

THE 4th DAY OF THE MONTH OF JULY

COMMEMORATION OF THE HOLY ROYAL MARTYRS OF RUSSIA:

The Right-believing Martyred Tsar Nicholas II, the Holy Right-believing Martyred Tsaritsa Alexandra, the Holy Right-believing Martyred Tsarevich Alexis, the Holy Right-believing Martyred Tsarevnas Olga, Tatiana, Maria and Anastasia, the Holy Right-believing Venerable Martyr Elizabeth, the Holy Right-believing Martyrs of the Imperial House, the Martyred Nun Barbara, and the Faithful Imperial Servants Slain with Them

AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera of the royal new martyrs: 2, in Tone VI:

Spec. Mel.: “Having set all aside ...”:

When Russia, which from of old was holy, began to apostatize from its Creator and God, the long-suffering Lord sent many righteous men and prophets, of whom the last was the righteous John, the holy pastor of Kronstadt, who called sinners to repentance and proclaimed that the wrath of God would fall upon the unrepentant; but the people would not heed them. Then God committed the Russian land, which before had been pious, to great persecutions of the Faith, that He might bring sinners to their senses and exalt and glorify the faithful through the endurance, suffering and death for Christ, revealing a multitude of holy new martyrs, among whom were the great passion-bearer, the martyred Tsar Nicholas, with his Tsaritsa, children and servants, who now pray on behalf of our souls. (Twice)

Two in Tone II:

Spec. Mel.: “When from the tree ...”:

When thou, O martyred Tsar, wast imprisoned by those who contend against God, thou didst have great joy with thy Tsaritsa and children when the minister of God visited thee to perform the divine services. Such a pious Tsar and anointed one of God did a great many of the people reject, for they were not mindful of the word of God which calleth upon all to honor the ruler; and the wrath of God came upon us all. Wherefore, in repentance we cry out: O Lord, through the intercession of the great passion-bearer, the martyred Tsar, grant Thou to the suffering Russian land deliverance from those who contend against God and the restoration of the throne of our Orthodox tsars.

We raise a hymn to thee, O martyred Tsar, much-suffering passion-bearer, for thou didst make a place for all in thine heart, as did the Apostle Paul: feeding the hungry, comforting the sorrowful, sympathizing with the suffering, grieving over the lost, showing clemency to condemned malefactors, meekly enduring slander and injustice, zealous for the Faith and for piety, holding the glory and wealth of this

world to be but naught and, what is more, feeling them to be a burden, having concern for the peace of the whole world, aflame with love for all. Take us also into thine heart, O much suffering and great passion-bearer, and entreat the merciful God, that He take pity on us, and grant us the strength to be emulators of thee.

Four, in Tone VI:

Spec. Mel.: “Having set all aside ...”:

O divinely-crowned martyr, holy Tsaritsa Alexandra, who can recount thy truly evangelical life? Thou didst come to the Orthodox Faith from another belief, and didst embrace it wholeheartedly, coming to love prayer, the Church and the holy Mysteries, and the teaching of the holy Fathers, raising thy children in piety, and preparing them for martyrdom for Christ, meekly enduring the slander of those who had forgotten God and who did not understand thy true piety. Wherefore, we beseech thee: entreat Christ God Whom thou didst love, that He save our souls.

Great was thy faith, O holy martyred Tsaritsa Alexandra, when thou wast imprisoned unjustly by those who contend against God; for knowing of the martyrs’ death which awaited thee, thou didst speak thus: Let us prepare ourselves to meet the heavenly Bridegroom! Who filleth and illumineth my soul with indescribable joy and tranquility! My soul danceth for joy, knowing that the Bridegroom draweth nigh! My soul trembleth, for God is near! Let us ask of the Lord forgiveness of sins for ourselves and the whole world! Let us pray for those who forget to pray and for all the people! O holy martyr, be thou a channel for the forgiveness of our sins and great mercy!

The holy martyred Tsarevich Alexis loved the power of the Cross. And this faith in the Cross helped him to bear without murmuring the cross of the suffering of an incurable affliction throughout all of his brief life, and to accept with hope and patience a martyr’s death for Christ. And now in the heavens pray thou for us who with faith and love keep thy memory, that the Lord may also grant us faith, patience and love.

