

THE 7th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYRS SERGIUS & BACCHUS
AT VESPERS

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

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

Having disdained * all earthly might * and come to hate the flesh, * ye came to love our holy God; * and wearing a vesture of dishonor put upon you in mockery, * ye have received garments of light from heaven * and robes which cannot be rent asunder. * Dancing therein, * O most noetically rich crowned ones, * be ye a veil of protection and raiment for all of us * who have been stripped bare of life ** through the deception of the serpent. (Twice)

O most glorious Sergius * and most lauded Bacchus, * ye vessels of the Spirit, * torrents pouring forth healings upon all, * our protectors * and mighty champions of the Church, * voluntary sacrifices * and honored victims, * beacons illumining the ends of the earth * with the light of piety: * dispel the darkness which lieth upon our souls ** and drive away all the gloom of evil. (Twice)

O glorious spiritual athletes, * having issued forth from your corruptible bodies, * ye received habitations which pass not away, * noetic gladness, never-waning light, * and incorruptible life without care. * Yet pray that we who have been slain by the passions, * and have turned aside to sin, * may also receive these things * O Sergius and Bacchus, * intercessors and havens for the faithful, * who pray with boldness ** on behalf of our souls. (Twice)

Glory ..., in Tone IV:

Radiant and twofold is the effulgence of the martyrs Sergius and Bacchus, for they cast down the savagery of the tormenters, abolished the delusion of idolatry and, preaching with radiant voices, proclaimed the perfect mystery of divine knowledge. By their supplications, O Christ, thou Giver of the law, Judge of the contest and Bestower of crowns, grant that we also may receive crowns of might against the invisible powers of evil.

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!”

On the Aposticha, the Stichera from the Oktoechos; and Glory ..., in Tone VIII:

The array of Christ's martyrs hath been fortified against the enemy; and among them, the right glorious and most excellent spiritual athletes Sergius and Bacchus shine like luminaries. By them the evil host of demons was forced to turn in flight; by them the tyrants were amazed and the angels astonished, beholding the incorporeal foe trampled underfoot by corporeal men. And the Church of the faithful, celebrating their most festive feast and universal joy, crieth aloud: O thou Who through the weakness of the flesh bound the mighty one, save Thou our souls through the prayers of Thy saints!

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

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

Stavrotheotokion: "What is this sight which I see, * which mine eyes behold, O Master? * How is it that Thou Who dost sustain all creation, * art lifted up upon the Tree and diest, * granting life unto all? * thus said the Theotokos weeping, * upon seeing God and man * Who had shone forth ineffably from her ** hanging upon the Cross.

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.

Or this Troparion, in Tone V:

O much-suffering Sergius and most glorious Bacchus, * ye adornment of Christian spiritual athletes * and eye of Christ's Church, * enlighten the eyes of our souls. * Entreat the Lord, that we may escape the darkness of sin * and may be shown to share in the never-waning light, ** through your supplications, O saints.

AT MATINS

Canon of the martyrs, with 6 Troparia, the acrostic whereof is: "I hymn Sergius the spiritual athlete and the ever-memorable Bacchus", the composition of Theophanes, in Tone I

ODE I

Irmos: Thy victorious right arm, * in a manner befitting God, * hath been glorified in strength, O Immortal One; * for in its infinite strength it shattered the enemy, * fashioning anew a path for the Israelites through the deep.

O Sergius, thou favorite of Christ, taking the ever-memorable Bacchus as thy fellow intercessor and helper, with godly wisdom ye finished your sufferings together. Grant a word of wisdom unto me who hymn you.

Having set your foundation upon the immovable rock of the Christian Faith, O holy martyrs, ye were shown to be a rampart and towers of piety firmly established upon a solid foundation.

Believing the words of Christ and looking toward Him with an unwavering gaze, ye spat upon all transitory glory, O holy ones, wounded with the love of everlasting glory.

Having divested yourselves of family, homeland and honor for Christ's sake, ye were filled with gladness; and when ye were clad in women's garments ye put on the robe of incorruption with splendor and manly wisdom.

Theotokion: **O** Mother of God, entreat the Word, to Whom thou hast given birth and Who came to us in the flesh, that He be merciful and well-disposed towards the faithful; for thee have we acquired as our intercessor and salvation.

ODE III

Irmos: Thou alone knowest the weakness of human nature * and in compassion hast assumed its form; * do Thou gird me with power from on high, * that I may cry unto Thee: * Holy is the animate temple of Thine ineffable glory, O Lover of mankind!

