion.

AT COMPLINE

Canon of the Martyr Irenarchus, the acrostic whereof is “Grant me the grace of peace, O martyr”, in Tone VI:

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Still thou the tribulations and passions of life which beset my mind, O spiritual athlete Irenarchus, and grant that I may praise thy memory in peace.

Quenching the flame of the torturers with the streams of thy blood, thou didst water the thoughts of the faithful, that they may piously give rise to the desire for everlasting life, O martyr Irenarchus.

Receiving wreaths of sacred victory as a spiritual athlete, O most blessed Irenarchus, thou wast translated from earth to the world where there is no conflict, to true light and life.

Theotokion: Having given birth to the infinite Word Who was contained within thy womb, O pure one, as the tabernacle which held God, deliver me who have been beset by the threefold waves of cruelties and evils.

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of The faithful O good One, * and strengthened us upon the rock * of Thy confession.

Thou dost strengthen thyself with divine might and zealously went forth to the contest, O all-blessed one, enduring the stripes and wounds inflicted by the persecutors, O most valiant spiritual athlete and martyr.

Christ, the great Judge of the contest, gave thee the strength to destroy delusion and to put to shame the enemy who boasteth, shamelessly raging in vain, O martyr.

With manly pangs the choir of the saints cast down the serpent, the author of evil, suffering mightily and enduring scourging and wounds through the power of the divine Spirit.

Theotokion: Let us hymn Mary, the pure palace of the Master, the divine ladder reaching from earth to the heights of heaven, which Jacob beheld of old.

ODE IV

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Lawfully didst thou race, lawfully didst thou suffer, and lawfully wast thou crowned, O most blessed one, strengthened by the law of God, preserving thyself unharmed.

Unable to bear living in delusion, O glorious one, in that thou art rational, thou didst make haste, rejoicing, to the Son of God, receiving the noetic light, and showing thyself to be a lamp-stand.

The deep, receiving thee, in no wise covered thee, O all-blessed martyr, recognizing thee as a godly witness of the divine sufferings of Christ most true, O Irenarchus.

O right-wondrous spiritual athletes, when ye were made sacrificial victims and slaughtered, lacerated together and consumed with fire, ye did not deny Christ.

Theotokion: Thou didst remain a Virgin after giving birth, as thou wast before giving birth, O all-immaculate one, for thou hast given birth to God the Word Who hath delivered us through thy mediation.

ODE V

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recallesh us from the darkness of sin.

The enemy was wounded with the spear of the mighty endurance of the right-wise martyr, and was crushed beneath his heels, and revealed to be confounded and put to shame.

Thy foot stood manifestly upon the truth, prophetically, O martyr, trampling down the greatly crafty one with steadfast wisdom, and adorned with the contest of martyrdom.

Thou wast shown to be innocent and simple, O martyr Irenarchus, and rejecting the evil of the persecutors, and by thy death through shedding blood, thou hast been crowned with wreaths of incorruption.

Theotokion: The divinely splendid choir of the prophets, mystically perceiving from afar the ineffable depth of thy divine birthgiving, O Virgin Bride of God, described thee beforehand in sacred images.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O Most Merciful One.

Guided by the hand of the Author of life, O most sacred Irenarchus, thou wast borne up upon the waters and saved thereby, drowning the malice of the persecutors by thine earnest prayer, O most sacred one.

Purchasing that which is great with that which is small, the sacred women gave themselves over to the greatest of torments, slaying with the Spirit the deceiver of Eve, the serpent, the author of evil.

The holy youths were led forth as pure lambs and perfect victims, a sacrifice unto the true Lamb, Who wast slain for our sake; and they rejoiced in the fragrance of sweet savor.

Theotokion: Behold, now! the Lord hath become incarnate from thy pure blood, O Virgin Mother, and in His ineffable mercy united Himself to mankind without commingling, thereby accomplishing our salvation.

Lord, have mercy! (Thrice)

Glory ..., Now & ever ..., Sessional Hymn, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Great peace came upon thee, O martyr, when thou didst suffer, going forth against the enemy and vanquishing the army of deception by divine grace. Wherefore, we entreat thee with faith: from all harm deliver those who honor thy holy memory, O Irenarchus.

