

THE 29th DAY OF THE MONTH OF MARCH
COMMEMORATION OF
OUR VENERABLE FATHER MARK, BISHOP OF ARETHUSA, CYRIL THE DEACON,
& OTHERS WHO SUFFERED UNDER THE TYRANT JULIAN THE APOSTATE
AT VESPERS

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

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

O venerable and holy martyred hierarch, * shining sacredly with the light of the priesthood, * thou didst emit * the unfading radiance of martyrdom. * And now thou hast passed over to the never-waning effulgence, * wherein the choirs of the martyrs rejoice, * and where the ranks of angels join chorus. * With them be thou ever mindful of us, ** O blessed and God-pleasing one.

O Cyril, martyr and athlete, * manifest as a servant of God * thou didst minister unto Christ; * and, sacrificed as a pure immolation, * thou wast offered up upon the altar of God, O divinely blessed one, * and hast received a precious inheritance, * ever abiding * amid the splendors of the saints, ** holy of calling and deed.

O all-praised martyrs of Christ, * ye passed without harm * through the furnace of torments * with the dew of divine grace, * and have been deemed worthy to dwell by still waters, * having received the prize of victory. * Wherefore, rejoicing today, we celebrate with faith * your sacred memory, O holy ones, ** glorifying Christ.

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

Troubled and in grief, * we beseech thee, O most pure one, * our intercessor: * Permit not thy servants to utterly perish; * but hasten to rescue us * from this present wrath and grief, * O divinely joyous, * most holy and pure one. ** For thou art our bulwark and unassailable help.

Stavrotheotokion: Beholding Thee O Lord Jesus, * nailed upon the cross and voluntarily accepting the passion, * the Virgin Mother cried aloud: * Woe is me, O my sweet Child! * how dost Thou wrongfully endure such wounds? * O compassionate Physician * and healer of the infirmities of mankind, * Thou hast redeemed of all from corruption ** by Thy tender compassion.

AT MATINS

Canon of the holy martyrs, the acrostic whereof is: “I honor the deified Mark and Cyril”, the composition of Joseph, in Tone VIII:

ODE I

Irmos: That which had been hewn down divided the undivided, * and land unseen was seen by the sun; * water engulfed the cruel enemy, * and Israel traversed the impassable, chanting a hymn: * Let us sing unto the Lord, * for gloriously hath He been glorified!

Standing with the angels before God, O all-blessed martyrs, ask deliverance from transgressions for us who with love call you blessed and chant in praise: Let us sing unto the Lord, for gloriously hath He been glorified!

The Holy Spirit put thee forward as a hierarch to shepherd multitudes of people in all holiness with the noetic staff of the dogmas; and with them, O blessed one, thou didst chant: Let us sing unto the Lord, for gloriously hath He been glorified!

Having quenched the flame of polytheism with the streams of your blood, O wise ones, rejoicing, ye suffered, putting the pagan sages utterly to shame; and now ye stand with the martyrs before Christ, crying aloud: Let us sing unto the Lord, for gloriously hath He been glorified!

Theotokion: God, Whom the choirs of the incorporeal beings glorify, trembling, as the Creator of all, the only Immutable One, hath become incarnate of the incorrupt Maiden; and we on earth ever sing, chanting: Let us sing unto the Lord, for gloriously hath He been glorified!

ODE III

Irmos: Thy fear, O Lord, do Thou plant * in the hearts of Thy servants * and be Thou the confirmation of us * who in truth call upon Thee.

Thou didst not offer worship to inanimate graven images, O all-blessed one, but most mightily endured multifarious torments, O Mark of valiant wisdom.

With courage of mind thou didst endure the mockery and tortures of the most iniquitous ones, O most glorious Cyril, thou martyred passion-bearer.

Though stripped naked and covered with wounds, O much-suffering martyrs, ye remained unmoved, preferring nothing more than the love of Christ.

Theotokion: From thee, O all-immaculate Virgin, the Sun of righteousness hath shone forth, illumining all under the heavens with thy most glorious radiance.

Sessional Hymn, in Tone IV: Spec. Mel.: “Thou hast appeared ...”:

Illumined with true grace, O glorious hieromartyrs, ye splendidly instruct the ends of the earth with piety. Wherefore, with faith we call you blessed.

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

Stretching forth thy most pure hands, O Virgin Mother, protect those who set their hope on thee and cry out to thy Son: O Christ, grant Thou Thy mercies unto all!

Stavrotheotokion: Beholding thy Son lifted up upon the Tree, O most pure one, with thy maternal womb wounded with pain, thou didst piteously cry aloud: “Woe is me! How is it that Thou hast set, O my timeless Light?”

ODE IV

Irmos: From the overshadowed mountain, * from the only Theotokos, * the Prophet in divine vision * foresaw Thy coming in the flesh, O Word, * and with fear he glorified Thy power.

Thy blood which flowed forth upon the earth truly sanctified it as was meet, O divinely wise one; and it watereth the souls of the pious, moving them to divine zeal.

