

THIRD SUNDAY AFTER PENTECOST

COMMEMORATION OF ALL NEW MARTYRS OF THE TURKISH YOKE AT GREAT VESPERS

At "Lord I have cried", 10 Stichera: 4 Resurrection Stichera and 6 for the Martyrs.

The Resurrection Stichera, in Tone II:

Verse: Bring my soul out of prison * that I may confess Thy name.

Come let us worship God the Word, * begotten of the Father before all ages, * incarnate of the Virgin Mary; * for having endured the Cross, He was handed over for burial, * as He himself had willed, * and having risen from the dead He hath saved me, * the whole man, ** who hath gone astray.

Verse: The righteous shall wait patiently for me * until Thou shalt reward me.

Christ our Savior, by nailing the record against us to the Cross * hath blotted it out, * and destroyed the might of death. ** We worship His Arising on the third day.

Verse: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

With the Archangels let us hymn the Resurrection of Christ; * for He is the Redeemer and the Savior of our souls; * and He is coming again * with great glory and mighty power ** to judge the world which He hath fashioned.

Other Stichera, by Anatolius:

Verse: Let Thine ears be attentive * to the voice of my supplication.

An Angel proclaimed Thee, the crucified and buried Master, * saying to the women; * 'Come, see where the Lord lay. * For as He foretold, He hath arisen as all-powerful'. * Therefore we worship Thee, the only Immortal One. ** O Christ, Giver of life, have mercy on us.

Stichera for All New Martyrs of the Turkish Yoke, in Tone I:

Verse: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

O most glorious wonder! * In these latter times martyrs shine forth * and dispel the gloom of delusion; * now the Christian Faith is exalted and impiety falleth; * the faithful rejoice and hold festival for the newly manifest, * chanting to Christ God: ** Thou art the boast and victory of the martyrs, O Almighty!

Verse: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

O Thy wonders, O Christ! * Men's feeble nature hath triumphed over the principalities and powers of darkness; * the newly revealed passion-bearers are numbered with the martyrs of old * for their steadfast confession of the Faith, * their valiant endurance of tortures, and their signs and wonders. * Wherefore, in them we cry to Thee: ** Thou art the boast and victory of the spiritual athletes, O Almighty!

Verse: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

United by love for Christ, * O right victorious new martyrs, * and having Him dwelling within you: * ye suffered for Christ, and Christ suffered in you and through you, * as the Head of the Church through His members. * Wherefore, your precious relics have become release from sickness for those who venerate them with faith. * We cry out to Him Who strengthened you: ** Thou art the boast and victory of the passion-bearers, O Almighty!

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Tone IV: Let us come together today, O ye faithful, * and celebrate a common festival; * for, lo! new martyrs have appeared among our race, * who have boldly preached the Orthodox Faith * and denounced the evil-minded descendants ** of Hagar of old.

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

With sacred hymnody let us praise the valiant new martyrs: * the preservers of the Truth and destroyers of falsehood, * who glorified Christ in their members * and bore His precious wounds, * who were a spectacle for angels and men, ** the fullness of the faithful.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Standing in the heavens before the Chief of the martyrs * together with those who suffered before for His sake, * O forbearing spiritual athletes, * ye have adorned yourselves with glory like unto theirs. * Wherefore, as ye have boldness, ** ask peace and great mercy for us.

Glory ..., in Tone VI:

Today have all the martyrs of Christ * who were slain in many places since the fall of Constantinople * been shown forth in the firmament of the Church * as newly manifest stars. * O ye who love the martyrs, calling them blessed, * let us say to them as is meet: * Rejoice, confirmation of piety and silencing of impiety! * Rejoice, glory of the Church of the East and shame of the heterodox! * Rejoice, ye models of patience and suffering for Christ! * Stand noetically in our midst, O invincible ones, * delivering us from tribulations and temptations, ** and pray for the salvation of our souls.

Now & ever ..., Theotokion Dogmatic, in Tone II:

The shadow of the law hath passed now that grace hath come, * for as the Bush wrapped in flame was not consumed, * so didst thou bear a Child O Virgin * and remained a Virgin; * in place of a pillar of fire, the Sun of righteousness hath dawned, * instead of Moses, Christ is come, ** the salvation of our souls.

After the Entrance and **O** Joyous Light,

Saturday Vespers Prokeimenon, in Tone VI:

The Lord is King, * He is clothed with majesty.

Verse 1: **T**he Lord is clothed with strength and He hath girt Himself.

Verse 2: **F**or He established the universe which shall not be shaken.

Verse 3: **H**oliness becometh Thy house, O Lord, unto length of days.

THE READING IS FROM THE PROPHECY OF ISAIAH:

Thus saith the Lord: All the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will let them bring forth their witnesses, and be justified; and let them hear, and declare the truth? Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He: before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning: and there is none that can deliver out of my hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you the Holy One of Israel.

THE READING IS FROM THE WISDOM OF SOLOMON:

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is

their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

THE READING IS FROM THE WISDOM OF SOLOMON:

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Most High.

At Litiya:

Sing one Sticheron for the temple and then:

Stichera for the Saints of the Turkish Yoke, in Tone I:

With gladness rejoice in God, O Church of the East! * Rejoice and dance, O chosen bride of Christ, * clasping to thy bosom thy martyrs new and old; * and cry out to Christ thy Bridegroom: * "Behold, here am I and the children which Thou hast given me, O Lord, * whom I have spiritually begotten through thy grace and nourished with the milk of piety, * and whom I have shown to be perfect martyrs for Thy name. * Accept their blood as a right acceptable sacrifice, * and, showing mercy, free me from the slavery which oppresseth me * and from every heresy, ** for Thou hast redeemed me with Thy precious blood.

Tone IV: Kings and priests of God have ye become, as is written, O sacred new martyrs, * through your steadfast suffering; * kings, in that ye gained dominion over the passions of the flesh, * in that ye presented yourselves to God as an unblemished sacrifice and a sacred wholeburnt offering. * And now, standing in the heavens before Christ, the King of kings and High Priest, ** pray ye for the salvation of our souls.

Tone V: Rejoice, ye multitude of new martyrs, * adornment of the Orthodox, newly slain lambs, * champions and preservers of the Faith, * unashamed mediators for us before God, * emulators in these latter years of the first martyrs, * unshakable towers of endurance! ** Beg ye great mercy for our souls.

Glory ..., in Tone VIII:

The heavenly mansions of the saints possess your souls, * O martyrs who suffered greatly; * and we on earth, possessing your holy relics, * are full of joy, drawing forth sanctification and healing of soul and body therefrom. * Glory to Thee, O Lord, Who, even in our generation, * hast shown forth passion-bearers for the confirmation of the Faith, * the consolation of those held captive, ** and the salvation of our souls!

Now & ever ..., in Tone VIII:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

The Resurrection Aposticha, in Tone II:

Thy Resurrection, O Christ our Savior, * hath enlightened the whole universe; * and Thou hast called back Thine own creation. ** O All-powerful Lord, glory be to Thee!

Verse 1: The Lord is King: He is clothed with majesty. * The Lord is clothed with strength and He hath girt Himself.

Nullifying the curse of the tree through a Tree, O Savior, * Thou didst slay the might of death by Thy burial, * enlightening our race by Thine Arising; * wherefore we cry out to Thee; * ‘O Giver of life, Christ our God, ** glory be to Thee!’

