

THE 26th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE HOLY MARTYRS ADRIAN AND NATALIA
AT VESPERS

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

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

Beholding the most honored suffering * and the valiant feats of the martyrs, * O glorious one, * of thine own will thou gavest thyself over * to struggles with manly mind, * taking no pity on thy flesh for the sake of divine love. * Wherefore, thou didst pass through valorous struggles, * laying low the pride of the adversary, ** O patient-hearted Adrian.

Imprisoned in dungeons, * beaten with thongs of ox-hide, * weighted down with irons, * and crushed with stones, * together with a multitude of martyrs, O glorious one, * with them thou hast received the blessings of heaven, * having as companion thy spouse Natalia * who trusted in God, ** O valiant Adrian.

The spouse of Adam * caused him to be driven from paradise * through the counsel of the serpent; * but Natalia most wisely led Adrian to paradise * with her sacred conversations, * spurring him on with her teachings * to endure painful sufferings, * being a mediator for him of heavenly rewards ** and everlasting glory.

Glory ..., in Tone VI:

O holy pair, elect of the Lord! O eminent union blessed of God! O longed-for couple, beloved of Christ! Who doth not marvel, hearing of their deeds which transcend mortals? How did the female sex stand in a manly manner against the arrogant tyrant and strengthen her husband, that he not give in to the wicked, but choose to die for the Faith rather than to live? O the divinely woven words of the most wise Natalia! O the divine teachings which transcend the heavens and which set the glorious Adrian before the very throne of the great King Whom he acknowledged! O holy couple, pray to God for us who with love keep your memory, that we be delivered from temptations and all tribulations!

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

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

Stavrotheotokion: **A** sword pierced thy heart, * O most pure Lady, * as Symeon said, * when thou didst behold Him * Who shone forth from thee ineffably, * condemned by the iniquitous * and lifted up upon the Cross, * tasting vinegar and gall, His side pierced, * His hands and feet run through with nails; * and, lamenting, thou didst exclaim, crying out maternally: * “What is this new mystery, * O my Child most sweet?”

On the Aposticha, Glory ..., in Tone I:

The composition of Ephraim of Karyes:

The zeal of a pious man drew his God-loving wife to splendid teaching; for the eminent Adrian was drawn on by the words of Natalia and finished the course of suffering. O the ways of the God-loving wife! For she did not bring her husband corruption as did Eve to Adam, but mediated never-ending life for him. Praising her with her husband, we cry out to Christ: Through Thy holy prayers grant us help!

Both now ..., Theotokion, or this StavroTheotokion, in Tone I:

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

Stavrotheotokion: **S**tanding at the foot of the Cross of thy Son and God, * and looking upon His long-suffering, O pure Mother, * weeping, thou didst say: “Woe is me, O my sweetest Child! * How is it that Thou sufferest these things unjustly, * O Word of God, ** that Thou mayest save mankind?”

Troparion of the holy martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

AT MATINS

Both canons from the Oktoechos, and the following canon of the holy martyrs, with
4 Troparia, in Tone VI:

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Through the prayers of Thy martyrs, O Christ God, raise me up to the light of repentance, who am held fast by the wicked sleep of my deeds in the night of this life, that I may glorify Thee.

Illumined by the east of the noetic Sun and having become children of the day, O martyrs, with might ye destroyed all the gloom of the idols.

Having tasted delight from lips that let drop the sweetness of divine wisdom, thou didst truly vomit forth the poison of thy former ignorance, O divinely blessed Adrian.

Theotokion: Having received thy Creator incarnate of thy seedless womb in a manner past understanding, as He Himself desired, O pure one, thou hast truly been shown to be the Sovereign Lady of all created beings.

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Escaping the bonds of the vanity of idolatry, O martyr, thou wast bound with a desire for the love of Christ, and with joy shared the bonds of His spiritual athletes.

Your legs broken with iron bars, O spiritual athletes of the Lord, with bars of patience and valor ye truly broke the bonds of ungodliness.

Utterly disdaining carnal love, O Natalia, with desire for Christ thou didst enflame the soul of thy husband which was kindled with the fire of divine love.

Theotokion: Every rank of being exalteth the wonder of thy divine birthgiving, O pure one; for thou didst in supra-natural manner conceive God in thy womb, and having given birth unto Him thou hast remained Ever-virgin.

Kontakion, in Tone IV:

Having laid up in thy heart * the divine words of thy divinely wise wife, * O Adrian, martyr of Christ, * thou didst earnestly rush to sufferings, ** receiving a crown with thy spouse.

Sessional Hymn of the holy martyr, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Thou didst extinguish the pyre of ungodliness with the dew of piety, O spiritual athlete, and by the crushing of thy members didst break the might of the idols, acquiring thy spouse as an aide against all their cruel array; and with her thou hast made thine abode in the kingdom on high, O Adrian, mighty of soul. Entreat Christ, that He give mercy to those who honor thee.

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

Tempest-tossed by the threefold-waves of the passions, * I who lack a conscience fervently call upon thee, O most pure one: * Disdain me not, lest I perish, wretch that I am, * O thou who hast given birth to the Abyss of mercy; * for I have no other hope than thee. * Let me not become a joy unto mine enemies, * nor a byword, for I trust in thee. * For whatsoever thou desirest thou canst do, ** in that thou art the Mother of the God of all.

Stavrotheotokion: **T**he Virgin and ewe-lamb, beholding on the Cross the Lamb Who was born of her without seed, His side pierced by a spear, was wounded and with grief and cried aloud, exclaiming amid her pain: “What is this new mystery? How is it that Thou diest Who alone art Lord of life? Wherefore, arise, raising up our fallen forefather!”

