

THE SUNDAY ON OR AFTER THE 22nd DAY OF JANUARY
THE SERVICE TO THE HOLY NEW MARTYRS AND CONFESSORS OF THE RUSSIAN
LAND

Their commemoration is made on the Sunday nearest to the 25th of January. If the 25th of January fall on Monday, Tuesday or Wednesday, we chant the service to the New Martyrs on the Sunday before; but if it fall on Thursday, Friday or Saturday, we chant the service on the following Sunday. If the 25th of January fall on Sunday itself we chant the service to the New Martyrs on that very day, and the service to St. Gregory the Theologian on January 27th in conjunction with that to St. John Chrysostom. When such be the case, the hymnody of St. Gregory precedes that of St. John. Be it known that this service can fall between January 22nd and January 28th. If it coincide with the Sunday of the Publican and Pharisee, or with the Sunday of the Prodigal, or With Meat-fare Sunday, the service to the New Martyrs is chanted in conjunction with the Triodion, **following the pattern set for the service to the Three Hierarchs in the Chapters of Mark**. If a service to a major saint fall on the same day, we chant the service to the major saint on the closest Saturday, or on some other day. If a church's patron feast fall on such a Sunday, we chant the service of the patron feast in conjunction with the Triodion, without further alteration; and the service to the New Martyrs is then transferred to the subsequent Sunday.

AT LITTLE VESPERS:

On "Lord, I have cried ...," 4 Stichera of the Resurrection, and Glory ..., for the New Martyrs, in Tone VIII:

The land of Russia hath become an earthly heaven, hiding the bodies of the new-martyrs and confessors in its clefts and shining forth with the heavenly glory of those who bedewed it with their own blood having suffered at the hands of the minions of Satan for the Faith of Christ, to redeem them from the sin of apostasy.

Both now ..., Theotokion of Little Vespers, in the Resurrectional tone.

On the Aposticha, one Sticheron of the Resurrection, and these Stichera of the new martyrs, in Tone I:

O great passion-bearers, new martyrs of Russia, with love we fall down before you and, glorifying your struggles, we reverently kiss your wounds. Pray ye, we beseech you, on behalf of our souls.

Verse: By fire hast Thou tried us, * even as silver is tried by fire.

O glorious new martyrs of Russia, when faith failed, ye strengthened it with your confession; when loved waxed cold, ye gave yourselves over to torment and death for the sake of your love for Christ; and when hope was shaken, ye made it steadfast by faith in Christ, Whom do ye entreat, that within us He strengthen faith, hope and love.

Verse: The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations.

It is not men that save the Church; and accord with her enemies profiteth naught. Rather, the Church saveth men by the power of Christ, as your struggle hath shown. O invincible new martyrs of Russia, truly ye are the glory of the Church, for which do ye earnestly pray, that Christ make it steadfast and unshakable.

Glory ..., in Tone II:

O wondrous army of new spiritual athletes of Russia! Who is able to worthily glorify you? Truly blessed is the land which hath been watered by your blood; and its cities and villages are mystically hallowed, having received your precious remains, oft-times without hymnody of the Church, and likewise, without honorable burial. Yet pray, O ye saints, for your country and for all who honor you.

Both now ..., Theotokion, in the same tone:

Who can worthily praise thee, and call thee blessed as is meet, * O Maiden Bride of God, * for through thee redemption hath come into the world? * Wherefore with thanksgiving we cry unto thee and say, * 'Rejoice, thou who hast made Adam divine and brought together that which was separated. * Rejoice!, thou who hast enlightened mankind * by the radiant Resurrection of thy Son and our God; ** Wherefore we, the race of Christians, unceasingly magnify thee.

After "Our Father ...," the Troparion of the Resurrection;

Glory..., the Troparion of the new martyrs, in Tone IV:

O ye holy hierarchs, royal passion-bearers and pastors, * monks and laymen, * ye countless new martyrs and confessors, * men, women and children, * flowers of the spiritual meadow of Russia, * who blossomed forth wondrously in time of grievous persecutions, * bearing good fruit for Christ in your endurance: * entreat Him as the One Who hath planted you, * that He deliver His people from godless and evil men, * and that the Church of Russia be made steadfast through your blood and suffering, ** unto the salvation of our souls.

Both now ..., Theotokion in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT GREAT VESPERS:

“Blessed is the man ...,” the full Kathisma.

On “Lord, I have cried ...,” 4 Stichera of the Resurrection, and 6 for the New Martyrs, in Tone I:

With fervent supplication, O brethren, let us now begin to chant hymns to the new favorites of God; for, cleansed through fearsome torments, they have been shown to be branches of the true vine of Christ, abundantly watered with the sweetness of grace, set forth before us in the fragrance of their holiness. And edified by their struggle, with compunction let us also offer unto-God the fruit of repentance.

