

THE 11th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYRS
ZINAIDA & PHILONILLA
AT VESPERS

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

Spec. Mel.: “O most glorious wonder ...”:

O wondrous feast! * O sacred memorial! * For the godly ones, full of zeal for God, * have been taken together into the mansions of paradise. * Above, God calleth them to His kingdom, * and below, those who have received healings bless them; * the angels escort them with gladness, * and we cry out with compunction: ** Remember us, O glorious ones, before the throne of the Almighty!

O blessed is the sleep * from which ye have awakened unto life everlasting, * O mighty martyrs of Christ, * ye innocent ewe-lambs! * For the sake of Christ, the Chief Cornerstone, ye were slain by stoning. * Having received the most radiant crown of Stephen, * delighting in the sight of the undimmed glory, * remember us, O martyrs, ** before the throne of the Almighty.

O your blessed hands! * O your most excellent fingers * which pour forth grace, * bestowing healings! * Extend them toward us in your mercy, * for we are cruelly afflicted, ailing in soul and body. * Yet we unceasingly cry aloud: * Remember us, O martyrs, ** before the throne of the Almighty.

Glory ..., in Tone VI:

Thy heart afire with pity for the people, O glorious Zinaida, calling down divine grace, thou didst stretch forth thy hands to heal, freely curing every sore and every sickness, anointing spiritual wounds with the oil of love. Wherefore, O passion-bearer, heal us also, who have fallen among thieves and have been wounded by the darts of the enemy; for thou hast great boldness before the Savior of our souls.

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

Spec. Mel.: “Having set 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, the Stichera from the Oktoechos; and Glory ..., in Tone IV:

O godly Zinaida, thou emulator of Paul thine all-great kinsman, the apostle of the nations, of Luke the beloved physician, and of John, the chief of theologians, most fervent in his love for God the Savior, as an earnest disciple of the Savior thou dwellest now with His disciples. With them pray that our souls be saved.

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

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

Behold Christ crucified, * Who is the Lover of mankind, * His side pierced by the spear, * the most pure one wept, crying aloud: * “What is this, O my Son? * How have the thankless people rewarded Thee * for the good things Thou didst do for them? * And dost Thou hasten to leave me childless, O most Beloved? ** I marvel, O Compassionate One, at Thy voluntary crucifixion!”

Troparion of the holy martyrs, in Tone IV:

Having finished the race and kept the Faith, * through martyrdom ye were led to Christ, the Lamb and Shepherd, * as reason-endowed ewe-lambs. * Wherefore, with joyous soul we celebrate your holy memory today, ** magnifying Christ, O right wondrous Zinaida and Philonilla.

AT MATINS

Both canons from the Oktoechos, and that of the holy martyrs, with 4 Troparia, the acrostic whereof is:

“Heal us with divine grace”, the composition of Valeria, in Tone VIII:

ODE I

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

Cure thou our sufferings, O martyr Zinaida, anointing us with the oil of thy prayers, that, having received healing, we may glorify God Whom thou dost serve.

With divine grace Zinaida healeth all, and Philonilla is zealous for the glory of God: and together they fought the good fight.

O right fruitful offshoots of the true Vine, Christ the Savior, who by His power wrought great and glorious things, ye now adorn the vineyard of heaven, for God hath gloriously glorified you.

Theotokion: Let us venerate the honored tombs of Joachim and Anna, who gave birth to her who is more honorable than the cherubim, and let us not fail earnestly to pray that they grant us to also venerate the sweetly fragrant place of the dormition of the most pure one.

ODE III

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

In thy love for thy fellow man, O Zinaida, thou dost heal the people. How, then, art thou stoned to death by men, O thou who lovest all, emulating Him Who suffered for the world?

Heralding the dawn of the knowledge of God to darkened souls, and announcing the three-Sunned light of Orthodoxy, thou didst illumine thy living faith with works of almsgiving, O glorious Zinaida.

Having found Christ, the Truth, and hastened after Him, O martyrs and passion-bearers, ye established many in the faith of Christ, and removed the infirmities of many by the name of Christ.

Theotokion: The tomb could not hold thine incorrupt body, O most pure one; yet by its three-day sojourn therein thy sepulcher was sanctified. And falling down before it with fear and love, we call upon thee who in thy dormition hath not forsaken us.

Sessional Hymn of the holy martyrs, in Tone VII:

“Ye did not minister unto Me when I was sick and in prison,” Christ the Judge will say to sinners; but thou, O Zinaida, who ministered hundreds of times to the Savior in the person of the suffering and the ill, shalt instead of this rebuke hear His radiant voice, saying: “Come, thou blessed of My Father! Inherit the kingdom prepared before the creation of the world, wherein thou shalt dwell for all eternity!”

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

In the loving-kindness of Thy mercy, O Christ God, Thou wast pleased to become incarnate of the holy Virgin. For her sake preserve our life, in that Thou lovest mankind.

Stavrotheotokion: Ever preserved by the Cross of thy Son, O Virgin, we escape the assaults of the demons; wherefore, hymning thee as is meet, we glorify thee, O all-hymned Theotokos.

ODE IV

Irmos: O Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

The gates of Hades, which wage war against the Church of Christ, didst thou vanquish with many other passion-bearers; O Zinaida, shedding torrents of thy blood, and healing the world's sickness of delusion.

With a heart burning with divine love, O glorious one, thou hast poured forth upon us drops of grace from it, warming our cold hearts with thy fervor.

In thy love thou didst seek out the sick and infirm more than others, O martyr, ministering diligently unto them, and striving to heal all suffering and every disease, with the holy Philonilla assisting thee.

Theotokion: O mystic Virgin proclaimed beforehand by the prophets, how dare we kiss the place which received thine incorrupt body? How can we touch the stone whereon thou didst lie, even though we pour forth tears of compunction?

