

THE 8th DAY OF THE MONTH OF JANUARY
AFTERFEAST OF THE HOLY THEOPHANY
COMMEMORATION OF THE HOLY HIEROMARTYR ISIDORE & THE 72 MARTYRED
WITH HIM FOR ORTHODOXY,
IN YURIEV OF ESTONIA
AT GREAT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 8 Stichera: 3 of the feast, in Tone VI:

Spec. Mel.: “Go ye before us, O angelic hosts ...”:

O my Jesus, Who art the radiant and self-shining Light which illumineth men: baptized in the streams of the Jordan, Thou hast greatly illumined all. O Christ, Thou Light Who art consubstantial with Thy Father, all creation, illumined by Thee, crieth to Thee: Blessed art Thou, O our God, Who hast appeared! Glory be to Thee!

Come ye, and let us noetic ally purify our senses, that we may partake to repletion of divine glory; and, beholding Christ baptized in the flesh and crushing the head of the deceiver, let us cry out to Him, chanting with joy: Blessed art Thou, O our God, Who hast appeared! Glory be to Thee!

In Thy loving-kindness, O my Jesus Who lovest mankind, in the River Jordan Thou dost give living water as drink to us who are burning with thirst. And, drinking of Thee, the light-bearing Well-spring of immortality, we chant: Blessed art Thou, O our God, Who hast appeared! Glory be to Thee!

And 5 Stichera of the holy martyrs, in Tone VIII:

What shall we call you, O holy ones, in that ye crushed the hordes of the demons and shattered their darts with your mighty suffering at the hands of tormentors? For ye stood fearlessly for the Orthodox Faith of Christ, for which ye manfully gave your bodies over to torture, O ye holy seventy-two martyrs, with Isidore your teacher, and by your suffering, O honored ones, have gladdened the Holy Church of Christ. Heal us who are sick with sin, O godly martyrs, in that ye have boldness before the Lord, Who hath received baptism from a servant. (Twice)

What shall we name thee, O valiant priest Isidore? For thou didst lead to Christ a regiment of martyrs, and with them hast glorified the Orthodox Faith of your fathers in the face of the vain-minded Latins, and didst cast down their strange doctrines and false persuasions by the power of Christ Who by His baptism hath crushed the heads of the serpents in the Jordan, that He might save us and wash away the multitude of our sins through the entreaties of His martyrs, in that He is compassionate and is the Lover of mankind. (Twice)

What shall we call you, O holy and right victorious martyrs of Christ, with your sacred teacher Isidore? For, having preserved the law of the Lord inviolate, ye maintained the pious worship of Christians and put the prideful tyrants to shame through the power of Christ our Savior, Who hath been baptized in the Jordan. Him do ye beseech, O martyrs of the Lord, that we be delivered from the outer darkness and the fire of Gehenna, and that our souls be saved.

Glory ..., in Tone V:

Rejoice, O Isidore, thou priest of God, valiant minister of the mysteries of Christ, having with thee the equally zealous assembly of seventy-two martyrs, for like a star of surpassing radiance thou hast shone forth in the firmament of the Church, and didst manifestly preach the consubstantial and indivisible Trinity, the Father, the Son, and the Holy Spirit Who proceedeth from the Father, before the malicious Roman bishop and many people, denouncing the Latin faith. Wherefore, your holy bodies were committed to the river's streams, O martyrs of Christ, yet were later cast up upon dry land by the providence of God; and Christ hath given rest to your spirits in the mansions of heaven. And now, O holy martyrs who died for the Orthodox Faith, entreat Christ God, that our souls be saved.

Both now ..., of the feast, in Tone II:

Thou didst bow Thy head before the Forerunner, and didst crush the heads of the serpents. Having come to the streams, thou didst illumine all things, that they may glorify Thee, O Savior, the Enlightener of our souls.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in

peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

READING FROM THE WISDOM OF SOLOMON

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

At Litiya, the Stichera of the feast;

The composition of Cosmas the Monk, in Tone IV:

He that hath adorned Himself with light as it were with a garment hath deigned for our sake to become like as we are; and today He is covered with the streams of the Jordan, though He hath no need to be purified by them, but that, through the cleansing He receiveth, He might Himself bestow regeneration upon us. Oh, the wonder! Without fire Christ God, the Savior of our souls, casteth anew, and without shattering He hath fashioned, and He saveth those who are enlightened in Him.

Beholding Thee, Who in the Spirit and in fire doth purge away the sin of the world, coming to Him, the Baptist cried out in awe and trembling, saying: "I dare not touch Thy most pure head! Do Thou sanctify me by Thy divine epiphany, O Master Who alone lovest mankind!