O ye mountains of Kiev which were blessed by the cross of the Apostle Andrew, praise ye the beginning of the dread baptism wherewith the land of Russia hath been baptized anew. For where grace shone forth upon the Russian people through water and the Spirit, unto the opening of the kingdom of God, there was it fitting for this renewal to begin, through the blood of the first slain among the Russian hierarchs, the namesake of the enlightener of the Russian land. For this new Vladimir, led forth from his vineyard through the gates of the sacred Lavra of the Caves, was vouchsafed the crown of Stephen, forgiving and blessing those who slew him, as a meek intercessor for our souls.

Lamentation, and mournful song, and woe: lo! the scroll of Ezekiel which filled thy soul to satiety, O holy Tikhon our Patriarch! May thy voice be heard even now, saying: “O brethren, archpastors and pastors, summon thy children to the defense of the Orthodox Church!” And may they that destroy the churches of God hearken to thy fiery discourse: “If ye but call yourselves Christians, we anathematize you by the authority given us by God!” O dread and everlasting excommunication! Behold an anathema lifted by no one! Behold the boldness of the Patriarch!

Our holy Tsar and passion-bearer Nicholas, O new and saintly Tsaritsa Alexandra, O child Alexis, heir to heavenly things, and royal maidens Olga, Tatiana, Maria and Anastasia: ye who were abandoned by the ungrateful, O holy band of seven, who through many humiliations found ascent to heaven, leading with you four fellow sufferers: pray with them to our supremely good God, that He vouchsafe the exceeding sinful people of Russia forgiveness, bring peace to the world, and save our souls.

And these other Stichera, in Tone IV:

Meek, yet steadfast, wast thou, O elect of the city of Peter, hieromartyr Benjamin, who wast condemned by new Copronymuses and betrayed by false pastors to an authority opposed to God. For then God revealed thee a fearless teacher. Behold, here is thy testament proclaimed from imprisonment:

“For the sake of the Church, let us not spare ourselves, and let us not betray the holy Church for our own sake!” And at the lawless tribunal thy discourse was amazing to all: “Ye offer me now death or life; but signing myself with the sign of the holy Cross, I say: Glory to Thee for all things, O Lord God!”

O victims for God who were buried live, cast down into a well-like pit! First of all the passion-bearer Elizabeth, the merciful princess who strove for the things of heaven, finding the pearl of Orthodoxy in her new homeland, who in accordance with the Gospel forgave the slayer of her husband, and who pleased God with prayer and benevolence, yet was not spared by the godless! Pray also for us, ye holy princes! Pray for all, ye venerable passion-bearers Elizabeth and faithful Barbara! Harken unto us, ye who were buried in the Garden of Gethsemane. Give ear to us, ye whose place of burial is unknown! Hear us, ye holy seven, received together into the mansions of heaven, and pray to God on our behalf!

Glory ..., in Tone VIII:

Your steadfast courage is the glory of the Church of Russia, O new passion-bearers and confessors, for ye are the disciples of Philip and Hermogenes, and the servants of the much-suffering Patriarch Tikhon, who gave you your name. Persecuted and slain, ye remained in tribulations with patience. And who can reckon the number of your torments and bitter deaths? Yet ye showed yourselves to be preachers to those with you in bondage, enlighteners of those who before were unbelievers, performers of the holy Mysteries. Great is your love for Christ, great is your faith! In all things ye have shown yourselves to be servants of God!

Both now ..., the Dogmaticon of the tone.

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE PROPHECY OF ISAIAH (43:9-13)

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 that redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON (3:1-9)

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 chastened, 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.

A READING FROM THE WISDOM OF SOLOMON (4:7-15)

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the grey hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood naught, neither laid they up this in their minds, that His grace and mercy is with His servants, and that He hath respect unto His chosen.

At the Litiya, this Sticheron, in Tone VIII:

May the joyous angels of God summon us all, and may we rejoice; for, rejoicing over a single sinner who repenteth, they dance for joy over the multitude of new saints, the martyrs and confessors of the Church of Russia, who shone forth in their sufferings. Behold, the Tsar and those of his household, the Patriarch, holy hierarchs, priests and monks, and a multitude of people of every calling, tried by bondage and privations, by cruel and multifarious torments, and by death, which brought them to everlasting life. And for the sake of this their struggle, grace hath been given them to pray for us, for they are a royal priesthood, the hope of the renewal of our generation, the proclaimers of the mercy of Christ our Savior, Who hath called them to His own wondrous light.