Manifestly illumined with noetic radiance, O all-blessed martyrs Mark and Cyril, ye most gloriously dispelled the evil night of ungodly paganism.

Heal thou our infirmities, O Benefactor, through the supplications of the godly Mark and Cyril, and send down Thy mercies upon all who hymn Thee, O Compassionate One.

Casting down the temples of the idols by divine power and the grace of the Word, O martyrs of Christ, by faith ye were shown to be temples of the Holy Spirit.

Theotokion: O Theotokos, thou hast been revealed to be the spacious habitation of God, the exalted throne and the gateway through which He passed in ineffable childbirth, calling us up from corruption.

ODE V

Irmos: Thou hast enlightened * with the knowledge of God * the ends of the universe * that lay in the night of ignorance, * do Thou also, O Lord, illumine me * with the dawning of Thy love for mankind.

As beacons revealed to the world, O divine hieromartyrs, illumine all with the divine splendors of the Spirit.

Looking to the divine rewards, O all-blessed Mark, thou didst most mightily endure unbearable wounds and sufferings.

As a sacred minister offering un-bloody sacrifices unto Christ, O blessed one, thou didst offer thyself up to the Lord as a sacrifice of sweet savor.

Theotokion: Thou didst bear the King of all in awesome childbirth, O most pure Theotokos, unto the goodly benefit of all creation.

ODE VI

Irmos: Thou O Lord, didst place Jonah alone within the sea monster. * Do Thou save me, * who am ensnared in the nets of the enemy, * as thou didst save him from corruption.

Having endured most intricate tortures and mediating death, O divinely wise Cyril, thou dost join chorus in everlasting glory in the heavens, praying on our behalf.

Having the Word of God dwelling in thy heart, O glorious Mark, thou didst draw peoples and nations to the divine Faith right-gloriously finishing thy race, O wise one.

Consumed by torments, ye offered yourself to the Lord as sacred ministers and perfect sacrifices, and ye stand, resplendent, before the King of all in the highest.

Theotokion: **O** Virgin, ask forgiveness of our debts and correction of life for us who hymn thy mighty works and with reverent understanding glorify thee.

ODE VII

Irmos: **T**he Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: 'O God of our fathers, blessed art Thou.'

Illumined by the radiance of the Holy Trinity, O divinely blessed ones, ye have dispelled the darkness of deception and having obtained glory, chant: O God of our fathers, blessed art Thou!

Let the God-bearing Mark and the divine Cyril be honored, who forsaking things below and have inherited things on high, chanting: O God of our fathers, blessed art Thou!

Having shaken off the slumber of indifference during your struggles, ye finished the race and joined the assembly of passion-bearers, chanting: O God of our fathers, blessed art Thou!

Theotokion: **F**rom thee hath salvation shone forth, in a manner past understanding and all telling, upon those who sit in the darkness of death, O Virgin, and thou hast made heavenly those below, who chant: O God of our fathers, blessed art Thou!

ODE VIII

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

Having revealed yourselves to be victors over the tyrant who savagely condemned you, O martyrs, ye have received imperishable crowns, crying out: Bless the Lord, all ye works of the Lord!

Armed with the shield of love and faith, O athletes, with the sword of divine valor ye cut down hordes of the enemy, crying aloud: Bless the Lord, all ye works of the Lord!

Having suffered on earth, O saints, ye have received a crown of righteousness from the hand of Christ in the highest, crying aloud: Bless the Lord, all ye works of the Lord!

Triadicon: **I** worship thee as a Unity in essence, and as a Trinity of Hypostases, O almighty Father, and Son, and Holy Spirit, crying aloud: Bless the Lord, all ye works of the Lord!

Theotokion: O blessed one, we proclaim thee to be the jar of living Manna, the table, the star, the censer, the golden lampstand, the mountain, the gateway, the bush unconsumed, the throne of the Most High and the salvation of the world.

ODE IX

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

Following the steps of Christ Who suffered and died of His sufferings, O martyrs, ye accepted the trial of many wounds and, denouncing the worship of the ungodly enemies, ye were magnified and have manifestly become like the angels.

Having fellowship with God, O all-blessed ones, ye were shown to be fiery embers, and with grace ye utterly consumed the tinder of polytheism and rejoicing ye have passed over to the noetic Light, illumining our understanding, O divinely blessed ones.

Having set the feet of your souls upon the noetic Rock, O all-praised ones, ye were not shaken by the assaults of many torments. Wherefore, ever make steadfast our thoughts, which are shaken by the machinations of the enemy, O right victorious martyrs.

Ye have been taken up to the most radiant citadel of martyric witness, to a great height, O passion-bearers, and have been deemed worthy to receive the unshakable kingdom of God, O most sacred Mark and glorious Cyril. Pray ye that all we too may receive it.

Theotokion: With thy noetic effulgence illumine our thoughts, hearts and understanding, O divinely joyous Maiden, that treading the paths of life aright, we may receive mercy, ever proclaiming thy praises.