O holy martyrs for Christ, Tsarevnas Olga, Tatiana, Maria and Anastasia: Christ hath revealed you as angels in the land of Russia, for ye became a model of purity, love and sympathy, which ye were taught by your pious parents, possessed of great love for all, and especially for the suffering, to whom ye ministered in accordance with the commandment of Christ: I was sick and ye visited Me. And when the persecution, imprisonment and mockery began, ye showed forth the great virtues of faith, meekness, patience and the forgiveness of all, chanting your holy prayers and placing your trust in God, crying out to the Lord before the many icons which ye set up before yourselves, praying meekly for the enemies that were unjustly to vex and slay you. Your meekness and patience melted the hearts of the malefactors. Great were your virtues on earth; great also is your glory in the heavens, O holy brides of Christ. Pray ye on behalf of our souls.

Glory ..., in Tone VIII:

O divinely elect and venerable martyred Princess Elizabeth, when the tempest of godlessness fell upon the land of Russia, thou didst utter these things: As in a natural storm these things take place: certain ones escape, others are struck down, and the spiritual eyes of others are opened that they might behold the mighty works of God, so also do they befall amid the wind of life. For amid the misfortunes thy soul beheld the right hand of God: the cruel murder of thy husband led thee to the service of God and neighbor; thou didst minister unto the poor, the bereft and the crippled with humility and love. Moreover, thou didst embrace the monastic life, and refuse to flee from those who contend with God, fearlessly receiving a martyr's death for Christ. And we, honoring thy fragrant relics, earnestly entreat: Pray thou for us that honor thy struggles and sufferings!

Both now ..., the Dogmaticon, in Tone VIII:

In His love for mankind, the King of heaven appeared on earth * and dwelt among men; * for He Who received flesh from the pure Virgin * and cameth forth from her having received human nature, * is the only Son of God, * twofold in nature but not Hypostasis. * Therefore, proclaiming Him to be truly perfect God and perfect man, * we confess Christ our God. * Him do thou beseech, O unwedded Mother, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

READING FROM THE WISDOM OF SOLOMON

But 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 for ever. 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.

READING FROM THE THIRD BOOK OF KINGS

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication. O Lord my God, to hearken unto the cry and to the prayer. which thy servant prayeth before thee

today: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

READING FROM THE PROPHET ISAIAH

The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto those who mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God, ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an ever lasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord. my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. as a bridegroom hath adorned himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

At the Litiya, the Sticheron of the temple, and these Stichera: In Tone III:

TTrue glory is suffering, for thus spake the Lord: Now is the Son of man glorified, calling the passion on the Cross His glory. And of this glory of the Cross were the royal martyrs deemed worthy who emulated the sufferings of the Savior. Wherefore, Christ hath come to love them, and hath exalted them in the heavens, that they might pray on behalf of our souls.

Glory ..., in Tone VIII:

The counsels of God are not as the counsels of men, nor are the ways of men like the ways of God, saith the Lord. For He humbleth one and exalteth another. The Lord bringeth death and giveth life, he impoverisheth, he raiseth up the pauper from the earth, giving him a throne of glory. The Lord prepared a throne of glory for His beloved servant the glorious martyred Tsar Nicholas rewarding him for his piety, and because of the path of the cross which he trod, He caused him to live in the heavens, that he might pray for his people, that we may take care for the Kingdom of heaven, and for the salvation of our souls.

Both now ..., Theotokion, 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.

On the Aposticha, these Stichera, in Tone VIII:

Spec. Mel: "O most glorious wonder ...":

Thy concern was not for the glory of an earthly kingdom, O glorious martyred Tsar Nicholas, when thou didst receive coronation to the realm and the anointing with oil; but thou didst ponder the glory of God and the heavenly Kingdom, saying in prayer before the people: O my Master and Lord, direct and instruct me in this great ministry, that Thy divine wisdom may be with me; send it down from the heavens of Thy saints, that I may come to know what is pleasing in Thine eyes and what is right according to Thy commandments; may my heart be directed by Thee to accomplish all things for Thy glory and for the spiritual benefit of the people Thou hast entrusted to me. And this prayer was pleasing in God's sight. And now, as a martyr, cease not to pray to God for the spiritual benefit of thy people, that He be merciful to them, granting us remission of sins, peace and great mercy.

Verse: I have raised up one chosen * out of My people.

Like an innocent lamb was the martyred Tsar Nicholas led to the slaughter, with the Tsaritsa, their children and faithful servants. Possessed of a pure soul, entrusting himself and his household to God, never murmuring, he meekly accepted death for Christ; and now, standing with the angels and with the great company of new martyrs in the heavens, he prayeth for the salvation of the land of Russia from the cruel godless ones, that all who have fallen away from God might return to Him, that the fear of God may be established in their hearts, and that the faith of Christ may once again shine forth.

