

THE 10th DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF THE HOLY MARTYRS MENAS, HERMOGENES AND
EUGRAPHUS OF ALEXANDRIA
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the holy martyrs, in Tone I:

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

O most glorious martyr Menas, * when thou wast smitten on thy heels, * thine eyes put out, * and thy divinely eloquent tongue cut off; * thou didst endure steadfastly, * looking for divine rewards. * Wherefore, pray thou, * that God grant to our souls ** peace and great mercy.

The glorious Hermogenes * loved the severing of his hands * and the removal of his feet; * and, gazing at the fire * he showed forth a mightier ardor of heart, * cleaving unto God. * To Him doth he now pray, * that He grant our souls ** peace and great mercy.

Your members broken, O wise saints, * ye were cast into the depths of the sea; * and by the hand of the Most High * ye were guided * to the calm haven of sweetness, * having drowned the malice of the serpent. * Wherefore, pray ye, * that God grant our souls ** peace and great mercy.

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

Without corruption didst thou give birth unto God * Who hath destroyed corruption and poured forth incorruption, * O incorrupt and blameless one. * Wherefore, I pray thee: * By thy supplications renew me * who am become corrupt through evil, O pure one, * that I may glorify thee * and magnify thee with love ** who hast magnified our race.

Stavrotheotokion: **O**nce, when the unblemished Virgin * beheld on the Tree * Him to Whom she had given birth from her seedless womb, * unable to endure the wounding of her womb, * she said, rending her hair: * “O Thou Who sustainest all creation, * how hast Thou been uplifted upon the Cross * as one condemned, ** desiring to save mankind in every way?”

Aposticha Stichera from the Oktoechos.

Troparion of the holy martyrs, in Tone VIII:

Having mortified the fiery movements of the passions by abstinence, O martyrs of Christ, * ye received the grace to dispel the ailments of the infirm, * and living even after your death, ye work miracles. * O truly most glorious wonder! Bare bones pour forth healing! ** Glory be to Thee the only God and Creator!

AT MATINS

Both canons from the Oktoechos; and this canon for the holy martyrs, with 4 Troparia, the acrostic whereof is: "I hymn the steadfast crown-bearing martyrs," the composition of Joseph, in Tone I:

ODE I

Irmos: Having been delivered from bitter slavery, * Israel traversed the impassable as though dry land; * and beholding the enemy drowned, * they chanted unto God as to their Redeemer, * Who worketh wonders with His upraised arm, * for He hath been glorified.

O ye martyrs adorned with crowns of glory, who stand before the throne of God, filled with divine light: From the darkness of the passions deliver those who with love keep your splendid memory.

Loving divine glory and desiring the beauty of God, ye most manifestly spurned the beautiful things of life and all power, O martyrs, and by your death obtained never-ending life.

Burning with divine zeal, the exceeding wise Hermogenes and Menas quenched the fire of ungodliness; and shining the light of piety upon all, by faith they were all radiantly shown forth as beacons.

Theotokion: That thy servants may be delivered from possession by the passions, O all-immaculate Maiden, do thou earnestly entreat thy Lord and Master, to Whom thou gavest flesh from thy most pure blood, and Who hath entered into fellowship with us.

ODE III

Irmos: To the Son who was begotten of the Father * without change before all ages, * and in the last times, without seed, was made flesh of the Virgin, * to Christ our God let us cry aloud: * Thou hast raised up our horn, holy art Thou, O Lord.

Clearly illumined with heavenly light, the martyrs dispersed the darkness of the delusion of idolatry, and have emitted the radiance of healings for us who chant unto the God of all: Holy art Thou, O Lord!

Following the living Master of mortality, O wondrous Menas, thou wast broken underfoot and thus broke the head of the tyrannical enemy, setting thy feet firmly upon the hard path of torment, O most manly martyr.

His hands cut off, Hermogenes hymneth the Savior, having manifestly made the vesture of the priesthood most bright with the moistening of his blood, being revealed through grace as an emulator of Him Who suffered in the flesh.

Theotokion: Christ the comely, finding thee alone to be comely among women, issued forth incarnate from thy womb, O Maiden, enlightening our race with divine beauty. Wherefore, we honor thee.

Kontakion of the holy martyrs, in Tone I:

Spec. Mel: “The choir of the angels ...”:

Together let us all honor with sacred and sweet hymnody * the wondrous Menas, the godly Hermogenes and Eugegraphus, * as ones who rendered honor unto the Lord, * and who suffered for Him, * and attained unto the choirs of the incorporeal in the heavens, ** and pour forth miracles.

Sessional Hymn, in Tone VIII:

Spec. Mel: “Of the Wisdom ...”:

Disdaining the glory of the world and furnishing themselves with wings through divine glory, Menas, Hermogenes and the glorious Eugegraphus endured the weight of cruel tortures with zealous purpose, sparing not their flesh. Wherefore, cast into the depths of the sea after their end, they were guided to the will of God. To them let us cry aloud with faith: Entreat Christ God, that He grant remission of sins unto those who with love honor your holy memory.

