

THE 10th DAY OF THE MONTH OF NOVEMBER
THE COMMEMORATION OF THE HOLY APOSTLES ERASTUS, OLYMPUS, RODION,
AND THOSE WITH THEM
AT VESPERS

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

Spec. Mel.: “O all-praised martyrs ...”:

O ye sacred preachers, * who like winged eagles * most splendidly traversed * the fullness of the world: * leading those who were pursued by the evil-doer * to the inviolate Faith, * Wherefore, pray ye that our souls be granted ** peace and great mercy.

With sacred voices let us honor * Tertius and Sosipater, * Olympus and Rodion, * and with them Erastus, the initiate of the mysteries, * and the divine Quartus, * who glorify Christ our God * and beseech Him to grant our souls ** peace and great mercy.

Ye have led the gentiles unto Christ God, O blessed one, * delivered by the blood * of Him Who was well pleased * to be born on earth * and Who willingly endured the Cross and death, * O all-wise ones. Him do ye now entreat, * that He grant our souls ** peace and great mercy.

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

O all-hymned Lady, * the hope and confirmation of the faithful, * our refuge and help, we beseech thee: * from every misfortune preserve thy servants * who with faith worship thine Offspring. * Him do thou entreat, * that He grant unto our souls ** peace and great mercy.

Stavrotheotokion: **T**he Sovereign Lady, the unblemished ewe-lamb, * beholding her Lamb upon the Cross, * bereft of form and comeliness, * lamenting, said: “Woe is me! * Whither hath Thy comeliness gone, O most Sweet One? * Where is Thy splendor? Where is the brilliant grace * of Thine image, ** O my Son most beloved?”

Troparion of the holy apostles, in Tone III:

O holy Apostles * entreat the Merciful God * that He grant remission of sins ** unto our souls

AT MATINS

Both canons from the Oktoechos, and that of the holy apostles, with 4 Troparia, the acrostic whereof is: "I earnestly hymn the divinely eloquent disciples" The composition of St. Joseph the Hymnographer, 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.

In that ye are divine disciples of our God Who, in His loving kindness, became incarnate, beseech Him to grant forgiveness of sins unto those who keep your memory, O blessed ones.

O blessed ones, ye have been revealed to be splendid mirrors of God, reflecting His benefactions upon all the faithful, graciously bestowing rays of salvation, O apostles, ye beholders of God.

Having drawn forth a wellspring of radiance, Erastus and Tertius, Olympus, Rodion and Sosipater, together with Quartus, have shone forth enlightenment upon all, wherefore we piously bless them.

Theotokion: O Virgin, by thy birth giving thou hast renewed the human race, for thou hast given birth to the Word of the Father Who clothed Himself in mortal flesh and shown us the ways of immortality.

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!

Bearing the word as a noetic torch, O apostles, obedient to God ye traversed all of creation, dispelling the gloom thereof and through grace revealing as sons of light those who had been enslaved to the night of unbelief.

The saving proclamation of your words hath prophetically gone forth into all the world, and the radiant manifestations of your deeds have gone about all the earth enlightening souls, O divinely eloquent apostles of the Lord.

Making His abode in your hearts, O wise ones, the all-holy Spirit made you great beholders of God; going everywhere about the world, ye destroyed the temples of idols by grace, and raising up churches to God.

Theotokion: O Mary, Bride of God, having come to know the only-begotten Word of the Father Who was begotten without mother and born of thee without father, we confess thee to be the Mother of God who hast given birth without pain and inexpressibly remained Virgin.

Kontakion of the holy apostles, in Tone IV:

Spec. Mel.: “Thou hast appeared ...,

Today hath dawned the honored festival of the apostles * which doth manifestly bestow the remission of sins ** upon all who keep their memory.

Sessional Hymn of the holy apostles, in Tone I:

Spec. Mel.: “Thy tomb ...”:

Together let us honor the memory of Erastus and Olympus, Sosipater and Tertius, Rodion and Quartus, chanting to them: O divine preachers and servants of the Word, by your prayers deliver us from eternal torments.

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

O pure Virgin Theotokos who knewest not wedlock, thou sole intercessor and protection of the faithful: from tribulations, sorrows and cruel circumstances deliver all who place their trust in thee, O Maiden, and save our souls by thy divine supplications.

Stavrotheotokion: **U**pon seeing the Lamb and Shepherd hanging dead upon the Tree, * the unblemished ewe-lamb, cried aloud, weeping * and exclaiming maternally: * “How is it that Thou dost willingly endure abasement and sufferings * which surpass all telling, ** O my Son, and supremely good God?”

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.

Being of old the confirmation of those who were foundationless, by your divinely bestowed teachings ye overthrew the manifold strongholds of the enemy and gave them over to desolation, O ye apostles of the Savior who beheld God.

O great preachers, divine apostles, ye have thoroughly preached the mighty works of Christ, and have radiantly greatly enlightened the most degraded of mortals, accomplishing this through mighty works of grace.

Let the divine Olympus be praised with hymnody, and with him let Rodion be piously magnified, for they completed the course of martyrdom with Peter, the proclaimer of God, in Rome, their heads being severed.

Theotokion: In thee, O all-immaculate one, was a newly-wrought wonder, greater than all wonders, manifestly shown forth; for in the flesh thou didst give birth unto God Who in an uncommingled union united Himself to the earthly in His tender compassion, O Bride of God.

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.

The Wisdom of the Father, Who brought everything into being, sent you into the world as teachers, O glorious ones, to make all wise in the wisdom of the Spirit by the revelation of truth.

Casting the hook of the Word, O all-wise ones, by grace ye drew voiceless fish from the depths of ignorance and brought them, believing, unto the Lord.