Verse 2: For He established the universe * which shall not be shaken.

Appearing nailed to the Cross, O Christ, * Thou hast altered the beauty of all created things; * and while the soldiers showed their inhumanity by piercing Thy side with a lance, * the Hebrews asked that Thy tomb be sealed, * not understanding Thy power; * but in Thy merciful compassion Thou didst accept burial and rise on the third day. ** O Lord, glory be to Thee!

Verse 3: Holiness becometh Thy house, * O Lord, unto length of days.

For the sake of mortal mankind, * O Christ Giver of life, * Thou didst willingly endure the Passion; * and as all-powerful Thou didst descend into Hades, * snatching from the hand of the mighty one * the souls of those who awaited therein Thy coming * granting them to dwell in Paradise instead of Hades, * grant also unto us who glorify Thine Arising on the third day ** the pardon of our iniquities and Thy great mercy.

Glory ..., in Tone IV:

Today hath the noetic spring broken forth amid the winter of a captivity in suffering, * composed of scores and scores of new martyrs, * those known by name, and other whose names are unknown. * Wherefore, come ye who love their feast, * and, entering into the sight of their right laudable struggles as into a garden replete with flowers, * let us sweeten the senses of our souls; * for there we shall see all manner of fragrant flowers, * which never wither, and are stained with blood. * And, praying to Christ, let us cry out: * O Master Who hast planted them in Thy Church like roses, * through their right acceptable prayers grant unto us ** the everlasting springtime of Thy kingdom, in that Thou lovest mankind!

Now & ever ..., in Tone IV:

Look down, O most pure Virgin, * upon the supplications of thy servants; * Thou dost crush the savage assaults that beset us * and dost calm all our distress. * Thou art the only steadfast support that we know: * Suffer us not, our Lady, to be put to shame, * we who in thee have found an intercessor and who call upon thee. * Make speed to hearken to the entreaties of those who in faith cry unto thee: * Hail! O our Lady, thou art the help and the joy, ** the protection and salvation of our souls.

Now Master, Trisagion. Then:

Tone IV:

O Theotokos and Virgin, rejoice, * O Mary, full of grace; the Lord is with thee; * blessed art thou among women, * and blessed is the Fruit of thy womb, ** for thou hast borne the Savior of our souls. **(Twice)**

Troparion of the New Martyrs, in Tone III:

The new martyrs, who with unremitting battle * have cast down the ancient deception, * have exalted the Faith of the Orthodox; * for, having abolished the worship of the iniquitous ones * and professed Christ boldly, * they now unceasingly * entreat Him as God Supreme, ** that He grant us great mercy.

For Matins and Liturgy:

Resurrection Troparion, in Tone II:

When Thou didst descend unto death, O Life Immortal, * then didst Thou slay Hades with the radiant brilliance of Thy Divinity. * And when Thou didst also raise the dead out of the nethermost depths, * all the Hosts of the heavens cried out: ** 'O Life-giver, Christ our God, glory be to Thee'.

Resurrection Theotokion, in Tone II:

All of thy most glorious mysteries are beyond comprehension, * O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, having given birth unto God. ** Him do thou entreat, that our souls be saved.

AT MATINS

At "**G**od is The Lord ...," the Resurrection Troparion, in Tone II:

When Thou didst descend unto death, O Life Immortal, * then didst Thou slay Hades with the radiant brilliance of Thy Divinity. * And when Thou didst also raise the dead out of the nethermost depths, * all the Hosts of the heavens cried out: ** 'O Life-giver, Christ our God, glory be to Thee'. (Twice)

Glory ..., Troparion of the New Martyrs, in Tone III:

The new martyrs, who with unremitting battle * have cast down the ancient deception, * have exalted the Faith of the Orthodox; * for, having abolished the worship of the iniquitous ones * and professed Christ boldly, * they now unceasingly * entreat Him as God Supreme, ** that He grant us great mercy.

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

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, ** in that He is the Lover of mankind.

After the 1st reading from the Psalter (Kathisma II), The Sedalions of the Resurrection, in Tone II:

The noble Joseph having taken down Thy most pure Body from the tree, * wrapped it in a fine linen shroud * covering it with fragrant spices * and placed it in a new sepulcher; * but on the third day Thou didst arise, O Lord, ** granting the world great mercy.

Verse: Arise, O Lord my God, let Thy hands be lifted on high; forget not Thy paupers to the end.

The Angel standing by the tomb cried unto the myrrh-bearing women, * 'Myrrh is fitting for the dead, * but Christ hath been revealed a stranger to corruption. * rather Cry aloud: The Lord is risen, ** granting the world great mercy!'

Glory ..., Now & Ever ..., Stavrotheotokion:

Thou art highly glorified, O Virgin Theotokos, * and we sing thy praise, * for through the Cross of thy Son Hades hath been overthrown, * Death hath been slain, * and we who were dead have arisen and been granted life. * We have received Paradise, our ancient delight, * therefore with thanksgiving we glorify Christ our God ** as mighty and alone plenteous in mercy.

After the 2nd reading from the Psalter (Kathisma III), The Sedalions of the Resurrection, in Tone II:

Thou didst not prevent the grave stone from being sealed, * and having arisen Thou didst grant unto all * the rock of the Faith. ** O Lord, glory be to Thee!

Verse: I will confess Thee, O Lord, with my whole heart, * I will tell of all Thy wonders.

The choir of Thy Disciples rejoices in harmony with the Myrrh-bearing women; * for with them we celebrate a common feast * to the glory and honor of Thy Resurrection. * Through them, O Lord who lovest mankind, ** grant Thy people Thy great mercy.

Glory ..., Now & Ever ..., Theotokion:

Thou art highly blessed, O Virgin Theotokos, * for through Him who was incarnate of thee * Hades hath been taken captive, Adam recalled, the curse slain, and Eve set free, * death hath been put to death and we have been given life; * therefore with hymns we cry unto Thee: ** 'Blessed art Thou O Christ our God who hath been thus well-pleased, glory be to Thee!'

POLYELEOS: (Select verses):

Verse: Praise ye the name of the Lord; O ye servants, praise the Lord. Alleluia, alleluia, alleluia.

Verse: Blessed is the Lord out of Zion, who dwelleth in Jerusalem. Alleluia, alleluia, alleluia.

Verse: O give thanks unto the Lord, for He is good; for His mercy endureth forever. Alleluia, alleluia, alleluia.

Verse: O give thanks unto the God of Heaven; for His mercy endureth forever. Alleluia, alleluia, alleluia.

Magnification of the New Martyrs:

We magnify thee, * O all ye new martyrs of the Church of the East, * and we honour thy holy memory; ** for ye entreat Christ our God on our behalf. (Once)

The Resurrectional Verses (THE EVLOGITARIA)

Blessed art Thou, O Lord, * teach me Thy statutes.

The assembly of angels was amazed, * beholding Thee numbered among the dead; * yet, O Savior, * destroying the stronghold of death, * and with Thyself raising up Adam, ** and freeing all from Hades.

Blessed art Thou, O Lord, * teach me Thy statutes.

Why mingle ye myrrh with tears of pity, * O ye women disciples? * Thus the radiant angel within the tomb * addressed the myrrh-bearing women; * behold the tomb and understand, ** for the Savior is risen from the tomb.

Blessed art Thou, O Lord, * teach me Thy statutes.

