

THE 8th DAY OF THE MONTH OF APRIL
COMMEMORATION OF THE HOLY APOSTLES HERODION, AGABUS,
ASYNCRITUS, RUFUS, PHLEGON, HERMES, AND THOSE WITH THEM
AT VESPERS

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

Spec. Mel.: “As one valiant among the martyrs ...”:

Like winged eagles * ye passed over all the earth, * sowing precious doctrines, * uprooting the tares of falsehood by grace, * and producing much grain as fruit, * O all-praised ones; * and the noetic granaries hold it forever, * laid up in abundance ** for the immortal Husbandman.

Let us bless Herodion, * Agabus and Asyncritus, * Rufus and the divine Phlegon, * the branches of a fruitful vine * who pour forth upon us * the sweetness of salvation, * which with divine faith maketh glad * the thirsting hearts ** of those who celebrate their godly memory.

Higher than heaven in your thought, * ye declared the glory of our God * Who willingly became incarnate, * O ye apostles, beholders of God, instructors of the pious, * foundations of the Churches, * unshakable pillars, * refuges of piety, * servants of ineffable mysteries, ** leaders of our souls into the light.

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

O all-pure one, * who hath contained the infinite God in thy womb * Who, in His love for mankind, hath become a man, * and hath received our substance from thee, * deifying it: * disdain me not who am now sorrowing, * but quickly take pity * and free me from divers enemies ** and the malice of the evil one.

Stavrotheotokion: Beholdings Thee * nailed to the Cross, O Lord, * the ewe-lamb Thy Mother marveled * and cried out: “What is this that I see, * O my Son most desired? * How hast Thou been rewarded * by the unfaithful and iniquitous assembly * which hath enjoyed Thy many miracles? ** Yet glory to Thine ineffable condescension, O Master!”

AT MATINS

Canon of the holy apostles, the acrostic whereof is: “Let us fashion a divine hymn for the apostles”, the composition of Joseph, in Tone III:

ODE I

Irmos: He who of old gathered the waters * into one by His divine decree, * divided the sea for the people of Israel. * For He is our God and supremely glorious, * to Him alone let us sing, for He hath been glorified.

Together let us celebrate the most sacred memory of the holy apostles, and let us hymn them with gladness of soul; for they entreat the most holy Word to grant us cleansing and mercy.

Dispelling the putrefaction of the madness of polytheism with the salt of the divine Word, O glorious ones, ye rendered healing to souls which fell prey to folly of old, and presented them, saved, to the Creator of all. Wherefore, ye have been glorified.

Let the glorious Herodion, Rufus and Phlegon, Agabus, Asyncritus and Hermes be blessed, the wise apostles and divine heralds who were close friends of our Redeemer.

Theotokion: O merciful Theotokos, boast of the apostles, glory of athletes and confirmation of the faithful, I pray thee; make steadfast my mind, which is troubled by the assaults of the deceiver and darkened by transgressions.

ODE III

Irmos: O Most High, Ruler of all, * who out of nothing hath established all things, * fashioned by Thy Word, * perfected by the Spirit, * confirm me in Thy love.

In that ye are the eyes of the Church, open the eyes of many to see unimagined beauty, O godly disciples of the divine Word.

Thou wast shown to be a splendid habitation of the Trinity, O most glorious Rufus, and with the word of grace didst cast down pagan temples and raise up churches to the Lord.

Renewing men's hearts with thy divine discourse, O wise Rufus, and sowing therein the teachings of salvation, thou didst reap the salvation of the saved like most fruitful grain.

Theotokion: He Who is unapproachable in His divine essence hath now become accessible to me, O most pure one, and hath united Himself wholly to mankind by taking on flesh in His extreme compassion.

Sessional Hymn, in Tone IV:

Spec. Mel.: “Having been lifted up ...”:

Having been taught by the Wellspring of wisdom, ye made wise those who before, through ignorance, madly worshipped graven images, O wise ones. Wherefore, ye are blessed for ages of ages, standing before the throne of the Holy Trinity. Earnestly pray, that we find forgiveness of our transgressions, O most glorious ones.

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: Thou hast shown us steadfast in love, O Lord, * for Thou gavest Thine Only-begotten Son over to death for our sake. * Wherefore with thanksgiving we cry unto Thee, * ‘Glory to Thy power, O Lord!’

Bringing divine healing to faithful nations, O wise ones, ye gave the wicked land of impiety over to destruction and established souls firmly in the Faith. Wherefore, ye are blessed.

The city of Patras hath most manifestly been vested with power by thee, O blessed Herodion; for thou wast first to adorn its cathedra, illumined with the divine effulgence of the Holy Spirit.

In thee, its great citizen, O blessed Herodion, was the city of Patras truly made rich, for thou hast led it to righteousness, to the Sion on high. Wherefore, it honoreth thee with divine hymnody.

Theotokion: At the archangel’s sacred words thou didst conceive the Word of the Father Who delivereth all from all irrationality, O Virgin Birthgiver of God. Wherefore, with divine words we ever glorify thee out loud.