Come ye, let us emulate the wise virgins! Come ye, let us greet the Master Who hath appeared unto us! For He hath come to John like a Bridegroom. The Jordan, seeing Thee, was afraid and halted. And John cried out: “I dare not touch the head of the Immortal One!” The Spirit descended in the form of a dove, to sanctify the water. And a voice was heard from heaven, saying: “This is my Son Who hath come into the world to save the human race!” O Lord, glory be to Thee!

Christ is baptized, He cometh up out of the waters and leadeth the world up with Himself, and He beholdeth the heavens opening, which Adam closed to himself and to those with him. And the Spirit beareth witness to His divinity, for He maketh haste to come to His like. And a voice is heard from heaven; for the Savior of our souls is borne witness to from thence.

The hand of the baptist trembled when it touched Thy most pure head. The River Jordan turned back, not daring to minister unto Thee; for if it was in awe of Joshua son of Nun, how could it not have been stricken with awe by its own Creator? O our Savior Who alone lovest mankind, Thou hast fulfilled all Thy dispensation, that Thou mayest save the world by Thine epiphany.

Glory ..., of the holy martyrs, in Tone II:

Come, ye who love the martyrs, and let us noetically enjoy today the spiritual banquet which the seventy-three martyrs of the Lord have set before us. As ye dwell in spirit with the angels, O spiritual athletes of Christ, entreat ye Christ the Savior, that He grant forgiveness of sins unto us who with faith celebrate your honored memory.

Both now ..., the composition of Anatolius, in Tone VIII:

Today creation is enlightened! Today all things are glad, those of heaven and those on earth! Angels and men mingle together! For where the King arriveth, there doth order prevail. Wherefore, let us all hasten to the Jordan and see how John baptizeth the sinless head which no man fashioned. And, chanting the cry of the angel, let us exclaim together: The grace of God hath appeared, saving all mankind, illumining and granting mercy unto the faithful!

On the Aposticha, these Stichera of the holy martyrs, in Tone VI:

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

The wrathful tyrant threatened you * with multifarious threats * that he would give your bodies * over to grievous tortures, * O godly minded martyrs; * yet ye did not fall away from the Orthodox Faith of Christ, * but endured suffering in prison, * and received a bitter death ** in the expectation of future reward and immortal glory.

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

Let the wondrous and divine, * the most wise passion-bearers be honored * with sacred hymns, * for, in preaching Orthodoxy * before the enemy * in sacred manner, * they extinguished ungodly delusion * by their sufferings, ** and have received that glory which fadeth not away.

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

Ye put to shame * the lawless tyrant * who iniquitously commanded you * to confess an erroneous faith, * O blessed and wise martyrs * of great renown; * and, suffering patiently, * ye wove wreaths of victory, ** praying for the world.

Glory ..., in Tone IV:

Breathing forth unrequited love for Christ, ye refused to reject Orthodoxy, O holy seventy two martyrs with your teacher, the sacred Isidore, and ye endured divers insults and ill treatment; yet, strengthened by Christ, ye set at naught the audacity of the torturers, O holy ones, and, holding to the Faith of Christ without wavering, ye have been translated to the heavens, to the Creator of all, for Whom ye suffered. Wherefore, as ye have boldness before Him, ask ye that He grant peace and great mercy to our souls.

Both now ..., of the feast, the composition of Theophanes, in Tone VI:

Beholding the Sun Who shone forth from the Virgin asking for baptism in the Jordan, the radiant luminary who shone forth from the barren woman cried out to Him with fear and joy: “Do Thou sanctify me by Thy divine epiphany, O Master!”

Troparion of the holy martyrs, in Tone II:

O blessed passion-bearers of the word, * ye preached the Orthodox Faith of Christ with boldness, * and at the tribunal denounced the false doctrines of the enemy; * wherefore, ye were cast into the depths of the river, O holy ones, * yet your souls have made their abode * in the mansions of heaven, * where, standing with the saints before the throne of God, the King of all, * ye pray to Him for all Orthodox people ** who cherish your struggles with honor.

Glory ..., Both now ..., Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

AT MATINS

On “God is the Lord ...,” the Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee! (Twice)

Glory ..., Troparion of the holy martyrs, in Tone II:

O blessed passion-bearers of the word, * ye preached the Orthodox Faith of Christ with boldness, * and at the tribunal denounced the false doctrines of the enemy; * wherefore, ye were cast into the depths of the river, O holy ones, * yet your souls have made their abode * in the mansions of heaven, * where, standing with the saints before the throne of God, the King of all, * ye pray to Him for all Orthodox people ** who cherish your struggles with honor.

Both now ..., that of the feast (Once).