Very early * the myrrh-bearing women hastened * unto Thy tomb, lamenting, * but the angel stood before them and said: * the time for lamentation is passed, weep not, ** but tell of the Resurrection to the apostles.

Blessed art Thou, O Lord, * teach me Thy statutes.

The myrrh-bearing women, * with myrrh came to Thy tomb, O Savior, bewailing, * but the angel addressed them, saying: * Why number ye the living among the dead, * for as God ** He is risen from the tomb.

Glory to the Father, and to the Son, and to the Holy Spirit.

Let us worship the Father, * and His Son, and the Holy Spirit, * the Holy Trinity, * one in essence, * crying with the Seraphim: ** Holy, Holy, Holy art Thou, O Lord.

Both now and ever, and unto the ages of ages, Amen..

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O Virgin, * and hast brought joy to Eve * instead of sorrow; * and those fallen from life * have thereunto been restored, ** by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (Thrice).

Then the little Litany and:

The Hypacoi:

The women coming to Thy grave after the Passion * to anoint Thy body, O Christ God, * saw Angels in the tomb and were affrightened, * for they heard a message from them, ** 'The Lord hath arisen, granting the world His great mercy'.

Sessional Hymns of the Martyrs, in Tone II:

O most valiant martyrs, * ye new and right glorious army assembled by God from many places and cities, * who suffered lawfully and have been crowned by Christ: * Pray for us, that we who honour your holy memory with love ** may be delivered from every cruel circumstance.

Ye shone forth upon the ends of the earth amid the darkness of slavery like the radiant sun, O sacred passion-bearers; for, illumining the faithful, ye warm them with divine love, and, like strong anchors, ye fix timid hearts firmly in the Faith amid the raging waves of life's tempests.

Glory ..., in Tone II: The choirs of the angels and multitudes of the Orthodox marveled at your courage, O spiritual athletes. How, suffering in your bodies of clay, did ye vanquish the immaterial foe? And with thanksgiving for you they hymn the most holy Trinity Who hath revealed martyrs in these latter years.

Now & ever ..., in Tone II: Thou art a microcosm of the great world of the Creator, O Mary, the crown of things divine which hath been foretold, the depiction of the primal Majesty, the ever-flowing wellspring pouring forth grace upon those who hymn thee with love.

The Songs of Ascent: 1st Antiphon, in Tone II:

I raise the eyes of my heart to Thee in heaven, O Savior. ** Save me by Thy radiance.

Have mercy, O my Christ, on us who fail Thee every hour * and in many ways, * and grant unto us the means to return unto Thee ** in repentance before the end.

Glory ..., Now & Ever ...,

To the Holy Spirit belongeth sovereignty, * sanctification and the quickening of creation, * for He is God, one in essence with the Father ** and the Word.

2nd Antiphon:

If the Lord was not amongst us, * who could be kept safe * from the one who is both our foe ** and a manslayer?

Do not hand Thy servant over to destruction, * O my Savior. * For like a lion they come up against me, ** they who are my foes.

Glory ..., Now & Ever ...,

To the Holy Spirit belongeth the source of life and its honor, * for, being God, He preserveth all creation * by His power ** in the Father through the Son.

3rd Antiphon:

Those who trust in the Lord * are like unto the holy mountain: * they are utterly unshaken ** by the assaults of the enemy.

Let not those who live for God * stretch out their hands in iniquity; * for with the rod of His word ** Christ forbideth such things.

Glory ..., Now & Ever ...,

By the Holy Spirit all wisdom doth flow forth, * grace unto the Apostles, * crowns unto the Martyrs, ** and unto the Prophets, prophetic vision.

Prokeimenon: (Psalm 7; 7,1) in **Tone II:** **Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, * and a congregation of peoples shall surround Thee.**

The Verse: **O Lord my God, in Thee have I put my hope. Save me from all them that pursue me and do Thou deliver me.**

Let every breath.

The Sunday Resurrection Gospel. Then:

Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We venerate Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, ** He hath destroyed death by death.

Psalm 50, Then:

Glory ..., in Tone VI:

Through the prayers of the Apostles * O Merciful One, ** blot out the multitude of our transgressions.

Now & Ever ..., in Tone VI:

Through the prayers of the Theotokos, * O Merciful One, ** blot out the multitude of our transgressions.

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, ** blot out my transgressions.

Jesus having risen from the grave, * as He foretold, * hath given us life eternal, ** and great mercy.

After which: "O God, save Thy people ...", The Canons:

Resurrection Canon, in Tone II:

ODE I

Irmos: **In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.**

Refrain: **Glory to Thy holy Resurrection O Lord.**

The ruler of the world, O Good One, to whom we were enslaved by not obeying Thy commandments, hath been condemned by Thy Cross; for having attacked Thee as a mortal He hath fallen by the might of Thine authority, exposing his feebleness.

Refrain: **G**lory to Thy holy Resurrection O Lord.

Thou camest into the world as the Redeemer of the race of mortals and prince of the life without corruption; for Thou didst tear apart death's winding sheets by Thy Resurrection, which we all glorify; for gloriously hath It been glorified.

Refrain: **M**ost holy Theotokos save us.

Theotokion: **T**hou hast appeared higher than all creation, visible and invisible, O Pure Ever-Virgin; for thou hast given birth to the Creator, since He was well pleased to become incarnate within thy womb; by thy boldness of supplication implore Him that our souls be saved.

Another, of the Theotokos:

Refrain: **M**ost holy Theotokos save us.

Of old an immaterial ladder and a path in the sea wondrously made dry revealed thy birth-giving, O Pure One. Wherefore we all sing its praise, for gloriously hath It been glorified.

Refrain: **M**ost holy Theotokos save us.

The Power of the Most High, the supreme essence and Wisdom of God, became incarnate from thee, O Immaculate one, and conversed with mortals; for gloriously hath He been glorified.

Refrain: **M**ost holy Theotokos save us.

The Sun of righteousness came through the sealed and un-trodden gateway of thy womb, O Pure One, and hath thus shone upon the world: for gloriously hath He been glorified.

Another to the New-Martyrs:

Refrain: **H**oly New Martyrs, pray to God for us.

O threefold Unity, three-Sunned Unity: Enlighten my darkened mind and illumine mine impure tongue, that in writing I may worthily hymn by name Thy sacred new martyrs.

Refrain: **H**oly New Martyrs, pray to God for us.

Forming a spiritual choir, O ye faithful, with hymns let us honour the glorious passion-bearers, the beacons of the Church, who illumine the hearts of those who with faith and love keep their memory.

Refrain: Holy New Martyrs, pray to God for us.

Let us render timely praise to the glorious Angelus, and to Athanasius of Attalius, the priest of the Almighty; and let us also hymn his compatriot Athanasius, with Anastasius the Bulgarian.

Refrain: Holy New Martyrs, pray to God for us.

Let Athanasius, the right lauded adornment of Nicea, Acacius, the ornament of Athos, Alexander and Athanasius, scions of Thessalonica, Anastasius, the glorious boast of Nauplius, and Akhmet Kalpha be honored today.

Refrain: Holy New Martyrs, pray to God for us.

With the streams of your blood, O spiritual athletes, ye drowned the invisible enemies, by the victorious right hand of Christ Who drowned the ancient tyrant in the roiling waters.

Refrain: Holy New Martyrs, pray to God for us.

In years in which the fire of love for Christ was extinguished, ye appeared, O valiant passion-bearers, like the proto-martyrs Stephen and Thecla. Wherefore, pray ye that a new fire be instilled in hearts which have waxed cold.