Verse: With My holy oil * have I anointed Him.

These things did the holy royal martyrs profess before they were undeservedly put to death for Christ's sake, repeating the testament of the holy Fathers: the ancient martyrs, who believed in the Lord Jesus Christ, went to death as to a feast, furnishing their mind and heart with wings of faith; and while condemned to death, they possessed a spirit of peace which never departed from them, for peacefully they went to death, trusting that they would enter into another, spiritual life which is disclosed beyond the grave. And having put these words to the test in deed, the holy royal martyrs now rejoice with Christ in the heavens, praying with boldness on behalf of our souls.

Glory ..., in Tone VI:

Who can recount thy labors and sufferings? O great passion-bearer, martyred Tsar Nicholas, thou didst assume the grievous burden of authority, not for the sake of glory, but as a Christian Tsar and servant of Christ, as one concerned for the good of his people, enduring a multitude of tribulations. All of these things did the Lord permit because of the sins of the people, and that He might reveal thy piety, showing the world thy longsuffering, which was like that of the much suffering Job, that thou mightest receive a glorious martyr's crown in the heavens, like unto that of Abel. And now joining chorus there with the angels, thou dost intercede for us before God, praying for the salvation of our souls.

Both now ..., Theotokion, in Tone VI:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, * O most pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation of our souls!

Troparion of the royal new-martyrs, in Tone V:

Meekly didst thou endure the loss of thine earthly kingdom, * the bonds and divers sufferings inflicted upon thee * by those opposed to God, * and didst bear witness for Christ even unto death, * O great passion-bearer, * divinely crowned Tsar Nicholas; * wherefore, Christ God hath crowned thee in the heavens * with a martyr's crown, * together with thy queen, thy children and thy servants. * Him do thou beseech, * that He have mercy upon the Russian land ** and save our souls.

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

Rejoice, impassible portal of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * and who knowing not wedlock, * didst bear in the flesh thy Creator and God. * Cease not to intercede for those ** who praise and worship thine Offspring.

AT MATINS

On “God is the Lord ...,” the Troparion of the royal new-martyrs; in Tone V:

Meekly didst thou endure the loss of thine earthly kingdom, * the bonds and divers sufferings inflicted upon thee * by those opposed to God, * and didst bear witness for Christ even unto death, * O great passion-bearer, * divinely crowned Tsar Nicholas; * wherefore, Christ God hath crowned thee in the heavens * with a martyr’s crown, * together with thy queen, thy children and thy servants. * Him do thou beseech, * that He have mercy upon the Russian land ** and save our souls. (Twice)

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

Rejoice, impassible portal of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * and who knowing not wedlock, * didst bear in the flesh thy Creator and God. * Cease not to intercede for those ** who praise and worship thine Offspring.

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone VI:

Thrice did Peter deny the Lord, yet he brought forth tears of repentance, and was straightway pardoned and elevated to the rank of foremost apostle. And the Tsar and great passion-bearer Nicholas, even though he renounced the throne, beholding about him treason, fear and deceit, and perceiving that all of the military commanders and people near to him had rejected him, yet did he never renounce Christ or his love for his people, nor did he wish to flee from those who were opposed to God, but meekly endured all things and, though guiltless, accepted a martyr’s death for Christ, like his kinsmen, the right-believing princes Boris and Gleb. Wherefore, we entreat thee, O passion-bearer and Tsar: Beseech Christ God, that He grant forgiveness of sins unto those who with love celebrate thy holy memory.

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

Accepting this supplication from us that flee to thy protection, O most pure Virgin, cease not to pray to the Lover of mankind, that thy servants be saved.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone VI:

With great love for thankless men, thou didst offer thyself, O great passion-bearer and Tsar, as a sacrifice for thy people, as thou didst say: If a sacrifice is required for the people, let me be that sacrifice. Greater love than this can no one have than to lay down his life for his friends. And now, standing before Christ Whom thou didst serve, entreat Him on behalf of us who with love honor thy memory.

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

Awesome is the wonder of the conceiving and ineffable the manner of the birthing which have become known in thee, O pure ever-Virgin. My mind is struck with awe and doth marvel. Thy glory, O Theotokos, is a joy for all, unto the salvation of our souls.

Polyeleos & Magnification: We magnify you, O holy royal martyrs and passion-bearers, and we honor your honored sufferings, which ye did endure for Christ.

Selected Psalm Verse:

A: Our God is our refuge and strength, a helper in afflictions which mightily befall us.

