

THE 28th DAY OF THE MONTH OF JUNE
COMMEMORATION OF THE TRANSLATION OF THE RELICS OF THE HOLY
WONDERWORKERS CYRUS & JOHN, THE UNMERCENARY PHYSICIANS
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera of the holy unmercenarys, in Tone IV:

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

With hymns let us all honor Cyrus * and with him the great John, * the two martyrs * who possessed the radiance of the Trinity, * the foundation of the Faith, * the flowers breathing forth * the true fragrance * of the understanding of Christ, ** for they pray unceasingly for us to the Lord. (Twice)

With fasting and radiance of life * thou didst shine forth, * and later thou didst adorn thy soul with suffering, * O glorious Cyrus. * Thou didst forsake an earthly army, * O wise John, * and didst find the army of heaven. * And, entreating the Savior, O blessed ones, ** ye both pray for those who bless your memory. (Twice)

Ye were shown to be physicians of the infirm, O blessed ones, * and never-waning luminaries * of the divine Faith, * uttering confession together * and sharing in the lot of the martyrs. * Having truly received crowns from Christ, * O glorious Cyrus and wise John, * unceasingly entreat the Savior ** on behalf of those who hymn you with faith. (Twice)

Glory ..., in Tone VIII:

Two martyrs have shone forth upon us today, healing the pangs 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 ...”:

Stavrotheotokion: **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.

Theotokion, or this Stavrotheotokion, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: When the unblemished ewe-lamb beheld her Lamb * willingly led as a man to the slaughter, * she said, weeping: * “Dost Thou now hasten to leave me childless * who gave Thee birth O Christ,? * What is this that Thou hast done, O Redeemer of all? * Even so I will hymn and glorify Thine extreme goodness, * which is beyond understanding and all telling, ** O Lover of mankind!”

Troparion of the holy unmercinares, 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 right believing rulers, * in that Thou alone art good ** and the Lover of mankind.

AT MATINS

Both canons from the Oktoechos, and the following canon of the holy unmercinares,
with 6 Troparia, in Tone VIII:

ODE I

Irmos: **Unto Him Who overthrew the tyranny of Pharaoh in the sea * and led Israel over dry land, * let us chant unto Christ our God, * for He hath been glorified throughout the ages.**

O ye faithful, let us chant unto Him Who hath shown forth the honorable Cyrus and the martyr John as wonderworkers and physicians in the world, healing the sufferings of all by grace, and let us honor the memory of the martyrs.

Having rejected the things of the present, by shedding their blood the lovers of that which is to come followed Him Who truly loveth; wherefore, suffering amid wounding, they endured valiantly.

Having fortified themselves with boldness and made their souls steadfast, taught by Christ they manfully struggled with the martyrs and rightly plaited wreaths for themselves.

Theotokion: **O** Mother of the Truth, save me who am grievously tempest tossed by the passions and am often drowning, and guide me to the safety of the calm haven, O pure one.

ODE III

Irmos: **There is none as holy as the Lord, * and none as righteous as our God, * Whom the whole of creation doth hymn: * There is none more righteous than Thee, O Lord.**

Thou didst hone Thy saints with faith, O Christ, forging them with hope, and enflaming them with love; and with tridents Thou didst weave for them a three-stranded wreath.

Valiantly did ye withstand the ungodly tyrants O invincible martyrs, passing unharmed over the snares of deception; for, having been armed by Christ, ye rejoice with Him.

Like divinely erected pillars and firm foundations the martyrs ye were planted upon the rock of the ascent of Faith, having drunk the water of immortality from the Rock that is the chalice of Christ.

Theotokion: **T**hou didst become the dwelling-place of the Spirit, having received the Fullness of the Godhead in the Son, and given birth to the Savior, Lord and Redeemer of our race.

Sessional Hymn of the holy unmercenarys, in Tone IV:

Spec. Mel.: “O Thou Who wast lifted up ...”:

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

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

As one who loveth sin, I beseech thee who hast given birth to the sinless God Who taketh away the sins of the world: O most pure one, have compassion on my greatly sinful soul and cleanse me of my many sins; for thou art the cleansing, salvation and aid of the faithful.

Stavrotheotokion: **S**he 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: **F**rom 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.

Body, soul and intellect, and all the workings of your heart, did ye sacrifice unto Christ with faith; and vanquishing the savagery of the tyrants, ye were rightly crowned, O saints.

Surrendering your bodies to the sword and to fire, ye became sacrifices acceptable unto God, and on a mystical altar ye offered yourselves up as an odor of sweet savor.

The relics of Thy martyrs have shone forth upon the world as an inextinguishable radiance, O Benefactor; thereby hath the darkness of ignorance been dispelled and the knowledge of God hath been instilled in its place.

Theotokion: **O** pure Sovereign Lady, portal of the divine Word from all evils protect and preserve those who assemble in thy church and praise thee, the most pure one, with hymns.

ODE V

Irmos: **R**ising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.

The virgins, having acquired the passion-bearers as companions, laid hold of the perfect crown of victory, rejoicing.

Illumined by the radiance of divine effulgence, O all-famed martyrs, ye ever enlighten the world.