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

From the snares of enemies visible and invisible, * we have been overcome by the storms of our uncountable sins, * and fleeing unto the safe harbor of thy goodness O pure one, * we have thee as our rampart and sure protection. * Wherefore we thy servants beseech thee * to ceaselessly make fervent supplication, O most pure one, * unto Him who seedlessly became incarnate from thee, * that those who worthily hymn thee ** may be granted the remission of their sins.

Stavrotheotokion: Upon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

ODE IV

Irmos: Rod of the root of Jesse, * and flower that blossomed from his stem, * O Christ, Thou hast sprung from the Virgin. * From the Mountain overshadowed by the forest * Thou hast come, made flesh from her that knew not wedlock, * O God who art not formed from matter. * Glory to Thy power, O Lord.

Proclaiming the brilliant laws of God, O Menas, thou didst endure the putting out of thine eyes by the iniquitous, lifting up the eyes of thy heart unto the never-waning Light, and chanting with joy: Glory to Thy power, O Lord!

When it was cut out, thy tongue was found to be honed by the fire of the Spirit, O most wise one; for it spake, hymning the wonders of God and manifestly brought to the glory of piety the tyrant who had caused thy muteness, O Menas.

Enduring great suffering, Hermogenes was deprived of his feet, yet he trampled upon the head of the serpent, preparing with unwavering demeanor the path of witness which leadeth to the life of heavenly splendor.

When thou wast preserving thy soul unwounded, O Menas, Christ appeared to thee, healing thy wounds and commanding thee to endure manfully, that for thy sake He Who desireth mercy might work salvation for all who beheld thy torment.

Theotokion: **T**hou didst put forth the Rod from the root of Jesse, O pure and all-hymned Virgin who budded forth the Husbandman of all creation, Who hath caused the gardens of fruitless knowledge to wither and hath piously rooted the most true Faith within us.

ODE V

Irmos: **A**s Thou art the God of peace and Father of compassions, * Thou hast sent unto us Thine Angel of great counsel, * granting us peace. * Wherefore guided towards the light of the knowledge of God, * and watching by night we glorify Thee, * O Lover of mankind.

Wherefore trouble ye yourselves in vain? The martyrs cried out together to the most iniquitous judge. He Who giveth power standeth before us, He Who alone is invincible in might, for Whose sake we most mightily endure wounds!

Sudden was the conversion of the wondrous Hermogenes to the Lord; for he was cleansed in the laver of baptism, and received the light of the hierarchal office by the judgment of God, illumining with his teachings those who were in the night of evil.

Abandoning the worthless mentality of the rhetors, ye were caught in the snares of the unlettered apostles when the Spirit rendered you truly wise as martyrs and through faith rendered you mighty in strength against every storm of torment.

Theotokion: **T**hou wast shown to surpass the holy angels, O pure Virgin who hast given birth unto the Angel of Great Counsel, Emmanuel, Who by His condescension united mankind to the heavenly, in His unutterable compassion, O Maiden.

ODE VI

Irmos: **T**he sea monster spat forth Jonah as it had received him, * like a babe from the womb: * while the Word, having dwelt in the Virgin and taken flesh, * came forth from her yet kept her incorrupt. * For being Himself not subject to decay. * He preserved His Mother free from all harm.

O Almighty God, after three days Thou didst save from the monster Jonah, who foreshadowed Thy burial; and the bodies of the martyrs which were cast into the deep Thou didst guide to the most tranquil haven of burial, where Thy divine will is the safekeeping of us, the faithful.

O invincible martyrs, upon dry land and unharmed did the deep give up your bodies, which were guided by the angels of heaven who proclaimed to all your spiritual state, which poureth forth healings and delivereth all from the passions of the soul, O blessed ones.

The ranks of the angels marveled at your endurance, and how in the body ye vanquished the incorporeal serpent, and were crowned with wreaths of victory, O martyrs, who stand before the throne of God, illumined with the effulgence of divine light.

Theotokion: **T**hrough thee, O Virgin, hath death ceased to be, for thou hast given birth unto those who believe in Him with pure faith. To Him do thou pray, O all-holy one, that He deliver thy servants from misfortune.

Kontakion of the holy martyrs, in Tone IV:

Spec. Mel: "Having been lifted up ...":

The right harmonious sound of thy words, * leading Hermogenes up from the abyss of perdition, * set him on the rock of life; * and Eugraphus, having denounced the emperor, * hath his glorious head severed, rejoicing. * And do thou earnestly pray, O Menas, ** that all who honor thee with love be saved.

Ikos: **T**hy life was godly, thy discourse sweet, thy boldness and teaching great, thy courage wondrous in the face of the iniquitous, O Menas, who showed thyself forth with steadfastness of mind to be in no wise afraid. And with instruction thou didst teach all to worship the one God in three Hypostases and to serve Him with unwavering intent. And confessing the Son of God Who for our sake assumed flesh in these latter days, thou didst pursue Hermogenes. Wherefore, with him do thou pray, that all who honor you with love be saved.