ODE V

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Looking upon life and bodily health as gifts of God, thou didst strive to preserve them and return them to the people, healing infirmities and dispelling sufferings with thy skilled treatment, and yet more so by thy supplications.

“Have I not worn myself out for you, O people?” Zinaida cried bitterly; “Have I not healed your infirmities; have I not consoled those in sorrow? Why then do ye drive me to death? Yet let the will of the Lord be done!”

Emulating the glorious Stephen, the leader of the martyrs and first among them, slain by stoning, but wounded yet more by the hardheartedness of men, O Zinaida, thou didst cry out to Him Who suffered for us: “O Lord, forgive them, for they know not what they do!”

Theotokion: With fervor have we loved thine abode of three days, O Theotokos, and the dwelling-place of thy sweetly fragrant body, the cave which concealed thee who have opened the gates of heaven, and thy temple, which thou dost visit more than any other church. Therein do thou grant that we may offer thee homage.

ODE VI

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Look upon our incurable diseases, the wounds and stripes of our souls, and quench the burning fever of our passions; dispel the spirit of weakness, O Zinaida, with thy treatment and by thy mediations before God, Who worketh miracles through thee.

Healing drops of the oil of mercy do thou grant us, O martyr and healer; bind up our wounds, cool our tongue, and touch us with thy grace-imparting hand, granting us healing by the name of Christ.

Do not the sick require healing? Are sinners not in need of mercy? Do not pass us by, O godly healer, but extend unto us thy hands, leading us up from the depths of evil.

Theotokion: Descending into the cave of Gethsemane, we encounter heaven in the bosom of the earth; and we draw forth grace from the tomb wherein thy most pure body lay for three days, as from a well-spring redolent of myrrh, O Mother of God.

Kontakion of the holy martyrs, in Tone II:

O emulators of Stephen, the first among spiritual athletes, * and fellow laborers with the unmercenary physicians: * for the sake of Christ, the Chief Cornerstone, * ye were persecuted by hardhearted people and stoned to death; * and having acquired boldness before the Holy Trinity, * ye drive away the ailments of the suffering. * O martyrs, beseech the merciful God, * that we who honor your sufferings with faith ** may be saved.

Ikos: Hearing the people say, “Physician, heal thyself!”, thou didst strive first of all to cure thine own passions, O Zinaida, to keep every commandment of the Lord, and then to preach Christ the Savior, the Life and Light of the world, and to heal those suffering in body and spirit. For which cause, as one who labored and taught, great things have been spoken of thee in the kingdom of God, wherein, with the glorious Philonilla who struggled with thee, you find consolation together. Wherefore, pray thou with her, that we who honor your sufferings with faith may be saved.

ODE VII

Irmos: O Thou who in the beginning founded the earth * and by Thy word made the heavens firm, * blessed art Thou throughout the ages, * O Lord God of our Fathers.

It is the practice of women to adorn themselves with pearls and precious stones; yet having found Christ, the one Pearl of great price, O Zinaida, thou didst spurn all ornaments, chanting: Blessed art Thou throughout the ages, O God of our fathers!

O kinswoman of the apostle of the nations, emulator of Luke, the beloved physician, thou criest with the apostles, O martyr: Blessed art Thou throughout the ages, O God of our fathers!

O healing chorus of unmercenary saints Cosmas and Damian, Cyrus and John, and Panteleimon the most merciful - welcome Zinaida, the physician of souls and bodies, and cry aloud for her: Blessed art Thou throughout the ages, O God of our fathers!

Theotokion: **T**he fire of divine love which burneth in our hearts moveth our lips to cry: Blessed art thou throughout the ages, O Mother of the God of our fathers!

ODE VIII

Irmos: **T**he King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.

The angels have admitted you to share their habitation, O martyrs who were mindlessly slain by men; wherefore, with the incorporeal ones ye hymn God throughout all ages.

Ye received a bitter death on earth, O Zinaida and Philonilla, yet in heaven ye partake now of divine joy, which ye shall enjoy throughout all ages.

God hath wiped every tear from your eyes, O passion-bearers; wherefore, ye dry the tears of suffering men, that they may glorify God throughout all ages.

Theotokion: **R**ejoice, O habitation of the Theotokos, which contained her who is more spacious than the heavens, whom we supremely exalt throughout all ages!

ODE IX

Irmos: **S**aved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

Even though thou hast passed over from the things of earth to those of heaven, yet, ever showing thy loving-kindness for all, O Zinaida, thou dost never cease to heal the suffering, of those who magnify thee with love.

With fervor we celebrate your memorial, O glorious Zinaida: we revere thine honored sufferings, and we glorify the healings which thou dost freely impart, magnifying thee and Philonilla who suffered with thee.

O glorious inhabitants of the heavenly Jerusalem, ye ever visit those on earth, granting gracious gifts of healing to those in need; wherefore, we magnify you with all our soul.

Theotokion: From fire, earthquake, flood and every misfortune do thou preserve the holy Garden of Gethsemane, which thou didst choose to be thy three-day habitation, O Theotokos, that therein we may ever magnify thee, the all-hymned one.

Exapostilarion of the holy martyrs:

Blessed are ye, O martyrs of Christ who have received the most glorious crown of Stephen; for every stone with which the temples of your bodies were broken hath been set in the foundation of the most radiant bridal-chamber which hath been prepared for you in heaven. And dwelling therein now in blessedness, cease not to pray for those who honor you.

Theotokion: With the apostles entreat thy Son and Lord, O Theotokos, that He have mercy upon all who hymn and glorify thee, and who venerate thee in icons, bowing down and kissing them with love as is meet.

AT LITURGY

Troparion of the holy martyrs, in Tone IV:

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