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

Like great stars ye ever illumine the honored firmament of the Church and shed light upon the faithful, O divine martyrs, ye warriors of Christ.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Joshua, son of Nun, bringing the people and the ark of the covenant through the River Jordan, was an image of the future benefaction of God; for by his mystical crossing he spiritually representeth both the image of our transformation and a true depiction of regeneration. Christ appeared in the Jordan to sanctify the waters.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone IV:

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

Having passed through torments with manly resolve, O wondrous passion-bearers, ye also passed through the depths of the river and attained unto the broad expanse of salvation, receiving the kingdom of heaven as your inheritance, wherein do ye make divine supplication for us, O right victorious martyrs

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone VIII:

Spec. Mel.: “Of the shepherds pipes ...”:

Christ is baptized, enlightening the world, and from on high the Father beareth witness, saying: “This is My Son, in Whom I am well pleased. Heed ye Him! This is He Who illumineth the universe with His loving-kindness, Who is baptized and saveth the human race, in that He is God!”

Polyeleos, and this magnification: We magnify you, O holy martyrs, and we reverence your honored sufferings, which ye endured for Christ.

Selected Psalm verses:

A: Our God is refuge and strength, a helper in afflictions which mightily befall us?

Glory ..., Both now ..., Alleluia..., Glory to Thee, O God. (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone VIII:

Bound and imprisoned by the enemy, ye remained invincible, preserved by faith; and when ye were released from your bodies, O holy ones, ye were manifestly clothed in divine desire. Wherefore, ye have shone forth like beacons in the world, illumining the faithful with the grace of the Spirit. O passion-bearing martyrs, entreat Christ God, that He grant forgiveness of sins unto those who with love honor your holy memory.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Come, O ye faithful, let us behold where Christ was baptized, that we may follow Him to the River Jordan, to the voice of one crying in the wilderness, and there may see the Creator of Adam touched by the hand of His servant, in His ineffable loving-kindness; and may cry aloud to Him: Thou hast come and revealed Thyself, to sanctify the waters in the Jordan!

Song of Ascents, the first antiphon of Tone IV.

Prokeimenon, in Tone IV: The righteous cried, * and the Lord heard them.

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

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, §36 (10:16-22)

The Lord said to His disciples: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

After Psalm 50, this Sticheron, in Tone II:

Come, O ye who love the feasts of the Church; let us rejoice in the Lord at the memorial of the passion-bearers! Come, let us manifestly chant, praising the spiritual athletes of Christ who rejected false reasonings and malicious falsehood and fearlessly professed the Orthodox Faith of Christ in the midst of the tribunal! Wherefore, O most blessed and long-suffering ones, pray ye unceasingly on behalf of our souls.

Canon of the feast, with 6 Troparia, including the Irmos; and that of the holy martyrs, with 8 Troparia.

ODE I

Canon of the feast, the acrostic whereof is “Baptism is the washing away of mortals’ sins”, the composition of John the Monk, in Tone II:

Irmos: Thy triumphant right hand, in a manner befitting God, * hath been glorified in strength, O Immortal One; * for in its infinite strength it broke into pieces the enemy, * and hath fashioned anew * the path for the Israelites through the deep.

The Lord, the King of the ages, restoreth corrupted Adam with the streams of the Jordan and crusheth the heads of the serpents who make their nest therein, for He hath been glorified.

The Lord Who became incarnate of the Virgin, clothing material flesh in the immaterial fire of the Godhead, doth wrap Himself in the water of the Jordan, for He hath been glorified.

He Who washeth away the defilement of men, cleanseth Himself for them in the Jordan, desiring to make Himself like unto them, yet remaining as He was before, the Lord Who enlighteneth those in darkness, for He hath been glorified.

Canon of the holy martyrs, in Tone 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 the path for the Israelites through the deep.

Ye have inherited the life which is devoid of grief, O ye seventy-three holy martyrs. As ye are ever full of spiritual joy, drive all grief from my soul, I pray, that, rejoicing, I may glorify your sacred suffering.

Ye were newly revealed stars, O martyrs of Christ, led by the right glorious and sacred Isidore who was mighty in teaching and endurance; wherefore, we entreat you: Drive from our hearts the darkness of sin, O right victorious martyrs of Christ.

Set afire by the divine embers of the Holy Spirit, O holy athletes, with valiant suffering ye shone forth, and shattered all the arrows of the ancient serpent, the deceitful adversary.

Triadicon: O consubstantial Trinity - Father, Word and Holy Spirit - we glorify Thee with faith as the Creator of all, and piously cry out to Thee: O Holy Trinity our God, save us through the supplications of Thine athletes.