Glory ..., Both now ..., Theotokion, in the same tone:

O fervent helper, joy of the sorrowful, * thou who art the comforter of those * who in their hour of tribulation call upon thee, * O most holy Sovereign Lady Theotokos. * Look upon the destroyed temples of thy Son, * look upon the mockery * to which His humble servants have been subjected by the godless ones. * Hearken to the groans of thy servants, * and do thou thyself, with the holy passion-bearers, ** help and have mercy upon us.

On the Aposticha, the Stichera of the Resurrection, and Glory ..., in Tone VI:

O holy and most humble priests and confessors, we see how during the dreadful time of persecutions ye were banished far from your homes. We see you starving, afflicted with scurvy, bereft of your comeliness, covered with bleeding sores, beaten and deprived of sleep by guardsmen, weeping over abandoned children and their defenseless mothers. And who can record all your names? Who can relate to the world all that ye have suffered? Yet God knoweth His elect who have preserved the pledge they had given, even unto death, therefore possessing the boldness to pray for us.

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

O Theotokos, thou help of the helpless! Help even now the suffering people of the Russian land, who are in prison, torment or grievous circumstances: We beseech thee, O Sovereign Lady, with all the holy new martyrs and confessors of our generation: pray that thy servants be delivered from many tribulations.

Troparion of the new martyrs, in Tone IV:

O ye holy hierarchs, royal passion-bearers and pastors, * monks and laymen, * ye countless new martyrs and confessors, * men, women and children, * flowers of the spiritual meadow of Russia, * who blossomed forth wondrously in time of grievous persecutions, * bearing good fruit for Christ in your endurance: * entreat Him as the One Who hath planted you, * that He deliver His people from godless and evil men, * and that the Church of Russia be made steadfast through your blood and suffering, ** unto the salvation of our souls.

Glory ..., Both now ..., Theotokion, in the same tone:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS:

On “God is the Lord ...,” the Troparion of the Resurrection (Twice);

Glory ..., Troparion of the new martyrs, in Tone IV:

O ye holy hierarchs, royal passion-bearers and pastors, * monks and laymen, * ye countless new martyrs and confessors, * men, women and children, * flowers of the spiritual meadow of Russia, * who blossomed forth wondrously in time of grievous persecutions, * bearing good fruit for Christ in your endurance: * entreat Him as the One Who hath planted you, * that He deliver His people from godless and evil men, * and that the Church of Russia be made steadfast through your blood and suffering, ** unto the salvation of our souls.

Both now ..., Theotokion:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

Polyeleos, and this Magnification: We magnify you, O holy new martyrs and confessors of Russia, and we honor your honored sufferings which ye have endured for Christ.

Selected Psalm Verse:

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)

The assembly of the angels ...Then the little litany and its exclamation: “For blessed is Thy name ...”

After the Polyeleos, the Hypacoi of the tone;

And the Sessional Hymn of the saints, in Tone I:

Ye passed through the fire of torment and the water of tears, and the Lord hath led you forth into the rest of the saints, O new martyrs and confessors of Russia, intercessors who call upon God on behalf of those who understand and venerate your struggle. Glory to Him Who kneweth your volition beforehand! Glory to Him Who predestined you for the glory of heaven! Glory to Him Who through you granteth us great mercy!

Another Sessional Hymn, in Tone I:

In that ye loved God, O passion-bearers, all things whatsoever ye endured on earth were for your good, and as ones elect, ye passed on to the promised inheritance of everlasting blessings. Glory to Him Who hath given you strength amid grievous torments! Glory to Him Who hath crowned you! Glory to Him Who through you worketh salvation!

Glory ..., in Tone III:

Ye shone forth brightly in the firmament of the Church, O holy hierarchs of the foremost sees of Russia: most holy Patriarch Tikhon, who with fire pronounced the anathema against the enemies of the Cross; Vladimir, holy hierarch of Kiev, first fruit most ripe of the new harvest of the garden of Russia; and Benjamin, beacon of Petrograd, who from childhood desired to suffer for Christ, which he did. And with you all the passion-bearers are also glorified. And with compunction we say to you thus: Rejoice, mighty and steadfast council! Be ye bold intercessors for all that pray to you!

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

Awed by the beauty of thy virginity * and the exceeding radiance of thy purity, * Gabriel called out unto thee, O Theotokos: * What worthy hymn of praise can I offer unto thee? * And what shall I name thee? * I am in doubt and stand in awe. * Wherefore as commanded, I cry to thee: ** Rejoice, O Full of Grace.

