

THE 15th DAY OF THE MONTH OF NOVEMBER

COMMEMORATION OF THE HOLY MARTYRS; GURIAS, SAMONAS & ABIBUS

Be it known: if this, the first day of the Nativity Fast, fall on a Saturday, on Friday evening, on “Lord, I have cried ...,” we chant 6 Stichera of the martyrs. But if it fall on Sunday, we chant first the seven Stichera from the Oktoechos, and three for the martyrs; then Glory ..., for the martyrs; Both now ..., Dogmaticon. On the Aposticha, Glory ..., of the martyrs; Both now ..., Theotokion. At vespers, and at matins On “God is the Lord ...,” we chant the Troparion of the martyrs; Glory ..., Both now ..., Theotokion. But on any other day, from Monday through Friday, we chant Alleluia instead of “God is the Lord ...” because of the beginning of the holy fast. On “Lord, I have cried ...,” we chant first three Stichera of the Theotokos and then three Stichera of the martyrs; Glory ..., Both now ..., Theotokion, or Stavrotheotokion. Instead of the Prokeimenon, we chant Alleluia, in Tone VI. On the Aposticha: Glory ..., Both now ..., Theotokion, or Stavrotheotokion. At matins, instead of “God is the Lord ...,” we chant Alleluia and the Trinitarian hymns. After Ode VI, we chant the Kontakion of the martyrs.

AT VESPERS

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

“Spec. Mel.: Thou hast given a sign ...”:

The all-wise Abibus, * the wondrous Samonas * and the glorious Gurias, * the passion-bearers * who have formed a common choir for the faithful, * now join chorus with us in joy and are gladdened, * for it hath been granted by God * to the souls of the martyrs ** to noetically behold things that are taking place.

Having endured pangs * and unbearable torments, * and suffered valiantly, * O ye who are equal in number to the Trinity, * the divinely wise Samonas, Abibus, and Gurias, * ye now enjoy eternal and beautiful delight, * Christ presenting to you the reward for your labors. * Him do ye fervently entreat, ** that our souls be saved.

Having put in at the calm haven, * life untroubled * and right tranquil serenity, * O blessed passion-bearing martyrs, * ye have now exchanged * that which is below * for an abiding sojourn in dispassion, * receiving honors from God, as is meet, ** as reward for your labors and pangs.

But if Alleluia is to be chanted at Matins instead of “God is the Lord ...,” we sing first the following Stichera of the Theotokos, in the same melody:

Rain down upon me, O Lady, * the abyss of thy mercy, * and as thou art merciful, O Maiden, * water thou my heart, * which is consumed by the heat of the passions, I pray, * and cause it to pour forth unceasingly * drops of compunction, * whereby, O pure one, I may be deemed worthy of consolation ** which those who shed tears of sincerity receive.

O Lady, take pity upon me * who am shaken by the demons' assaults * and am thrust into the pit of perdition, * and establish me upon the rock of the virtues; * and, destroying the councils of the enemy, * grant that I may follow the precepts * of thy Son and our God, * that I may receive remission ** on the day of judgment.

Wash away the defilement * of my wretched heart, * O all-hymned Theotokos; * cleanse my wounds and sores, * which are the result of sin, O pure one, * and calm the inconstancy of my heart, * that I, thy passion-plagued and useless servant, * may magnify thy power ** and thy great protection.

Glory ..., Both now ..., Theotokion in Tone IV :
Spec. Mel.: “As one valiant among the martyrs ...”:

Transform into health and power, * the weakness and despondency of my soul * O all-immaculate Virgin Mother, * that with fear and love * I may work and do those things that are justified before Christ, * that I may escape the unbearable fire, * and, ever rejoicing, through thee may receive * the portion of heaven ** and life which passeth not away.

Stavrotheotokion: **T**he most pure one, * beholding Christ, the lover of mankind, crucified, * His side pierced by a lance, * cried out, lamenting: * “What is this, O my Son? * How have these thankless people rewarded Thee * for the good things Thou hast done for them? * Dost Thou hasten to leave me childless, O most Beloved? ** I marvel, O Compassionate One, at Thy voluntary crucifixion!”

But if “God is the Lord ...” be chanted, we sing:
Glory ..., in Tone II:

Edessa rejoiceth, for it hath been enriched by the shrine of the holy Gurias, Samonas and Abibus, and, summoning the Christ-loving flock, it crieth out: Come, ye who love the martyrs, and illumine yourselves on their splendid memorial! Come and rejoice, ye who love the feasts of the Church! Come and behold the heavenly luminaries who lived on earth! Come and hear what a bitter death the valiant and steadfast ones endured for the sake of everlasting life! Wherefore, as guarantors of the Truth, they saved the virgin cast alive into the grave, and committed to damnation, as a pitiless murderer, the vile one who reviled them. And they pray earnestly to the Holy Trinity, that those who with faith celebrate their memory be delivered from corruption and temptations, and from all manner of tribulations.