Glory ..., Illumined with the light of the three-Sunned Godhead with the choirs of the ancient martyrs, O new martyrs, by your intercession send down enlightenment upon those who hymn you.

Now & ever ..., O thou who art full of grace, first among all thou art full of all spiritual gifts, receiving them from the most holy Trinity and distributing them among the faithful; and through them the all-praised Aquilina and the all-wondrous Argyra struggled even to the shedding of their blood.

Katavasia: I shall open my mouth * and the Spirit will inspire it, * and I shall utter the words of my song unto the Queen and Mother: * I shall be seen radiantly keeping feast * and joyfully praising her wonders.

ODE III

Irmos: In the desert the barren Church from the nations, * flowered like a lily, O Lord, * at Thy coming, * by which my heart hath been established.

Refrain: Glory to Thy holy Resurrection O Lord.

At Thy passion creation was changed when it saw Thee, who doest all things by Thy divine bidding, humbled in form and derided by lawless men.

Refrain: **G**lory to Thy holy Resurrection O Lord.

Thou didst fashion me from dust by Thine own hand in accordance with Thine image, and when I through sin, was crushed back to the dust of death from whence I came Thou didst descend with me into Hades, O Christ, and raise me up again with Thyself.

Refrain: **M**ost holy Theotokos save us.

Theotokion: **T**he Angelic Orders were astonished, and the hearts of mortals trembled at thy birth-giving, O Most pure one; wherefore in faith we honor thee as the Mother of God.

Another, of the Theotokos:

Refrain: **M**ost holy Theotokos save us.

The One who is beyond all time, as the Creator of time, was fashioned of His own will as a babe from thee, O Virgin.

Refrain: **M**ost holy Theotokos save us.

Let us, the faithful, hymn the womb that is wider than the heavens; for through it Adam, rejoicing, hath become a citizen of heaven.

Another to the New-Martyrs:

Refrain: **H**oly New Martyrs, pray to God for us.

Let Anastasius, the most honored priest, be hymned, and the steadfast Anthony, the boast of the Athenians. May Anastasius of Ancyra be blessed, and Auxentius, the scion of Vellas.

Refrain: **H**oly New Martyrs, pray to God for us.

I hymn Gabriel of Byzantium, the glorious hierarch Gabriel of Serbia, Gabriel the martyred monk, and George; and with them George of Philadelphia.

Refrain: **H**oly New Martyrs, pray to God for us.

With hymns of praise I honour George the Cypriote and another most wise George; and I hymn the right wondrous George who suffered lawfully in Magnesia.

Refrain: **H**oly New Martyrs, pray to God for us.

Possessed of adoption by grace, O all-praised passion-bearers, ye rejected the adoption of the Moslems and spurned all their honors and pleasures, that ye might gain Christ alone.

Refrain: Holy New Martyrs, pray to God for us.

"**B**oast not, O tyrants, and speak not lofty things in your pride," the new victors cried to the Moslems, "for the Lord God of wisdom maketh His adversaries weak!"

Refrain: Holy New Martyrs, pray to God for us.

Wondrous is the dominion of Thy might, O Christ! For, behold! this present, enfeebled generation, armed with Thy Cross, hath been girded about with Thy power, as of old, and hath vanquished the ancient foe who is mighty in malice.

Glory ..., O Trinity our God, through the supplications of Thy new martyrs exalt the horn of Orthodox Christians, and make them steadfast, granting them victory over the enemy.

Now & ever ..., We glorify thee, O joyous Virgin Mother of God; and we hymn thee, the holy and most pure one chosen from among all generations, who hast been shown to be a new heaven, more exalted than the heavens, O most hymned one.

Katavasia: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Kontakion of the New Martyrs, in Tone I:

Rejoice mystically, O Church of Christ, * beholding thy children, the new martyrs, * standing round thy table in their relics, * like newly planted olive shoots; * and cry aloud to the Creator of all: ** Thou art the confirmation of the martyrs, O Christ!

Ikos: O brethren, we must ever and in all things be prepared for the inscrutable judgments of God's providence concerning us, not least for lengthy captivity by the tyrants who have become the cause of many spiritual benefits for us, and because of whom and through whom rightly glorious, lovely and worthy fruit of the granary of heaven hath sprung forth for Christ: the newly manifest martyrs who now stand before us for glorification. For, being steadfast in wisdom and protected by the power of Christ, they considered all the sweet things of this life to be but dung, and went forth into the arena of suffering.

Wherefore, having cast down the ungodliness of the Moslems and proclaimed the Christian Faith with boldness, for its sake they manfully endured multifarious tortures to the end and have received crowns of martyrdom, crying out to Him Who hath crowned them: Thou art the confirmation of martyrs, O Christ!

Sessional Hymn, in Tone III:

O warriors of Christ, your holy relics are a wondrous infirmary, an animate display of our Orthodox Faith, a coffer of miracles rich in myrrh, a vessel of heavenly fragrances surpassing the sweet scent of earthly perfumes. Entreat Christ God, that He grant remission of transgressions unto those who honour you, O new martyrs.

Glory ..., Now & ever ..., in Tone III:

Thou wast the divinely inscribed scroll of Isaiah, O Mary, the animate tabernacle of Moses and the strong rampart of Amos, the golden lampstand of Zachariah, the unquarried mountain of Daniel and the transcendent proclamation of the prophets. O Theotokos, ask thou forgiveness of debts for us who glorify thy birthgiving.

ODE IV

Irmos: From a Virgin didst Thou come, not an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * therefore I cry to Thee: * Glory to Thy power, O Lord!

Refrain: Glory to Thy holy Resurrection O Lord.

As one condemned, O my God, Thou didst stand before the tribunal but did not cry out, O Master, with a pronouncement of judgment upon the nations. Rather Thou hast wrought salvation for the world through Thy passion, O Christ.

Refrain: Glory to Thy holy Resurrection O Lord.

The swords of the enemy failed at Thy passion; and by Thy descent into Hades the cities of Thine adversaries were destroyed and the arrogance of the tyrant was brought to naught.

Refrain: Most holy Theotokos save us.

Theotokion: All we believers know thee to be a safe haven of salvation and an unshakeable rampart, O Sovereign Lady Theotokos, for by thine intercessions thou dost deliver our souls from all dangers.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Come and See, for the Theotokos, the divine mountain, is now made the dwelling-place of the Lord, and is exceedingly exalted above all the Powers of the heavens.

Refrain: Most holy Theotokos save us.

O Virgin, who alone surpassing the laws of nature hath borne the Master of creation, and been made worthy of a divine appellation.

Another to the New-Martyrs:

Refrain: Holy New Martyrs, pray to God for us.

Rejoicing, the hieromartyr Damascene struggled for Christ, and like a rose the new Demetrius, the adornment of Philadelphia, blossomed forth; and with them Demetrius Demos the journeyman, who suffered in Smyrna and hath wrought many miracles.

Refrain: Holy New Martyrs, pray to God for us.

Damascene, Damian and the godly Dionysius have been deemed worthy of martyrs' crowns, and Doukas of Lesbos hath been glorified in his endurance, receiving trophies of victory with the martyr Demetrius of Byzantium.

Refrain: Holy New Martyrs, pray to God for us.

With hymns I honour Euthymius who was raised on Athos, Zachariah, archpastor of Corinth, and Zosimas of Iveron, and with them I glorify the other Zachariah, from Arta, and Elijah Ardounes, the glorious new martyrs of Christ.

