

THE 2nd DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY HIEROMARTYR CYPRIAN & MARTYR JUSTINA
AT VESPERS

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

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

Through priestly anointing * and the blood of martyrdom * didst thou draw nigh unto God, * O most perfect and all-glorious Cyprian, * flower of nature and adornment of eloquence, * summit of wisdom, * measure of the correctness of the dogmas, * most harmonious correctness of the canons ** and magnificence of the Churches.

O most honorable Cyprian, * thou glory of spiritual athletes * and crown of martyrs, * by thy discourses thou didst persuade the divinely wise * to maintain their courage most valiantly, * when confronted with imprisonment, bondage and divers tortures, * the stripping of their bodies, * binding and most cruel frost, ** and finally wounding and death.

Opposing the spells of the demons * with hymns to the Spirit * and the sign of the Cross, * thou didst preserve thy virginity * and didst offer thyself to Christ * as a most sacred sacrifice, * O unvanquished martyr. * Wherefore, thou hast received crowns of victory, O Justina, ** thou adorned splendor of virgins and martyrs.

Glory ..., in Tone II:

Thou didst truly spurn the delusion and lore of idolatrous teaching, and armed thyself for salvation with the sword of the Cross, O all-blessed Cyprian; and, discarding thy books of sorcery, thou didst put off the old man; and the divine knowledge of the consubstantial Trinity dwelt within thee, Whom do thou beseech with the angels, O hierarch, that we be saved.

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

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: **B**eholding Thee nailed to the Tree of the Cross. O Jesus, * she that kneweth not wedlock said weeping: * “O sweet Child, * why hast Thou abandoned me * who alone gave birth to Thee, * O unapproachable Light of the beginningless Father? * Hasten Thou, and glorify Thyself, * that those who glorify Thy divine sufferings ** may receive divine glory!”

On the Aposticha, Glory ..., in Tone II:

Let us praise Cyprian, the divinely brilliant lamp, the converser with Paul and sharer of his labors; for he dwelleth with the angels, having received a crown of incorruption from the one God, and he prayeth that our souls be saved.

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

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: When the unblemished ewe-lamb beheld her Lamb * willingly led as a man to the slaughter, * she said, weeping: * “Dost Thou now hasten to leave me childless * who gave Thee birth O Christ,? * What is this that Thou hast done, O Redeemer of all? * Even so I will hymn and glorify Thine extreme goodness, * which is beyond understanding and all telling, ** O Lover of mankind!”

Troparion of the holy hieromartyr, in Tone IV:

As thou didst share in the ways of the apostles * and didst occupy their throne, * thou didst find thine activity to be a passage to divine vision, * O divinely inspired one. * Wherefore, ordering the word of truth, * thou didst suffer for the Faith even to the shedding of thy blood, ** O Hieromartyr Cyprian, entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, without the martyria; and that of the saints,
with 6 Troparia, the acrostic whereof is:

“I hymn thy luminous grace, O good one”, in Tone IV:

ODE I

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses’ outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Dwelling now with the ranks of heaven, O sacred and divine one, look down from heaven upon those who hymn thee piously, and preserve them by thy supplications.

In the cruel grasp of the darkness of ignorance, and enkindled by soul-destroying carnal passions and intemperance, O venerable one, thou didst suddenly meet a most glorious transformation, O all-blessed one.

Thou didst first occupy the seat of the destroyers, O father, yet didst later glorify Christ on the seat of the priests, having been manifestly transformed by the divine grace of the Master.

Theotokion: Thou didst remain a virgin after giving birth; for thou didst bear the Lord and Creator of all Himself, Who in a manner strange and extraordinary revealed Himself to us in a body, O Ever-virgin Birthgiver and Mother of God.

ODE III

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

Immersed in spiritual love for Christ, like Paul thou didst become His disciple, O all-wise Cyprian.

Christ betrothed Himself to thee, giving thee vesture of glory and a robe of regeneration in place of the garments of the passions.

Having before been an avid promoter of spiritual athletes, O all-praised Cyprian, thou didst later bear witness to the Truth.

Theotokion: In a regal and most true manner do we, the faithful, honor thee, the Theotokos; for thou hast given birth to God in the flesh, O all-immaculate one.