Emulating the sufferings of the Lord, O invincible passion-bearers, with valiant mind ye endured pain.

Theotokion: Still thou the inconstant tempest of my passions, O thou who hast given birth to God the Helmsman and Lord.

ODE VI

Irmos: O Thou that putteth on light as a garment * grant me also a robe of light, * O All-merciful Christ, our God.

Valiantly arrayed in the breast-plate of the Faith, O martyrs, ye grievously wounded the adverse enemy and foe.

In hymns we glorify the memory of Thy saints, O Christ, and unto Thee our God do we offer worship with faith.

Emulating Thy sufferings, O Christ, the glorious martyrs endured tortures. By their supplications, save us all O God.

Theotokion: O Theotokos, we the faithful declare thee to be the ark and temple of God, the animate bridal-chamber and portal of heaven.

Kontakion of the holy unmercinares, 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: Offering yourselves to God, O saints, ye endured every trial for His sake, dying zealously, O valiant martyrs; and even after your repose ye pour forth divine gifts upon all who are in divers infirmities, healing many of afflictions, of whom I am the first, wretch that I am. For I ail in body and soul because of cruel wounds, wherefore with faith I cry out to you: Heal me, for ye are divine physicians.

ODE VII

Irmos: By an angel didst Thou refresh the Children in the furnace * transforming the roaring flames to dew. * O God of our fathers, blessed art Thou.

Thy saints Cyrus and John, O Lord, as lovers of the glory of heaven, forsook transitory and corruptible glory.

Giving up their bodies as a reasonable sacrifice and shedding their blood for Thee, their God, in worship, O Jesus, Thy passion-bearers were wholly consumed.

Awesome is the company of the martyrs, for even after their death they drive away evil spirits and impart healing to the infirm.

Theotokion: Immaculately didst thou give birth to the Cause of all, Who in His surpassing goodness became a man; wherefore, we bless thee together, O pure one.

ODE VIII

Irmos: Begotten of the Father before time began, * and incarnate of His Mother in the latter days, * O ye priests hymn, and Ye people * supremely exalt Him throughout all ages!

Repelled by idolatrous sacrifices, O valiant martyrs, ye offered yourselves as spiritual sacrifices on the altar of heaven.

Performing mystical services, ye offered up the severing of your members as acceptable sacrifices unto Him Whose body and blood are offered up on altar and in the chalice.

Having eluded him who caused our first mother to fall, ye embraced the Torrent of sustenance and tasted of the divine Tree, O virgins, having adorned yourselves with sufferings.

Theotokion: The prophecies of the prophets received their divine fulfillment in thee, O most holy one, and they impel the whole world to hymn thee as is meet, O pure one.

ODE IX

Irmos: We magnify thee O Mother of God, * and We glorify thee, O Virgin Theotokos, * for thou hast borne Christ the Savior of our souls.

Cyrus and John, the warriors of Christ and physicians of the ailing, having received the grace of miracles from God, heal us all.

Standing forth, the invincible Cyrus and John utterly dispel the passions of the soul by faith and the power of Christ.

O God our Creator, Whom Cyrus and John professed of old, have pity on all who celebrate the memory of their martyrdom.

Theotokion: Let us all divinely honor the Mother of our God; because for her sake we who hymn her have been deemed worthy of heavenly honor.

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

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

Glory ..., Both now ..., Theotokion:

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 hymns of proper laudation, O ye faithful, let us magnify Cyrus and John, who in spirit were as of one blood and in the flesh were of brotherly mind, praising with them the valiant Athanasia and her offspring, Theodote, Eudoxia and Theoctiste, the ever-virginal spiritual athletes, who entreat Christ on behalf of our souls.

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

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

Stavrotheotokion: **T**he most pure one, * beholding Christ, the lover of mankind, crucified, * His side pierced by a lance, * cried out, lamenting: * “What is this, O my Son? * How have these thankless people rewarded Thee * for the good things Thou hast done for them? * Dost Thou hasten to leave me childless, O most Beloved? ** I marvel, O Compassionate One, at Thy voluntary crucifixion!”

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the Oktoechos, and 4 from ODE III of the canon of the holy unmercinares:

Thou didst hone Thy saints with faith, O Christ, forging them with hope, and enflaming them with love; and with tridents Thou didst weave for them a three-stranded wreath.

Valiantly did ye withstand the ungodly tyrants O invincible martyrs, passing unharmed over the snares of deception; for, having been armed by Christ, ye rejoice with Him.

Like divinely erected pillars and firm foundations the martyrs ye were planted upon the rock of the ascent of Faith, having drunk the water of immortality from the Rock that is the chalice of Christ.

Theotokion: **T**hou didst become the dwelling-place of the Spirit, having received the Fullness of the Godhead in the Son, and given birth to the Savior, Lord and Redeemer of our race.

Troparion of the holy unmercinares, 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 right believing rulers, * in that Thou alone art good ** and the Lover of mankind.

Kontakion of the holy unmercinares, 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 ACC. TO MATTHEW, §34 FROM THE MIDPOINT (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.