ODE IV

Irmos: **Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.**

The martyrs, having acquired the might of Christ and truly trampled down the feeble pretense of the tyrants, received crowns of victory from heaven.

When sores covered the bodies of the saints, myrrh was truly offered to God, cleansing away the mighty sores of deception.

With thy blood thou didst dye a robe of incorruption for thyself, having shed the vesture of corruption, O Adrian; and thou dost now stand with glory before Christ.

Theotokion: **T**ruly the mysteries of thy godly birthgiving are unutterable and ineffable for those on earth and in heaven, O Ever-virgin Theotokos.

ODE V

Irmos: **Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.**

The two score and three valorous spiritual athletes, who now pray to Christ, loosed the bonds of impiety which was devoid of strength, by the might of the Trinity.

Standing like the sun amid brilliant stars, O Adrian, with the light of piety thou didst illumine those who struggled with thee; and dispelling the gloom of ungodliness, thou dost enlighten the ends of the earth.

The dew of thy precious words was truly healing for the pangs of thy spouse, who tasted of the love of higher things, O divinely wise Natalia, partner of the martyrs.

Theotokion: O good Sovereign Lady of the world, save those who confess thee to be the Theotokos with all their soul; for thee, the true Theotokos, do we have as an invincible protection.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Guided in piety by the hand of Christ, ye passed over the deep of ungodliness and made haste to the calm haven of the radiance of the Most High, O spiritual athletes of Christ.

Thy victories, which transcended nature, perfume thy struggles like flowers, O wise one; for thou wast shown to be a fragrant censer of God, enkindled by the fire of torments, O Adrian.

Adorned with the beauty of faith was thy holy soul, O most honored Natalia, and seeking the beauty of Christ, which is truly infinite, thou didst attain thy desire.

Theotokion: O all-honored Lady, who for the sake of mankind hast given birth unto the Lord and Helmsman, still thou the constant and cruel tumult of my passions, and grant my heart peace.

Kontakion of the holy martyrs, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

The divine commemoration * of the martyrs hath shone forth * radiantly illumining all the ends of the earth, * with the gladness of those who cry aloud: ** Thou art the joy of the martyrs, O Christ!

Ikos: The two score and three warrior martyrs, valiantly desiring Christ the King, Who was nailed to the tree of the Cross in the flesh, ardently endured cruel pangs and dreadful torments, trampling down all the ungodliness of the idols and setting at naught the opposition of the iniquitous ones. Wherefore, Adrian and Natalia, that comely pair, beholding them, emulated them, and, rejoicing, cried aloud: Thou art the joy of the martyrs, O Christ!

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

Ye were shown to be invincible pillars of the heavenly Sion, O martyrs, having cast down all the foundations of the enemy in the endurance of your suffering. Wherefore, we ever piously honor your memory.

Natalia was given to Adrian by God as a helpmate united with him in soul, drawing him forth who was stuck fast in the abyss of deception and urging him to cry out: O God of our fathers, Blessed art Thou!

Hiding the hand of the martyr as a precious treasure, O honored one, guided by the hand of the God of our fathers, thou didst not give the wealth of thy chastity over to adorn those who attempted to take it.

Theotokion: The sacred prophets openly proclaimed beforehand the mystery of thine honorable birthgiving, O pure one; and we, gazing upon its fulfillment from afar, now piously call thee blessed.

ODE VIII

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Wholly consumed by the fire of torment, O spiritual athletes, with your blood ye quenched all the flame of ungodliness, crying aloud: Thee do we supremely exalt O Christ, throughout all ages!

Who will not marvel at the wondrous woman's love for God? For she disdained carnal desire and persuaded her spouse to honor and glorify Christ throughout all ages.

A pillar of piety wast thou for the faithful, O all-blessed Adrian, martyr and spiritual athlete, having put to shame the vanities of the godless and desired the beauty of Christ.

Theotokion: Thou didst conceive the Word, the Bestower of light, through light, giving birth ineffably to the Transcendent One; for the Spirit of God made His abode within thee, O Virgin. Wherefore, we hymn thee, O pure one, throughout the ages.

ODE IX

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Neither the crushing of your members, nor the threat of cruel tortures, nor the sword, nor fire, nor the death of your corruptible flesh, were in any wise able to separate you from the love of Christ, O glorious martyrs. Wherefore, ye ever rejoice with Him throughout the ages.

Ye were shown to be lamps of divine radiance, brilliant stars, beacons shining upon us the light of piety, rays of the Sun of glory, children of the never-waning blessedness, O all-honored martyrs of Christ.

A wellspring full of the waters of the Spirit, a river full of divine gifts, and a cup pouring forth streams of suffering, were ye revealed to be, O martyrs, delivering us from the tempest of divers temptations.

Theotokion: Resurrection hath now been given to the dead through thine unutterable and ineffable birthgiving, O all-pure Theotokos; for Life, clad in the flesh He received from thee, hath shone forth upon all, manifestly destroying the gloom of death.

Exapostilarion of the holy martyrs:

Spec. Mel.: “Hearken, ye women ...”:

Let the all-wise Adrian, the confirmation of spiritual athletes, and the honorable Natalia, be honored with hymns as is meet; and with them the holy company of martyrs shineth forth. And celebrating their radiant festival with pious intent, we hymn them with divine hymnody.

Theotokion: The Author of creation and Fashioner of nature, Who in thy womb laid low the tyrant serpent who of old in Eden begrudged me deification, hath as God destroyed it by His Cross and death, pouring forth upon me incorruption.

AT LITURGY

Troparion of the holy martyrs, in Tone IV:

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