He Who, as God, alone knows all things before they come into being, seeing now your offerings to Him, hath filled you abundantly with the wisdom of discourse, divine knowledge and steadfast thought, for ye are His warriors, O blessed ones.

O martyred spiritual athletes, favorites of Christ, wishing to suffer lawfully, with love for the Creator and divinely wise mind ye spurned corruptible and transitory glory, this world and the prince thereof.

Standing before the Lord in the most pure thoughts of your mind, and filled therein with splendor, and manifestly delighting in ineffable blessedness, deliver from dangers those who honor you, O spiritual athletes.

Theotokion: Adam, the first to come under the dominion of death, hath now been delivered by thy birthgiving, O only Bride of God; for in a manner transcending nature thou hast given birth to the truly hypostatic Life united to the flesh hypostatically, O pure one.

Sessional Hymn of the holy martyrs, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Come, ye who love the martyrs, and let us honor the holy athletes Sergius and Bacchus, the noetic pearls of the Lord, for they manfully trampled the delusion of the enemy underfoot and destroyed all the might of the idols; wherefore, having received crowns of victory from heaven, as is meet, they join chorus with the angels. With them let us all cry aloud: Entreat Christ God, that He grant remission of sins to those who with love honor your holy memory. **(Twice)**

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

From the snares of enemies visible and invisible, * we have been overcome by the storms of our uncountable sins, * and fleeing unto the safe harbor of thy goodness O pure one, * we have thee as our rampart and sure protection. * Wherefore we thy servants beseech thee * to ceaselessly make fervent supplication, O most pure one, * unto Him who seedlessly became incarnate from thee, * that those who worthily hymn thee ** may be granted the remission of their sins.

Stavrotheotokion: Upon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

ODE IV

Irmos: Perceiving thee with prophetic eyes * as the mountain overshadowed by the grace of God, * Habbakuk proclaimed that the Holy One of Israel * would come forth from thee, * for our salvation and restoration.

Two beacons shining forth from the West, holding the land against the ungodly and undertaking a journey, have arrived at Thee, the radiant East of salvation, O Christ.

Neither fire, nor sword, nor persecution, nor wounds was able to separate you from the pious thought of God; for, for His sake, ye despised this life which endeth, O right glorious ones, and have received blessed and imperishable sweetness.

The truly unwavering luminaries enlighten the firmament of the Church of Christ with the light of divine effulgence, gladdening the souls of the pious, and emitting rays of miracles.

The godly Bacchus and the excellent Sergius, annually summon the lovers of piety and the martyrs to a feast, setting forth their valiant deeds.

Theotokion: **The** sword which guardeth the portal of Eden now giveth way before the faithful; and it receiveth them with splendor, beholding them marked with the precious Blood of Him Who was born from thy womb, and with grace.

ODE V

Irmos: **Thou** hast shone upon us with the radiance * of Thy coming O Christ, * and illumined the ends of the world with Thy Cross, * enlighten with the light of thine understanding * the hearts of those who with right worship hymn Thee.

Driving away delusion with the sword of truth and mightily enduring the tyrants' wounds, ye became victors; and, crowned by Christ, ye now rejoice, as is meet.

Strengthened by the invincible power and grace of the Trinity, the two martyrs cast down the prince of darkness and those who are enthralled by him; wherefore, with honor they are called blessed.

With endurance, spiritual courage and might of thought, the two glorious martyrs transcended all the bitter fury of the tormenters and made their abode with the angels.

Theotokion: **O** Mother of God, like the dawn thou hast shone forth the never-setting Sun of true righteousness, bearing Him in thine arms united hypostatically to the flesh; wherefore, we all glorify thee.

ODE VI

Irmos: **The** deepest abyss hath surrounded us, * and there is none to deliver us, * yea we have been counted as sheep for the slaughter; * save Thy people O our God, * for thou art the strength and restoration of the weak.

The relics of the martyrs pour forth streams of healings in abundance. O ye faithful, let us therefore fervently draw forth therefrom and bless the spiritual athletes, the glorious Sergius and the ever-eloquent Bacchus.

Hating the tents of the iniquitous and setting at naught their falsehood, Sergius and Bacchus made the journey to heaven in right orderly fashion, attaining unto the calm haven of Christ.

The portals of heaven are thrown open to the martyred spiritual athletes, paying homage to their honorable suffering, which was like unto the grace-bearing passion of our God, and which driveth away legions of demons.

