

THE 31st DAY OF THE MONTH OF JANUARY
COMMEMORATION OF THE HOLY WONDER-WORKERS & UNMERCENARY
PHYSICIANS CYRUS & JOHN
AT VESPERS

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

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

Illumining the whole world with the rays of miracles, * O Cyrus and John, * most radiant beacons, * ye were like unto the heavens in grace, * displaying like stars ** the virtues of your exalted life. (Twice)

O martyrs of the Lord, * O rain-bearing clouds * excelling in manifold miracles of grace, * ye noetically water the whole world, * prevailing upon the healthy ** to offer hymnody to God.

Truly receiving from God the skill * to heal the sufferings of soul and body, * O martyrs of the Lord, * ye supra-naturally heal all * not by means of human medicines, ** but by the inspiration of God.

Surrounded by the hosts of heaven, * O radiant luminaries Cyrus and John, * O valiant spiritual athletes, * ye heal the bodies of those on earth * and wounded souls for Christ’s sake. ** Entreat Him, that He save us.

Following Christ, the Fountain of glory, * ye have been revealed to all as well-springs of immortality, * pouring forth sweet streams * which cure and heal * men’s bodies and souls; ** for ye zealously shed streams of blood for Christ.

Glory ..., in Tone VIII:

Two martyrs have shone forth upon us today, healing the ills of our souls: Cyrus and John, the wonder-workers. The one, embracing the angelic life and living it to the end, united himself to Christ by the blood of martyrdom; and the other, shining forth among the military ranks, is now enrolled in the armies of heaven. Wherefore, they impart healing to those who with faith celebrate their memory, praying for our souls.

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

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

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

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

Come, ye assembly of the faithful, and with hymns let us crown Cyrus and John today: the soldiers of grace and most generous fulfillers of petitions; for in manifold ways they have been shown unto all as most splendid physicians. Wherefore, they pray for our souls.

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

Spec. Mel.: “When from the Tree ...”:

Upon beholding the ripe Cluster, * Whom thou didst bear in thy womb without being tilled, * hanging upon the Tree, O pure one, * thou didst exclaim lamenting and crying aloud: * ‘I beseech Thee O my Child, * pour forth that sweetness by which the drunkenness of the passions * is taken away, for my sake, * O Benefactor, who didst bear Thee ** in Thy tender compassion!

Troparion of the saints, in Tone V:

O Christ God Who hast given us the miracles * of Thy holy martyrs as an invincible rampart, * through their supplications set at naught the counsels of the heathen * and strengthen the scepters of kings, ** in that Thou alone art good and the Lover of mankind.

AT MATINS

Both canons from the Oktoechos, without the martyria; and that of the saints, with 6 Troparia, in Tone IV:

ODE I

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Thou didst receive authority against falsehood, O blessed Cyrus, having the glorious John as the fellow sufferer of thy pains; wherefore, ye delight in the highest sweetness in the heavens.

Girded about with spiritual skill in battle, O most honored Cyrus, and having forsaken the earthly army, O all-praised John, ye have received from Christ victories over the demons.

Emulating the virtue of the blessed woman Thecla, ye piously arrayed yourselves in the angelic vesture of virginity and together were drawn to the contest by your love for martyrdom.

Theotokion: Without seed, by the will of the Father, thou didst conceive the Son through the divine Spirit of God and didst give birth in the flesh to Him Who was begotten of the Father without mother and, for our sake, from thee without father.

ODE III

Irmos: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

The weakness of their flesh fortified by the sufferings of Christ, the right glorious martyrs cast down the murderer of mankind.

Receiving incorruptible sweetness through the Spirit, the martyrs of Christ rejoiced amid the sufferings of their flesh.

By the Cross the weak nature of women was strengthened; wherefore, they manfully vanquished the adverse serpent.

Theotokion: O Mother of God, thou alone art the mediatrix of good things for mortals in a manner transcending nature; wherefore, we cry aloud to thee: Rejoice!