Theotokion: **T**hou art the portal of divine glory, O most pure one. Open unto me the gates of repentance, O Sovereign Lady, and rescue my lowly soul from the gates of Hades, I pray, that as is meet, I may glorify thee, my fervent helper.

ODE III

Canon of the feast

Irmos: **T**he Lord who granteth strength unto our kings, * and exalteth the horn of His anointed, * is born of a Virgin and cometh unto baptism. * Therefore let us, the faithful, cry aloud: * None is as holy as our God.

O Church of Christ, who of old wast barren and grievously childless, be glad today; for by water and the Spirit children have been born unto thee, who cry out with faith: There is none as holy as our God!

In the wilderness the forerunner crieth out with a loud voice: “Prepare ye the ways of Christ and make straight the paths of our God, crying out with faith: There is none as holy as our God!”

Canon of the holy martyrs

Irmos: **T**hou alone knowest the weakness of mortal nature * and in compassion assumed its form; * do Thou gird me with power from on high, * that I may cry unto Thee: * Holy is the living temple of Thine ineffable glory, **O Lover of mankind!**

The lying enemy stirred up all manner of malice in his battle against the saints, yet he was vanquished by them, beholding them to be unconquered: for the power of God helped them. Wherefore, the divinely blessed ones have been shown to be receptacles of divine radiance.

The evil-minded Roman bishop desired that ye cast off the Orthodox Faith, O saints, and espouse his false ideas and the unleavened liturgy; but as valiant warriors ye withstood him, O holy ones, and achieved victory over him by the power of Christ.

Triadicon: **T**he Father is light; the Son is light; and the Holy Comforter is light: for the Trinity, shining forth as from a single Sun, doth divinely illumine and preserve our souls, through the entreaties of the holy martyrs.

Theotokion: **O** most pure Virgin Mother who gavest flesh to God, accept thou the voices of those who ever cry unto thee, and deliver us from the divers temptations of the enemy.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, * and Thy light, O Lord, hath been signed upon us * who with understanding hymn Thee. * Thou hast come, Thou hast appeared, ** the Light unapproachable.

Ikos: As the prophet said, Christ, the great Light, hath shone forth upon Galilee of the nations, the country of Zebulon and the land of Naphthali. The Lord hath manifested Himself as a radiant beam, shining forth from Bethlehem, yet more from Mary, upon the darkened; and He, the Sun of righteousness, doth illumine the whole universe with His rays. Wherefore, come, all ye naked children of Adam, let us clothe ourselves in Him, that we may be warm; for He covereth the naked and enlighteneth the darkened. Thou hast come, Thou hast revealed Thyself, O Light unapproachable!

Sessional Hymn of the holy martyrs, in Tone V:

Like the stars doth the memory shine forth today of Thy seventy-two passion-bearers, together with their priestly leader Isidore, who have shone forth and, with the help of God, have taken the gloom of error away from the faithful, in that they have boldness before the Lord, before Whom they stand, praying for all of us who with faith honor their precious sufferings.

Glory ..., Both now ..., Sessional Hymn of the feast, in Tone IV:

Thou didst sanctify the streams of the Jordan and didst crush the might of sin, O Christ our God; Thou didst bow Thy head beneath the hand of the forerunner and thereby saved the human race from deception. Wherefore, we entreat Thee: Save Thou our souls!

ODE IV

Canon of the feast

Irmos: I heard, O Lord, Thy voice, * which Thou didst call the voice of one crying in the wilderness, * for Thou didst thunder over the multitude of waters, * bearing witness to Thy Son. * And, wholly filled with the Spirit which had descended, * He cried aloud: * Thou art Christ, the Wisdom and Power of God!

“Who hath ever seen the sun cleansed, which is most bright by nature?” the herald crieth out. “Am I then to wash with water Thee, the effulgence of glory, the Image of the ever-existent Father? Am I, who am grass, to touch Thy divinity? for Thou art Christ, the Wisdom and Power of God!”

“When he happened upon Thee, Moses showed the divine reverence he felt, for he understood that it was Thee Who spake out of the bush; and he straightway turned his face. How, then, can I gaze directly at Thee? How can I touch Thee with my hand? For Thou art Christ, the Wisdom and Power of God!”

“Wisely doing what is spiritual, and being honored with speech, yet I am in awe before inanimate things. For if I baptize Thee, the mountain which smoked with fire, the sea which parted in twain and this Jordan which turned back will be mine accusers; for Thou art Christ, the Wisdom and Power of God!”

Canon of the holy martyrs

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.

O ye seventy-two holy athletes, and thou, O Isidore, teacher of the true Faith of Christ, who art like a pure dove: the most wicked one was not able to move you from your godly stance, but rather the evil one himself did fall.