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

Having separated thyself from the love of the flesh, O most blessed and wise one, kindled and set afire thou didst cry aloud the hymn of the youths: O God of our fathers, Blessed art Thou!

Blessed was the divine assembly of the youths and the holy choir of the seven women, who, having mightily endured laceration, fire and scourging, together were deemed worthy of the good things of heaven.

At the very mention of thee the evil spirits are driven away, O Irenarchus, for they have come to know thee as an invincible spiritual athlete of Christ who chanteth with fervor: O God of our fathers, Blessed art Thou!

Theotokion: Raise me up who am beset by despondency, unto the doing of godly works, O most pure one, strengthening me against the enemy who ever wars cruelly against me and deceives me with adverse thoughts.

ODE VIII

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Still shedding torrents of blood, and adorned with the beauty of wounds, O Irenarchus, thou didst appear before the One Who setteth the contest, receiving the honors of victory from Him.

Borne up by the love of the Almighty, thou didst cast down the lofty pride of the persecutors, bringing low the boastfulness of idolatry, O all-blessed Irenarchus, martyr and spiritual athlete.

Grant unto me divine loving-kindness, O martyr, delivering from temptations and tribulations, me who honor thee with fervent faith, abiding beneath thy protection, O Irenarchus.

Theotokion: Rejoice, O holy mountain of ineffable things, trodden by God! Rejoice, awesome manifestation and report, sight hard to envision! Rejoice, O Virgin, thou restoration of the fallen!

ODE IX

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Thou didst attain thine ultimate and uttermost desire, O divinely wise Irenarchus, and didst become a god through communion, chanting with the incorporeal ones: Holy, holy, holy art Thou, O all-accomplishing and omnipotent Trinity!

Having eluded the nets of those who pursued thee, thou didst find rest in the nest of heaven, O glorious one, and wast united to the armies of the martyrs who suffered with thee. Wherefore, we honor thy memory, celebrating it with great joy.

Laying claim to the might and power of Christ, and sailing across the cruel abyss of torments, thou didst attain unto the haven of the Most High, all adorned and abundantly drenched with the outpourings of the light of the Spirit.

Theotokion: Unable to comprehend the unapproachable wonder of thy birthing, O Virgin Mother, we glorify it more with silence; and thee, who alone art all-blessed, do we glorify as blessed among women, O all-immaculate one.

Stichera, in Tone VI: Spec. Mel.: “On the third day ...”:

Verse: O holy martyr Irenarchus, * pray to God for us!

Praising the struggles of the honored spiritual athlete and the pangs of the warrior of Christ, O ye faithful, let us chant unto the Lord: Through his supplications deliver us from all need!

When thou didst suffer and pass through the storm of cruelties, thou didst have great peace with the Lord, O all-blessed Irenarchus, thou valiant warrior and intercessor for those who praise thee.

Glory ..., With thee suffered a choir of women and a divine assembly of children, O blessed Irenarchus, who mightily finished the contest with the holy Acacius and set delusion at naught.

Now & ever ..., Thou art mine aid and protection, O all-immaculate Theotokos; for thee do I have as a helper amid sorrows, afflictions and imprisonment, and thee, the all-hymned one, do I glorify.

Stavrotheotokion: The Virgin, Thy pure Mother, beholding the most iniquitous men who unjustly nailed Thee to the Tree, O Savior, was wounded in the womb, as Symeon foretold.

AT MATINS

Both canons from the Oktoechos, and that of the venerable one, with 6 Troparia, the acrostic whereof is: “Christ crowneth thee with the wreath of martyrdom, O blessed one”, the composition of Joseph, in Tone VI:

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Joyfully treading the narrow path of fasting, O blessed one, thou didst scorch the assaults of the enemy on the griddle of martyrdom and inherited spacious life.

She who before was barren, the namesake of Hannah, brought thee forth as a root, like Samuel of old, and gave thee to God Who gave thee to her, O wise one, signifying the grace of thy life.