Sessional Hymn, in Tone IV: Spec. Mel.: "O Thou Who wast lifted up ...":

Trampling underfoot the pleasures which drag men down, ye were taken up radiantly by grace to the divine heights of martyrdom, O athletes Cyrus and John, ye luminaries of all the world. Wherefore, we beseech you: from the darkness of sin and addictions deliver us, entreating Him Who is God over all. (Twice)

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

O Theotokos, fleeing to thy divine protection after God, * I humbly fall down and beseech thee: * Have mercy, O most pure one, * for my sins have submerged my being, * and trembling O Lady, I fear the torments to come, * O pure one, entreat thy Son, ** that I may be delivered from them.

Stavrotheotokion: She who in the latter days * gave birth in the flesh unto Thee O Christ, * Who wast begotten of the beginningless Father, * upon seeing Thee hanging upon the Cross, cried aloud: * “Woe is me, O Jesus, most beloved Christ! * How is it that Thou Who art glorified as God by the angels * dost now consent to be crucified by iniquitous men O my Son? ** I hymn Thee, O Thou Long-suffering One!”

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.

The effulgence of never-waning grace hath cast down the enemies who loved darkness, showing forth Cyrus and John, who fought against them, to be radiant luminaries.

Cyrus and John delighted in the love of the Trinity and, as martyrs exceedingly beloved by God, they were shown to be divine instruments through a higher union.

In that your honored temple is hateful to evil spirits, it doth dispel the infirmities of all who ail, O invincible martyrs, imparting the grace of healing.

Theotokion: Without knowing wedlock, O Virgin, thou hast given birth, yet wast shown to be virgin even after birthgiving. Wherefore, with unwavering faith, O Sovereign Lady, we ever cry out to thee saying: Rejoice!

ODE V

Irmos: Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

The two martyrs desired Thee, O Savior; and Thou Who art holy among the saints hast granted repose to Cyrus and John as is meet.

Thy work, O Good One, is the destruction of the enemy, and by the Cross Thou hast made them martyrs of piety, crowning them with glory.

Having anointed themselves with virginity that they love Thee alone with wisdom undaunted, John and Cyrus showed forth courage.

Theotokion: We set thee before us as an invincible weapon against the enemy, O Bride of God; for thee do we have as the steadfastness and hope of our salvation.

ODE VI

Irmos: The church crieth out unto Thee O Lord, * ‘I will sacrifice unto Thee with a voice of praise’ * having been cleansed of the blood of the demons’ * by the blood that for mercy’s sake flowed from Thy side.

The martyrs, desiring to be slain for Christ rather than offer sacrifice to idols, offered themselves to the wicked tyrant for the sake of Him Who like a lamb was slaughtered for us in His loving-kindness.

The martyrs rendered weak those who cut them pitilessly apart, and, wounded by darts, they themselves wounded the children instead; for they were most gloriously made steadfast by the divine Spirit.

Confessing the Lord and King of all creation with faith, the two martyrs were of one mind, and suffering together they opposed the iniquitous ones, even to the shedding of their blood.

Theotokion: **O** wonder newest of all wonders! For the Virgin, having conceived in her womb, without knowing a man, Him Who sustaineth all things, did not confine Him.

Kontakion of the saints, in Tone III:

Spec. Mel.: “Today the Virgin ...”:

Receiving the gift of miracles from divine grace, * O saints, ye work wonders unceasingly, * cutting down all our passions with invisible skill, * O divinely wise Cyrus and glorious John; ** for ye are divine physicians.

Ikos: **O**ffering yourselves to God, O saints, ye endured every trial for His sake, dying zealously, O valiant martyrs; and even after your repose pouring forth divine gifts upon all who are infirm in many ways, healing many of afflictions, of whom I am first, wretch that I am. For I suffer in body and soul because of cruel wounds, and with faith I cry out to you: Heal me, for ye are divine physicians.

ODE VII

Irmos: **I**n the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

Measuring wisdom as if in the balance of a scale, with the weight of the most pure glory of martyrdom, the athletes, suspended aloft, cried aloud: Blessed art Thou in the temple of Thy glory, O Lord!

Not ignorant of the machinations of the adversary, the martyrs, spurning alike all manner of torture and sufferings, cried aloud: Blessed art Thou in the temple of Thy glory, O Lord!

