

THE 11th DAY OF THE MONTH OF NOVEMBER
THE COMMEMORATION OF THE HOLY MARTYRS MINAS, VICTOR,
VINCENT AND STEPHANIDA
AT VESPERS

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

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

Torn by iron claws, * beaten with a scourge of cords, * thy body scorched with fire, * thou didst not deny the saving name of Christ, * nor wast thou vanquished in mind, * nor didst thou sacrifice to graven images, * but wast a willing wholeburnt offering, * a pure and perfect sacrifice to thy Master, ** O martyr Minas.

Thine eyes put out, * hung upon a tree, * burned all over by candles, * scourged with thongs by the cruelty of the judge, * thy head cut off by the sword, * thou didst rejoice, O glorious Victor, * passion-bearer of the Savior, * vanquishing legions of the enemy ** by the activity of the Holy Spirit.

The Lord hath crowned thee with a diadem of grace, * O much suffering Stephanida, * for willingly didst thou give thyself over to torments * with spiritual valor; * bound between two palm trees, * thou wast torn asunder, * and like a sparrow, took flight to God, * leaving thy flesh in the hands of thy tormenters, ** O right glorious martyr.

Glory ..., in Tone VI:

Again the yearly commemoration of the beacons of the world hath dawned upon us: Minas, Victor, and Vincent, who enlighten the hearts of the faithful by their struggles for Christ and His Cross. Wherefore, in hymns let us honor Christ our God, Who hath crowned them with glory and honor.

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

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: **T**hy pure Virgin Mother, * beholding the most iniquitous people * who unjustly nailed Thee to the Tree, ** was wounded within, as Symeon foretold.

On the Aposticha: the Sticheron to the martyrs, in Tone II:

Stichos: Many are the tribulations of the righteous, * and the Lord shall deliver them out of them all.

Come, ye who love the martyrs, let us honor the thrice-radiant chorus of martyrs: Minas, Victor, and Vincent, for they paid with blood and purchased life eternal. Wherefore, they spoke out against the author of evil saying: We shall not prefer corruptible things to incorruptible; we shall not do battle for an earthly and mortal king; but we shall fight for the living King Who ever crieth unto the faithful saying: He that believeth in Me, though he were dead, yet shall he live.

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

Spec. Mel.: “On the Third Day ...”

Stavrotheotokion: Beholding Thee crucified, O Christ, * she who gave birth to Thee cried aloud: * “What is this strange mystery which I see, O my Son? * How is it that Thou diest, * suspended in the flesh upon the Tree, ** O Bestower of life?”

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.

AT MATINS

Canon of the holy martyrs Minas and company, the composition of John the Damascene, in Tone IV:

ODE I

Irmos: The people of Israel passed dry-shod across the watery deep of the Red Sea * and beholding the riders and captains of the enemy * swallowed by the waters, they cried out for joy: * ‘Let us chant unto our God, for He hath been glorified.’

O ye sacred people, gloriously passing now, not over the Red Abyss but the sea of the struggles of Minas the sufferer, with glorious Moses and Miriam, the wise woman and prophetess, let us sing unto our God, for He hath been glorified!

O Minas, champion of piety, thou wast well pleased to stand as a warrior of Christ before the fierce destroyer and the wicked tormenter who breathed the anger of threats and the heat of wrath. And thou wast His beacon, crying aloud: Let us sing unto our God, for He hath been glorified.

Thou, O Christ, didst foretell: When lifted up, I will draw those born of earth; and this didst Thou indeed do, summoning from the ends of the world the ranks of martyrs and the people who cry out in joy: Let us sing unto our God, for He hath been glorified!

Theotokion: The rod of Aaron which budded prefigured thee, O Virgin, the root which sprang forth from Jesse, shining forth upon the world God incarnate, the imperishable bloom. Him do thou ever entreat on behalf of us who have recourse to thee, O Theotokos.

ODE III

Irmos: Not in wisdom, nor in power do we glory, * but we glory in Thee O Christ, * the Hypostatic Wisdom of the Father, * for there is none more holy than Thee, O Lover of mankind.

The tormenter, stung by thy most wise words, mercilessly wounded thee with rawhide thongs, thinking thereby to bow thee down, O invincible martyr.

Directing the eyes of thy mind to the Lord, thou didst endure unbearable oppression with a most courageous spirit, O right glorious one.

Fearing not the exceeding painful torment, but breathing with divine zeal, thou didst depart for the struggles, crying out: unsought and uninvited, I have come!

