

THE 30th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY HIEROMARTYR ZENOBIUS & HIS SISTER, THE
HOLY MARTYR ZENOBIA
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the holy martyrs, in Tone IV:
Spec. Mel.: “As one valiant among the martyrs ...”:

Having dyed thy vesture with the blood of martyrdom, * O glorious Zenobius, * through grace thou didst accomplish what is most sacred * and therewith didst enter into the Holy of holies * as a wise hierarch. * And then as an unblemished sacrifice * and a most pure and perfect offering * thou didst bring thyself, O most sacred one, ** to Him Who sacrificed Himself for thee.

When thy body was lacerated, * the resplendent beauty of thy soul * was most beautifully revealed, * O Zenobius, divinely wise and spiritually rich hieromartyr, * thou adornment of hierarchs, * boast of martyrs, * ever-flowing well-spring of miracles, * dispeller of unclean spirits, ** divine champion of Christ.

Thy sister Zenobia, * being of one mind with thee, * as well as sharing thy blood, * resolved to suffer with thee, O all-wise one; * for she manfully endured the raging of wild horses, * the threat of fire and violent death. * Wherefore, with thee she hath received a crown of victory * and the kingdom on high, ** O Zenobius, initiate of the sacred mysteries.

Glory ..., the composition of John the Monk, in Tone VI:

Let us form a choir for hymnody today, O ye who love the martyrs, in honor of the most pious spiritual athletes Zenobius and Zenobia; for they were champions of the Trinity, and with their precious blood manfully choked the invisible enemy in the arena, and have gloriously received crowns of victory. Wherefore, let us cry out to them: O holy pair, luminous twain blessed by the Lord, entreat the Savior on behalf of our souls.

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

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: **U**pon beholding our Life suspended upon the Tree, * the all-immaculate Theotokos cried aloud, * maternally lamenting: ** O my Son and my God, save those who with love hymn Thee!

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 that of the holy martyrs, with 4 Troparia;
The composition of Joseph, in Tone VIII:

ODE I

Irmos: Let us, O ye people, send up a hymn * unto our wondrous God * Who hath freed Israel from bondage, * chanting a hymn of victory * and crying aloud: * We sing unto Thee, O only Master.

Standing before the throne of Christ as a right acceptable priest and a most excellent martyr, O thrice-blessed Zenobius, from the temptations of life deliver those who with love honor thy radiant memory.

Enlightened by the radiance of the effulgence of the three-fold Sun, thou didst dispel the gloom of the false religion of the pagans; and, having illumined all with the light of thy words, thou hast now passed over to never-waning splendor.

Revealed as a noetic ember kindled by the fire of the divine Spirit, thou didst set the hearts of all afire with desire for God, O initiate of the sacred mysteries, and didst utterly consume all falsehood.

Theotokion: Rejoice, O most holy temple, fleece bedewed by God, sealed fountain pouring forth immortality! O Lady, preserve thy flock from assault by all our enemies.

ODE III

Irmos: Thy fear, O Lord, do Thou plant * in the hearts of Thy servants * and be Thou the confirmation of us * who in truth call upon Thee.

Anointed with the myrrh of spiritual anointing, O Zenobius, thou didst minister like an angel, adorned at thine end with a crown of martyrdom.

Accepting the care of souls, through divine cultivation thou didst show them forth as fertile, O venerable one; wherefore, thou hast been deemed worthy of the joy of thy Lord.

The most sacred Zenobia, thine own sister by blood, was shown to be of one mind with thee; for she desired to suffer with thee and thereby enjoy everlasting glory with thee.

Theotokion: O most pure Virgin Mother, thou hast given birth to the One of the Trinity Who clothed Himself in human nature. Him do Thou beseech, that He save those who hymn thee.