After the Poyeleos, the Sessional Hymn, in Tone VI:

When thou, O martyred Tsar Nicholas, didst consent to the royal throne, thou didst not ask of God rich estates, or glory, or the lives of those opposed to thee, nor length of days; but with all thine heart thou didst ask, as did the most wise Solomon, saying: O Lord God, grant me wisdom and understanding. Wherefore, the Lord hearkened unto thee, and granted thee that for which thou hadst asked, showing thee forth as a zealot of piety, a wise and humble Tsar; and He crowned thee for thy piety with a glorious heavenly crown, that thou mightest pray for all Orthodox people, standing with the holy angels in the heavens at the throne of God.

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

O most pure Virgin, have mercy on us that with faith flee unto thee who art full of tender compassion and that ask thy fervent aid. As Mother of God Most High, entreat thy Son, Christ our God, that thy servants be saved.

The Song of Ascents, first antiphon of Tone IV:

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

Verse: We are counted as sheep for the slaughter.

Let every breath praise the Lord.

GOSPEL ACCORDING TO ST. MATTHEW (10:16-22)

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise-as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

**After the Gospel, Psalm 50; Glory ..., Through the prayers of the royal martyrs ...,
Both now ..., Through the prayers of the Theotokos ...,**

And this Sticheron of the royal new-martyrs, in Tone VI:

Great faith and wondrous patience, and love for thine enemies didst thou acquire, O holy martyred Tsar Nicholas, trusting in God amid thy trials, longsuffering amid thy sufferings, forgiving the enemies who slew thee, and asking that they not be punished for thy sake; for thou didst say that evil cannot conquer evil, but love alone conquers all. And thou didst meekly accept a martyr's death for Christ. Wherefore, Christ hath exalted thee in the heavens. Him do thou entreat on behalf of those who with faith and love honor thee.

Canon of Supplication to the Theotokos, with 6 Troparia, including the Irmos; and this Canon, the lamentation of the martyred Tsar:

The acrostic whereof is "Take pity, O God, upon people who have sinned," with 8 Troparia, in Tone II:

ODE I

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

Refrain: O holy royal martyrs, pray to God for us!

Beholding the mockery and deterioration of thy land by the godless foe, the pious Tsar wept from the depths of his heart, like the Prophet Jeremiah and the three youths, praying for the sinful people and groaning bitterly: O merciful Lord, forsake us not!

O how hath the Russian land, which before was prosperous and glorious in the world, been made captive by those who contend against God? All that were her friends have forsaken her and have become her foes. The Lord hath rejected tsar and prince and priest. Behold, O Lord, look down and have mercy!

Great is the abyss of the Lord's compassion. The Lord doth not reject us forever, but taketh pity on the humbled and penitent, in accordance with the multitude of His mercies, and He delivereth His people, as of old He delivered Israel from the bondage of Egypt.

Theotokion: O Sovereign Lady, hearken unto the cry of prayer of those who with faith and love have recourse to thee and hymn thee with fear.

Katavasia: I shall open my mouth ...,

ODE III

Irmos: Thou hast established me on the rock of faith, * and my mouth hath been emboldened against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

At God's command, the guardian angel was taken away from the land of Russia, her enemies stood at her head, and those who despise her prosper, because of the multitudes of the impieties of what before was a pious land; and her princes languish among alien peoples. Regret not utterly Thy suffering people, O Lord, but turn Thou and establish them on the rock of Thy commandments.

How long, O Lord, will the way of the wicked prosper? How long will the land weep because of the evil of those who dwell therein? Hierarchs, priests, princes and faithful people have been cast down and slain. How long, O Lord, O true and holy Master, wilt Thou refrain from condemning Thine enemies for their blood? Have mercy and deliver us all from Thine enemies, and save our souls.

Bereft of deliverance, the land which before was called Christian hath been filled with tribulation and groaning, saying amid its suffering: we have sinned and transgressed, falling away from Thee, O Lord, and have not obeyed Thy commandments, nor kept them. Turn us to repentance, O God, and establish us upon the immovable rock of Thy commandments.

Theotokion: **T**hou art our hope and trust, O most holy Lady. Save our suffering homeland and thy people who entreat and call upon thy name.

Kontakion to the holy martyr Princess Elizabeth, in Tone IV:

Taking up the Cross of Christ, * thou didst pass from royal glory to the glory of heaven, * praying for thine enemies, O holy martyr Princess Elizabeth; * and with the martyr Barbara thou didst find everlasting joy. ** Therefore, pray ye on behalf of our souls.