Both now ..., Theotokion.

On the Aposticha, the Stichera from the Oktoechos; and Glory ..., in Tone II:

Come, all ye who love the martyrs, let us honor with hymns the warriors of Christ, Gurias, Samonas and Abibus, who most gloriously work miracles; for they refused not to respond to the oath of the maiden, but, fulfilling her petition, saved the virgin, wreaking vengeance upon the all-iniquitous Goth. Through their supplications, O Christ God, save us, in that Thou art good and the Lover of mankind.

Both now ..., Theotokion, or Stavrotheotokion.

Troparion of the holy martyrs, in Tone V:

○ Christ God, Thou hast given us an impregnable rampart * in the miracles of Thy holy martyrs. * Through their supplications destroy Thou the councils of the heathen * and strengthen the scepters of kingdoms, ** in that Thou art good and the Lover of mankind.

AT MATINS

Both canons from the Oktoechos; and that of the martyrs, with 4 Troparia, the acrostic whereof is: “I praise the three who speak most wisely together”, the composition of Theophanes, in Tone IV:

ODE I

Irmos: **T**hrough the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Theologizing worshipfully concerning the lordship of the Trinity, O saints, ye easily destroyed the inconstant darkness of polytheism, shining forth like stars of great radiance from the East.

O ye three confessors who are manifestly illumined by the grace of the ruling Trinity, showing forth your opposition with endurance ye destroyed the falsehood of polytheism.

Making you sons by adoption through love, O glorious ones, He Who is the essential Son hath shown you forth as co-heirs to the inheritance now manifestly given Him, and sharers in His kingdom, in that He is compassionate.

Theotokion: **T**hou wast the tabernacle of the most wise Wisdom, O all-immaculate one; for it was His good pleasure to make for Himself a temple of thy most pure blood, O pure one, for the salvation of our souls.

ODE III

Irmos: **T**hy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

The confessors and favorites of Christ willingly gave their bodies over to tortures and cruel wounds.

O holy ones, pray ye that those who celebrate your memory with faith may be delivered from evil thoughts of sin.

Suspended upon a tree, with endurance the honored witnesses most piously preserved inviolate their confession.

Theotokion: **H**e Who entered into thy womb hath shown thee to be a well-spring of healings, O most pure Mother of God; wherefore, heal thou my soul.

Sessional Hymn of the holy martyrs, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Armed with the Cross of Christ, as champions of the Faith ye manfully cast down all the might of the tyrants, and denounced all the ungodliness of the idols, O holy ones, fervently confessing the Trinity. Wherefore, ye have worthily received crowns of victory, in that ye suffered lawfully, O all-glorious spiritual athletes. Entreat Christ God, that He grant remission of sins unto those who with love celebrate your holy memory.

Glory ..., Another Sessional Hymn, in the same melody:

Serving Christ in martyrdom, possessed of an unenslaved soul and wisdom ye enslaved the delusion of the tyrants; for, wounded by faith in the Trinity, O all-praised ones, ye denounced the inglorious fame of polytheism. Wherefore, like stars ye shine forth radiantly in the world with the brilliance of miracles, O blessed and all-praised spiritual athletes. Entreat Christ God, that He grant remission of sins unto those who with love honor your holy memory.

Both now ..., Theotokion, in Tone VIII:

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * hast given birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * glorify thy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thy most holy Offspring.

Stavrotheotokion: Upon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the Cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord!

The crowned ones, equal in number to the Trinity, illumined with thrice-radiant light those who now celebrate their most sacred memory, granting healing unto them all.

O ye divinely wise, let us hasten with reverence to the radiant and splendid shrine of the martyrs; for it poureth forth healings upon those who cry out with faith: Glory to Thy power, O Lord!

Confessing the divine dispensation and the mystery which transcendeth understanding, with tongues of theology, the godly and all-wise confessors trampled underfoot all the ungodliness of the tyrants.

Theotokion: In a manner transcending understanding, O Virgin, thou wast shown to be a virgin even after giving birth. Wherefore, with unwavering faith, O Lady, we unceasingly cry out: Rejoice!

ODE V

Irmos: **Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.**

Shining manifestly with the radiance of their struggles, the champions of the Faith put to shame the savage character of the tyrants.

The miracles of the martyrs have been manifestly proclaimed unto all the ends of the world, and have made all steadfast through faith.

Receiving the seed of grace like good earth, the blessed ones industriously produced riches by their manner of life.

Theotokion: **He** Who alone is good, Who sustaineth all things by the depths of His goodness, O Mother of God, deigned to be held in thine arms.

ODE VI

Irmos: **The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.**

Having withstood all torments lawfully and manifestly preserved the faith, as valiant warriors, O divinely wise ones, ye have received crowns of divine righteousness.