Then the hymns of ascent, Prokeimenon, and Gospel of the Resurrection.

N.B. If the temple be dedicated to the holy new martyrs:

Prokeimenon, Tone IV: For Thy sake, O Lord, * are we slain all the day long.

Verse: We are counted as sheep for the slaughter.

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

The Lord spake unto His disciples saying: 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 VI:

The new passion-bearers and confessors have been shown to be true witnesses to the Resurrection of Christ, and for them have we established this feast. How could they have borne their cross to the glory which was to be revealed to them, had they not known that they were undeserving of the suffering of this present age?

Canon to the Resurrection, with 4 Troparia, and to the Theotokos, from the Oktoechos, with 2 Troparia. (If it be the Sunday of the Publican, or of the

Prodigal, or Meat-fare, see the Chapter of Mark for January 30th.) Then the canon of the new martyrs, with 8 Troparia, in Tone VI:

ODE I

Irmos: He Who in ancient times * hid the pursuing tyrant beneath the waves of the sea, * is hidden beneath the earth by the children of those * whom once He saved. * But let us, like the children, sing unto the Lord, * for gloriously hath He been glorified.

○ Lord my God, help me humbly to hymn the glory of the new martyrs and confessors of Russia, to whom Thou hast lovingly thrown open the portals of heaven for their grievous suffering.

○ Lord our God, Who from of old hast given this glory to the martyrs, that their relics be scattered throughout the churches for our renewal: grant this glory also to the new passion-bearers, even if the places of their burial are unknown.

○ holy martyred Tsar Nicholas, thou who, though deprived of thine earthly kingdom, remained utterly faithful to the King of heaven amid thy tribulations: entreat Him that we also not be deprived of the comfort of His grace amid our misfortunes.

○ holy Patriarch Tikhon our father, rebuker of the children of disobedience, who from the hands of the hieromartyr Vladimir didst receive the wooden staff of the holy hierarch Peter the primate: seek out me who am a sheep lost in the mountains.

Theotokion: In thy dormition thou didst not forsake the world, O Sovereign Lady, nor hast thou abandoned the Russian land, but hast been well-pleased to accept the praise rendered thee by the holy new passion-bearers.

ODE III

Irmos: When creation beheld Thee, * Who founded the whole earth upon the waters, * hanging on Golgotha, * it was seized with awe and cried aloud: * None is holy save Thee, O Lord!

What manner of gift of discourse shall we offer unto you, O faithful witnesses of the Word, valiant passion-bearers and pastors, who were reckoned like lambs for the slaughter?

It was fitting for thee, O Vladimir, first hierarch of the Church of Russia, namesake of the holy enlightener of Rus', to initiate the glorious contest of struggle and sufferings. As thou dost precede the host of passion-bearers crowned by God, may the first crown of praise be bestowed upon thee.

Amid the valorous array we behold thee, O sacred one, first hierarch of the city of St. Peter, holy hierarch Benjamin, beloved of thy flock as thy namesake, the patriarch of old, was beloved of Jacob.

Thou art shown to be first in the rank of the new martyred priests, O presbyter John, who first stood before the throne of God in America. For the Lord crowned thee with a martyr's crown as the denouncer of the cruel godless ones in Tsarskoe Selo, as He did another John, the namesake of rapture, who was wondrous in manliness and word before the tormentors. With them, O all ye new martyred priests, grant us aid.

Theotokion: **O** most merciful Mother, most pure Virgin, who suffered with thy Son and Savior: we know thee to be a solicitous comforter both of those of thy servants who have remained in the Russian land and those who are in the dispersion.

Kontakion of the new martyrs, in Tone II:

O ye new passion-bearers of Russia, * who by your confession finished the course of this earth, * receiving boldness through your sufferings: * beseech Christ Who strengthened you, that we also, * whenever the hour of trial find us, * may receive the gift of courage from God. * For ye are a model for us that venerate your struggle, * for neither tribulation, prison, nor death could separate you ** from the love of God.

Ikos: **W**hen the days of the trial by fire of the Church of Russia began, and the Lord was not pleased to accept wholeburnt offerings and oblations from us, many hierarchs and priests did not confer with flesh and blood, but, understanding the will of the Lord, offered themselves up as an unblemished sacrifice. And following the eternal High Priest and Mediator of the new covenant, they entered into the holy of holies with their own blood, that the sins of the people might be washed clean. Glorious are your names, O valiant passion-bearers, for ye are a model for us that venerate your struggle, for neither tribulation, prison, nor death could separate you from the love of God.