Sessional Hymn of the holy martyrs, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

Anointed with precious myrrh, thou wast shown to be a priest of God Most High, O most blessed one. And, strengthened by Him, O hierarch Zenobius, thou didst become a martyr and a fellow citizen with the angels. Wherefore, celebrating thy most holy memory today, we hymn thee.

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: **B**eholding Thee stretched out dead upon the Cross, O Christ, Thine all-immaculate Mother cried aloud: “O my Son, Who with the Father and the Spirit, art beginningless, what is this ineffable dispensation, wherewith Thou hast saved the work of Thy most pure hands, O Compassionate One?”

ODE IV

Irmos: **T**hou didst mount Thy steeds **O Lord, * Thine apostles, * and taking their bridles in Thy hands, * Thy chariot became salvation unto those who sing with faith: * Glory to Thy power, O Lord!**

Thou wast revealed to be exalted by honorable sufferings, O wise and most sacred one; thou hast received crowns of victory, and hast obtained everlasting joy. Wherefore, we honor thee, O hierarch Zenobius our father.

Willingly emulating Him Who was stretched out on the Tree, O glorious Zenobius, thou wast lifted up, unafraid; and didst thereby put off corruption and the coarseness of mortality, O father, thou boast of priests.

Thy mighty soul cast down the fortresses of the demons, and the pagan temples collapsed, destroyed by thy most firm faith, O glorious Zenobius, boast of hieromartyrs.

Theotokion: **B**y thy strange birthgiving thou hast reconciled to God those who had been estranged from Him, O all-hymned one. Wherefore, we all glorify thee with loud voices and cry out to thee with faith: Rejoice, O restoration of mortals!

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.**

A womanly being hath been strengthened by the Spirit, trampling underfoot him who of old ensnared our first mother in paradise, and hath thereby been deemed worthy of divine glory in the heavens, resplendent in her virginity and sufferings.

Thy tongue became a shower-laden cloud, bedewing the hearts of the faithful with the gentle rain of piety, and inspiring them to bring forth the fruit of virtue in a most sacred manner.

With the rays of thy virginity thou didst dispel the darkness of wantonness, and with the light of thy sufferings thou hast destroyed the night of ungodliness, O martyr Zenobia, beauteous bride of Jesus, dwelling-place of the divine Spirit.

Theotokion: Ever weighted down with the heavy burden of sin, we cry to thee, O most pure one: lighten it by thy divine mediation; for thou art an exceedingly glorious intercessor for sinners, having given birth to the Redeemer and Savior.

ODE VI

Irmos: I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.

The prayer of thy divine soul was accepted as incense, O father Zenobius; for thou didst hasten to the Fragrance of the sweet savor of the sufferings of Him Who shone forth from a woman and hath illumined all creation, O most blessed one.

With the blood of thy suffering thou didst hallow the ground, O blessed one; and thy spirit, ascending to heaven, hath divinely illumined the Church of the firstborn, O Zenobius, thou radiant boast of hierarchs and martyrs.

With the expanse of true piety thou didst restrict ungodliness, O blessed one, and didst show to a people gone astray, the paths which lead thereto, and thou didst thereby save those who were cruelly drowning in the waters of delusion.

Theotokion: O Virgin, adorn my soul, which is held fast in the ugliness of the passions; with thoughts of true repentance make firm my wretched heart; and save me, who have placed unwavering hope in thee, O Virgin.

Kontakion of the holy martyrs, in Tone VIII:

Spec. Mel.: “As first-fruits ...”:

With divinely inspired hymns let us worthily honor Zenobius and the wise Zenobia * as true witnesses and preachers of piety, * for they lived and departed this life together, ** and have received the crown of incorruption through martyrdom.

Ikos: With hymns and songs let us praise the valiant and great Zenobius, and the good and pure virgin Zenobia, his fellow sufferer; for they laid low the savagery of the enemy, denounced the ungodliness of idolatry and made clear the Christian Faith. Wherefore, in joy they have now received crowns of incorruption.