Refrain: Holy New Martyrs, pray to God for us.

A cedar firm and unshaken despite the winds of torture was the new Theodore, the adornment of Byzantium, shown to be, and with him the other Theodore, of Lesbos, Theophanes, the boast of monastics, and Theophilus of Chios.

Refrain: Holy New Martyrs, pray to God for us.

That ye might obtain everlasting life and the glory of the early martyrs, ye considered transitory life and glory to be as naught, O right victorious ones, and, burning with love for Christ, for His sake ye steadfastly endured all manner of torments.

Refrain: Holy New Martyrs, pray to God for us.

Drugged to the slaughter, the passion-bearers cried out to the Moslems: "We have confessed Christ God to you and have denounced your falsehood! For what iniquity do ye desire to slay us? Yet shall ye behold us resplendent in the glory of heaven!"

Glory ..., Full of spiritual waters, O glorious martyrs, ye have been shown to be rivers of living water by the hand of the life-creating Trinity, from Whom send ye down upon those who hymn you peace, health and salvation.

Now & ever ..., In that thou hast great and unfathomable boldness before the most holy Trinity which surpasseth that of all the saints, O Sovereign Lady, pray for us, thy servants who glorify thee with reverence, that we be delivered from all grievous circumstances.

Katavasia: **H**e who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

ODE V

Irmos: **O** Christ Thou hast become * the Mediator between God and mortals, * for through Thee, O Master, * from the night of our ignorance we have been granted access * to Thy Father, the source of light.

Refrain: **Glory to Thy holy Resurrection O Lord.**

Like a cedar, O Christ, Thou didst crush the insolence of the nations, since of Thine own will Thou wast well-pleased, O Master, to be raised up in the flesh, on cypress, pine and cedar.

Refrain: **Glory to Thy holy Resurrection O Lord.**

They laid Thee, O Christ, as a lifeless corpse in the nethermost pit, but by Thine own stripes, O Savior, Thou hast raised with Thyself the slain who slept forgotten in the tombs.

Refrain: **Most holy Theotokos save us.**

Theotokion: **B**eseech Thy Son and Lord, O pure Virgin, to grant deliverance from hostile circumstances to prisoners, and peace to those who put their trust in Thee.

Another, of the Theotokos:

Refrain: **Most holy Theotokos save us.**

O Ye clouds, rain down the sweetness of joy upon us here on earth, for a Child hath been given, who is our God before all ages, incarnate from the Virgin Mary.

Refrain: Most holy Theotokos save us.

In the last times, the Most High hath become incarnate without seed from the Virgin, shining light upon my life and my flesh, vanquishing the gloominess of sin.

Another to the New-Martyrs:

Refrain: Holy New Martyrs, pray to God for us.

Let every tongue glorify the martyred monk James, his deacon James, the initiate of the mysteries, and Ignatius, the adornments of Athos, and Jordan, the boast of Trebizond, who have glorified Christ in their sufferings.

Refrain: Holy New Martyrs, pray to God for us.

Who will not perforce bless the godly John, the comely scion of Ioannina, and John, the glorious adornment of Sostavia, and with them the splendid John Koulikas?

Refrain: Holy New Martyrs, pray to God for us.

Let John the carpenter, the boast of Byzantium, be honoured with hymns, and let John the tailor, the offspring of Thasos, be lauded, and John of Wallachia: three martyrs who are namesakes of grace.

Refrain: Holy New Martyrs, pray to God for us.

Like the thirsting deer of the Psalms, O new passion-bearers, ye hastened to the wellsprings of martyrdom, crying out to the tyrants: "Wherefore delay ye in torturing us? For we desire to be with Christ?"

Refrain: Holy New Martyrs, pray to God for us.

Like blood-thirsty wolves the tribe of Ishmael fell upon you, O most praised lambs of God, and devised all manner of tortures to separate you from the love of Christ.

Refrain: Holy New Martyrs, pray to God for us.

The waves of torment which burst forth through the rage of the impious were unable to drown the ship of your souls, O right glorious ones, before ye entered the harbor of the kingdom of heaven.

Glory ..., Let us hymn the Godhead in three Hypostases, Who hath given us as intercessors the holy new martyrs, who move Him to mercy for those who honour their memory.

Now & ever ..., Rejoice, O Ever-virgin, thou golden censer of noetic fragrances, wherein Christ, the heavenly Incense, hath been placed, Who perfumeth those who have recourse unto thee, O Theotokos.

Katavasia: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

ODE VI

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

Refrain: Glory to Thy holy Resurrection O Lord.

The Just One is judged as a malefactor and nailed with the lawless ones to the Tree, by His own blood granting remission of sins to the guilty.

Refrain: Glory to Thy holy Resurrection O Lord.

Of old, through one man, the first Adam, death entered the world; and through one man, the Son of God, Resurrection hath been revealed.

Refrain: Most holy Theotokos save us.

Theotokion: Without knowing a man thou didst bring forth a child, O Virgin, yet thou remainest ever-virgin, revealing thereby, proof of the Divinity of thy Son and God.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Human nature enslaved through sin found freedom through thee, O pure Lady; for like a lamb thy Son was sacrificed on behalf of all.

Refrain: Most holy Theotokos save us.

We all call upon thee the true Mother of God, to deliver thy servants who ever provoke thy Son to anger; for thou alone hast acquired great boldness towards Him.

Another to the New-Martyrs:

Refrain: Holy New Martyrs, pray to God for us.

John the ship-owner is truly worthy of great hymnody, as is the steadfast youth John, who showed himself to be another Maccabee through the grace of God. And with them let John, the boast of Bulgaria, be likewise hymned.

Refrain: Holy New Martyrs, pray to God for us.

The venerable Joasaph suffered, and with him Joseph of Syria struggled lawfully, as did the glorious Cosmas, the divine preacher of grace, who is adorned with a twofold crown.

Refrain: Holy New Martyrs, pray to God for us.

All praise appertaineth to the most chaste Kyranna, and to the venerable Cyrian who also endured torture; and hieromonk Constantius the Russian is worthy of laudation.

Refrain: Holy New Martyrs, pray to God for us.

O wondrous passion-bearers, Christ hath multiplied you in His Church like cedars unbroken by tortures, and by His grace He hath made your souls white beyond all earthly whiteness.

Refrain: Holy New Martyrs, pray to God for us.

Like roses and lilies ye blossomed forth in the courts of the Lord, O most honored spiritual athletes, perfuming those who faithfully call upon you with the sweet fragrance of your struggles.

Refrain: Holy New Martyrs, pray to God for us.

In the midst of the winter of captivity ye showed yourselves to be like blossoms of narcissus and hyacinth, O ye who are blessed of God, and with your sweet fragrance ye gladden the spiritual senses of those who kiss your relics.

Glory ..., Mercifully regard the entreaty of Thine unworthy servants, O Father, Son and Holy Spirit, and of Thine omnipotent aid deprive us not who honour Thy new martyrs, but rescue us from sufferings and temptations.

Now & ever ..., Knowing thee to be a powerful helper, O thou who art most good, we offer thee supplication with all our soul: Attend and hearken unto us, O Sovereign Lady, and deliver thy servants from the wrath and condemnation of God.