Sessional Hymn, in Tone VIII:

Subject to the weaknesses of the flesh like us, in spirit ye attained the measure of the ancient fathers, O undaunted sacred confessors of Russia, who were banished to the ruined Monastery of Solovki and to other places of imprisonment. And while your sufferings abounded, consolation from the Lord mystically abounded likewise; and ye are now comforted by Him more clearly, having attained unto the unwaning day of the kingdom of Christ, wherein, we beseech you, cease. not to pray for the salvation of our souls.

Glory ..., another Sessional Hymn, in Tone I:

The priest Alexis, of peasant stock, like unto the elderly prophetess Anna, accepted death of his own will in the stead of a young pastor who was his fellow prisoner. And the priest Peter, whose name signifieth scepter, was shot in the mouth by one whom he exhorted. Glory to Him Who hath given many priests strength against the godless! Glory to Him Who hath also led deacons to be martyrs. Glory to Him Who giveth to such a twofold grace to pray for us!

Both now ..., of the coming forefeast, in the same tone:

The new martyrs and confessors of our generation rejoice, meeting their Lord and Master, Whom once the holy elder Symeon met, saying to Him: “Now lettest Thou Thy servant depart, O Master!” Vouchsafe unto us also, O Lord, that at the hour of our passing from this transient life, we may be forgiven and may depart in peace, through the supplications of our most holy Sovereign Lady the Theotokos, and Thy favored ones who are now being hymned, and of all Thy saints.

ODE IV

Irmos: Foreseeing Thy divine self-emptying upon the Cross, * Habakkuk, in amazement, cried out: * “Thou hast cut asunder the strength of the mighty, * O Good One, * and preached to those in Hades, * as the Almighty One.”

The land defiled by the deeds of the godless is made blessed again by the sprinkling of your blood. And the waters of the seas and rivers have received the bodies of the drowned as a sacred treasure cast therein.

O new hieromartyr, lamp of Tobolsk, namesake of Hermogenes of Moscow, thy whole life was like a flame which the river Tura could in no wise extinguish. For, drowned, thou didst ascend to thy Lord, and beaten on the mouth, thou didst pray silently until the end. And now thou dost also pray for us.

Dreadful is the report concerning the torments of Andronicus, the holy archpastor of Perm, who, fearing not tortures, commanded his flock to take an oath against the godless authorities. And Basil, holy hierarch of Chernigov, with others sent by the Council of All Russia to investigate the slaying of Andronicus, then suffered with him; and they all stand together before the Lord.

The archpastor Metrophanes, who glorified the holy hierarch Joseph who of old had been slain by the minions of Razin, was cruelly slain at night; and his fellow bishop Leontius also suffered at that time. Thus, these three hieromartyrs of Astrakhan are illumined by the one light of the kingdom of heaven.

Theotokion: O, how many of the holy icons are now taken from the faithful by the hands of the godless; but the image of the good comfortress is not uprooted from the hearts of those who pray, the confessors of the holy Faith who had been bereft of freedom.

ODE V

Irmos: Thy Theophany, O Christ, the Unwaning Light, * that mercifully came to pass for us, * Isaiah, keeping watch, beheld out of the night, * and he cried aloud: * “The dead shall arise, and those in the tombs * shall be raised up, * and all that are born of earth shall rejoice.”

○ Peter and Cyril, great and steadfast confessors, different of character, yet one in faith and firmness of spirit: though ye were exiled, yet ye retained the full right of the Church; and now, as heirs to the kingdom of heaven, entreat God that we also be maintained in this right.

○ Agathangelus, angel of the Church of Yaroslavl, rejoice with your friends; for your withdrawal from your brethren, who did not stand for the rights of the Church, was a joy to the angels. Ye did not wish to subject yourselves to impiety. Wherefore, ye went forth to tribulations and privations, bearing your cross.

○ Arsenius, glory of Novgorod the Great, thou wast one of the pillars of the Council of All Russia: thy soul was exceeding sorrowful when thou wast in prison; but soon thy faith shone forth in triumph, vanquishing all temptations, and thou wast shown to be steadfast to the end.

The life of Damascene moveth all that read it to compunction: how he was on the islands of Solovki, in Kazakhstan and the parts of Siberia, ascending his own Golgotha; how on the bank of a river, tormented by the cold of Siberia, he gave his own outer riassa to a priest who had none. And he himself surrendered his spirit to God on a raft in the cold of winter, one of those of whom the whole world is not worthy.

Theotokion: ○ most pure Virgin, guide of steadfast and holy hierarchs: instruct us to think, to say and to do only that which is right, emulating the confessors who took no pity on themselves.