Sessional Hymn of the holy hieromartyr, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Chastised severely in thy deception, like Paul thou wast called from heaven, guided by the Cross to the light of understanding; for, enflamed by love for a chaste virgin, thou didst join thyself to the Creator of mortals for her sake. Wherefore, having reproved the weakness of the enemy, with her thou wast deemed worthy to join the choir of the martyrs. O Cyprian, adornment of hierarchs, entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

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

From the snares of enemies visible and invisible, * we have been overcome by the storms of our uncountable sins, * and fleeing unto the safe harbor of thy goodness O pure one, * we have thee as our rampart and sure protection. * Wherefore we thy servants beseech thee * to ceaselessly make fervent supplication, O most pure one, * unto Him who seedlessly became incarnate from thee, * that those who worthily hymn thee ** may be granted the remission of their sins.

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

ODE IV

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

Coming to thy senses from thy former insanity, thou didst renounce all demonic delusion and soul-corrupting deception, and didst cry aloud, rejoicing: Glory to Thy power, O Lord!

Strengthened with valor, and praying intensely to the pure and gracious Virgin, Justina eluded the snares and wiles of the enemy.

Fortified by faith in thy Bridegroom, and invested with the power of the Cross, thou didst remain unscathed by the demons, crying aloud: Glory to Thy power, O Lord!

Theotokion: Free in His nature, He Who received all of human nature from thee hypostatically, O Ever-virgin Mother, abased Himself by taking on the form of a servant, in the richness of His goodness.

ODE V

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

Manifestly having the pure Mother of God as thy champion, O Justina, enriched, thou didst preserve thy precious virginity intact.

Let us honor Justina, the animate and most beautiful image of Christ, the hidden comeliness, the ornament which cannot be taken away.

The true and undefiled bride of Christ weareth a twofold crown, having justly attained it through suffering and fasting.

Theotokion: Neither the mind of angels, nor that of mortals, is able to recount the ineffable and most glorious wonder of thy birthgiving, O all-pure one.

ODE VI

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

Thou didst pass from the abyss of malice in the nethermost depths to the uttermost virtue, O father, and mounted to the summit, having been most gloriously transformed by divine baptism.

Thou wast first a servant of the demons, but wast later shown to be a divinely revealed disciple of Christ, loving Him, the object of thy desire, with true love.

Thou didst lead many martyrs to the Master, O divinely wise one, showing thyself to be the greatest of merchants, who purchased the kingdom of heaven with but a little blood.

Theotokion: O Bride of God, who hast given birth to the Master of the law, rend asunder the bonds of mine offenses, making me free of the law of sin through the law of life.

Kontakion of the holy hieromartyr, in Tone I:

Spec. Mel.: "The choir of the angels ...":

Turning from the arts of sorcery to the knowledge of God, O divinely wise one, * thou wast shown to be a most wise physician for the world, * granting healings to those who honor thee, O Cyprian, with Justina. ** Pray thou with her to the Master and Lover of mankind, that He save our souls.

Ikos: Send down upon me gifts of thy healings, O holy one, and by thy supplications heal mine heart, which is afflicted with the sores of sin, that I may now offer thee discourse of hymnody from my vile mouth, and hymn thy pangs, O hieromartyr, which thou hast shown to those who draw nigh to God through goodly and blessed repentance. For, held in His hand, thou hast mounted to the heavens as by a ladder, unceasingly praying, that He save our souls.

ODE VII

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

Having mounted to the hierarchy, thou didst reveal thyself to the sacred ministers as a most sacred image and rule, crying aloud: O supremely hymned Lord, God of our fathers, blessed art Thou!

O father, the change which came upon thee from the right hand of the Author of life duly made thee a wise proclaimer of God, chanting: O supremely hymned Lord, God of our fathers, blessed art Thou!

Thou hast been shown to us as an invincible sword against the adversary, O blessed one, denouncing his falsehoods; and we chant: O supremely hymned Lord, God of our fathers, blessed art Thou!

Theotokion: **T**he choirs of heaven and the celestial companies sing of Him Who was born of thee, O Theotokos, crying: O supremely hymned Lord, God of our fathers, blessed art Thou!

ODE VIII

Irmos: **R**ejoice, O Jerusalem, * and ye that love Zion, be ye festive. * For the Lord of Hosts Who ruleth unto all ages hath come. * Let all the earth stand in reverence before His countenance and cry aloud: * Bless the Lord, all ye works of the Lord!'