ODE VII

Irmos: The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * ‘Blessed art Thou, O Lord our God, throughout the ages’.

Having quenched the fire of ungodliness with the outpourings of thy blood, O ever memorable Zenobius, with the rain of miracles thou dost ever bedew us who bless the Master, crying out: Blessed art Thou, O Lord our God, throughout the ages!

Entering into the divine darkness, thou didst behold the Invisible One insofar as thou wast able, O martyr; and He illumined the soul and mind of thee who with pious thought chanted: Blessed art Thou, O Lord our God, throughout the ages!

The Master rendereth honor unto thee who suffered steadfastly, casting down the wiles of the enemy, and chanting aloud: Blessed art Thou, O Lord our God, throughout the ages!

Theotokion: **O** Virgin, thou hast been revealed to be the place of sanctity from whence God hath appeared, sanctifying us who chant with faith: Blessed is the Fruit of thy womb, O most pure one!

ODE VIII

Irmos: **Treading down the fiery flame in the furnace, * the divinely eloquent children sang: * ‘Bless the Lord, ye works of the Lord’.**

Thou wast not afraid of the sword, O hierarch; neither wast thou daunted by tribulations nor terrified of death, all of which showed thee to be a partaker of immortal glory.

Thou didst show thyself to be a minister of the sacred mysteries, O Zenobius; and, having consecrated thyself, thou didst become a sacrifice of sweet savor fit for the banquet-table on high.

Thou didst shine forth radiantly, resplendent with miracles and the beams of martyrdom, O hierarch, utterly dispelling the gloom of delusion.

Theotokion: **O** Virgin Mother who conceived the uncultivated Cluster which exudeth the wine of remission, take away from me the drunkenness of the passions, I pray.

ODE IX

Irmos: **Every ear is awestruck at hearing of God’s ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin’s womb; * wherefore we the faithful magnify the most pure Theotokos.**

Thou didst stand before the tribunal of the tyrants, O most glorious one, proclaiming with splendid voice the incarnation of the Almighty and His sufferings - the Cross, His death and resurrection, whereby He hath saved us, in that He is the Lover of mankind.

O the wonder! How is it that Zinobius hath vanquished incorporeal enemies with the flesh? How hath he brought low the greatly crafty one by weakness? How hath a mortal succeeded in uniting himself to the celestial ministers? Rendering him honor, we piously magnify him.

O honored martyrs, ye variously gave your bodies over to divers wounds, looking to everlasting blessedness; for bound together with fraternal love one for another, ye were illumined with the beauties of martyrdom. Wherefore, ye are called blessed.

Shining with the effulgence of the Spirit, your memory hath shone forth upon all today, brilliant with the grace of miracles, abundantly pouring forth rivers of healings. And, celebrating it, we call you blessed, O martyrs of Christ.

Theotokion: **O** portal of the Light, enlighten the eyes of my heart, I pray, driving far away from my wretched soul the heaviest darkness of sin, that I may magnify, glorify and hymn thee, the all-praised one, with love.

Exapostilarion of the holy martyrs:

Spec. Mel.: “Hearken, ye women ...”:

O the wonder! How have mortals made of dust been shown to be golden in essence? For neither fire, nor the sword, nor the fangs of wild beasts, nor tortures nor wounds did them harm: but, having cast down the incorporeal one while in the flesh, they pray to the Lord on our behalf.

Glory ..., Both now ..., Theotokion:

Awesome is thine intercession, O divinely beautiful Theotokos Mary, awesome also is thy glory for all the earth; for in thee do we now boast, having thee as our mediatrix before thy Son and Creator. And we are saved by thy never-tiring supplication.

AT LITURGY

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.

Kontakion of the holy martyrs, in Tone VIII:

With divinely inspired hymns let us worthily honor Zenobius and the wise Zenobia * as true witnesses and preachers of piety, * for they lived and departed this life together, ** and have received the crown of incorruption through martyrdom.