O glorious passion-bearers, and thou, O blessed and valiant athlete Isidore, who led a choir of martyrs to the Lord, ye considered all the beauties of the world but dung, that ye might acquire Christ our God, our true beauty, our riches which cannot be taken away.

Triadicon: O ye people, ever offering worship with faith, let us piously glorify the Trinity of Hypostases, the Unity in image, the true God, Whom the ranks of angels and archangels hymn as the Master of creation.

Theotokion: The Lord hath become incarnate of thy pure blood, granting repentance by thy goodly mediation to those who honor thee, O all-hymned one, in that He is compassionate and alone is the Lover of mankind.

ODE V

Canon of the feast

Irmos: Jesus, the Prince of Life, * hath come to set loose from condemnation * Adam the first-formed man; * and though as God He needeth no cleansing, * yet for the sake of fallen man He is cleansed in the Jordan. * In its streams He slew the enmity * and bestoweth the peace that passeth all understanding.

When countless people went down to be baptized of John, Thou Thyself didst stand in their midst. And he announced to those present: “Who hath told you, O rebellious ones, to avoid the impending wrath? Bring forth fruits worthy of Christ; for He standeth before you, granting peace.”

Standing in their midst, the Creator and Fashioner alone trieth the hearts of all; and taking his winnowing-fan in His hand, He most wisely doth separate the harvest of the whole world, letting the chaff fall away; and He granteth eternal life to the fruitful.

Canon of the holy martyrs

Irmos: Thou 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.

Cast into the water for the sake of Christ the King, the Life of all, the seventy-three saints were filled with spiritual waters, and at the behest of God their precious bodies were borne up upon dry land; and by the power of God they have dried up the turbulent torrents of deception, and have given drink to the hearts of the faithful.

Moved by great zeal, O divine martyrs, and strengthened by Christ, ye put the enemies of the Orthodox Faith to shame and trampled underfoot the false doctrines and laws of the Latins, O holy ones, regarding them as but naught. Through the entreaties of the martyrs, O Word of God, deliver from great tortures us who bless their holy torments with all our soul.

Triadicon: Glorifying the one beginningless and everlasting Godhead, we worship God in three Hypostases, indivisible in essence and equal in glory, as the divine martyrs preached.

Theotokion: O Virgin who art blessed among women, grant thy mercies to thy people, through the supplications of the passion-bearers of Christ, for thou hast been shown to be the Mother of the Merciful One.

ODE VI

Canon of the feast

Irmos: The Voice of the Word, the Candlestick of the Light, * the Morning Star and Forerunner of the Sun, * cried in the wilderness to all the peoples: * ‘Repent and be cleansed beforehand. * For lo, Christ is at hand, * Who delivereth the world from corruption.

Christ, Who was begotten incorruptibly of God the Father, is incarnate of the Virgin without defilement. The forerunner teacheth that it is not possible to loose the sandals, the bond between the Word and us, of Him Who delivereth mortals from deception.

Christ shall baptize His enemies, who do not acknowledge Him as God, with the uttermost fire; but He shall restore with the water of grace those who accept His divinity, delivering them from their transgressions.

Canon of the holy martyrs

Irmos: The deepest abyss hath surrounded us, * and there is none to deliver us, * yea we have been counted as sheep for the slaughter; * O God save Thy people, * for thou art the strength and restoration of the weak.

“What to us are the many words thou utterest, O bishop and champion of an erroneous faith? What to us are the promises thou makest?” the sacred Isidore and his companions said to the tyrant; “All these things are to us more bitter than gall! Yet do as thou desirest, O vain-minded one!”

The Holy Spirit strengthened you, O honorable passion-bearers of Christ, richly making His abode within you, and granted you endurance against the cruel-hearted enemies; and by His power ye endured many tortures and torments at the hands of those who were not Orthodox, O holy ones. Wherefore, ye have been crowned by the rich right hand of Christ, for Whom ye suffered.

Triadicon: O Father, the Son and the Holy Spirit, Unity in three Hypostases and indivisible Trinity: have mercy upon those who worship Thy divine might.

Theotokion: The mouth of the orator cannot describe thy mystery, O Maiden; for thou gavest birth to the Ineffable One, and bearest on thine arm Him Who sustaineth all things.

Kontakion of the holy martyrs, in Tone IV:

With hymns let us honor the choir of the martyrs of Christ * who suffered mightily for the sake of the true Christian Faith * and utterly cast down the pride of the enemy. * For, illumined by the grace of the uncreated Trinity, * O glorious ones who suffered with hieromartyr Isidore, * ye shine forth like stars amid the whole world. * Pray ye now unceasingly to Christ, * and defend us from invasion by enemy nations, ** O ye tireless advocates for our souls.

