

THE 13th DAY OF THE MONTH OF DECEMBER

COMMEMORATION OF THE HOLY MARTYRS EUSTRATIUS, AUXENTIUS, EUGENE, MARDARIUS & ORESTES COMMEMORATION OF THE HOLY MARTYR LUCIA AT VESPERS

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

On “Lord, I have cried ...,” 6 Stichera of the holy martyrs, 3 in Tone IV:

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

Like the sun, in splendor, O Lord, * shineth forth the memory * of Thy passion-bearer Eustratius, * who eclipsed polytheism with his invincible discourses, * rendering it, through his faith, as useless as a dark shadow, * and who inspired four others * to be his companions and fellow sufferers. * For their sake grant us cleansing, ** in that Thou lovest mankind.

Eustratius compelled the stones * to acknowledge the noetic mastery * of him who in the flesh * prevailed upon them to experience his power, * which suddenly caused the wounds inflicted by dreadful, tortures to disappear, * and who destroyed delusion, * that he might theologize concerning Thee with his mouth, * O Almighty Jesus, ** Thou, Savior of our souls.

By their discourses and sufferings, * and the divers ways * in which they were deprived of life, * the holy ones showed perfect and constant love * for Thee, O Lord: * the glorious Orestes and Mardarius, * who struggled together with the wise Eustratius, * Auxentius and Eugene. ** By their supplications, save Thou our souls.

And 3 Stichera, in Tone IV:

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

Serving well the King of hosts as a warrior, * thou didst voluntarily give thyself over * to torture and a violent death, * O blessed Eustratius, * bringing with thee a choir of martyrs. * And with them thou didst suffer * and hast received crowns of victory. * With them make supplication ** on our behalf, O all-glorious one.

The divine wise Eustratius, * the valiant Auxentius, * the glorious Eugene and Mardarius, * who, with the brave Orestes, * vanquished the enemy * and shone forth brightly like stars of great radiance, * have illumined the hearts of the faithful * and dispelled the darkness of delusion ** by the effulgence of the Spirit.

Unremittingly beaten, * consumed by fire, * thy feet pierced with the nails of iron sandals, O all-wise one, * in which thou wast forced to walk the roads, * imprisoned in a dungeon, * and baked in an oven like a pure sacrifice, * thou didst offer thyself to Him Who was sacrificed for thy sake, * as an immolation of sweet savor for the banquet on high, ** O martyr Eustratius.

Glory ..., in Tone VI:

Come, ye who love the martyrs, and in hymns let us honor the spiritual athletes of Christ: Eustratius, the invincible martyr, Auxentius and Eugene, Mardarius and Orestes, the five-membered choir of martyrs who fought the good fight against the invisible foe and have been crowned with wreaths of victory. For they pray to Christ for those who celebrate their memory with faith and love.

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

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

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.

A READING FROM THE WISDOM OF SOLOMON

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 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 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 by the Lord, and sovereignty from the Most High.

On the Aposticha, these Stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

A radiant pillar of light, emitting the effulgence of wisdom, O wise and glorious spiritual athlete, thou wast raised up to the heights of endurance, and wast guided to the light of understanding, illumining with thy divine splendors and wise discourses us who are given wings by thy love, O blessed Eustratius. Wherefore, honoring thy memory with praises, we lovingly pray, that by thy supplications we may receive God's love for mankind, and that He may grant the world great mercy.

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

The cup of thy wisdom filled to overflowing with goodness and true sweetness, poured forth the wine of piety in thine exceedingly sweet and abundant discourses, O wise one; and delighted thereby, we are in truth mystically carried up to the calm and sweet divine knowledge of the Master, O Eustratius. Wherefore, honoring thy sufferings in praises with faith and love, we ask, that through thy supplications we may receive God's love for mankind, and that He may grant the world great mercy.

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

Let us honor with praises the victorious, radiant and splendid five-membered company of the martyrs, which truly had Eustratius as its brilliant commander, who zealously denounced the sacrifices of the heathen, and made the God-proclaiming Christians steadfast by his discourse. Wherefore, let us praise him who hath filled the cup of wisdom and brought us spiritual gladness, ever entreating Christ, Who granteth the world great mercy.

Glory ..., in Tone V:

Undaunted by the savagery of the torturers, and openly preaching the Christian Faith all the more, ye endured many lacerations and torments, O Eustratius and Auxentius, Eugene Orestes, and glorious Mardarius. Wherefore, entreat ye God the King on behalf of us who celebrate your memory with faith.