Arriving at the most sacred and divine rank of monastics, O venerable Stephen, thou didst shine forth like a most brilliant star in thy virtues, mystically illumining the faithful.

Confining thy body in a narrow dwelling, thou didst furnish thy mind with wings to fly to the heavens, O wise one, freeing thyself to soar well through the expanse of the heavens.

Theotokion: With sacred voices let us glorify the holy Lady, O sacred people: the impassable portal, the pure temple of purity, her who is most comely among women.

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of The faithful O good One, * and strengthened us upon the rock * of Thy confession.

Thy mind, made beautiful through the vision of God, O father, was revealed to be most comely, truly filled with every grace, and partaking of divine splendor.

Venerating the precious icon of Christ and her who gave birth to Him, O blessed one, by the power of the divine Spirit thou didst despise the vile command of the impious emperor.

The most foolish one, binding with iron fetters thee who dost possess a heart of iron, sent thee to prison, O all-blessed Stephen, as a preserver of the dogmas of Christ.

Thou didst manifestly possess beautiful feet which tread radiantly the paths of martyrdom, O venerable one, and crushed the heads of the enemy, O much-suffering Stephen.

Theotokion: From thee, the only pure one, did the supremely divine Word become incarnate, as is known; and He hath saved from corruption us who worship His divine condescension, in that He is full of loving-kindness.

Kontakion, in Tone VIII:

Spec. Mel.: “To thee, the chosen leader ...”:

With all our heart, O ye who love the feasts of the Church, * let us faithfully praise with hymns the godly Stephen, the lover of the Trinity, * as one who venerated the beautiful image of the Master and His Mother; * and together let us now cry out to him, rejoicing with love: ** Rejoice, O ever-glorious father!

Sessional Hymn, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

Thy blood, O divinely wise one, mystically crieth out to God from the earth like that of Abel; for thou didst clearly preach that Christ was both God and man. Wherefore, thou didst put to shame the delusion of the iconoclasts and hast passed over to the mansions of heaven. Pray thou that Christ save us.

Glory ..., in Tone I & same melody:

Luminous in fasting, thou didst shine in lawful suffering like gold in the crucible, O wise one; and received a crown which befitteth thy calling. Wherefore, rejoicing, we celebrate thy most holy memory, honoring thy feats, O ever-memorable Stephen.

Now & ever ..., Theotokion in Tone I:

O pure Virgin Theotokos who knewest not wedlock, thou sole intercessor and protection of the faithful: from tribulations, sorrows and cruel circumstances deliver all who place their trust in thee, O Maiden, and save our souls by thy divine supplications.

Stavrotheotokion: Beholdings Thee stretched out dead upon the Cross, O Christ, Thine all-immaculate Mother cried aloud: “O my Son, Who with the Father and the Spirit, art beginningless, what is this ineffable dispensation, wherewith Thou hast saved the work of Thy most pure hands, O Compassionate One?”

ODE IV

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Illumined with the light of the Spirit, O father, thou didst impart light to the blind by thy supplications, emulating thy Master and God, O divinely inspired one.

Thou hast been seen by those sailing afar off at sea, by divine grace piloting to a calm harbor those who with faith invoke thy name, O blessed father Stephen.

As a sacred minister, thou didst offer thyself as a sacred immolation unto Him Who was slain for thy sake, O Stephen, and, rejoicing, thou hast found rest in the mansions of the first-born.

The dry field wast shown to be wholly healthy by thy precious word, O martyr, and we marvel at the grace given thee abundantly from on high for the correction of all mankind.

Theotokion: **O**n thee, O all-immaculate one, have I set all hope of my salvation, and I have fled to thy protection. Be thou my helper, O Maiden, delivering me from evil things.

ODE V

Irmos: **I**lluminate with Thy divine light, I pray, **O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recallesh us from the darkness of sin.**

Our God, Who alone is the Judge of the contest, strengthened thee against the murderers, O venerable Stephen, and truly crowned thy labors of fasting with the honors of martyrdom.