ODE VI

Irmos: Jonah was caught but not held * in the belly of the whale; * for, bearing the image of Thee, * Who hast suffered and wast given to burial, * he came forth from the sea-monster as from a bridal chamber, * and he called out to the watch: * “O ye who keep guard falsely and in vain, * ye have forsaken your own mercy.”

Ye have been shown to be heirs of Eden most sweet, O new martyrs of the land of Russia. Blessed are ye, for your weeping hath found solace in heaven. Ye thirsted after righteousness, wherewith ye are now abundantly satisfied in the kingdom of heaven.

In cruel imprisonment, the daughters of the Tsar and their holy mother drew forth consolation for themselves from the writings of the holy Fathers, and thus betrothed themselves unto Christ. And Alexis their brother was borne in the arms of the martyred Tsar to the place where those royal persons and their four fellow sufferers were slain. And they intercede before God for our race as animate sacrifices.

The mine-shaft became a tomb wherein the venerable martyr Elizabeth ended her royal path with Barbara, her sister in the Lord, and six others. There the Princes bound the wounds of the passion-bearer Prince John. O ye holy martyrs of Alapaevsk, tend now the wounds of our souls!

O favored ones of God who have suffered in these dreadful days in the Russian land, ye renowned and unknown alike, monks, nuns, men, women and children: strengthen us by your prayers, that the way may be made straight before the Lord for us who commemorate your struggle.

Theotokion: **M**any times hath our race been delivered from misfortunes and evils by people praying before thy holy icons, O Mother of God. O Sovereign Lady, in thine intercession unite all of our supplications for deliverance from most cruel tribulations.

After ODE VI, the Kontakion of the Resurrection, and its Ikos.

ODE VII

Irmos: **O** ineffable wonder! * He Who delivered the holy Children from the fiery furnace * boweth His head and asketh baptism of a servant, * cleansing those who cry: * O God our Redeemer, blessed art Thou!

The Church of Russia is glorified by your sufferings, O new martyrs, our kinsmen of every rank and estate, who have been slain for Christ by the godless, for the salvation of us who chant: O God, our Redeemer, blessed art Thou!

Having the Cross as a spear and faith in Christ as a shield, ye accepted sufferings and death, for the salvation of us that chant: O God our Redeemer, blessed art Thou!

The holy hierarch John of Riga, set afire by the minions of Satan whose conscience burned with fire, denounced their malice; likewise did they that were hanged: Tikhon, holy hierarch of Voronezh, the priest Alexis of Simferopol, and others wickedly slain. And they cry out to Thee, O Lord, in Thy radiant kingdom: O God our Redeemer, blessed art Thou!

Like pure birds into the nest of heaven doth the Lord receive the passion-bearing children who were slain, and who sing unceasingly in paradise: O God our Redeemer, blessed art Thou!

Theotokion: **O** faithful Redeemer of thy people, implore thy Son and God to deliver thy home again from tribulations more cruel than all that have been before, that, saved by thee, with compunction we may say to Him: O God our Redeemer, blessed art Thou!

ODE VIII

Irmos **B**e ye astonished and afraid, O heaven, * and let the foundations of the earth be shaken; * for lo! He Who of old burnt the sacrifice of the righteous man with water * doth clothe Himself in water! * Him do ye children bless, ye priests hymn, * ye people exalt supremely throughout all ages!

Ye washed your robes in your blood and made them white in the Blood of the Lamb Who was slaughtered for man's sake: Whom ye children bless; ye priests, hymn; ye people, supremely exalt throughout all ages!

Let us bless the holy hierarchs Joseph of Petrograd, the zealot of the purity of the mystical Church, who in his banishment had his bed with unclean swine. And let us hearken to him say to the ear of our heart: by your sufferings and faithfulness supremely exalt Christ throughout all ages!

Glorious in their life and end were the holy hierarchs Seraphim of Uglich, and Maximus of Serpukhov, who was a physician blessed for a secret episcopate. Of great difficulty is the ministry of the persecuted Church, and they that undertook it have come to stand before Christ God, interceding with Him on behalf of His flock, ever glorifying Him throughout the ages.

O tireless chorus chanting heavenly praise, right victorious new martyrs of the Russian land: now ye ever commune with the ever-living Lamb for Whom ye were slain by the godless. Him do ye children, bless; ye priests, hymn; ye people, supremely exalt throughout all ages!

Theotokion: **O** most holy Sovereign Lady, save and free thy servants who suffer even to this day; and grant them endurance and strength. On thee do we set all our hope, and we ever bless thee and supremely exalt thy Son and God throughout the ages!