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

We, the faithful bless thee, O Virgin Theotokos, and we glorify thee as is meet, for thou art the impregnable city, the impassable rampart, the steadfast intercessor and refuge of our souls.

Troparion of the holy martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

Glory ..., 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 MATINS

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

Spec. Mel.: “Go thou quickly before ...”:

Manfully arrayed in the breastplate of faith, and piously armed with divine wisdom, O glorious Eustratius, thou didst vanquish all the hordes of the devil, and denounced the feeble audacity of the ungodly. As thou hast boldness before God, pray that we be saved. (Twice)

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

Darkened in mind by many transgressions, I, the prodigal, cry out to thy mighty aid, O Theotokos: Enlighten the eyes of my soul, shine upon me a radiant beam of repentance, and clothe me in the armor of light, O pure Virgin Birthgiver of God.

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

With the sword of thy discourses thou didst wound the tyrant, as a commander of the Christ-bearing people, O divinely wise Eustratius. Thou didst shine forth, upon the world with rays of miracles, and a crown was fashioned for thee from on high. Wherefore, we glorify Christ on the day of thy commemoration. (Twice)

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

We hymn thee, O Bride of God, Mother of Christ God, glorifying thine unapproachable Offspring, by Whom we have been delivered from the deceit of the devil and from all misfortune, O Sovereign Lady Theotokos; and we faithfully cry out: Have mercy on thy flock, O thou who alone art all-hymned!

Polyeleos, and this magnification: We magnify you, O holy passion-bearers and martyrs, and we reverence your noble 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:

Spec. Mel.: “Of the Wisdom ...”:

Made steadfast by thy faith in the Trinity, and armed with the sling of truth, thou didst bring down the alien audacity of falsehood, and take up the sword of discourse, therewith cutting down the lying opposition of the enemy. Wherefore, having set falsehood at naught by thy victories, thou didst die in the body, yet live in spirit, O passion-bearer Eustratius. Entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory. (Twice)

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.

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 I:

O ye people, hymning Christ the Savior, let us praise the five-membered choir of the saints: Eustratius the passion-bearer, patient of soul and steadfast, and with him Auxentius, Eugene, Mardarius and Orestes; for, having suffered for the Faith, they trampled underfoot the threefold waves of the enemy, and pray to Christ, that He grant cleansing and remission of sins unto those who with faith celebrate their memory.

Canon of the supplication to the Theotokos (the Paraclisis), with 6 Troparia, including the Irmos; and two canons of the martyrs, with a total of 8 Troparia.

ODE I

Canon I of the holy martyrs, the composition of John the Monk, in Tone IV:

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.

Distributing gifts in the heavens to the spiritual athletes on earth with His almighty right hand, Christ the Judge of the contest sitteth and extendeth divine crowns to Eustratius and those with him.

Come, let us behold the five-membered choir of martyrs, which emmiteth the most radiant light, and hath Eustratius as its desired leader, who is crowned with divine grace.

Casting off the vesture of an earthly army, thou didst enlist for the true King, receiving the token of suffering from Christ through Auxentius, O Eustratius.

Theotokion: **T**hou wast the edifice which contained the divine Essence, O pure Birthgiver of God. Wherefore Lucia, desiring thee, was as a virgin led to thy Son in thine entourage.

Canon II, in Tone VI:

Irmos: **When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.**

Christ, the King of the circles of heaven and Bestower of gifts, setteth forth his seat, extending crowns of victory to Eustratius and those who suffered with him.

O ye faithful, let us praise the chanting and divinely crowned choir of the five passion-bearers, which had the wise Eustratius to lead them faithfully and divinely to Christ.

Desiring to enlist in the army of the Most High, O Eustratius, thou didst shun honors; and, leading thy life to God, O wise one, thou wast purified in sanctity.

Theotokion: **R**ejoicing, the choir of the right victorious martyrs, who have received crowns of victory, hymneth thee, O pure one; for through thee hath heaven been rendered accessible to us, in that thou hast given birth past understanding to the Creator of heaven.

Katavasia: Christ is born ...,

ODE III

Canon I

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

O all-blessed Eustratius, by the hope of torments wast thou supra-naturally filled with all manner of joy, like an immaterial treasury.

With spiritual wisdom and the endurance of perils thou didst denounce the ungodliness of the tyrant, O Auxentius, martyr of Christ.