Struggling right gloriously, thou wast found, O martyr, sharing fellowship with a multitude of martyrs in prison; for, surrounding thee like stars around a never-waning sun, they shone all the more greatly.

O sacred confessors with divine words as emulators of the divine sufferings, we bless you, the three hundred and forty-two who contended against the ungodly.

For the icon of Christ the most virtuously glorious multitude of the venerable endured the mockery of having their hair shorn off, their ears and hands severed, and their divine members burned away.

Theotokion: **O** most pure one, who alone hast truly given birth to the Most holy One on earth; sanctify those who ceaselessly profess thee to be the Theotokos, and save us by thy mediation.

ODE VI

Irmos: **B**eholding the sea of life surging with the tempest of temptations, *** I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O Most Merciful One.**

The author of evil was unable to endure the power of thy words; wherefore, O Stephen, the deceiver savagely gave thee over to bonds, wounds and a violent death.

Thou wast burned like bread baked by fire, suspended pitilessly by thy feet, O Paul; thus offering thyself as a sacrifice to God, and been deemed worthy to dwell with the martyrs.

With faith and love we bless you, O ye thirty-eight venerable monks who suffered lawfully in Ephesus, imprisoned and deprived of life by suffocation.

Thou didst mightily oppose the judge, O right glorious Peter of great renown, and, with thy body lacerated by stripes, thou didst desire to die for Christ, the only Immortal One.

Theotokion: **O** Theotokos, with steadfast heart we bless thee, who alone among women art all-hymned and comely, the invincible rampart of Christians, the most pure Lady.

Kontakion, in Tone III:

Spec. Mel.: "Today the Virgin ...":

From a barren woman didst thou, the offshoot of a root, grow forth, * O venerable father, * namesake of the protomartyr; * and thou wast shown to be a great instructor of monks, * unafraid of the wrath of the emperor * who did not wish to venerate the image of Christ. * Wherefore, in dying thou didst receive ** the crown of martyrdom, O Stephen.

Ikos: **H**e who is the father of hatred and a stranger to God raised many temptations and threefold waves against thee; yet he could not bear to look upon thy godly life and the straight and undeviating steps of thy path. The vile one devised evils against thee, feigning to be thy disciple, like Judas of old; and made haste to place thee in the hands of the iniquitous, O father, who splendidly confessed Christ and venerated His image with love. Wherefore, thou hast received the crown of martyrdom, O Stephen.

ODE VII

Irmos: **A**n Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

Thine end was announced to thee by the all-accomplishing will of God, O blessed one; wherefore, thou didst give thyself over to yet greater fasting, and now, having been slain for Christ Who is God over all, thou hast gone from glory to glory.

Thou wast glorified with the protomartyr of the same name as thee; for, stoned, dragged and beaten mercilessly, thou didst fill the earth with blood and, rejoicing, surrendered thy soul to the Lord.

Dragged through the streets of the city, O martyr Stephen, thou didst smooth the way of martyrdom for all the faithful; and stepping forth upon it confidently, they have manifestly reached the city of heaven.

Theotokion: **T**he most sacred prophets announced beforehand the supremely revealed mystery of thine honored birthgiving, O pure one. And we, splendidly contemplating the fulfillment thereof, now piously call thee blessed.

ODE VIII

Irmos: **T**hou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Most savagely, like wild beasts, the murderous ones seized the lamb of Christ, beating him, and they who live iniquitously buried him with the malefactors.

Pitilessly the enemy crushed thy head which God hath crowned with the wreath of victory in the highest, O crowned sufferer, glory of martyrs and all the venerable.

The divinely wise and righteous Andrew, steadfastly opposing the tyrant, was broken by blows and mercilessly slain, chanting to Christ God throughout all ages.

As a most holy habitation of Him Who resteth in all the saints, O much-suffering Stephen, thou dost bear Him in thy heart throughout all ages.

Theotokion: With the sprinkling of the divine blood which flowed from the side of thy Son and God, O Virgin who art blessed of God, wash away, I pray thee, the defilement which hath come upon me through wicked sin.