ODE IX

Irmos: **W**eep not for Me, **O** Mother, * beholding in the tomb the Son Whom thou hast conceived * without seed in the womb; * for I shall arise and shall be glorified, * and as God I shall exalt with glory * unceasing those that with faith and love magnify thee.

O new passion-bearers, ye took up the struggle against the malice of the godless ones, holding up the Faith of Christ as a shield before the teaching of this world, and showing us an example of patience and endurance of evils as is meet.

O, the steadfastness and valor of the host of Christian martyrs slain for Christ! They have adorned the Orthodox Church and given their blood in their land as the seed of the Faith. Let them be honored as is meet, together with all the saints.

Let us all hear how the wondrous Lydia, though she wept, was steadfast in her sufferings, and moved Cyril to suffer with her. And he became a shield for her, but a sword for the bestial tormentors. And having recounted these things to the Church, Alexis also suffered. By the prayers of these three, O God, have mercy upon us!

O ye saints whom we have remembered here, and ye countless multitude of those unknown, forgive the poverty of these words, that praises may be written more fitting for you. To reckon your number is not possible. By the prayers of all of you may we that honor you receive from the Lord and Master of our life grace and great mercy.

Theotokion: **O** all-hymned Mother, even though thy great Church of the Caves hath been demolished by the wicked, wherein the hieromartyr Vladimir, when the day of his murder drew nigh, read the akathist hymn with great compunction, praying to thee, yet thy mercy for repentant people doth not fail forever. Rejoice, O joyous one, who in thy dormition hath not forsaken us!

Exapostilarion:

O holy new martyrs and confessors, exceeding luminous is your struggle for us in these days which are darkened by faintheartedness: for faith hath failed because of the multitude of our iniquities; love hath grown cold, and hope hath been shaken; but your valor hath enlightened the Church of Russia with new glory.

On the Praises, 4 Stichera of the Resurrection, and 4 of the new martyrs, in Tone VI:
Spec. Mel.: “Having set all aside ...”:

Our sacred and great Council of All Russia * heard the dreadful report * of the persecutions raised against the Church of God, * and its members all joined in one conciliar thought * and appointed prayers for the persecuted and the slain, * confessors and martyrs, * on the day of the suffering and death of the holy hierarch Vladimir. * He that today doth reason with the Church doth know: * the days of the repose of those who have departed unto God amidst torment * are called the days of their birth. * Wherefore, let us celebrate this feast ** as the nativity of the new passion-bearers of Russia.

The first who were slain for the Faith and the Church * were the first commemorated by name by the most holy Patriarch. * O holy hierarch Vladimir, lamb of the Caves, * and ye senior priests: * John, Peter, Joseph and Paul, * ye venerable martyrs Gervasius and Gerasimus, * and ye hieromartyrs Paul, Peter and Theodore, * Michael, Vladimir and Constantine, * Deacon John, Novice Anthony and custodian John, * with the vast multitude of clergy, monks and laity, * whose names are all known unto the Lord: ** entreat Him, that we be saved.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall He greatly delight.

O ye that with the holy Tsar were oppressed every day, * O holy and passion-bearing Tsaritsa and royal virgins, * holy royal son, * and faithful fellow sufferers who served you: * unjustly were ye all slain at night; * and utterly consumed as victims for justice, * ye are become mediators for us, * like incense well-pleasing unto God. * Ye also who on the next day were buried alive amid dreadful torments * with the holy Princess and her friend. * And now, O Tsar Nicholas, * leading all that suffered with thee, * O holy lamenter of our generation, ** like a new Job, entreat the Lord to forgive all.

Verse: Thy priests shall be clothed with righteousness, * and Thy righteous shall rejoice.

Condemned by the godless, * the priests of God whom the holy Patriarch had blessed * to undergo torments and death for Christ * refused to ask for mercy. * And when on the morrow they were led to execution, * the guardsmen were at a loss how to drive back the faithful who came forth to meet them. * For the people kissed the

doomed ones condemned to death * and their sacred hands and the hem of their garments, * and some chanted triumphantly: * Christ is risen from the dead, * trampling down death by death! ** O Lord, through the prayers of these hieromartyrs, have mercy upon us!

Glory ..., the Evangelical Sticheron (or the Doxasticon from the Triodion).

[N.B.]: If the temple be dedicated to the new martyrs:

Glory ..., the Sticheron of the martyrs, in Tone I:

It is not men that save the Church; and accord with her enemies profiteth naught. Rather, the Church saveth men by the power of Christ, as your struggle hath shown. O invincible new martyrs of Russia, truly ye are the glory of the Church, for which do ye earnestly pray, that Christ make it steadfast and unshakable.