Crowned with the endurance of wounds, Cyrus and John, the defenders of the Trinity, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **R**ejoice, all-hallowed and divine habitation of the Most High! For through thee, O Theotokos, joy hath been granted to those who cry: Blessed art thou among women, O all-immaculate Lady.

ODE VIII

Irmos: **H**aving spread his hands, Daniel closed the lions' jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

The impious ones cruelly called upon Cyrus and John to deny Him Who is God by nature; but the invincible martyrs revealing the Fashioner of all creation, cried aloud: Bless the Lord, all ye works of the Lord!

Raging with anger and deceit, and with their minds set on earthly things, the tormenters, sent to life - by death - those who obtained indestructible life in the heavens, and who cry aloud: Bless the Lord, all ye works of the Lord!

The relics of the martyrs, having disclosed to all the world the brilliance of miracles, O Christ, put to shame the phantasmal delusions of the evil demon, magnificently imparting healings to those who cry aloud: Bless the Lord, all ye works of the Lord!

Theotokion: **T**he Incorporeal One, Who was begotten of the Father without mother before time, was later incarnate through thee, O all-pure one, desiring in His compassion to save those who sing: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Cyrus and John, the two invincible martyrs, showed themselves to be obedient to the divine commandments of the Master even unto death. Wherefore, they placed their souls in the hands of the Creator.

The two luminaries shining with the radiance of miracles from the only light-bearing Source, pour forth incorruptible grace upon the infirm. Wherefore as is meet we magnify them.

Manfully the two invincible martyrs theologized concerning the Unity of the divine Essence, the Trinity of Hypostases, and the one Christ, the Word incarnate in two natures.

Theotokion: **H**ave pity on me, O Christ, when Thou comest to judge the world with glory, lifting the darkness of my passions by the entreaties of her who gave birth to Thee, and of Thine honored martyrs, in that Thou art good and abundantly merciful.

Exapostilarion, in Tone III:

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

O wonder-working luminaries Cyrus and John, having received from the Lord the grace of healings; cure ye our infirmities of soul and body.

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

Thou wast the cause of the good things given by God to the world, O Theotokos. Entreat God, Who is easily reconciled, for the salvation of us all.

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

With worthy hymns of laudation, O ye faithful, let us magnify Cyrus and John, who were of one blood in spirit, and brotherly-minded in the flesh, praising with them the valiant Athanasia and her offspring, Theodota, Eudoxia and Theoctistus, the ever-virginal athletes, who entreat Christ on behalf of our souls.

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

Spec. Mel.: “Called from on high ...”:

“Lament not for Me, O Mother, * beholding Me thy Son and God hanging upon the Tree, * Who hath suspended the earth * upon the waters unsupported, * and hath fashioned all creation; * for I shall arise and be glorified, * and shall crush the kingdoms of Hades with strength; * destroying its power * and delivering those in bondage * from its wickedness, * for I am compassionate; * and shall bring them to My Father, ** in that I am the Lover of mankind.”

AT LITURGY

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

The weakness of their flesh fortified by the sufferings of Christ, the right glorious martyrs cast down the murderer of mankind.

Receiving incorruptible sweetness through the Spirit, the martyrs of Christ rejoiced amid the sufferings of their flesh.

By the Cross the weak nature of women was strengthened; wherefore, they manfully vanquished the adverse serpent.

Theotokion: **O** Mother of God, thou alone art the mediatrix of good things for mortals in a manner transcending nature; wherefore, we cry aloud to thee: Rejoice!

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Kontakion of the saints, in Tone III:

Receiving the gift of miracles from divine grace, * O saints, ye work wonders unceasingly, * cutting down all our passions with invisible skill, * O divinely wise Cyrus and glorious John; ** for ye are divine physicians.

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.

EPISTLE TO THE CORINTHIANS, §153 (I COR. 12: 27-13: 8)

Brethren: Ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to

feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.

Alleluia, in Tone II: Behold now, what is so good or so joyous as for brethren to dwell together in unity?

Verse: For there the Lord commanded the blessing, life for evermore.

GOSPEL ACCORDING TO MATTHEW, §34 (10: 1, 5-8)

At that time, when Jesus had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying: “Go not into the way of the gentiles, and into any city of the Samaritans enter not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying: The kingdom of heaven is at hand! Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

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