ODE IX

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Beholding the ranks of angels, patriarchs, the venerable, prophets, martyrs, apostles and all the righteous, O divinely inspired one, thou didst rejoice; and as thou hast now joined them, be thou mindful of, and help those of us on earth, who in a pure manner call thee blessed.

Thou wast like a light, like the dawning, like the great sun, like the star-spangled sky replete with the splendors of miracles and holy wounds, O Stephen, truly adorning the thoughts of all who praise thee, O much-suffering martyr.

Having first destroyed the princes of darkness with the steadfast feats of asceticism, O father, thou didst later suffer mightily, giving them over to utter destruction, O Stephen, beauty of the martyrs and boast of the venerable.

Thy most glorious memory doth today illumine the multitudes of the earthborn with the most radiant beams of the gifts of the Spirit, O divinely blessed Stephen. Illumine and sanctify us who now joyfully celebrate it.

Theotokion: O divinely joyous one, abode of the Light, true confirmation of hieromartyrs and boast of all the venerable: from misfortunes, evil circumstances and the invasion of enemies save us who hymn thee.

Exapostilarion: Spec. Mel.: “By the Spirit in the sanctuary ...”:

With the pangs of asceticism didst thou utterly slay the serpent, the author of evil, laying hold of the wreath of martyrdom in the end, O all-praised Stephen, rendering worship to the precious images, in that it manifestly passeth on to the Prototype, O all-blessed one.

Glory ..., Now & ever ..., Theotokion:

Thou wast the all-immaculate Bride of the ineffable Son, and His most pure habitation, O Theotokos; for thou hast given birth to God the Word, the pre-eternal Light Who dwelt within thee. Hymning, therefore, thy birthgiving, we magnify thee as is meet, O all-immaculate Maiden.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the Oktoechos, and 4 from Ode III of the canon of the venerable one.

Thy mind, made beautiful through the vision of God, O father, was revealed to be most comely, truly filled with every grace, and partaking of divine splendor.

Venerating the precious icon of Christ and her who gave birth to Him, O blessed one, by the power of the divine Spirit thou didst despise the vile command of the impious emperor.

The most foolish one, binding with iron fetters thee who dost possess a heart of iron, sent thee to prison, O all-blessed Stephen, as a preserver of the dogmas of Christ.

Theotokion: **F**rom thee, the only pure one, did the supremely divine Word become incarnate, as is known; and He hath saved from corruption us who worship His divine condescension, in that He is full of loving-kindness.

Troparion, in Tone IV:

Struggling in fasting upon the mountain, * thou didst slay the noetic hordes of the enemy * with the weapon of the Cross, O all-blessed one, * manfully arming thyself again for martyrdom, * slaying Copronymus with the sword of the Faith. * And for both hast thou been crowned by God, ** O ever-memorable venerable martyr Stephen.

Kontakion at Ode III, in Tone VIII:

With all our heart, O ye who love the feasts of the Church, * let us faithfully praise with hymns the godly Stephen, the lover of the Trinity, * as one who venerated the beautiful image of the Master and His Mother; * and together let us now cry out to him, rejoicing with love: ** Rejoice, O ever-glorious father!

Kontakion at Ode VI, in Tone III:

From a barren woman didst thou, the offshoot of a root, grow forth, * O venerable father, * namesake of the protomartyr; * and thou wast shown to be a great instructor of monks, * unafraid of the wrath of the emperor * who did not wish to venerate the image of Christ. * Wherefore, in dying thou didst receive ** the crown of martyrdom, O Stephen.

Prokeimenon, in Tone VIII: The saints shall boast in glory, * and they shall rejoice upon their beds.

Verse: Sing unto the Lord a new song; His praise is in the church of the saints.

EPISTLE TO TIMOTHY, §291(II TIM 1 :8-18)

Timothy my child: Be not ashamed of the testimony of our Lord, not of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power

of God; Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel; whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things; nevertheless, I am not ashamed; for I know Whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Spirit which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well.

Alleluia, in Tone VIII: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO MATTHEW, §37(MT 10:23-31)

The Lord said unto His disciples: If they shall persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.