Both now ..., Theotokion, in Tone II: Most blessed art thou ...

AT LITURGY:

At the Beatitudes, 6 Troparia from the Oktoechos, and 4 for the new martyrs:

Remember, O Lord, the dreadful torments which the new passion-bearers suffered for Thee, who have now sprouted forth from our race; and accept their entreaties for our salvation.

O righteous Judge, Thou hast opened the kingdom of heaven unto the confessors of the Church of Russia. Harken, O Lord, unto their righteousness, and give ear unto their supplication for the salvation of our souls.

Glory: O most divine Trinity, return us from our captivity! We know that sin hath increased in our land more than ever before; yet grace also hath shone forth in the struggle of the new saints, who also entreat Thee, O thrice-holy God, for the salvation of our souls!

Now and ever: Gather the dispersed; raise up the faint-hearted; call those who have renounced the holy Faith and convert them, O gracious and most pure Virgin Mary, entreating Christ the Savior, with the holy new martyrs and confessors, for the forgiveness and salvation of our souls.

After the Entrance, the Troparia in accordance with the prescription of the Typicon concerning when the services of saints whose services are of vigil rank fall on Sunday. If the feast of the new martyrs falleth within the period of the Triodion, see the Service of Mark for January 30th. For those who conduct Reader's services the following is presented:

Troparion of the new martyrs, in Tone IV:

O ye holy hierarchs, royal passion-bearers and pastors, * monks and laymen, * ye countless new martyrs and confessors, * men, women and children, * flowers of the spiritual meadow of Russia, * who blossomed forth wondrously in time of grievous persecutions, * bearing good fruit for Christ in your endurance: * entreat Him as the One Who hath planted you, * that He deliver His people from godless and evil men, * and that the Church of Russia be made steadfast through your blood and suffering, ** unto the salvation of our souls.

Kontakion of the new martyrs, in Tone II:

O ye new passion-bearers of Russia, * who by your confession finished the course of this earth, * receiving boldness through your sufferings: * beseech Christ Who strengthened you, that we also, * whenever the hour of trial find us, * may receive the gift of courage from God. * For ye are a model for us that venerate your struggle, * for neither tribulation, prison, nor death could separate you ** from the love of God.

Prokeimenon of the Tone (or the Triodion), and of the martyrs:

In Tone VII: For Thy sake, O Lord, * we are slain all the day long.

FOR THE NEW MARTYRS: ROMANS, §99 (8:28-39)

Brethren: We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

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

GOSPEL FOR THE MARTYRS: LUKE §106 (21:12-20)

The Lord spake unto His disciples saying: But before all these, 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 an hair of your head perish. In your patience possess ye your souls.

Communion verse I: Praise the Lord from the heavens, praise Him in the highest.

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

AT THE SERVICES OF SUPPLICATION

Prokeimenon, in Tone IV: For Thy sake, O Lord, * are we slain all the day long.

Verse: We are counted as sheep for the slaughter.

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

The Lord spake unto His disciples saying: 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.

PRAYER TO THE NEW MARTYRS AND CONFESSORS OF RUSSIA:

O holy new martyrs and confessors of the Church of Russia: hearken unto our earnest entreaty. We know that certain of you, while yet in your youth, when hearing of the passion-bearers of old, pondered in your hearts how wonderful and virtuous it would be to emulate those whom neither torment nor death could separate from the love of God. Well was it for you that ye followed after the faith and patience of them of whom ye had heard and whom ye loved. And inasmuch as it is possible that at any moment unexpected trials might befall us, beg ye for us of the Lord the gift of courage, which is so useful in man's life. O ye that in your sufferings have sanctified all the ends of the Russian land, as intercessors in general for us all, entreat God, that He deliver the Russian land from that yoke which is more onerous than any other, and that we and all of our generation be forgiven the sin which weigheth down the Russian nation: the slaying of the Tsar, the anointed of God, and of the holy hierarchs, the pastors and their flock, and the sufferings of the confessors, and the defilement of our holy things. Let schisms be abolished in our Church, that all may be one; and may the Lord lead forth His husbandmen for the harvest, that is, may the Church never lack good shepherds who will illumine with the light of the true Faith the vast multitude of those who are ignorant of the Faith or that have turned away from the Faith. Unworthy are we of the mercy of God, yet for the sake of your sufferings may Christ our God take pity on us and have mercy on us that call upon your aid. Contrition for our sins and thanksgiving for all things let us ever offer up to Him, our Savior, together with His Father and the Holy Spirit, glorifying Him unto the ages of ages. Amen.