Theotokion: He Who was incarnate of Thee and Who accepted voluntary death hath led up from the gates of Hades me who have been slain by the evil tasting of the tree.

Sessional Hymn of the holy martyrs, in Tone VIII:

Spec. Mel.: "Of the wisdom ...":

Egypt, which before had been held fast by the cruel darkness of ignorance, shone forth with thee, O divinely wise martyr Minas, as a beacon to all the world, who by the rays of thy divine struggles mightily dispersed the night of ungodliness. Wherefore, radiantly celebrating thy radiant and honored day, we earnestly cry out to thee: O adornment of sufferers, entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

Glory ..., Both now ..., Theotokion, in Tone III.

Spec. Mel. "The Divine Faith ..."

Thou wast the divine tabernacle of the Word, * O only all-pure Virgin Mother * who surpassed the angels in purity. * By the divine waters of thy supplications * cleanse me who, more than all others, * have become dust, defiled by carnal transgressions; ** and grant me great mercy, O pure one.

Stavrotheotokion: The unblemished ewe-lamb of the Word, * the incorrupt Virgin Mother, * beholding Him Who sprang forth from her without pain * suspended upon the Cross, cried out, maternally lamenting: * "Woe is me, O my Child! * How is it that Thou dost suffer willingly, * desiring to redeem mankind ** from the indignity of the passions?"

ODE IV

Irmos: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

By the shedding of thy blood the ember of polytheism hath been extinguished, and the legion of demons drowned, and the Church of Christ, which praises thee, hath been watered thereby, O most blessed passion-bearer Minas.

O martyr, by being lifted up upon the tree thou dost portray the passion on the Cross of Him Who slew the cruel serpent; enduring lacerations which won for thee that delight which is in the Heavens, O most valorous one.

Thou didst undergo a trial of pain surpassing nature, O sufferer, and divine love, strengthening thy nature, caused thee to become unaware, urging thee to reach out for wounds, rejoicing.

Theotokion: Ineffably didst thou give birth unto God incarnate, Who fashioned for Himself a home of thy blood, and in a godly manner is known in two essences and wills, O thou who knewest not wedlock.

ODE V

Irmos: The wicked will not behold Thy glory, O Christ, * but we who rise early to hymn Thee shall behold Thee, * the Only-Begotten effulgence of Thy Father's divinity, * O Lover of mankind.

Luminous with the bright rays of thy witness, having overshadowed dark godlessness, O most wise one, thou hast enlightened the faithful who hymn thee with fullness, O all-praised one.

Every contrivance of the foe hath been vanquished through thy mighty endurance, for neither hunger, nor wounds, nor immolation, nor subjection to iron hooks clouded thy resolve.

Surrounded by faith as the sun is by its rays, thou didst make thine abode in the desert, enlightening all the cities, and preaching Christ, the Son of God, Who came in the flesh, O glorious one.

Theotokion: The Redeemer, born of thee in a manner surpassing nature, hath renewed me who am subject to corruption, freeing me from the ancient curse, O pure Mother of God. Him do thou entreat, that He save me.

ODE VI

Irmos: I have reached the depths of the sea * and the tempest of my many sins hath engulfed me; * but do Thou raise up my life from the abyss * O Greatly-merciful One.

Burned by fire, thy wounds rubbed raw with haircloth, thou didst remain without pain, for divine grace, being present, strengthened thee, O Minas.

Thou dost stand condemned before the tribunal of the tyrants, denouncing their falsehood, O ever memorable one, and giving thyself to the faithful as a pillar of piety.

With the sweat of thy struggles thou didst dry up the delusion of idolatry, and didst fashion of thyself a temple of the honored Trinity, O right wondrous passion-bearer Minas.

Theotokion: Heal thou the incurable passions of my soul with the balm of thy goodness, O all-immaculate one, who didst give birth to Christ, the good Savior, for those who are yet in the world.

Kontakion of the holy martyrs, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

O Passion-bearer Minas, * Christ our God, the imperishable Crown of martyrs, * took thee from a transient army, * and showed thee forth ** as a partaker of incorruptible and heavenly things.

Ikos: The memory of the martyrs is a cause of great gladness for us, for it showeth forth courage amid suffering and victory over the enemy in the radiant and joyful confession through grace. Come ye, therefore, all ye who love this festival, and let us be glad therein, keeping the memory of the passion-bearer Minas as the most enduring time of gladness, and of receiving the gift of being loosed from our passions, for Christ God is the Bestower of the imperishable Crowns of martyrdom.