Ikos: The most wise Creator, the Master and Lord of the noetic vineyard, as He saith with His most holy mouth in the parable of the vineyard, giveth rich recompense to those who labor until the eleventh hour. And now, revealing that which was hidden in the parable, He hath shown forth hieromartyr Isidore and the company of seventy-two athletes with him, to be splendid martyrs and most excellent warriors. For, having trampled underfoot the traditions and laws of the Latins, O valiant ones, and by your mighty opposition and endurance cast into confusion those who hate the Orthodox Faith, ye became like unto the ancient martyrs, O holy ones. Wherefore, Christ hath crowned you With never-fading wreaths in the mansions of heaven, where the choirs of the martyrs rejoice. Defend us against the invasion of enemy nations, O ye tireless advocates for our souls.

ODE VII

Canon of the feast

Irmos: The breath of the wind heavy with dew * and the descent of the angel of God * preserved the Holy Children from all harm, * as they walked in the fiery furnace. * Refreshed with dew in the flames, * they sang in thanksgiving: * **'Blessed and supremely praised art Thou, * O Lord God of our fathers.'**

As in heaven, with trembling and wonder the angelic hosts stood before Thee in the Jordan, gazing at the extent of God's condescension; for the God of our fathers, Who holdeth the firmament of the waters above, stood, incarnate as a man, in the waters.

The cloud and the sea of old prefigured the wonder of divine baptism, for the ancient people of the law were baptized therein when they fled Egypt. The sea was an image of the water, and the cloud was an image of the Spirit, whereby we are made perfect. And we cry out: Blessed art Thou, O Lord God, throughout the ages!

O all ye faithful, in Him have we received perfection; and, theologizing continually with the angels let us glorify the Father, the Son and the Holy Spirit. For, lot the consubstantial Trinity of Hypostases is the One God. To Him do we chant: Blessed art Thou, O Lord God, throughout the ages!

Canon of the holy martyrs

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.

The true martyrs, the seventy-three athletes of Christ our true God, cried out to their tormentors: “For the Orthodox Faith of Christ we are ready gladly to bear beatings, fire and any other tortures!” And they joyously chanted: “If God is with us, no one can be against us! Blessed is the God of our fathers!”

The murderous people, gnashing their teeth and falling like wild beasts upon those celebrating Holy Theophany, threw them into prison and later cast them to the waters; but the martyrs chanted with joy: “Blessed is the God of our fathers!”

Triadicon: Let us glorify the indivisible Trinity, let us hymn the one Godhead, the Father, the Word and the most Holy Spirit!

Theotokion: Blessed art Thou, O God, Who madest Thine abode within the Virgin’s womb and hath saved mankind, all-hymned and supremely exalted art Thou throughout the ages!

ODE VIII

Canon of the feast

Irmos: The Babylonian furnace, as it poured forth dew, * foreshadowed a marvelous mystery: * how the Jordan should receive in its streams the immaterial fire, * and should encompass the Creator, * when He was baptized in the flesh. * Him do ye peoples bless and supremely exalt throughout all ages.

“Put aside all fear,” the Redeemer said to the forerunner; “Obey Me, in that I am good, and touch Me, for this have I become by nature. Submit to My commands and baptize Me Who am come down.” Him do the people bless and supremely exalt throughout all ages.

When the Baptist heard the words of the Master, he stretched forth his hand with trembling, and as he touched the head of his Creator he cried out to Him Who was being baptized: “Sanctify me, for Thou art my God, Whom the people bless and supremely exalt throughout all ages!”

The Trinity was revealed in the Jordan, for the Father, the all-divine Essence Himself, announced: “This One Who is baptized is my beloved Son!” And the Spirit came upon Him Who was like unto Him, Whom the people bless and supremely exalt throughout all ages.

Canon of the holy martyrs

Irmos: In the furnace as in a fiery smelter * the Israelite Youths shone brighter than gold * with the beauty of godliness, as they exclaimed: * Bless the Lord all ye his works, * hymn and exalt him supremely throughout all ages.

Boasting in the wounds of Christ, thou didst hasten to the everlasting mansions, O hieromartyr Isidore, together with the assembly of those martyred with thee; and, arrayed in whitened vesture, ye stand in splendor before the King of hosts, crying out with the martyrs: Bless the Lord, all ye works of the Lord!

O ye seventy-three martyrs and athletes of Christ, with the help of God ye trampled the flame of the malice of the enemy underfoot, put the inhuman tyrants to shame, and, as ones invincible, have been crowned by Christ with unfading wreaths, chanting: Bless the Lord, all ye works of the Lord!

