

THE 13th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYRS CARPUS & PAPYLUS
AT VESPERS

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

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

Bound with chains, * and imprisoned, * given as food for wild beasts, * hung aloft and mangled, * yet, receiving divine help from heaven, * ye remained unshaken * through the love of the Master * and Savior of all, ** O most wise Carpus and Papyrus.

Grounding thy thought through wisdom * on the rock of faith, * O steadfast martyr Papyrus, * thou didst rejoice when thou wast stoned, * likening thyself to the divine leader of martyrs, * the archdeacon Stephen, * as a minister and servant of the mysteries of God, * as one numbered among the martyrs ** and a converser with the angels.

Unswervingly walking * the path of witness, * your feet nailed to iron sandals, * ye steadfastly destroyed the sting of the enemy and destroyer, * O all-praised ones, * and were crowned with victories. * Wherefore, all the Church of Christ * doth celebrate ** your holy, luminous and renowned commemoration.

Glory ..., in Tone VI:

In that thou wast worthy among godly seers, O venerable one, thou didst behold the heavens opened, and the Lord seated upon the throne, and the cherubim and seraphim round about Him; and we, thy sacred flock, enlightened by thee, O Carpus, cry out to thee: Ask thou peace for the world and great mercy for our souls.

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

Spec. Mel.: “On the third day ...”:

Upon beholding our Life suspended upon the Tree, * O most immaculate Theotokos, * thou didst cry out, lamenting maternally: * “O my Son and my God, ** save those who hymn Thee with love!”

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.

Glory ..., Both now ..., Theotokion or Stavrotheotokion.

AT MATINS

Both canons from the Oktoechos, and this canon of the martyrs, the acrostic whereof is: "With hymns I crown Carpus and Papyrus," the composition of Joseph, 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.

Praising the most sacred memory of the mighty Carpus and Papyrus, the witnesses to the Truth, in a godly manner let us hymn the Lord of glory Who hath made them victorious.

Tried first by the fire of fasting, through suffering ye did truly show forth a second, spiritual testing, O martyrs, and in your divine virtues ye shone forth more brightly than gold.

Making haste to wounding, hanging, fire and death with divine power, O glorious ones, ye vanquished the might of the tyrants and were crowned with imperishable crowns.

Theotokion: O divinely joyous one, portal of the Light which shone forth from thine incorrupt womb: shine forth upon me the luminous beams of repentance, and dispel the gloom of my sins.

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!

With thyself thou didst bear unto Christ an acceptable and most sacred fruit, the sacred Agathadorus, who endured stripes and wounds, and with the might of knowledge became victorious in the flesh over the incorporeal foe.

Unjustly broken at the command of the judge, O wise one, thou didst endure the mangling of thy flanks; and set aflame with fire, extinguished the burning embers of deception with the blood of thy wounds, O much-suffering Carpus.

Desiring to see Christ, hung aloft, thy breast burnt with fire, thou didst endure manfully, O divinely wise Papyrus, manifestly bedewed with the dew of the Spirit and strengthened by divine hope.

Theotokion: O pure, most holy and all-immaculate Virgin, all we, the faithful, proclaim thee to be the undefiled dwelling-place of God, the unquarried mountain, the holy ark, and censer of the immaterial Ember.

Sessional Hymn of the holy martyrs, in Tone I:
Spec. Mel.: “When the stone had been sealed ...”:

Planting the fruits of the knowledge of God by thy labors, thou didst uproot the thorns of ungodliness; having anointed thyself with divinely effective oil, thou didst shepherd thy people, O sacred one. And having suffered under the law, thou wast deemed worthy of twofold honors, O Carpus. Glory to Him Who gaveth thee strength! Glory to Him Who crowned thee! Glory to Him Who through thee worketh healings for all!

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

Stretching forth thy divine arms, wherewith thou didst bear the Creator Who in His goodness hath become incarnate, O most pure virgin, beseech Him to deliver from temptations, sufferings and tribulations us who praise thee with love and cry aloud: Glory to Him Who made His abode within thee! Glory to Him Who issued forth from thee! Glory to Him Who hath delivered us by thy birthgiving!

Stavrotheotokion: **W**hen the Ewe-lamb saw Thee her Lamb, * crucified upon the Tree between two thieves, O longsuffering Word, * Thy side pierced by a lance, * with a mother's grief she lamented: * ‘What is this strange and fearful mystery, O my Jesus? * How can the un-circumscribable God, * be confined within a tomb? * such things are inexpressible? ** Forsake me not who hath given birth to Thee, O my sweetest Jesus.’

ODE IV

Irmos: **P**erceiving 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.

Bound with the indissoluble love of the Creator, O martyr of Christ, stoned, thou didst manifestly vanquish those who stoned thee with the endurance God granted thee, O all-praised one, struggling with manly mind against hatred.

Armed against all manner of pain, O most valorous ones, and cast to the wild beasts, together ye vanquished them, as did Daniel, by the divine images of faith, O Carpus and Papyrus, ye glorious martyrs.