Like most splendid adornments, like flowers, ye were arrayed in the wounds of Christ, O martyrs of the Church of the faithful.

Theotokion: **W**e, the faithful, truly honor thee, the Theotokos, as our Sovereign Lady; for thou hast given birth to God, Who became flesh, O all-immaculate one.

Canon II

Irmos: **T**here is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Having set all thy hope on God Most High with firmness of mind, O blessed one, thou wast wholly filled with consolation by the expectation of wounds.

Through divine wisdom thou didst flourish in the love of Christ; and by enduring wounds, O Auxentius, thou didst denounce the mindlessness of the persecutors, their insolence and vainglory.

The unrestrained rage of Lysius and the fire of mighty tortures didst thou account as but a dream, O wise one; for, made steadfast in Christ, thou didst prevail, as though it were another who was suffering.

Theotokion: **C**hanting, we, the faithful, bless thee in a godly manner with voices of sacred discourse, O Virgin Mother of God, as the one who brought about our Author, Who became like unto us.

Kontakion of the holy martyrs, in Tone II:

Spec. Mel.: “The tomb and mortality ...”:

Thou hast been shown to be a most splendid luminary * for those who sit in the darkness of ignorance, * O passion-bearer; * for, armed with faith as with a spear, * thou wast undaunted by the arrogance of the enemy, * O Eustratius, ** who art far more eloquent than any orator.

Sessional Hymn of the holy martyrs, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Neither the sword, nor wild beasts, nor fire, nor any other thing that filleth material beings with fear was able to dissuade thy steadfastness; for, having trampled underfoot the power of the enemy by thy contest, as one impervious to fear thou didst pass over to the life of the incorporeal ones. Wherefore, thou bestowest healings upon the faithful who hasten to thy memorial with love, O holy passion-bearer Eustratius. Entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory. **(Twice)**

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

When the Master and Fashioner of all * shall come to judge the whole world, * do thou number me, the condemned, * at His right hand with the sheep; * and deliver me, thine unprofitable servant, * from the outermost darkness and torment, * I pray, that with thanksgiving I may magnify the richness of thy goodness, * O all-immaculate one, * and cry out to thee, rejoicing: * Pray to Christ God, that He grant me remission of sins, ** for thee do I, thy servant, have as my hope.

ODE IV

Canon I

Irmos: For the sake of love for Thine image, * O compassionate One, * Thou didst ascend the cross * and the nations melted away. * For Thou, O Lover of mankind, * art my strength and my praise.

With the wounds of thy flesh thou didst set aside the defilements of thy soul, and by faith thou didst shatter the arrows of the wicked serpent, O Eustratius.

By thy wounds was the King of glory glorified, O passion-bearer Eustratius, and He hath filled thee with ineffable glory by the power of miracles.

Emulating the boldness of the fishermen, fishing with the net of martyrdom thou didst bring the wise Eugene to the Master, O Eustratius.

Theotokion: O all-immaculate one, who alone hast been revealed to be more holy than the cherubim: from every evil circumstance save the souls of us who hymn thee with faith.

Canon II

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

The Almighty, enkindling divine desire in thy soul, showed thee to be eminently wondrous, making the wounds of thy flesh whole.

Fishing with the spiritual net of the fishermen, O wise Eustratius, thou didst bring to Christ the King the wise Eugene.

Thy feet pierced by the nails of iron sandals during thy torture, O all-wise one, thou didst wholly stain thyself with thy blood, emulating the suffering of Jesus the King.

Theotokion: The infinite and immutable Word of God the Father, having been transformed by an outward appearance in becoming incarnate through thee, O all-immaculate one, hath deified me in His love for mankind.

ODE V

Canon I

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.

Like a radiant star thou didst shine forth like a light from afar among the company of martyrs, O victorious Eustratius.

O the goodly fate! O the divinely given portion! O the most beautiful woman, who by light overcame the deception of our first mother.

Thou didst consider all things of beauty to be as dung, O Mardarius, superseding the laws of nature in thy suffering.

Theotokion: The earthly mind cannot comprehend thy conceiving, which passeth understanding, O Virgin Maiden and Mother; for thou hast given birth unto God.

Canon II

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recallesh us from the darkness of sin.

Wondrous like a star for the Church, thou didst shine forth among the martyrs, with martyric rays illumining the world more than the sun, O Eustratius.

The divinely eloquent Mardarius, seeing thee emitting radiance in brilliant splendors, in the simplicity of his heart followed thee like an innocent lamb.