Like thirsty land, O blessed martyrs, did ye imbibe the teaching which flowed from the mellifluous tongue of the sacred Isidore, and ye stored it up in your souls as something of divine sweetness; and by him ye were offered to Christ, the Judge of the contest, as grain in measure a hundredfold, chanting: Bless the Lord, all ye works of the Lord!

Triadicon: Let the Thrice-holy One be hymned: the Father, the Son and the Holy Spirit, the indivisible Unity, the one Godhead Who holdeth all creation in His palm throughout all ages and regardeth with His rich mercy us who chant: Bless the Lord, all ye works of the Lord!

ODE IX

Canon of the feast

Irmos: Every tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

O David, come thou in spirit to the enlightened and chant, saying: “Approach God now with faith and be illumined! Lowly Adam cried out in his fall, and the Lord heard him, and, coming to the streams of the Jordan, He restored the corrupted one.”

Isaiah saith: “Change your ways and cleanse yourselves; leave off your wickedness in the face of the Lord! Ye who thirst, go to the living Water; for Christ sprinkleth with water those who have recourse to Him with faith, renewing them, and He baptizeth with the Spirit unto life which ageeth not.”

By grace and the seal are we preserved, O ye faithful; for as of old the blood-smear'd lintels permitted the Hebrews to escape the destroyer, so shall the laver of regeneration be for us a divine exodus. And henceforth we shall see the never-waning light of the Trinity.

Canon of the holy martyrs

Irmos: **The Bush, which burnt without being consumed, * prefigured Thy pure birthgiving, O Theotokos. * Wherefore we now entreat Thee: * quench the raging furnace of the temptations that beset us, * that we may unceasingly magnify Thee.**

Surrendering your bodies to wounding and bitter imprisonment for the sake of the Lord and King Most High, ye preserved your souls intact, O ye seventy-three blessed athletes of the Lord, and have been vouchsafed to receive a share of divine glory, O most honored martyrs.

With the most radiant and sacred Isidore, O blessed ones, ye have been shown on earth to be stars of Christ, the never-waning Light, illumining the souls of all those who call upon you with faith and honor your holy memory.

Honoring your radiant and honored memory and rejoicing in spirit, we pray: O blessed Isidore, valiant teacher, and ye martyrs who suffered with him, ye invincible martyrs of Christ: preserve all Orthodox people unharmed.

Triadicon: **L**et us glorify the Essence in three Hypostases, the indivisible Glory Who is unceasingly hymned in heaven and on earth in one Godhead, the inseparable Trinity, piously worshipping the Father, the Son and the Spirit, that we may be delivered from fiery torment through the intercession of the passion-bearers who preached the Holy Trinity.

Theotokion: **C**ome ye faithful, and with love let us all unceasingly praise the blessed Mary, the Lady Mother of God and Virgin, through whom we have found everlasting joy.

Exapostilarion of the holy martyrs:

Spec. Mel.: "Having fallen asleep in the flesh ...":

Standing with the choirs of the martyrs before Christ, the never-waning Light, O ye seventy-three blessed and holy passion-beaters of the Lord, by your supplications save us who hymn you.

Glory ..., Both now ..., Exapostilarion of the feast:

Spec. Mel.: "Thou hast visited us ...":

The Savior, Who is grace and truth, hath revealed Himself in the streams of the Jordan, and hath enlightened those who sleep in darkness and shadow; for He is come and hath appeared, the Light unapproachable.

On the Praises, 6 Stichera: 3 of the feast, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

A great and awesome mystery * is now accomplished: * for the Master of all * is baptized at the hand of His servant ** for the purification of all mankind.

From on high * the Father cried aloud: * “This is my beloved Son * Who is now baptized in the flesh ** in the waters of the Jordan!”

The ranks of angels, * beholding the Master, * in the guise of a servant, * baptized in the waters, ** were amazed and chanted.

And 3 Stichera of the holy martyrs, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O all-praised martyrs of Christ, * ye treated as of no account * the raging of the persecutors and violent death, * and, disposing yourselves right boldly, * ye arrayed yourselves for battle * with the glory of victory, * and have been reckoned with all the righteous, * with whom, ever offering praise, ** we call you blessed.

O most blessed martyrs of Christ, * ye gave yourselves over * to drowning in the waters, * have hallowed the earth with your bodies, * and have illumined the air * by your ascent to the heavens; * and ye now dwell in the heavens, amid the never-waning light, * ever praying for us, ** O ye who behold God.

O invincible martyrs of Christ, * by the dew of divine grace * ye passed unharmed * through the torture of burning, * and have been deemed worthy to live beside still waters, * receiving crowns of victory. * Wherefore, rejoicing today, * we celebrate your holy memory, ** glorifying Christ.