Sessional Hymn, in Tone VII:

O holy passion-bearer Princess Elizabeth, when they cast thee alive into the mine shaft at Alapaevsk, together with the holy martyrs of royal blood, the princes Sergius, John, Constantine, Igor and Vladimir, as well as the martyr Barbara and the holy martyr Theodore, though all were long enfeebled because of their wounds, though barely alive, thou didst alleviate the suffering of the dying, chanting sacred hymns which they that passed by did hear. Wherefore, we beseech thee: Entreat Christ God, that He grant forgiveness of transgressions unto those who celebrate thy holy memory with love.

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

When I stand before my Creator on the day of His righteous Judgment, then, O Lady, stand before me and deliver me from everlasting torment, that I go not down into Hades, but be saved by thine assistance, O most holy Theotokos.

ODE IV

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

The great iniquities of Thy people were before Thine eyes, O Lord; wherefore the godless foe hath defiled and razed Thy sanctuaries, as the Prophet Isaiah said: your feasts my soul hateth; I will no more pardon your sins; when ye stretch forth your hands to me, I will turn away Mine eyes from you. These people draw nigh to Me with their mouths, but their heart is far from Me. Aware thereof, we now repent and turn to Thee, that Thy wrath may cease, and that we may prevail over those who assail us and say: Glory to Thy power, O Lord!

O how the time of the iniquities of Thy people hath increased, O Lord, for Thou hast taken away our strength, Thou hast given us into the hands of transgressors and hast made us all slaves. Only Thou alone, O Lord, canst, if Thou dost wish, free us, when we acknowledge our sins and turn to Thee, our Creator, and glorify Thee.

Only in God is there blessed life which is everlasting, but narrow is the way which leadeth to that life. Thy people, O Lord, hath forgotten these things, and hath not obeyed Thy words, O Christ our King, but hath taken the wide path of sin. And perdition and violence have come upon us, yea, exile and death, that we may come to acknowledge Thine only true path, O our Savior, and convert, and glorify Thee.

Theotokion: **Thou art our refuge and consolation, O most pure Theotokos. Beseech thy Son and our God to grant us salvation and the remission of sins.**

ODE V

Irmos: **O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.**

When the Lord rejected tsar, prince and priest, He did not spare His temples and holy things: then were they laid waste. My heart hath been troubled within me; I sigh, but there is none to console me. O Lord, look down and take pity; enlighten us with Thy commandments, that we may turn to Thee and serve Thee.

Thy people, O Lord, wished to escape the violence of the foe, but were unable, and others wandered among alien peoples. This hath taken place, for false leaders have spoken vain things and foolishness, and have not spoken of sin, to avert the wrath of God, captivity and exile. And now all the lips of our enemies are opened against us, their teeth have gnashed and said: let us swallow them up! Arise and cry out at night, pouring forth prayer unto the Lord, and stretching forth thine hands unto Him, saying: Behold our destruction, O Lord; enlighten, look upon us, and have mercy!

Youths and virgins, elders and innocent babes have been slain; the enemy hath persecuted my soul; he hath humbled my life down to the earth; he hath set me in dark places, like the dead of old, and my soul hath been despondent within me; within me my heart is troubled; but strength hath perished, yet my hope is in the Lord. Be Thou mindful, O Lord, of my poverty and bitterness. These things I spake within my heart; wherefore, I endure suffering from God, that the Lord may look down upon my humility.

Theotokion: **O** most pure Mary, entreat God Whom thou hast borne, that He grant thy servants remission of sins.

ODE VI

Irmos: **Held fast in the depths of sin O Savior, * I am overwhelmed by the sea of life, * but as Jonah was delivered from the sea-monster, * so also deliver me from the passions, * and save me.**

The Lord hath granted consolation, for the mercy of the Lord hath not forsaken us and His compassion hath not ended; for they are renewed with each passing day. Wherefore, let us trust in God; the Lord is our portion, let us hope in Him Who is able to deliver us from all misfortunes, as He did Jonah from the sea monster.

It is a good thing to seek God, for the Lord is good to those who trust in Him, and good it is for the soul which awaiteth in patience the salvation of God, which giveth his face to the smiter and accepteth abuse, that the Lord not utterly reject it, but deliver the souls of the humble that trust in Him from destruction.

The Lord hath sent woe upon sinful people, but He hath mercy according to His great goodness and love in His care, for He hath smitten and rendered bitter the lot of the children of mankind not out of the choice of His heart, but when they trampled upon His commandments; for from the Most High come punishment and prosperity alike. Let not every mortal complain concerning his punishment, but let his face be downcast because of his sins and let him lament until he sinketh down in death and beholdeth the Lord from heaven.