ODE V

Irmos: The Invisible One hath appeared on earth, * and the Unapproachable One hath willingly dwelt among mankind; * and, rising early at dawn, we hymn Thee, * O Lover of mankind.

Ye preached the Word Who came to earth to save the lost, O divine apostles, and have delivered all mankind from deception.

In a strange manner the grace of prophecy hath been poured forth richly upon thee by God, O divinely wise Agabus; for thou didst clearly proclaim that which would come to pass.

Thou didst once appear prophesying to Paul concerning his afflictions, bonds and tribulations, O prophet Agabus, by binding thy hands with his belt.

Theotokion: **T**hou alone didst have a strange childbirth upon earth, reconciling us with the only beginningless Father. Wherefore, thee alone do we honor as the Mother of God.

ODE VI

Irmos: **T**he uttermost depths of sin have surrounded me, * and my spirit perisheth. * but do Thou, O Master, stretch forth Thy lofty arm * and like Peter save me, * O my Helmsman.

The Word set you forth as bright lamps illumining the whole world, dispelling darkness and showing forth the path of salvation, O God-seeing apostles.

Preaching the mortality of the Immortal One, thou didst translate mortals over to life, O wise Asyncritus, thou boast of the apostles and firm bulwark of Hyrcania.

Hyrkania found thee to be a river filled to overflowing with divine water, O Asyncritus, and, irrigated by thy precious outpourings, it hath produced most comely plants for the Master.

Theotokion: **T**he ark of the law prefigured thee who received the Fullness of the law of God and hast given birth to Him in the flesh, O Bride of God; and even after birth giving thou didst remain as thou wast before giving birth, O Ever-virgin.

Kontakion of the holy apostles, in Tone II:

Spec. Mel.: “Seeking the highest ...”:

Ye were revealed to be most honorable disciples and apostles of Christ, * O glorious Herodion, Agabus and Rufus, * Asyncritus, Phlegon and Hermes. * Ever pray to the Lord, ** that He grant forgiveness of sins unto us who hymn you.

ODE VII

Irmos: **O**f old the three children did not worship the golden image, * of the Persian idol, * but chanted in the midst of the furnace: * O God of our fathers, blessed art Thou!

Founded well upon the rock of Faith, O divinely eloquent ones, ye manifestly illumined the fullness of the gentiles who of old had vainly worshipped inanimate stones.

With the fire of thy divine words, O sacred Phlegon, thou didst utterly consume all the thorns of falsehood, and with the fervor of the Spirit, manifestly kindle afire hearts which had wretchedly been quenched.

The inhabitants of Marathon, having thee as their great intercessor, excellent teacher, luminary and guide, honor thee unceasingly, O glorious Phlegon.

Theotokion: **H**aving acquired the Tree of life, O pure one, thou didst become a new garden of paradise for us; and the fruit thereof giveth life to those slain by eating, O pure Birthgiver of God.

ODE VIII

Irmos: **T**he Babylonian furnace burnt not the children, * neither did the fire of the Godhead consume the Virgin, * wherefore with the faithful children we cry aloud: * ‘Bless ye the Lord, all ye works of the Lord’.

Let Agabus, Phlegon and Asyncritus, Rufus, Herodion and the glorious Hermes, be blessed today, who were divine apostles of the Word, beacons for the world and teachers of the nations.

The most glorious Hermes was the instructor and enlightenment of all Dalmatia; for he dawned upon it like a sun of great brilliance, working wonders and illumining hearts which before were blind.

Shining forth like a lamp bearing the word, O glorious Hermes, thou didst illumine those sitting in the night of evils; and, working healings and great signs, thou didst draw the fullness of unbelievers to the Faith.

Theotokion: **W**e, thy servants, O most pure one, have thee as our intercessor and an unashamed mediator before thy Son and God. Save us from misfortunes and grievous temptations, that with faith and love we may ever glorify thee.

ODE IX

Irmos: **U**nto her who was prefigured on Sinai in the bush and the flame * before Moses the lawgiver, * she who conceived the fire of God within her womb without being consumed, * the all-radiant and inextinguishable lamp, * the very Theotokos, thee do we honor and magnify with hymns.

With faith let us form a most sacred choir, and with one mind and soul fervently bless Hermes and Herodion, Rufus and Agabus, the great Asyncritus and the divine Phlegon, who were eye-witnesses of the Word.

Truly revealed as mystical olive-trees, the divinely eloquent ones have anointed our souls and faces with grace, delivering us from the oppression of the ungodly and the darkness of ignorance. Wherefore as is meet, they are called blessed.

O wise apostles of the Redeemer, ye have delivered us from much suffering and enslavement to the enemy, the ancient cause of our fall; and with divine hope ye have shown us the ways which lead to the kingdom of heaven.

O six-branched candle-stand of holy disciples, earnestly entreat the splendor of the threefold Sun, that He illumine the souls of us who celebrate your most radiant memory, and that He deliver us from the darkness of everlasting damnation.

Theotokion: **L**ike flame-bearing tongs thou didst receive in thy womb the noetic Ember which consumeth our passions, illumining our souls and dispelling the darkness of the madness of idolatry, O pure and greatly hymned Virgin.