Glory ..., in Tone VIII:

Having enrolled as soldiers of Christ, ye forsook all the beautiful things of the earth, and, taking the Cross upon your shoulders, ye followed after Him through all manner of torments, and would not deny Him before the tyrants. The angels have crowned your heads with wreaths of victory, O ye who were bold of soul, and ye have endured with splendor into the bridal-chamber of heaven. Wherefore, as ye have boldness before the Savior of all, pray ye for our souls.

Both now ..., of the feast, in Tone II:

The waters saw Thee, O God, the waters saw Thee and were afraid; for the cherubim are unable to gaze upon Thy glory and the seraphim cannot bear to look upon Thee; yet, standing before Thee in fear, the cherubim bear Thee up and the seraphim glorify Thy power. With them, O Compassionate One, we declare Thy praise, saying: O God Who hast revealed Thyself, have mercy upon us!

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE I of Canon I of the feast, and 4 from ODE VI of the canon of the holy martyrs.

O Church of Christ, who of old wast barren and grievously childless, be glad today; for by water and the Spirit children have been born unto thee, who cry out with faith: There is none as holy as our God! (Twice)

In the wilderness the forerunner crieth out with a loud voice: “Prepare ye the ways of Christ and make straight the paths of our God, crying out with faith: There is none as holy as our God!”

“What to us are the many words thou utterest, O bishop and champion of an erroneous faith? What to us are the promises thou makest?” the sacred Isidore and his companions said to the tyrant; “All these things are to us more bitter than gall! Yet do as thou desirest, O vain-minded one!”

The Holy Spirit strengthened you, O honorable passion-bearers of Christ, richly made His abode within you, and granted you endurance against the cruel-hearted enemies; and by His power ye endured many tortures and torments at the hands of those who were not Orthodox, O holy ones. Wherefore, ye have been crowned by the rich right hand of Christ, for Whom ye suffered. (Twice)

Triadicon: **O** Father, the Son and the Holy Spirit, Unity in three Hypostases and indivisible Trinity: have mercy upon those who worship Thy divine might.

Theotokion: The mouth of the orator cannot describe thy mystery, O Maiden; for thou gayest birth to the Ineffable One, and bearest on thine arm Him Who sustaineth all things.

Troparion of the feast, in Tone I:

When Thou wast baptized in the Jordan, O Lord, * the worship of the Trinity was made manifest: * for the voice of the Father bare witness unto Thee * calling Thee His beloved Son; * and the Spirit in the guise of a dove * confirmed the certainty of His words. * O Christ God, Who hast appeared ** and enlightened the world, glory be to Thee!

Troparion of the holy martyrs, in Tone II:

O blessed passion-bearers of the word, * ye preached the Orthodox Faith of Christ with boldness, * and at the tribunal denounced the false doctrines of the enemy; * wherefore, ye were cast into the depths of the river, O holy ones, * yet your souls have made their abode * in the mansions of heaven, * where, standing with the saints before the throne of God, the King of all, * ye pray to Him for all Orthodox people ** who cherish your struggles with honor.

Kontakion of the holy martyrs, in Tone IV:

With hymns let us honor the choir of the martyrs of Christ * who suffered mightily for the sake of the true Christian Faith * and utterly cast down the pride of the enemy. * For, illumined by the grace of the uncreated Trinity, * O glorious ones who suffered with hieromartyr Isidore, * ye shine forth like stars amid the whole world. * Pray ye now unceasingly to Christ, * and defend us from invasion by enemy nations, ** O ye tireless advocates for our souls.

Kontakion of the feast, in Tone IV:

Thou hast appeared today to the whole world, * and Thy light, O Lord, hath been signed upon us * who with understanding hymn Thee. * Thou hast come, Thou hast appeared, ** the Light unapproachable.

Prokeimenon of the feast, in Tone IV: Blessed is He Who cometh in the name of the Lord. * God is the Lord, and hath appeared unto us.

Verse: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

And the Prokeimenon of the martyrs, in Tone IV: The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations.

EPISTLE TO THE EPHESIANS, §233 (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 of the feast, in Tone IV: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

Verse: The voice of the Lord is upon the waters; the God of glory hath thundered, the Lord is upon the many waters.

And the Alleluia of the martyrs, in the same tone: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO LUKE, §106 (LK. 21 :12-19)

The Lord said to His disciples: Beware of men. They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls.

Instead of "It is truly meet ...," we chant the Refrain and Irmos of ODE IX:

Refrain: Magnify, O my soul, the most pure Virgin Theotokos, who is more honorable than the armies on high.

Irmos: Every tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

Communion Verse: The grace of God that bringeth all men to salvation hath appeared.

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