Theotokion: **With** wisdom we proclaim thee truly to be the Mother of God, O most pure one; for thou, O Virgin, didst ineffably give birth to the beginningless and only-begotten Son Who shone forth from the Father before the beginning of time.

Kontakion of the holy martyrs, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Manfully arming your mind against the enemy, * O all-praised martyrs, ye destroyed all their delusion, * receiving the trophy of victory from on high, * and crying out with oneness of mind: ** How good and joyous it is to be with God!

Ikos: **I**n that Sergius and Bacchus dwell in the heavens and are filled with divine light by Thee, O Christ, go Thou quickly before me who walk in the darkness of ignorance, and rescue me from the passions, O only Immortal One, sending down for me the vesture of repentance, that with radiant mind I may hymn their splendid feast and cry out, rejoicing: How good and joyous it is to be with God!

ODE VII

Irmos: **W**e the faithful perceive thee, O Theotokos, * to be a noetic furnace; * for as He, the supremely exalted One, * saved the three children, * so hath He wholly refashioned fallen humanity, in thy womb, * O Thou praised and supremely glorified God of our fathers.

Rejoice, ye two glorious spiritual athletes! Rejoice, ye who splendidly overcame the threat of the tyrants! Rejoice, ye who finished the good race! Rejoice, food that remaineth ever within us! Rejoice, O ye blessed of God, who manifestly intercede before God!

Walking upon the earth, O most radiant martyrs, ye darkened the eyes of the demons and the faces of the persecutors with the light of grace and the rays of your suffering, hymning our praised and supremely glorious God.

Being animate and living temples of the living God, O all-blessed spiritual athletes, truly strengthened by the power of God, ye vanquished hordes of the enemy, praising in hymns, God, Who is mighty in battles.

Theotokion: **O** blessed and all-pure Lady, thou wast a most pure temple and a most holy ark, having received the infinite Creator, God, the only-begotten Word, in thy womb, containing the Unapproachable One.

ODE VIII

Irmos: **I**n the furnace as in a fiery smelter * the Israelite children shone more brightly than gold * with the beauty of godliness, * as they exclaimed: Bless the Lord all ye works of the Lord, * hymn and supremely exalt Him throughout all ages.

O Thou Who of old didst cool the flame with dew for the youths, strengthen Thou Thy martyrs, who stand firm amid struggles and sing: Bless the Lord, all ye works of the Lord; hymn and supremely exalt Him throughout all ages!

Wisely did the spiritual athletes reject the poisonous and spiritually harmful blandishments of the torments, crying out to Christ and saying: Bless the Lord, all ye works of the Lord; hymn and supremely exalt Him throughout all ages!

Christ hath shown Sergius and Bacchus, who are truly crowned, to be our true preservers, who protect us and chant: Bless the Lord, all ye works of the Lord; hymn and supremely exalt Him throughout all ages!

Through the prayers of the martyrs, O Christ our Master, guide my steps to the virtues and grant that I may readily cry to Thee: Bless the Lord, all ye works of the Lord; hymn and supremely exalt Him throughout all ages!

Theotokion: **I** bless thee, the true Mother of our God, O pure and all-immaculate Lady, offering thee “Rejoice!” with the angel; for thee do all the works of the Lord unceasingly chant and exalt supremely throughout all ages.

ODE IX

Irmos: **The Bush, which burnt without being consumed, * prefigured thy pure birthgiving, O Theotokos. * Wherefore we now entreat Thee: * quench the raging furnace of temptations that beset us, * that we may unceasingly magnify Thee.**

Ye have acquired all of Christ, having forsaken the whole world for His sake; and now ye dwell in the heavens with the choirs of the heavenly hosts, beholding the splendors of the blessed.

O excellent pair, ye give grace from on high and remission of sins unto those who with love offer you praises. Entreating Him Who alone is merciful and hastening to Him, ye have cast down care for things below.

Illumined with the splendor of the thrice radiant Godhead, O invincible martyrs, ye rejected the deceptive ungodliness of polytheism and the fear of the tormenters; and ye now delight in the incorruptible sweetness of paradise.

Having finished your good race, striving to preserve the Faith of piety, O most glorious martyrs, ye have been deemed worthy to receive the immovable kingdom, crowned with crowns of beauty and magnificence.

Theotokion: **O** Thy wonders which pass understanding! For thou alone, O Virgin Mother, in a manner transcending nature hast given birth to God the Word Who assumed flesh, and Who wisely sustaineth and nurtureth all things by His will.