Most wisely didst thou reject pagan wisdom, O glorious father, and cry out the divine tidings of the apostles, sounded by the Spirit and clearly voiced by the tongues of fire: O all ye works of the Lord, bless ye the Lord!

Offering thyself to Christ as a living sacrifice, acceptable and pleasing to God, through the undefiled blood of thy slaughter, O father, thou didst splendidly pass over to the exalted habitations on high, chanting: O all ye works of the Lord, bless ye the Lord!

Vanquished by the grace which dwelt within thee, the hordes of the demons were repulsed and the sufferings of the sick are banished, O divinely wise one; and we, the faithful, are filled with divine light, crying: O all ye works of the Lord, bless ye the Lord!

Theotokion: **T**hose who with faith call thee the Theotokos, O most pure Mother of God, rejoice with the angelic hosts over thy birthgiving; for thou hast given birth for us to the Master and Redeemer, to Whom we chant: O all ye works of the Lord, bless ye the Lord!

ODE IX

Irmos: **E**ve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

From on high, through thy divine grace and supplications, thou dost watch over those who piously hymn thee, O divinely eloquent one, bestowing upon them the sword of thy goodwill. Grant peace and salvation unto us, in that thou art a most godly hierarch.

Thy finger imparteth a multitude of healings to those who love thee; and God-bearing women receive thee like a divine treasure, O Cyprian, fervently revealing hidden things, that we all may delight in thee.

Direct thou our journey to Christ by thine activity, thy God-pleasing life and most pure cleansing, O most noetically rich hieromartyr, and entreat the serenity of God, in that thou art a sympathetic hierarch.

Theotokion: **B**y thy power, O most pure Mother of God, strengthen our spiritual infirmity, and loose the burden imposed upon thy servants, O thou who ineffably shone forth the Sun of righteousness.

Exapostilarion of the holy hieromartyr:

Spec. Mel.: “Hearken, ye women ...”:

Let us praise Cyprian, the mirror of strugglers, who escaped damnation for his sorceries, transformed his character beyond measure, committed to the flames the books which had led him into deception, and, as befitteth a priest, received the crown of confession.

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

He of evil craftiness, who of old seduced me with the hope of attaining divinity, is himself most wisely deceived by the fleshly appearance of Him Who shone forth from the Virgin; and thus hath carnal condemnation been abolished by the flesh, and death been put to death.

The Aposticha from the Oktoechos. Glory ..., in Tone VIII:

He who before was a champion of hatred, later became a true teacher of the Church; he who was a minister of the deception of the idols was revealed to be a hierarch of the faith; and the fornicator is shown to be chaste-minded, for the sake of an honorable virgin. Through the prayers of them both, save us, O Lord!

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

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

Stavrotheotokion: **“**What is this sight which I see, * which mine eyes behold, O Master? * How is it that Thou Who dost sustain all creation, * art lifted up upon the Tree and diest, * granting life unto all? * thus said the Theotokos weeping, * upon seeing God and man * Who had shone forth ineffably from her ** hanging upon the Cross.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the Oktoechos, and 4 from ODE III of the canon of the holy hieromartyr.

Immersed in spiritual love for Christ, like Paul thou didst become His disciple, O all-wise Cyprian.

Christ betrothed Himself to thee, giving thee vesture of glory and a robe of regeneration in place of the garments of the passions.

Having before been an avid promoter of spiritual athletes, O all-praised Cyprian, thou didst later bear witness to the Truth.

Theotokion: In a regal and most true manner do we, the faithful, honor thee, the Theotokos; for thou hast given birth to God in the flesh, O all-immaculate one.

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As thou didst share in the ways of the apostles * and didst occupy their throne, * thou didst find thine activity to be a passage to divine vision, * O divinely inspired one. * Wherefore, ordering the word of truth, * thou didst suffer for the Faith even to the shedding of thy blood, ** O Hieromartyr Cyprian, entreat Christ God, that our souls be saved.

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Prokeimenon, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO TIMOTHY, § 280 (I TIM. 1: 12-17)

Timothy my child: I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all-longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise Cod, be honor and glory for ever and ever. Amen.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Verse: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO JOHN, § 36 (10: 9-16)

The Lord said unto the Jews who came unto Him: I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own' the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Communion Verse: In everlasting remembrance shall the righteous be, he shall not be afraid of evil tidings.