The intelligent and Christ-loving woman who loved her husband achieved supremacy over her kindred nature and eminently vanquished it completely, anointing her husband for martyrdom.

Theotokion: O good one, save those who confess thee with all their soul to be the Theotokos and Sovereign Lady of the world; for thee, who art the Theotokos, have we acquired as an invincible intercessor.

ODE VI

Canon I

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.

Mardarius cried aloud "Christ is more to me than everything: home, land, honor and fame"; for he was thus taught by thee, O Eustratius.

Though cut out, thy tongue hath not ceased to sing, and thy severed hands have lifted themselves up to God, O Eugene, asking salvation for those who hymn thy memory.

Suspended upside-down by thy feet, thy shoulders burned with heated irons, thou didst surrender thy spirit to the Master, O Mardarius.

Theotokion: Finding thee to be her steadfast might, O Virgin the passion-bearer valiantly endured wounds, and rejoicing, was brought to the Master of all in thine entourage.

Canon II

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Crying aloud: "Christ is more to me than all the things of my fathers", O Mardarius, thy heels wholly burned away by heated irons, and thy breast pierced by arrows, thou didst repose, rejoicing.

Cut out, thy tongue did not cease to hymn Christ, O Eugene; and severed, thy hands elevated themselves to God, O blessed one, asking deliverance for those who hymn thee.

Thy manly soul was right wondrous, O most noble Eugene, for when thy legs were violently broken thou didst surrender thy spirit into the hands of the Master of all, rejoicing.

Theotokion: O most pure Lady who hast given birth to the Lord, and Helmsman of mortals, calm thou the constant and grievous turbulence of my passions, and grant serenity to my heart.

Kontakion of the holy martyrs, in Tone III:

Spec. Mel.: “Today the Virgin ...”:

Eloquently speaking of divine things before the iniquitous, O all-wondrous one, * thou didst endure beatings with a most courageous heart, * shining forth with godly signs, * and extinguishing the towering flame of delusion. ** Wherefore, we honor thee, O all-blessed Eustratius, martyr of Christ.

Ikos: Today the Church doth mystically celebrate a sacred feast, radiantly proclaiming thy valor, pangs and labors, thy divine struggles surpassing nature, and the wounds which covered thy body, whereby thou didst cast down the greatly crafty one, O thou great glory and boast of spiritual athletes, pillar of courage, beacon for all who piously honor thee, treasury of healings, enricher of the poor, first champion of honorable martyrs, all-blessed Eustratius, martyr of Christ.

ODE VII

Canon I

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

Possessed of the immutable wisdom of confession to worship the one God in Trinity, thou didst prevail over torments, crying aloud: Blessed art Thou in the temple of Thy glory, O Lord!

As one blessed, thou didst walk in the path of the blameless and didst right wisely bow the knee to the Redeemer, committing thy soul into the hands of the Master as a most fragrant sacrifice, O Auxentius.

The same God Who sent food to Elijah by a raven, O Auxentius, working a miracle with thy precious head, revealed it to those who desired it, as a cherished object greatly desired by the world.

Theotokion: O Virgin Mother, the pure Word loved thee as one pure and incorrupt, and, becoming incarnate of thee, He refashioned all of mankind, and hath glorified Lucia with miracles.

Canon II

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

As a victor thou didst hasten to the kingdom of heaven, O Auxentius; for after many and varied trials and torments, thou didst die, beheaded, for Christ God, confessing Him.

Most wondrous is thy right wise courage, O Orestes, for thou didst show forth understanding at the tribunal, binding the soul of Lysius by the Cross, and chanting: Blessed is the God of our fathers!

Having Orestes as thy companion on the path of martyrdom, walking with thee as a fellow prisoner, O Eustratius, thou didst enrich him chanting: Blessed is the God of our fathers!

Theotokion: The furnace did not consume the three youths, prefiguring thy birthgiving; for the divine Fire, dwelling within thee, did not consume thee, illumining all to cry aloud: Blessed is the God of our fathers!

ODE VIII

Canon I

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

Opening thy lips in purity, thou didst draw in the divine Spirit, O Eustratius; wherefore, having denounced the feebleness of soul-destroying worship, thou didst cry out that mankind should worship God in the Trinity: Bless the Lord, all ye works of the Lord!

His resolve strengthened by thy wise instructions, O martyr Eustratius, the invincible Orestes, stretched out upon a bed of iron, cried out like the children to those who would destroy him by flame: Bless the Lord, all ye works of the Lord!