ODE VII

Irmos: **T**hou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * **O** supremely hymned Lord, God of our fathers, * blessed art Thou.

With wounds didst thou strip off sin's garment of skin, and robe thyself in a vesture which groweth not old and which with grace, thou didst appear wearing O blessed one.

By the burning zeal of thine honorable and mighty struggles wicked and thorny godlessness hath been utterly consumed, O martyr, and the leaping flame of ignorance hath been extinguished by the streams of thy blood, O all-blessed one.

Possessed of abundant gifts, thou dost pour forth miracles upon those who celebrate thine honored festival, O right wondrous Minas; and thou dost aid those who sing: O God of our fathers, blessed art Thou!

Theotokion: **B**lessed is the Fruit of thy blessed womb, Whom the hosts of Heaven and the assemblies of those born of earth bless, for He that hath delivered us from the ancient curse, O blessed one.

ODE VIII

Irmos: **O** almighty Redeemer of all, * having descended and bedewed the children * in the midst of the flame, * **T**hou didst teach them to sing: * **A**ll ye works bless and hymn the Lord.

O Minas, thou wast revealed to be a crown-bearer; having set at naught the enemies of the Cross of thy Lord, thou didst put them to shame and cry aloud, O all-blessed one: All ye works of the Lord, praise and supremely exalt Him throughout the ages!

God hath wrought wonders in thy memory, pouring forth healings through thy relics, both spiritual and bodily, upon those who cry aloud: All ye works of the Lord, praise and supremely exalt Him throughout the ages!

Thou didst offer God thy service; and having bowed thy head to the ground, wast beheaded by the sword, O martyr, crying aloud: All ye works of the Lord, praise and supremely exalt Him throughout the ages!

Today the Holy Church is adorned with your blood, as with purple and fine linen, O Minas, Victor and Vincent, who cry aloud: All ye works of the Lord, praise and supremely exalt Him throughout the ages!

Theotokion: **T**he womb of her who bore the Savior hath remained virginal, for without seed He was conceived of the Holy Spirit, the uncircumscribable God the Word, co-unoriginate with the Father, became wrapped in flesh. Him do all ye works praise and supremely exalt as Lord throughout the ages!

ODE IX

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Thou didst love no less than thou wast beloved, O passion-bearer, laying down thy beloved life for Christ Who loved thee and Who glorified thy witness with Himself, O ever memorable one.

The three inseparable martyrs appeared, like a lamp-stand aflame with the three-sunned light, Minas, Victor, and Vincent, illumining the faithful and dispersing the gloom of the demons.

Accept, as that which is thy due, our praise of thee which proceedeth from a readiness surpassing our words; and from thy treasures bestow upon us numberless gifts.

Theotokion: Of old all the prophets rightly praised thee, the Mother of the King and Master; and now, the apostles and martyrs magnify thee, glorifying thee with us.

Exapostilarion of the holy martyrs:

Spec. Mel.: “Heaven, with stars ...”:

The stars adorn the heavens, O Jesus; and Minas, Victor, Vincent and Stephanida adorn the Church. For their sake grant Orthodox Christians victory over their adversaries.

Theotokion: All we, the faithful, now send thee as our mediatrix to Him Who was born of thee, and also the many that were crucified for Him. Wherefore, cease not, O Virgin, to intercede for us.

On the Aposticha, the Sticheron of the holy Martyr, in Tone II:

Stichos: The righteous cried, * and the Lord heard them.

Come, ye faithful, let us honor Minas, the glorious passion-bearer of Christ, mighty in battle, who struggled well in piety, and set at naught the dominion of emperors and tyrants. Wherefore, as he hath boldness before Christ God, he prayeth unceasingly that our souls be saved.

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

Stavrotheotokion: O Lord, when the sun beheld Thee, * who art the Sun of righteousness, * hanging upon the tree of the cross, it hid its rays, * transforming light into darkness, * and the moon did likewise, * while Thy Mother the all-mmaculate Virgin, ** was sorely wounded in the depths of her soul.

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 IV:

O Passion-bearer Minas, * Christ our God, the imperishable Crown of martyrs, * took thee from a transient army, * and showed thee forth ** as a partaker of incorruptible and heavenly things.

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, he is at my right hand, that I might not be shaken.

EPISTLE TO THE EPHESIANS,(6:10-17)

Brethren: be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulation.

Verse: Many are the tribulations of the righteous, but the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO ST. MATTHEW(10:32-33,37-38,19:27-30)

The Lord said unto His disciples: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. He that loveth father or mother more than me is not worthy of me: and he that

loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

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