ODE VII

Irmos: **S**corning the impious decree of the godless one, * the Children brought up together in godliness * feared not the threat of fire, * but standing in the midst of the flames, they sang: * O God of our fathers, blessed art Thou.

O spiritual athletes, ye have made your abode with the souls of the joyous, where the sound of the voices of those who keep festival in a pure manner is heard, full of gladness, and chanting: O God of our fathers, blessed art Thou!

Sweet to me is the death whereby I die, cried Hermogenes, for me to live is Christ, and to die is immeasurable gain. Let my members be cut off as I chant with love: O God of our fathers, blessed art Thou!

With steadfast wisdom thou didst inscribe thyself in the Book of Life, O wise Eugraphus; for when thy head was severed, thou wast transported to the never-waning Light on thy blood, as upon a chariot.

Theotokion: **T**he incarnate Word issued forth from thee, O Maiden, without burning thy womb or disturbing the seal of thy virginity, granting incorruption and life to us who chant: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: The furnace moist with dew * was an image and prefiguring of a wonder past nature, * burning not the Children whom it had received, * so the fire of the Godhead consumed not the Virgin's womb * into which it had descended. * Therefore in song let us sing: * Let the whole creation bless the Lord * and supremely exalt Him throughout all ages.

He whose wisdom was vain fell at thy feet, beaten, O divinely wise Menas; for, having deprived thee of eyes and tongue, he was yet unable to shake thy thought of the dwelling-place on high. Wherefore, thou didst cry out with joy: Let all creation bless the Lord, and supremely exalt Him throughout all ages!

When the most irrational tyrant deprived thee of both thy hands and feet by his most savage will, then, O wise Hermogenes, desiring the prize, and rejoicing, thou didst chant unto Christ: Let all creation bless the Lord, and supremely exalt Him throughout all ages!

I hymn thy divine suffering, O Menas; I honor the struggles of Hermogenes; I venerate your relics, sing of the wounds, bonds, persecutions and death whereby ye were taken up into life, crying: Let all creation bless the Lord, and supremely exalt Him throughout all ages!

Theotokion: **W**e have known thee to be the jar which contained the Manna of the Godhead, O Maiden, the ark, the table, the candlestick, the throne of God, the palace, and the bridge which doth lead to divine life those who chant: Let all creation bless the Lord, and supremely exalt Him throughout all ages!

ODE IX

Irmos: The Bush, which burnt without being consumed, * prefigured thy pure birthgiving, O Theotokos. * Wherefore we now entreat Thee: * quench the raging furnace of temptations that beset us, * that we may unceasingly magnify Thee.

Lo! the brilliant celebration of the radiant martyrs hath shone forth upon all, illumining the ends of the world and removing the blindness of men's souls. Let us make haste with all diligence, and draw forth sanctity there-from.

As ye ever stand before God, O great martyrs, we entreat you: Pray ye that those who honor your radiant memory with faith, may receive the blessings of heavenly glory whereof ye have been deemed worthy.

Immolated in the fire of torment, and illumined with the most pure light, O all-praised ones, ye brought body and soul to the Creator of all as an unblemished sacrifice, and have been numbered among the choirs of the martyrs.

The splendid and divine choir of the martyrs, the divinely wise Menas, Hermogenes and Eugephus, were taken up to the mansions of heaven and stand before the Father, the Son and the Holy Ghost, manifestly delighting in deification.

Theotokion: The effulgence of the splendor of thy birthgiving hath our rejected nature seen, O all-immaculate one, and it hath been delivered from the night of unbelief and the dark tumult of the passions. Wherefore, we honor thee as the cause of our salvation.

Exapostilarion of the holy martyrs,
Spec. Mel: “The heavens with stars ...”:

By thy rhetoric and divine miracles, O Menas, thou didst draw the sacred Hermogenes to suffer with thee; and together with him and the holy Euphrasius, we now most joyfully praise you.

Theotokion: The mountain overshadowed and densely wooded which the divine Habbakuk foresaw of old hast thou been shown to be, O Virgin; and thee doth David call God's hill, even an high hill, as the hill of Bashan.

AT LITURGY

Troparion of the holy martyrs, in Tone VIII:

Having mortified the fiery movements of the passions by abstinence, O martyrs of Christ, * ye received the grace to dispel the ailments of the infirm, * and living even after your death, ye work miracles. * O truly most glorious wonder! Bare bones pour forth healing! ** Glory be to Thee the only God and Creator!

Kontakion of the holy martyrs, in Tone IV:

The right harmonious sound of thy words, * leading Hermogenes up from the abyss of perdition, * set him on the rock of life; * and Eugephus, having denounced the emperor, * hath his glorious head severed, rejoicing. * And do thou earnestly pray, O Menas, ** that all who honor thee with love be saved.

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, for He is at my right hand, that I might not be shaken.

THE EPISTLE TO THE EPHESIANS (6:10-17).

Brethren, be ye strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

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.

READING FROM THE GOSPEL ACCORDING TO ST. LUKE (21 :12-19).

The Lord said unto His disciple; But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a

testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

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