Theotokion: **N**ow do I flee unto thee, O most pure one. Save me by thy supplications, and preserve me; for what thou wishest, thou canst do, as thou art the Mother of the Almighty.

Kontakion of the royal new-martyrs, in Tone VI:

Thou didst strengthen the hope of the martyred Tsar, * his Tsaritsa and children, * and it took flight to Thy love, * proclaiming beforehand their future rest. * Through their prayers, O Lord, ** have mercy upon us.

Ikos: **B**eholding the faith of Christ made mighty throughout the land of Russia by the pious Tsar, and unable to endure it, the enemies of God pondered how they might destroy the Christ-loving Tsar-martyr Nicholas, and they gave him over to an undeserved death with his pious Tsaritsa, children and servants, with all the royal

race; yet were they deceived, for the way of the iniquitous shall perish, but the righteous shall live for ever. Instead of destruction and harm, they made them glorious martyrs and intercessors before God, and by their blood and that of all the new martyrs, the land of Russia, oppressed by those who contend against God, shall be saved; for this blood is the seed of new life in Christ. Through their supplications, a Lord, have mercy upon us!

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

Turn us to Thee, O Lord, and we shall repent; make our days new through ministering unto Thee as before, for Thou art blessed, and Thy name is praised and glorified for ever. For just art Thou in all that Thou hast wrought for us, and all of Thy works are truth, and straight are Thy paths; and all of Thy judgments are true. Wherefore, with contrite heart and humble spirit, let us say: Blessed art Thou, a God, Who art supremely hymned and exalted throughout all ages!

O Lord God, blessed art Thou; for with true judgment hast Thou brought all of these sufferings upon us for the sake of our sin. For we have sinned and transgressed, and have neither preserved nor kept that which Thou hast commanded us, that all may be well with us, and that we may glorify the holy name of Thy glory, which is supremely hymned and exalted throughout all ages.

O Lord, Thou Remitter of all the debts of sin, grant the grace of forgiveness to the sinful land of Russia which Thou hast punished with bitter wounds. Yet not in Thy wrath, but according to the multitude of Thy compassions and Thine ineffable mercy cleanse the Orthodox land of the godless foe; raise up, O Compassionate One, thine anointed tsar, and hearken unto us; grant peace to the Church and salvation to Thy people, the Tsar and all the countless assembly of new martyrs entreat Thee, the one blessed God of our fathers.

Theotokion: O Virgin Theotokos, who hast given birth unto the Word, thy Creator, in a manner past all telling: Him do thou entreat, together with the great martyred Tsar, the Tsaritsa, their children, servants, and the other royal martyrs, and all the new martyrs of Russia, that He have mercy upon our souls.

ODE VIII

Irmos: God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

Deliver us from standing at Thy left hand, O Lord Who orderest all things for our profit and hast sent fiery purification upon our land, that we may cry out unceasingly: Bless the Lord, all ye works of the Lord!

A great treasure have we in the holy Faith which Christ hath given us, unworthy though we be; and we cherish it amid prosperity and amid sufferings, as the great assembly of new passion-bearers preserved the Faith even unto death. And let us cry out with them: Hymn the Lord, O ye works, and supremely exalt Him throughout all ages!

The supremely good God, desiring to reveal the strength of the faith and the power of the patience of the royal martyrs, gave them a cup of bitter sufferings to drink and a martyr's death to undergo; and they did not murmur, but, like innocent lambs, opened not their mouths; and with patience and joy they endured all things, crying out: Hymn ye the Lord and supremely exalt Him throughout all ages!

Theotokion: O Theotokos, who hast given birth unto the Savior and Master of all, thou hast been shown to us to be the mediatrix of our salvation; wherefore, we beseech thee: intercede that the grievously suffering land of Russia be delivered from the godless, and grant salvation unto all that faithfully hymn thee throughout the ages!

ODE IX

Irmos: God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

Wide is the path which leadeth to perdition, and many there be that enter thereupon, said the Lord. The people of Russia did not hearken unto this saying of the Gospel, and the wrath of God hath overtaken them; deliver us therefrom, O Christ, the holy and great martyred Tsar Nicholas and those slain with him pray, and as Thou lovest mankind, save Thou our souls.

O Jesus Christ our God, in accordance with the multitude of Thy mercies turn us and we shall be saved; look down from heaven with mercy and love, and behold, for Thou hast given us over into the hands of the iniquitous, and we are humbled throughout all the earth for the sake of our sins. And now we shall follow Thee and fear Thee, and seek Thy countenance. Put us not to shame, but save our souls, through the supplications of the holy royal passion-bearers.