Exapostilarion of the holy martyrs:

Spec. Mel.: “To the disciples ...”:

Let us praise Sergius and Bacchus, the two radiant martyrs; for they endured a battery of wounds and cast down the pride of the most evil tyrant by the power of the Trinity.

Theotokion: **Thou** hast been shown to be more glorious than the cherubim and more exalted than the seraphim, having given birth to God incarnate Who hath shown mortals how to tread the straight paths which lead to salvation.

On the Praises, 4 Stichera, the composition of Germanus, in Tone I:

Not bound by love of nature, but by faith, like David the martyrs Sergius and Bacchus cried aloud: “Behold now, what is so good or so joyous as for brethren to dwell together in unity?” Wherefore, the holy ones trampled upon the enemy, and, taking up the cross, followed after Christ; and they beseech our King and God to grant great mercy to our souls. **(Twice)**

In Tone II: **A**ssembling today, let us cry out the hymn of the prophet to the saints: Behold now, what is so good or so joyous as for brethren to live together, not by consequence of kinship, but by the unity of the faith in the Holy Spirit? For the valiant martyrs Sergius and Bacchus cast aside all corruptible things and, taking the cross upon their shoulders, followed after Christ. And possessing boldness in the heavens, they ever pray for us, that God grant us great mercy.

Shod with sandals pierced with nails, in preparation of the proclamation of the Gospel of peace, and with blood pouring from his feet, Sergius blinded the serpent who doth bruise our heel, and received a martyr’s crown. Wherefore, by their prayers, O Christ God, nail Thou our flesh to the fear of Thee, and have mercy upon us.

Glory ..., in Tone III:

How good and how pleasant is the brotherly mind of Thy martyrs, O Lord! For Thou didst not make them brothers by blood, but through their faith and fraternal love, making them wise even unto the shedding of their blood: Through their supplications, O Christ God, have mercy upon us.

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

Spec. Mel.: “The mighty works of the martyrs ...”:

A sword pierced thy heart, O most pure one, * when thou didst behold thy Son upon the Cross; * whereupon thou didst cry aloud: * “Show me not to be childless, O my Son and my God, ** Thou Who hast kept me a Virgin even after I gave birth!”

On the Aposticha, the Stichera from the Oktoechos;

Glory ..., the composition of Anatolius, in Tone II:

The Church of God, beholding your struggles of old, O universal martyrs, is splendidly adorned today and doth celebrate with faith on the day of your memorial, wearing as a royal ornament the shame imposed in mockery upon your divine necks, whereby ye have been deemed worthy of heavenly glory and never-ending blessedness.

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

Stavrotheotokion: **W**hen 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!”

AT LITURGY

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

He Who, as God, alone knows all things before they come into being, seeing now your offerings to Him, hath filled you abundantly with the wisdom of discourse, divine knowledge and steadfast thought, for ye are His warriors, O blessed ones.

O martyred spiritual athletes, favorites of Christ, wishing to suffer lawfully, with love for the Creator and divinely wise mind ye spurned corruptible and transitory glory, this world and the prince thereof.

Standing before the Lord in the most pure thoughts of your mind, and filled therein with splendor, and manifestly delighting in ineffable blessedness, deliver from dangers those who honor you, O spiritual athletes.

Theotokion: **A**dam, the first to come under the dominion of death, hath now been delivered by thy birthgiving, O only Bride of God; for in a manner transcending nature thou hast given birth to the truly hypostatic Life united to the flesh hypostatically, O pure one.

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.

Or this Troparion, in Tone V:

O much-suffering Sergius and most glorious Bacchus, * ye adornment of Christian spiritual athletes * and eye of Christ's Church, * enlighten the eyes of our souls. * Entreat the Lord, that we may escape the darkness of sin * and may be shown to share in the never-waning light, ** through your supplications, O saints.

Kontakion of the holy martyrs, in Tone II:

Manfully arming your mind against the enemy, * O all-praised martyrs, ye destroyed all their delusion, * receiving the trophy of victory from on high, * and crying out with oneness of mind: ** How good and joyous it is to be with God!

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 HEBREWS, § 330 (11: 33-40)

Brethren: All the saints who, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Alleluia, in Tone II: Behold now, what is so good or so joyous as for brethren to dwell together in unity?

GOSPEL ACCORDING TO LUKE, § 106 (21:12-19)

The Lord said to His disciples: Beware of men. They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

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