The most wicked one, the author of evil, mercilessly committed the favorites of Christ to the unquenchable conflagration, thinking thus to weaken their power. But his designs were reduced to ashes.

Theotokion: **O** Virgin, we who are ever tempest-tossed amidst the sea of evils have thee as a haven of salvation. To thee do we flee, and in thee do we trust, that we may not fear the treachery of the invisible foe.

ODE V

Irmos: **O** Hou 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.

Neither the tribulations of persecution, nor hunger, nor even death, could separate the divinely wise from the love of Christ; for earnestly foreseeing their recompense, they paid no heed to the vexatious.

Strengthened by divine power, ye endured the most cruel piercing of your feet, **O** all-praised ones, traveling the path of witness and setting at naught the sting of ungodliness.

Bearing the inextinguishable torch of suffering, ye traversed the night of ignorance, **O** martyrs, and drew nigh to the never-waning Light, being truly sons of the day by faith.

Theotokion: **W**ithout knowing a man thou didst conceive the infinite God and didst give birth unto the transcendent Creator of nature. Great is the mystery! Inconceivable the wonder, **O** Virgin, who alone art all-immaculate!

ODE VI

Irmos: **T**he 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.

Your virtues perfume the assemblies of mankind, manifestly dispelling the foul stench of polytheism, **O** right glorious ones, for ye have now been revealed to be the fragrance of God, **O** martyrs.

With the dew of faith ye extinguished the burning flame, **O** blessed ones, and fervently enkindled the desire to suffer within Agathonica, who was with you, **O** noble ones, and with her ye manfully underwent suffering.

Sharpened by the infliction of pain, **O** valiant spiritual athletes Carpus and Papyrus, ye were truly shown to be swords of heavenly workmanship, with which legions of the enemy were cut down.

Theotokion: **F**rom the mire of the passions and the pit of sinful falls do thou raise me up and set me aright, for I am thy servant, and confess thee to be the Theotokos, **O** pure one; as thou art the restoration of the fallen.

Kontakion of the holy martyrs, in Tone IV:

Spec. Mel.: “Having been lifted up ...”:

As a most precious treasure * and a wellspring pouring forth streams of healings * hath the Master bestowed your relics * upon those here on the earth; * for they remove the afflictions of divers passions * and unceasingly impart grace to our souls.
** Wherefore, together we celebrate your festival, **O** divine martyrs.

ODE VII

Irmos: **We** 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.

Extinguishing the furnace of youthful passions with the dew of abstinence, and the fire of suffering with blood, ye reduced to ashes another furnace, that of idolatry, hymning God Who is praised and supremely glorious, O martyrs.

The spiritual athletes Carpus and Papyrus cried with fervor of soul: "Let us stand firm, for, lo! the contest hath begun! Let us not weaken, for with His life-creating hand Christ will manifestly bestow crowns of endurance upon us for the sake of our sufferings!"

O holy ones who are manifestly deified in entreating God in every way, ye easily endured wounding by the godless, sustaining it as though it were another person suffering, remaining truly yourselves, and hymning our praised and supremely glorious God.

Theotokion: **O** pure one, thou hast clearly annulled the curse of Eve, our first mother, having borne the First-fruit of blessedness, O all-immaculate Maiden who knewest not wedlock. And the ranks of angels bless Him, the praised and supremely glorious God of our fathers.

ODE VIII

Irmos: **In** 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.

Today the radiant memory of the martyrs hath shone upon us, illumining with the light of healings us who cry aloud: Bless the Lord, all ye works of the Lord; hymn and supremely exalt Him throughout all ages!

O all-blessed Carpus, thou hast been adorned as a hierarch, as a divine prophet, as a witness to the sufferings of Christ, and as a divine standard, O all-blessed one, chanting: Hymn the Lord, ye works, and supremely exalt Him throughout the ages!

The streams of the blood of thy suffering utterly overwhelming the torrents of ungodliness, O martyr Papyrus, thou wast shown to be a wellspring of healings for those who cry: Hymn the Lord, ye works, and supremely exalt Him throughout the ages!

Theotokion: **T**he sacred choir of divine prophets doth proclaim thee, O all-immaculate one, to be her who art the Mother of God, and to Whom all cry aloud: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout the 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.

As whole burnt-offerings, as sacrifices perfect and without blemish, ye offered yourselves to the Creator. O all-blessed ones, meeting your end by the sword; and now, O crowned ones, ye live in the heavens.

O martyrs, ye were revealed to be immovable pillars and ramparts of the Church, springs of water pouring forth healings, and luminous and most radiant beacons which deliver the pious from the night of sin.

O Papyrus and Carpus, having already made your abode in the splendid mansions of heaven, illumined with rays of divine light and filled with everlasting joy, pray ye ever on our behalf.

Theotokion: **O** most pure one, in thine arms, like the throne of the cherubim, thou didst bear Him Who upholdest all things, Who for our sakes clad Himself in flesh like unto ours, and is seen as a twofold unity, Him do thou ever entreat on behalf of us who hymn thee.

AT LITURGY

Troparion of the holy martyrs, in Tone IV:

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