Show forth Thy power, the passion-bearing Tsar beseecheth Thee; rescue us from our godless enemies by Thy wonders, and deal with us according to Thy meekness and the multitude of Thy mercies; and let all that act evilly against Thy servants be put to shame, and let their might be cast down, that they may understand that Thou art the one Lord God of all the world, Who art glorious and savest our souls!

Theotokion: Thou art our strength, thou art our boast and joy, our preserver, aid, refuge, invincible intercessor and protection of the Russian land. O most pure Theotokos, with the martyred Tsar and the great multitude of the new martyrs, pray that thy servants be saved.

Exapostilarion of the royal new-martyrs, in Tone III:

The royal martyrs, who suffered for Thy sake, O Christ, underwent many torments and have received crowns of glory in the heavens, that they may pray on behalf of our souls

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

After God it is on thee that we place our hope, O most pure Theotokos, and we pray to thee: Entreat Him Who was born of thee, that He grant peace and great mercy to all the world.

On the Praises, 4 Stichera of the royal new-martyrs, in Tone III:

O royal passion-bearers and martyrs, ye were led as pure lambs before the Master. Him do ye beseech to save our souls. **(Twice)**

O glorious royal martyrs, your wounds and stripes heal the wounds of sin of all the faithful, teaching great patience, O holy sufferers of the Lord!

Tormented with grievous wounds and sufferings, O holy royal passion-bearers, ye did not reject the true life of our Lord, nor were ye afraid of those who contend against God. Wherefore, by your supplications make us all steadfast.

Glory ..., in Tone VI:

By the prayers of Thy holy martyrs who were slain for their faith in Thee, O Christ: the Grand Dukes Michael, Paul, Demetrius and George, and the faithful royal servants: Elias, Basil and Eugene, Anastasia, Catherine and Anna, Alexis, John, Clement, John and Nicholas, have mercy and save our souls, for Thou art good and the Lover of mankind.

Both now ..., Theotokion, in Tone VI:

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, * with the holy apostles, ** that He have mercy upon our souls.

AT THE LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, and 4 from ODE VI of the canon of the royal new-martyrs:

At God's command, the guardian angel was taken away from the land of Russia, her enemies stood at her head, and those who despise her prosper, because of the multitudes of the impieties of what before was a pious land; and her princes languish among alien peoples. Regret not utterly Thy suffering people, O Lord, but turn Thou and establish them on the rock of Thy commandments. (Twice)

How long, O Lord, will the way of the wicked prosper? How long will the land weep because of the evil of those who dwell therein? Hierarchs, priests, princes and faithful people have been cast down and slain. How long, O Lord, O true and holy Master, wilt Thou refrain from condemning Thine enemies for their blood? Have mercy and deliver us all from Thine enemies, and save our souls.

Bereft of deliverance, the land which before was called Christian hath been filled with tribulation and groaning, saying amid its suffering: we have sinned and transgressed, falling away from Thee, O Lord, and have not obeyed Thy commandments, nor kept them. Turn us to repentance, O God, and establish us upon the immovable rock of Thy commandments.

The Lord hath granted consolation, for the mercy of the Lord hath not forsaken us and His compassion hath not ended; for they are renewed with each passing day. Wherefore, let us trust in God; the Lord is our portion, let us hope in Him Who is able to deliver us from all misfortunes, as He did Jonah from the sea monster.

It is a good thing to seek God, for the Lord is good to those who trust in Him, and good it is for the soul which awaiteth in patience the salvation of God, which giveth his face to the smiter and accepteth abuse, that the Lord not utterly reject it, but deliver the souls of the humble that trust in Him from destruction.

The Lord hath sent woe upon sinful people, but He hath mercy according to His great goodness and love in His care, for He hath smitten and rendered bitter the lot of the children of mankind not out of the choice of His heart, but when they trampled upon His commandments; for from the Most High come punishment and prosperity alike. Let not every mortal complain concerning his punishment, but let his face be downcast because of his sins and let him lament until he sinketh down in death and beholdeth the Lord from heaven.

Theotokion: **N**ow do I flee unto thee, O most pure one. Save me by thy supplications, and preserve me; for what thou wishest, thou canst do, as thou art the Mother of the Almighty.