Let us praise Olympus, and the great Rodion, and Tertius, and Sosipater, together with Erastus and the divine Quartus: the preachers of Christ and defenders of all the pious.

Theotokion: **O** Theotokos, Bride of God, at the pronouncement of a word thou didst conceive the Word and, in a manner surpassing comprehension and all telling, gave birth unto Him as a man. Wherefore, with divinely inspired words we ever bless thee.

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.

O all-honored ones, rolling like stones upon the earth ye impelled towards piety those who with wicked intent had worshiped inanimate stones, O most blessed and God-beholding initiates of the mysteries of the Word.

Preaching the uncommingled and indivisible Unity in three Hypostases, ye uprooted the delusion of polytheism from the earth, O ye true apostles of Christ, leading those who were cruelly deceived unto the light of divine knowledge.

O most wise apostles, with the most comely knowledge ye set at naught the foolishness of the foolish, rendering them steadfast in belief in the One God, the King of all, Who adorneth all creation with the outpourings of divine light.

Theotokion: **W**e glorify thee, O Lady, who hast been revealed to be another heaven yet more exalted than the first, shining forth upon us the Sun of righteousness and dispelling the deep darkness of unbelief.

Kontakion of the holy apostles, in Tone II:

Spec. Mel.: “Seeking the highest ...”:

Having illumined your minds with divine light, * ye wisely destroyed the wiles of the orators; * and having fished for all the gentiles, O glorious apostles, * ye brought them to the Master, ** teaching them to glorify the divine Trinity.

Ikos: As disciples of the Master of all, O ye who behold God, from the abyss of transgressions draw forth with the net of your prayers my lowly soul which hath been ensnared in the nets of the demons' wiles; that, passing well through the remaining time of my life, I may hymn you with love and glorify your blameless life which ye brought to an end on earth, having enlightened those who were grievously darkened, teaching them to glorify the divine Trinity.

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.

In his epistle the Apostle Paul proclaimed thee to be a sacred chamberlain of the Church of Christ in Jerusalem, O Erastus. With them we honor thee, chanting unto Christ: O praised and supremely glorious God of our fathers, blessed art Thou!

Proved by the enduring of trials and tribulations and persecutions, and adorned with the wounds of Christ, O most noetically rich Erastus, thou didst cry aloud: O praised God of our fathers, blessed art Thou!

Thou wast shown to be a proclaimer of the new law, O Quartus, leading the estranged away from the old iniquity and bringing to renewal of life those who cry aloud: O praised God of our fathers, blessed art Thou!

Theotokion: O Maiden, thou didst give flesh to the consubstantial Word of the Father, Who hath appeared in the flesh to those who are on earth, and having given birth to Him as a man, the praised and supremely glorious God of our fathers hath saved mankind.

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.

Revealed to be indestructible pillars of the Church of Christ, ye destroyed all the ramparts of impiety, founding like stones upon the Rock of faith, the faithful who cry aloud: Hymn the Lord, all ye works, and supremely exalt Him throughout the ages!

Ye have been shown to be law-givers inscribing the law of the Spirit in the hearts of the faithful, O all-blessed ones, and enlightened thereby they sing: Hymn the Lord, all ye works, and supremely exalt Him throughout the ages!

O blessed Olympus, having adorned thyself, thou didst meet thine end on the same day as the great Peter, manifestly dying by the sword with Rodion at the command of Nero, the iniquitous emperor.

Theotokion: **O** pure one, of old the jar which contained the manna prefigured thee; for thou didst bear in thy womb Christ, our Sweetness, and thou hast given birth in the flesh unto Him Who delivereth from all the bitterness of wicked transgressions those who supremely exalt Him throughout the ages.

ODE IX

Irmos: **T**he 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.

Having equally completed the course and been equally enriched by the Word and Master, ye have been deemed worthy of equal gifts of the Spirit and have received equal honors, O apostles of the Lord, enlighteners of our hearts.

Like the stars of Heaven ye have illumined all the earth with divine signs, dispelling the deep darkness of unbelief and showing forth as children of the day those who of old were enslaved by the wiles of the adversary.

Ye destroyed a legion of the evil-minded who of old escorted whole nations into the abyss; and ye led a multitude of the saved unto God, O most elect apostles of Christ who have joined the ranks of the incorporeal hosts.

Having passed on to those things that are above the world, the great Olympus and Sosipater, Tertius and Rodion, Quartus and the most sacred Erastus now entreat the Redeemer on behalf of the world.

Theotokion: **S**pare Thy people, O Lord, delivering us from barbarian assault, from sins, temptations, and eternal torments, through the prayers of the most holy Virgin who gave birth to Thee, and of Thy glorious apostles.

Exapostilarion of the holy apostles:

Spec. Mel.: “Heaven with stars ...”:

In hymns we all faithfully glorify the apostles, the radiant habitations of the Holy Spirit, the all-luminous rays of the unwaning Day, the brilliant flashes of lightning.

Theotokion: **T**hee do all we sinners have as our helper, O most holy Virgin; by thy maternal supplications render thy Son well-disposed unto us.

AT LITURGY

Troparion of the holy apostles, in Tone III:

O holy Apostles * entreat the Merciful God * that He grant remission of sins **
unto our souls

ODE III, Kontakion of the holy apostles, in Tone IV:

Today hath dawned the honored festival of the apostles * which doth manifestly
bestow the remission of sins ** upon all who keep their memory.

ODE VI, Kontakion of the holy apostles, in Tone II:

Having illumined your minds with divine light, * ye wisely destroyed the wiles of
the orators; * and having fished for all the gentiles, O glorious apostles, * ye brought
them to the Master, ** teaching them to glorify the divine Trinity.