Katavasia: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Kontakion in Tone II:

Thou didst arise from the tomb, * O all-powerful Savior, * and seeing the marvel Hades was struck with fear, * the dead arose, and creation with Adam seeing this rejoiceth with Thee, ** therefore the world doth glorify Thee, my Savior.

Ikos: **O** Savior, Thou art the light of those lying in darkness, and the resurrection and the life of all mortals. Since Thou hast raised up all mankind with Thyself, despoiling the might of death, and smashing the gates of Hades, O Word, all creation, marveling at the wonder, rejoiceth in Thy Resurrection. O Lover of mankind, we therefore glorify and hymn Thy condescension, and the world ever praiseth Thee, O my Savior.

ODE VII

Irmos: **T**he godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is greatly blessed and highly exalted.

Refrain: **Glory to Thy holy Resurrection O Lord.**

O Master through Thy compassion Thou couldest not bear to see mankind tyrannized by death, but, becoming man, Thou hast come and saved it by Thine own blood; O All-powerful One, Who art the blessed and supremely glorious God of our Fathers.

Refrain: **Glory to Thy holy Resurrection O Lord.**

O Christ, the gate-keepers of Hades, Beholding Thee clothed in the robe of vengeance, trembled; for Thou didst come, O Master, to destroy the foolish tyrant; O All-powerful One, Who art the blessed and supremely glorious God of our Fathers.

Refrain: **Most holy Theotokos save us.**

Theotokion: **W**e acknowledge thee as the Holy of Holies, O Virgin undefiled, Mother without bridegroom, as her who alone hath given birth to the immutable God; for by thy divine child-bearing thou hast become the source of incorruption for all the faithful.

Another, of the Theotokos:

Refrain: **Most holy Theotokos save us.**

Jacob in the night, as if in a riddle, saw God incarnate from thee; and He hath clearly appeared from thee unto those who sing: 'O supremely divine and supremely glorious God of our fathers.'

Refrain: Most holy Theotokos save us.

He wrestleth with Jacob, foreshadowing the signs of the ineffable mingling that took place within thee, O pure one, through which the supremely divine and supremely glorious God of our fathers hath been willingly united with mankind.

Refrain: Most holy Theotokos save us.

Propane is he who doth not proclaim Thee, the Virgin's Son, as one of the Trinity, nor crieth with unwavering mind and tongue: 'O supremely divine and supremely glorious God of our fathers.'

Another to the New-Martyrs:

Refrain: Holy New Martyrs, pray to God for us.

With hymns and songs I praise the martyred monk Macarius, Macarius of Chios, and Mark of Crete, and with him Myron, the radiant star of that same island.

Refrain: Holy New Martyrs, pray to God for us.

Let us send up praise to Manuel of Crete, Michael the scion of Athens, and the other Michael, from Granitsa, for they theologized gloriously concerning the Trinity.

Refrain: Holy New Martyrs, pray to God for us.

Let Michael of Vourla and Nicetas of Nisiros be praised, and the priest Nicetas of the Russian monastery on Athos, and Nicodemus, venerable among the martyrs, who struggled in the Monastery of Meteora.

Refrain: Holy New Martyrs, pray to God for us.

Truly the enemy, who boasted that he would overturn the earth and the sea, was utterly vanquished by you; for, having Christ within you, O invincible ones, ye trampled him beneath your feet.

Refrain: Holy New Martyrs, pray to God for us.

O most blessed passion-bearers, the Lord tried you like gold in the fire of torments, and hath received you as a rich wholeburnt offering, showing you to share in His own sufferings.

Refrain: Holy New Martyrs, pray to God for us.

To the Moslems ye preached God the Lord, for Whom ye most zealously accepted tortures, O spiritual athletes. Him do ye entreat, that we be freed from everlasting torments.

Glory ..., Offering praise to the consubstantial Trinity, O martyrs, never cease to ask for us a pure heart and upright spirit, that we may chant in purity: O God of our fathers, blessed art Thou!

Now & ever ..., Thou wast shown to be the daughter of God the Father, O Mary, the Mother of the Son, O Ever-virgin, and the Bride of the Holy Spirit, O most pure one, thou dwelling-place of the Trinity, the Origin of light, thou animate temple of the whole Godhead.

Katavasia: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

ODE VIII

Irmos: The fiery furnace in Babylon, * by divine decree divided its action, * burning up the Chaldeans, * while at the same time refreshing the faithful youths who sang: * All ye works of the Lord, bless ye the Lord.

Refrain: Glory to Thy holy Resurrection O Lord.

When they saw the robe of Thy flesh, O Christ, made scarlet with Thine own blood, the ranks of Angels stood trembling with awe as they beheld Thy great long-suffering and cried aloud: 'All ye works of the Lord, bless ye the Lord.'

Refrain: Glory to Thy holy Resurrection O Lord.

O merciful one, by Thine Arising Thou hast clothed my mortality in immortality; therefore O Christ, Thy chosen people rejoicing sing to Thee, and cry: 'Death is truly swallowed up by Thy victory'.

Refrain: Most holy Theotokos save us.

Theotokion: Without seed didst thou conceive and ineffably bear him who though inseparable from the Father, dwelt in thy womb as both God and man, O most pure Theotokos; therefore we all acknowledge thee as the salvation of us all.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Through thee, He who is incomparable in goodness and power was seen on earth and lived amongst mortal mankind, to whom all we faithful sing as we cry: 'Let all creation, to whom life hath been granted, hymn the Lord, and highly exalt him throughout all ages.'

Refrain: Most holy Theotokos save us.

Rightly proclaiming thee O pure one, we glorify thee O Theotokos, for thou didst bring forth incarnate, one of the Trinity, to whom together with the Father and the Spirit we sing: 'Let all creation hymn the Lord, and highly exalt him throughout all ages.'

Another to the New-Martyrs:

Refrain: Holy New Martyrs, pray to God for us.

Who will not offer praise to Nicodemus, the venerable martyr who beareth a staff in his hand, and to the valiant Nicholas, the offspring of Cappadocia, who suffered for Christ in Smyrna, and to the other Nicholas, from the village of Metsovon?

Refrain: Holy New Martyrs, pray to God for us.

Let Nicholas of Karpenesia be praised, who suffered in Byzantium, and with him Nicholas the scion of Byzantidas; and let Nicholas, the great boast of Chios, be justly crowned, for he hailed therefrom and suffered there.

Refrain: Holy New Martyrs, pray to God for us.

I magnify Parthenius of Constantinople, the comely scion of Mytilene, and with him I honour the former apostate Paul the Russian with sacred hymns; and I hymn the venerable Pachomius, and the godly Panaghiotes of Caesaria.

Refrain: Holy New Martyrs, pray to God for us.

Blessing the choir of the new passion-bearers of the Lord, O ye assembly of those who love the martyrs, let us cry out to them: Pray ye, that we may be delivered from all tribulation and condemnation, who cry: Hymn the Lord, O ye works, and exalt Him supremely throughout the ages!

Refrain: Holy New Martyrs, pray to God for us.

Following in the footsteps of the ancient martyrs, ye struggled steadfastly for the Faith in these present times, O right victorious ones, and move all to cry out to Him Who strengthened you: Hymn the Lord, O ye works, and exalt Him supremely throughout the ages!

Refrain: Holy New Martyrs, pray to God for us.

Looking down from above upon those who celebrate your memory, O glorious crown-bearers, mediate with the Most High Bestower of gifts, that He grant temporal and everlasting good things unto us who cry: Hymn the Lord, O ye works, and exalt Him supremely throughout the ages!