Troparion of the royal new-martyrs, in Tone V:

Meekly didst thou endure the loss of thine earthly kingdom, * the bonds and divers sufferings inflicted upon thee * by those opposed to God, * and didst bear witness for Christ even unto death, * O great passion-bearer, * divinely crowned Tsar Nicholas; * wherefore, Christ God hath crowned thee in the heavens * with a martyr's crown, * together with thy queen, thy children and thy servants. * Him do thou beseech, * that He have mercy upon the Russian land ** and save our souls.

Kontakion of the holy martyr Princess Elizabeth, in Tone IV:

Taking up the Cross of Christ, * thou didst pass from royal glory to the glory of heaven, * praying for thine enemies, O holy martyr Princess Elizabeth; * and with the martyr Barbara thou didst find everlasting joy. ** Therefore, pray ye on behalf of our souls.

Kontakion of the royal new-martyrs, in Tone VI:

Thou didst strengthen the hope of the martyred Tsar, * his Tsaritsa and children, * and it took flight to Thy love, * proclaiming beforehand their future rest. * Through their prayers, O Lord, ** have mercy upon us.

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

Verse: We are counted as sheep for the slaughter.

EPISTLE TO THE ROMANS (8:28 - 39).

Brethren: we know that all things work together for good to them that love God, to them who are 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 I: Our God is refuge and strength, a helper in afflictions which mightily befall us.

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

GOSPEL ACCORDING TO ST. JOHN (15:17-16:2).

The Lord said unto His disciples: These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth Me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

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

PRAYER TO THE HOLY MARTYRED TSAR NICHOLAS:

O holy martyred Tsar and passion-bearer Nicholas, the Lord chose thee as His anointed to be the preserver of the Orthodox realm and to judge thy people with mercy and justice. And with the fear of God thou didst accomplish this royal ministry and show care for souls. And testing thee, like gold in a crucible, the Lord permitted bitter tribulations to assail thee, like Job the much-suffering, and afterwards He sent upon thee the deprivation of thy royal throne and a martyr's death. All of these didst thou meekly endure, as a true servant of Christ, and thou dost now delight in the glory which is on high at the throne of the King of all, together with the holy martyrs:

the holy Tsaritsa Alexandra, the holy youth the Tsarevich Alexis, the holy Tsarevnas Olga, Tatiana, Maria and Anastasia and thy faithful servants, as well as the holy martyred Princess Elizabeth and all the royal martyrs and the holy martyr Barbara. But as thou hast great boldness before Christ the King, for Whose sake ye all suffered, pray with them, that the Lord forgive the sins of the people which did not hinder the murder of thee, the Tsar and anointed of God, that the Lord deliver the suffering land of Russia from the cruel godless ones who have been permitted to torment us for our sins and falling away from God, and that He restore the throne of Orthodox kings and grant us remission of sins, and instruct us in all the virtues, that we may acquire humility, meekness and love, which these holy martyrs showed forth, that we may be accounted worthy of the heavenly Kingdom, where with thee and all the holy new martyrs and confessors of Russia, we may glorify the Father, the Son, and the Holy Spirit, Both now ..., and unto the ages of ages. Amen.

PRAYER OF REPENTANCE

Read on the 4th day of July, the Anniversary of the Assassination of the Imperial Family

Blessed art Thou, O Lord God of our fathers, and praised and glorified is Thy name forever; for Thou art righteous in all that Thou hast done to us, and all Thy works are true, and Thy ways are straight, and all Thy judgments are true. And true judgments hast Thou made in all things so ever Thou has brought upon us. For we have sinned and transgressed in departing from Thee, and we have sinned in all things, and have not hearkened to Thy commandments, nor have we kept them, nor have we done as Thou hast commanded us, that it might go well with us. And Thou hast given us over into the hands of iniquitous foes, vile apostates, and to unjust men, the most wicked in all the earth. And now we are unable to open our mouths. Shame and reproach are we become for Thy servants and them that honor Thee. Forsake us not utterly, for Thy name's sake, and set not Thy covenant aside, neither take Thy mercy away from us, O Master, for we have become the least of all the nations, and are humbled in all the earth this day because of our sins, and there is not now any Prince or prophet or leader. And now we follow Thee with our whole heart, and we fear Thee and seek Thy countenance. O put us not to shame, but deal with us according to Thy meekness and according to the multitude of Thy tender mercies. For the sake of the supplications of Thy most pure Mother and all Thy saints, rescue us through Thy wonders and give glory to Thy name, O Lord. And let all that do evil to Thy servants be put to shame, and let them be confounded in all their might, and let their strength be broken. And let them know that Thou art our Lord God Who alone is glorious throughout the whole world. Amen.