Thy body stretched forth patiently upon a heated bed, O glorious Orestes, thou wast numbered among the martyrs, rejoicing in the Lord, and hast found rest in the tabernacles of heaven, crying aloud: Bless the Lord, all ye works of the Lord!

Theotokion: Thou hast been revealed to be more exalted than the heavens, having given birth to the God of heaven Who hath rendered heavenly the whole essence of mortals, O all-pure one, and illumined the memory of the honorable Lucia. To Him do we ever cry: Bless the Lord, all ye works of the Lord!

Canon II

Irmos: **T**hou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Boldly preaching the infinite power of the one Essence of the Trinity, thou didst theologize, and denounced the vain worship of idols, O most divinely wise Eustratius.

Ignorant of thy patience, the persecutor strove to terrify thee by the sight of the flames; but, spitting upon his savagery, thou didst chant, rejoicing in the Lord, O Eustratius.

The divinely wise Orestes, instructed by thy divine words, leapt up, dancing upon the bed, wholly consumed like an innocent lamb, crying out to God, the Bestower of crowns: Bless the Lord, all ye works of the Lord!

Theotokion: **O** most pure Virgin, save me and be thou the help of my weakness. Deliver me from many tribulations and evils, that I may glorify thee, who alone art the Theotokos.

ODE IX

Canon I

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

Desiring to partake of the divine mysteries, O blessed passion-bearer Eustratius, and to be deemed worthy of the radiant manifestation of God, thou didst hasten to Christ Whom thou desired, and Who called thee to the heavens.

Rejoicing exceedingly in the gladsome condemnation of the full mindlessness of the tyrant, O passion-bearer Eustratius, chanting hymns thou didst magnify Christ, the Destroyer of death, the Judge of thy contest.

Come, all ye who love the martyrs, and with sacred hymnody let us magnify Eugene, the destroyer of falsehood, and with him the wise Orestes and Mardarius, Auxentius and Eustratius.

Theotokion: **L**ight hath now shone forth upon us from thy womb which knew not a man, O Virgin; and the wondrous Lucia, divinely illumined by His effulgence, became light, O Virgin Mother and Birthgiver of God.

Canon II

Irmos: **I**t is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Hymning Him Whom thou didst desire, O blessed Eustratius, and becoming a participant in the sacred mysteries, in prison thou wast deemed worthy of a divine vision of Him, Who called thee to the heavenly life of His kingdom.

Strengthened by the power of Christ, O glorious Eustratius, thou didst mock the blandishments of the persecutors, magnifying Christ with hymns; for, like the youths of old, thou didst enter the furnace rejoicing, as if it were a beautiful garden, O blessed one.

O all ye people, with songs and hymns let us praise the divine warriors Auxentius and Eugene, together with Mardarius, the glorious Orestes and the wise Eustratius, their leader, fellow sufferer and guide.

Theotokion: **O** Virgin, thou wast the temple of Christ, Who reigneth with the Father and the Spirit; for thy sake, O pure one, we have been deemed worthy of adoption by Him through baptism, becoming temples through grace.

Exapostilarion: Spec. Mel.: “By the Spirit in the sanctuary ...”:

Thou didst complete the wondrous course of suffering, O blessed Eustratius, bringing with thee the honorable Eugene and the wise Auxentius, Mardarius and Orestes, at whose faith and boldness the assemblies of angels and mortals have marveled. **(Twice)**

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

As a most honorable temple, O all-immaculate Bride and Theotokos, thy birthgiving was ineffable; for thou hast given birth to God the pre-eternal Word, Who made His abode within thee. Wherefore, chanting, we magnify thy birthgiving, O all-immaculate Maiden.

On the Praises, 4 Stichera: The composition of Germanus, in Tone III:

With discourse of eloquent rhetoric the warrior of Christ filled the iniquitous with awe; with the wounds of his suffering the glorious Eustratius, the steadfast spiritual athlete, manfully triumphed over the powers of the enemy: and, having trodden the narrow path which is full of sorrow, he hath attained the land of life everlasting, wherein he entreateth Christ, that He grant us great mercy.

With martyric hymns let us crown Eustratius, great among witnesses, who was revealed to be a philosopher of divine wisdom and shown to be an orator in the beauty of his discourses; for this warrior of Christ, having gathered together a pious company, and arrayed himself for the struggles of martyrdom in the time of battle, seized the sword of the enemy and wounded him therewith. To him let us cry aloud: O most excellent of martyrs, with those who suffered with thee entreat Christ God on behalf of those who celebrate thy most honored memory with faith.