Refrain: We bless the Father, Son, Holy Spirit, the Lord!

When your heads were cut off, O most honoured new martyrs, ye were united more closely to the Head of the Church, Christ alone, the Bestower of life, crying out to Him, and to the Father and the Spirit: Hymn the Lord, ye works, and exalt Him supremely throughout the ages!

Now & ever ..., **A** new Adam hath been born in place of the first Adam--thy Son, O Virgin. And thou, O most pure Mother, standest in the place of Eve. Instead of Eden, of which our forefather was deprived, heaven hath been opened; and instead of the grief of our first mother joy was announced to thee, O Theotokos.

Verse: **We** praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

And then we sing the Song of the Most Holy Theotokos (the Magnificat)
Note: on great feasts special Megalynarion are sung instead of the Magnificat:

Verse: **My** soul doth magnify the Lord, * and my spirit hath rejoiced in God my Savior.

And after each Verse:

Refrain: **M**ore honorable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, ** the very Theotokos, thee do we magnify.

Verse: **F**or He hath looked upon the lowliness of His handmaiden; * for behold, from henceforth all generations shall call me blessed.

Refrain: **M**ore honorable ...

Verse: **F**or the Mighty One hath done great things to me, * and holy is His name; * and His mercy is on them that fear Him * unto generation and generation.

Refrain: **M**ore honorable ...

Verse: **H**e hath showed strength with His arm, * and He hath scattered the proud in the imagination of their heart.

Refrain: **M**ore honorable ...

Verse: He hath put down the mighty from their seat, * and exalted them of low degree; * He hath filled the hungry with good things, * and the rich He hath sent empty away.

Refrain: More honorable ...

Verse: He hath holpen His servant Israel * in remembrance of His mercy, * as He spake to our fathers, * to Abraham and his seed forever.

Refrain: More honorable ...

ODE IX

Irmos: The beginningless Son of the Father, * God and Word, * hath appeared unto us incarnate of a Virgin, * and hath given light to all those lying in darkness, * gathering the scattered; * therefore we magnify thee O all-hymned Theotokos.

Refrain: Glory to Thy holy Resurrection O Lord.

O Savior, the thrice-blessed Tree of Thine immaculate Cross was planted on Calvary as if in Paradise, and watered by the divine blood and water which flowed from Thy divine side, O Christ, it hath blossomed forth for us with life.

Refrain: Glory to Thy holy Resurrection O Lord.

Being crucified, O All-powerful One, Thou hast laid low the mighty, exalting human nature which lay below in the strongholds of Hades, and placed it upon Thy Father's throne: since Thou art coming again in that nature, we worship and magnify Thee.

Refrain: We bless the Lord; Father, Son and Holy Spirit.

Trinitarion: With a right Orthodox belief we the faithful hymn the triune Unity, the consubstantial Trinity, glorifying the inseparable nature, supremely divine triple light, never-setting radiance and only incorruptible one, that doth shed forth light upon us all.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

A staff of strength hath been given to our corrupt nature: the Word of God in thy womb, O Pure One, and He hath raised it up after it had slid into the depths of Hades; therefore, O Most pure one, as the Mother of God we magnify thee.

Refrain: Most holy Theotokos save us.

O Master receive with compassion as an ambassador on our behalf, Thy Mother whom Thou hast chosen, and all things will be filled with Thine own goodness, that we may all magnify Thee as our benefactor.

Another to the New-Martyrs:

Refrain: Holy New Martyrs, pray to God for us.

Like a star the luminous Polydorus of Cyprus shineth forth among the new martyrs, and the martyred monk Romanus adorneth the choir of passion-bearers, as doth Romanus, the priest and martyr, who hath received a twofold crown from the Lord.

Refrain: Holy New Martyrs, pray to God for us.

The steadfast Sabbas Nigelis and Seraphim, hierarch of Phanar, rejoice with the new martyrs of Christ; and with them Symeon of Trebizond and the godly Stamatius of Volos continually dance.

Refrain: Holy New Martyrs, pray to God for us.

The number of the new martyrs hath been increased by Triandaphyllus the seaman, Christos the gardener, who showed himself to be a right profitable servant of Christ, Christodoulus, the new servant of Christ and boast of Albania, and the virgin Zlata, the adornment of Bulgaria.

Refrain: Holy New Martyrs, pray to God for us.

The incorporeal choirs of the angels rejoiced in your martyrdom for Christ, O right glorious passion-bearers, and the sacred ranks of the martyrs joyously welcomed you to the mansions of heaven.

Refrain: Holy New Martyrs, pray to God for us.

When the gates of heaven opened to you, the Master of all made you to dwell in the mansions of His Father with those who endured suffering for Him in the past, O ye of valorous mind; and He hath caused you to share in His glory. There be ye mindful of those who commemorate you.

Refrain: Holy New Martyrs, pray to God for us.

O new council of spiritual athletes, ye heavenly chain wrought of gold and various in form, O sacred wreath woven of flowers, ye all-praised ones: Accept this supplication, and with others whose names are unknown to us ever offer entreaty for us to God.

Glory ..., O our God in three Hypostases, Who hast accepted the struggles of Thy new martyrs and most gloriously crowned them: Through their intercession save Thy servants and grant that we may eternally glorify Thy dominion.

Now & ever ..., O Virgin, take to thy Son the sacred new martyrs, those we have commemorated by name and those whose names we know not, and pray with them, that, delivered from the fire which burneth without light, we may be counted worthy of the kingdom of heaven.

Katavasia: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O Theotokos, thou pure Ever-Virgin.

The small litany:

Holy is our God ...,

Exapostilarion III:

Let no man not believe that Christ hath arisen. For He appeared to Mary and afterwards was seen by those walking in the country, and He again appeared as they lay, to the eleven who knew the mysteries, and having sent them out to baptize, He was received up into heaven from whence He came down confirming their preaching with a multitude of signs.

Glory... Exapostilarion of the New Martyrs:

O Thou Who art worshipped in Trinity, accept the new martyrs whom a captive people bringeth to Thee as perfect offerings, as fragrant roses, as incense of sweet savor, as myrrh of great price; and grant us freedom and the forgiveness of all transgressions.

Both now & ever... Theotokion:

O Sun, having risen upon the tomb today as a Bridegroom from the bridal chamber, having harrowed Hades and dashed death down, by the intercession of her that bore Thee, Thou hast sent us light--light that has enlightened our hearts and our souls, light that has directed us all to walk in the paths of Thy commandments and the ways of peace.

At the Aposticha, 4 Resurrection Stichera, in Tone II:

Verse: To do among them the judgment that is written * This glory shall be to all His saints.

Everything that hath breath and every creature doth glorify Thee, O Lord, * for through Thy Cross Thou hast destroyed death * and thus shown the multitude of peoples Thy Resurrection from the dead, ** as Thou alone lovest mankind.

Verse: Praise ye God in His saints, * praise Him in the firmament of His power.

Let the Jews tell how the soldiers lost the King they were guarding. * Why then did the stone not guard the rock of life? * Either let them give up the one who was buried or adore Him as risen, * exclaiming together with us: * 'Glory to the multitude of Thy mercies: ** O Savior, glory be to Thee!'

Verse: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

Rejoice O ye peoples and be glad! * for an Angel sat upon the grave stone * and hath given us good tidings saying: * 'Christ is risen from the dead * and hath filled the universe with sweet fragrance. ** Rejoice O ye peoples and be glad!'