Of old Habbakuk was lifted up on high at the command of God; and through you, O divinely eloquent ones, the tortured maiden was returned to her mother.

The shrine of the martyrs shineth with miracles and poureth forth rivers of healing upon all who approach it with faith and marvel at their endurance.

Theotokion: **F**inding thee alone among the thorns as a most pure rose and a lily of the valley, O Mother of God, the noetic Bridegroom made His abode within thee.

Kontakion of the holy martyrs, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Having received grace from on high, * O all-praised martyrs, * ye intercede for those amid temptations; * wherefore, ye delivered the maiden from a bitter death, O holy ones: ** for ye are truly the glory of Edessa and the joy of the world.

Ikos: **E**ntreated by the supplications of Thy spiritual athletes, deliver me from bondage to the enemy, O Jesus, Bestower of life, that, acquiring a soul and body unenslaved by the passions, I may praise their speedy assistance: for they quickly delivered from death the maiden enclosed in a tomb by the wickedness of her husband, anticipating her need, and she cried: Ye are the glory of Edessa and the joy of the world!

ODE VII

Irmos: **In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.**

He Who delivered the children of Abraham in the furnace hath now also saved the foreign maiden from cruel peril by the mediation of His holy favorites, in that He is compassionate.

O Word, Wisdom and Power of God, the infamous murderer who inflicted torment of most savage inhumanity was straightway tried for all his evils by Thy righteous judgment.

Strengthened by her trust in you, O glorious ones, the maiden who had been enclosed with the dead in a tomb was not mistaken in her hope, crying: O Lord God of our fathers, blessed art Thou!

Theotokion: Like a newly cast and lustrous mirror reflecting the radiance of divine effulgence, O Virgin, thou didst receive it as it came upon thee. Blessed art Thou among women, O all-immaculate Lady!

ODE VIII

Irmos: Having spread his hands, Daniel closed the lions' jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

Today the universal festival of the martyrs of Christ hath dawned for us, illumining with the grace of miracles those who approach with faith and spiritual joy, and who cry out with love: Bless the Lord, all ye works of the Lord!

The confessors of Thy divinity, O Master, easily abolished all the ungodliness of the tyrants, undaunted by the threats of the evil-minded; and, strengthened by faith, they cried aloud: Bless the Lord, all ye works of the Lord!

The all-wise confessors, standing up for the divine dogmas, vanquishing hordes of the enemy, and slain by the sword, manifestly and most gloriously have shown themselves to be all-splendidly victorious; for being felled, they triumphed over the adversary.

Theotokion: Thou hast given birth to Christ Who is seen to be in two natures, manifestly bearing a single hypostasis composed of both divinity and manhood, truly essentially joined together in a unity. Wherefore, we bless thee, O Mary, Bride of God.

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.

Following the godly and divinely inspired words of Christ, O divinely radiant confessors, rejoicing, ye took the cross upon your shoulders, following in the steps of the Bestower of life, O right glorious ones.

Entering with gladness into the whole light of the Trinity, the valiant confessors receive honors for their struggles, being deemed worthy to dwell with the ranks of the incorporeal ones.

Not in a mirror do ye now behold your hopes of things divine, O confessors of Christ: rather, O most honored and most wise crown-bearers, ye behold the beauty of truth.

Manifestly shown to be equal in number with the supremely divine Trinity, O confessors of godly eloquence, ye are illumined with the radiance thereof, for, having suffered for the Trinity's sake, ye have now received life incorruptible.

Theotokion: **O** Virgin Mother, The Word Who hath adorned all things, and Who desired to come in the flesh, made His abode within Thee, and He found thee alone to be more holy than all others, and truly revealed thee to be the Theotokos.

Exapostilarion of the holy martyrs:

Spec. Mel.: “Heaven with stars ...”:

O Gurias, Samonas and Abibus, ye martyrs of Christ, who of old delivered the maiden from the tomb: anticipate our needs, delivering us from our transgressions, as from a tomb.

Theotokion: **W**ith thy mighty protection, O pure one, preserve thy servants unharmed by the assaults of the enemy, for thee alone have we acquired as our refuge amid tribulations.

AT LITURGY

Troparion of the holy martyrs, in Tone V:

O Christ God, Thou hast given us an impregnable rampart * in the miracles of Thy holy martyrs. * Through their supplications destroy Thou the councils of the heathen * and strengthen the scepters of kingdoms, ** in that Thou art good and the Lover of mankind.

Kontakion of the holy martyrs, in Tone II:

Having received grace from on high, * O all-praised martyrs, * ye intercede for those amid temptations; * wherefore, ye delivered the maiden from a bitter death, O holy ones: ** for ye are truly the glory of Edessa and the joy of the world.

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

EPISTLE TO THE EPHESIANS, §233(EPH. 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 tribulations.

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

GOSPEL ACCORDING TO LUKE, § 64(LK. 12: 8-12)

The Lord said: Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy

Spirit it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say.

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