The composition of John the Monk, in Tone IV: Let the right victorious witnesses to the Truth be crowned by us with praises: Eustratius, the denouncer of the myth-devising pagans, the preacher of the divine knowledge of Christ; Auxentius, who by the wisdom of his words and the patience of his acts denounced the ungodliness of the tyrants; and with him Eugene, who was right profitable for God, but useless for the tormenters because of his saving confession, and Orestes, the true and wondrous warrior of the King of all; and with them also Mardarius, the innocent dove who put the crafty serpent to shame by the grace of Christ God, the Savior of our souls.

The composition of Cassia the nun: O holy martyrs, ye preferred the wisdom of the apostles to the teachings of the heathen, forsaking books of rhetoric and embracing the wisdom of the fishermen; for ye learned eloquence of discourse and the divine knowledge of the Trinity among the unlettered and divinely eloquent. Therein pray ye, that our souls be preserved in peace.

Glory ..., the composition of Cassia the nun, in Tone IV:

Let us hymn and piously praise the God-bearing martyrs-the five-stringed harp and five-branched lamp-stand of the Church of God; in accordance with their names: Rejoice, O divinely wise Eustratius, O rhetor of rhetors, who wast well enrolled by God in the army of heaven, and who pleased Him Who enlisted thee! Rejoice, O blessed Auxentius, Who increased greatly the talant entrusted to thee by God! Rejoice, O divinely wise Eugene, most comely scion of divine nobility! Rejoice, O all-blessed Orestes, beauteous in aspect and supremely good of character, twice eminent, who abidest wholly in the mountains of God! Rejoice, O invincible Mardarius, thou pearl resplendent of luster, who joyfully endured bitter tortures! Rejoice, O choir of wise virgins equal in number to the martyrs! We beseech you to deliver from all wrath and tribulations those who honor your annual memorial, and to make us partakers of your ineffable glory.

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

Having thee O Theotokos as our hope and intercession, * we fear not the assaults of the adversary, ** for thou dost save our souls.

Great Doxology. Troparion. Litanies. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of Canon I, and 4 from ODE VI of Canon II of the canons of the holy martyrs.

O all-blessed Eustratius, by the hope of torments wast thou supra-naturally filled with all manner of joy, like an immaterial treasury. (Twice)

With spiritual wisdom and the endurance of perils thou didst denounce the ungodliness of the tyrant, O Auxentius, martyr of Christ.

Like most splendid adornments, like flowers, ye were arrayed in the wounds of Christ, O martyrs of the Church of the faithful.

Crying aloud: “Christ is more to me than all the things of my fathers”, O Mardarius, thy heels wholly burned away by heated irons, and thy breast pierced by arrows, thou didst repose, rejoicing.

Cut out, thy tongue did not cease to hymn Christ, O Eugene; and severed, thy hands elevated themselves to God, O blessed one, asking deliverance for those who hymn thee.

Thy manly soul was right wondrous, O most noble Eugene, for when thy legs were violently broken thou didst surrender thy spirit into the hands of the Master of all, rejoicing.

Theotokion: **O** most pure Lady who hast given birth to the Lord, and Helmsman of mortals, calm thou the constant and grievous turbulence of my passions, and grant serenity to my heart.

Troparion of the holy martyrs, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

ODE III, Kontakion of the holy martyrs, in Tone II:

Thou hast been shown to be a most splendid luminary * for those who sit in the darkness of ignorance, * O passion-bearer; * for, armed with faith as with a spear, * thou wast undaunted by the arrogance of the enemy, * O Eustratius, ** who art far more eloquent than any orator.

ODE VI, Kontakion of the holy martyrs, in Tone III:

Eloquently speaking of divine things before the iniquitous, O all-wondrous one, * thou didst endure beatings with a most courageous heart, * shining forth with godly signs, * and extinguishing the towering flame of delusion. ** Wherefore, we honor thee, O all-blessed Eustratius, martyr of Christ.

Prokeimenon, in Tone IV: In the saints that are in His earth hath the Lord been wondrous; * He hath wrought all His desires in them

Verse: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

EPISTLE TO THE EPHESIANS, §233 (6: 10-17)

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

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

Verse: Many are the tribulations of the righteous, 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.

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