Verse: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

Before Thy conception, O Lord, * an Angel brought the greeting 'Rejoice' to the one full of grace: * at Thy Resurrection an Angel rolled away the stone from Thy glorious grave. * The one revealed the signs of joy instead of sorrow; * the other instead of death hath proclaimed to us the Master, and giver of life. * Wherefore we cry unto Thee, * 'O Benefactor of all mankind, ** Lord, glory be to Thee!'

4 Stichera for the New Martyrs, in Tone II:

Verse: Praise Him with timbrel and dance, * praise him with strings and flute.

Come, all ye who love the martyrs, let us hymn the new martyrs of Christ, * for in these latter days they have been shown to be the glory and confirmation of the Orthodox Faith, * our fervent intercessors, the physicians of the infirm and the consolation of the sorrowful, ** and they pray that we be saved.

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Come, ye choirs of incorporeal beings, * and celebrate with us fleshly beings on the honored feast of the passion-bearers; * for, likewise vested in weak bodies, * they struggled for Christ's sake like incorporeal ones, * ignoring the cruel torments; ** and pray ye with them, that we be saved.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

Come, ye multitudes of martyrs, greet ye one another now: * Ye ancient martyrs, welcome the new; * ye who bear names, welcome your namesakes; * ye who suffered particular torments, welcome those who have emulated you. * And, rejoice all together in the ineffable glory of heaven, ** praying that we be saved.

Verse: Thy priests shall be clothed with righteousness, * and Thy righteous shall rejoice.

O newly assembled choir of three choruses, * composed of hieromartyrs, martyred monastics and martyrs! * Who can praise your passion-bearing struggles worthily? * For, at various times and in divers places, ye all armed yourselves against the one impiety of Islam, * and endured multifarious tortures for the one true Faith. ** And now, dancing together in the heavens, pray ye that we be saved.

Gospel Sticheron, Glory ..., in Tone III:

When Mary Magdalene announced the good tidings * of the Savior's Resurrection from the dead and His appearing, * the disciples, not believing, were reproached for their hardness of heart. * But they were sent to preach, armed with signs and wonders. * And Thou, O Lord, hast been lifted up to the Father, the Arch-Light, * while they preached the Word in all places, made secure by miracles. * Therefore we, enlightened by them, glorify Thy Resurrection from the dead, ** O Lord Who lovest mankind.

Now & Ever ..., Theotokion. In Tone II.

Thou art most blessed, O Virgin Theotokos, * for through Him who took flesh from thee, Hades hath been captured, * Adam recalled, the curse slain, Eve set free, * death put to death, and we have been given life. * Therefore in praise we cry: ** Blessed art thou, O Christ our God, who hast been thus well-pleased, glory be to Thee.

Then the Great Doxology and after it the Resurrection Troparion:

Having risen from the tomb, and having burst the bonds of Hades, * Thou hast destroyed the sentence of death, O Lord, * delivering all from the snares of the enemy. * Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; * and through them hast granted Thy peace to the world, ** O Thou Who alone art plenteous in mercy.

AT LITURGY

At the Beatitudes: 6 of the Resurrection, and 4 from ODE III of the Martyrs

We bring unto Thee the prayer of the Thief, and we cry: Remember us, O Savior, in Thy Kingdom.

We bring unto Thee, for the pardon of our offences, the Cross, which Thou didst accept for our sake, O lover of mankind.

We worship Thy burial and Thine Arising, O Master, through which Thou didst redeem the world from corruption, O Lover of mankind.

By Thy death, O Lord, death hath been swallowed up, and by Thy Resurrection, O Savior, Thou hast saved the world.

Those who slept in darkness, O Christ, seeing Thee the Light in the lowest depths of Hades, did arise.

On rising from the grave Thou didst meet the Myrrh-bearers and ordered them to tell Thy Disciples of Thine Arising.

Let Anastasius, the most honored priest, be hymned, and the steadfast Anthony, the boast of the Athenians. May Anastasius of Ancyra be blessed, and Auxentius, the scion of Vellas.

I hymn Gabriel of Byzantium, the glorious hierarch Gabriel of Serbia, Gabriel the martyred monk, and George; and with them George of Philadelphia.

Glory ..., **O** Trinity our God, through the supplications of Thy new martyrs exalt the horn of Orthodox Christians, and make them steadfast, granting them victory over the enemy.

Now & ever ..., **W**e glorify thee, O joyous Virgin Mother of God; and we hymn thee, the holy and most pure one chosen from among all generations, who hast been shown to be a new heaven, more exalted than the heavens, O most hymned one.

At the Entrance:

Resurrection Troparion in Tone II:

When Thou didst descend unto death, O Life Immortal, * then didst Thou slay Hades with the radiant brilliance of Thy Divinity. * And when Thou didst also raise the dead out of the nethermost depths, * all the Hosts of the heavens cried out: ** O Life-giver, Christ our God, glory be to Thee.

Troparion of the New Martyrs, in Tone III:

The new martyrs, who with unremitting battle * have cast down the ancient deception, * have exalted the Faith of the Orthodox; * for, having abolished the worship of the iniquitous ones * and professed Christ boldly, * they now unceasingly * entreat Him as God Supreme, ** that He grant us great mercy.

Resurrection Kontakion in Tone II:

Thou didst arise from the tomb, * O all-powerful Savior, * and seeing the marvel Hades was struck with fear, * the dead arose, and creation with Adam seeing this rejoiceth with Thee, ** therefore the world doth glorify Thee, my Savior.

Glory ..., Kontakion of the New Martyrs, in Tone I:

Rejoice mystically, O Church of Christ, * beholding thy children, the new martyrs, * standing round thy table in their relics, * like newly planted olive shoots; * and cry aloud to the Creator of all: ** Thou art the confirmation of the martyrs, O Christ!

Now & ever ..., in Tone VI:

O Awesome intercession that cannot be put to shame, * O good one, disdain not our prayer; * O all-hymned Theotokos, establish the commonwealth of the Orthodox, * save the Orthodox Christians, and grant unto them victory from heaven, * for thou didst bring forth God, ** O thou only blessed one.

The Resurrectional Prokeimenon:

Prokeimenon, in Tone II: The Lord is my strength and my song, * and He is become my salvation.

Verse: With chastisement hath The Lord chastened me; but He hath not given me over unto death.

Prokeimenon for the Martyrs:

Prokeimenon, in Tone VII: For Thy sake, O Lord, * we are slain all the day long.

EPISTLE TO THE ROMANS: [Rom 5:1-10]

Brethren: being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which

is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

EPISTLE TO THE ROMANS: [Rom 8:28-39]

Brethren: we know that all things work together for good to them that love God, to them who are the 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, them he also called: and whom he called, them he also justified: and whom he justified, them 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 that 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 II: The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee.

Verse: O Lord, save the king and hearken unto us, in what day whatsoever we shall call upon Thee.

For the Martyrs:

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

GOSPEL ACCORDING TO ST MATHEW, [6:22-33]

The Lord said: The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

GOSPEL ACCORDING TO ST LUKE [21:12-19]

The Lord said unto His disciples: 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 kinsfolks, 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 an hair of your head perish. In your patience possess ye your souls.

Communion Hymn: **P**raise ye & Rejoice in the Lord, O ye righteous;
praise is meet for the upright