

THE 9th DAY OF THE MONTH OF MARCH
THE COMMEMORATION OF THE FORTY MARTYRS WHO SUFFERED AT SEBASTE
AT VESPERS

At "Lord, I have cried ...," six stichera for the day from the Triodion, and four stichera for the martyrs, the composition of John the Monk, in Tone II:

Valiantly enduring the present torments, rejoicing in that for which they longed, the holy martyrs said one to another: If we do not shed our garments, we shall not put off the old man. Winter is cruel, but paradise is sweet; the ice is painful, but the acquisition of the Kingdom is delightful. Then, let us not give way, O warriors! Let us endure but a little while, that we may be crowned with crowns of victory by Christ God, the Savior of our souls. (Once)

Casting off all their garments and entering the lake with trembling, the holy martyrs said one to another: Let us not spare today our corruptible garments, that we may attain the paradise which we lost! Having once been clothed because of the pernicious serpent, let us now unclothe ourselves for the resurrection of all; let us disdain the frigid ice and despise the flesh, that we may be crowned with crowns of victory by Christ God, the Savior of our souls! (Twice)

Seeing tortures as delight, running to the frozen lake as to a warm spring, the holy martyrs said: Let us not fear the season of winter, that we may avoid the fearsome fire of Gehenna; let our legs be consumed, that they may dance eternally; let our arms be cut off, that they may stretch themselves forth unto the Lord; let us not spare our mortal nature; let us submit to death, that we may be crowned with crowns of victory by Christ God, the Savior of our souls. (Once)

Glory ..., in the same tone: repeat the first sticheron: "Valiantly enduring ...":

Valiantly enduring the present torments, rejoicing in that for which they longed, the holy martyrs said one to another: If we do not shed our garments, we shall not put off the old man. Winter is cruel, but paradise is sweet; the ice is painful, but the acquisition of the Kingdom is delightful. Then, let us not give way, O warriors! Let us endure but a little while, that we may be crowned with crowns of victory by Christ God, the Savior of our souls.

Now and ever ..., Dogmaticon in the same tone:

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so the Virgin gaveth birth and yet remained a Virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the Salvation of our souls.

Entrance. Readings for the day (i.e., from the Triodion),
Prokimenon of the day, and the three Readings for the martyrs:

Reading from the Prophet Isaiah [43:9-14]

Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no savior. I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? Thus saith the Lord, your Redeemer, the Holy One of Israel.

Reading from the Wisdom of Solomon [3:1-9]

But 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 for ever. They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect.

Reading from the Wisdom of Solomon [5:15-24; 6:1-3]

But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow,

shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty, Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

And the rest of the order for the Presanctified Liturgy.

But if the Presanctified Liturgy be not served, at the Aposticha we chant the stichera from the Triodion, and Glory ..., in Tone VI:

In hymnody let us praise the forty passion-bearing martyrs, O ye faithful, and with sweet singing let us cry out to them, saying: Rejoice, ye athletes of Christ: Hesychius, Meliton, Heraclius, Smaragdus and Domnus, Eunoicus, Valens and Vivianus, Claudius and Priscus! Rejoice, Theodulus, Eutychius and John, Xanthius, Helianus, Sisinnius, Cyrion, Angius, Aetius and Flavius! Rejoice, Acacius, Ecditius, Lysimachus, Alexander, Elias and Candidus, Theophilus, Dometian and godly Gaius and Gorgonius! Rejoice, Leontius and Athanasius, Cyril and Sacerdon, Nicholas and Valerius, Philoctimon, Severian, Chudion and Aglais, for ye have boldness before Christ our God, O most honored martyrs! Him do ye earnestly beseech, that they that keep your most precious memory with faith may be saved

Now and ever ..., Theotokion, in Tone VI:

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. Thee do we entreat: Pray thou, O Mistress, with the holy apostles, that our souls find mercy.

After "Now lettest thy servant depart in peace ...," the Troparion, in Tone I:

By the pangs which Thy saints, suffered for Thee, be Thou entreated, O Lord, and heal Thou all our diseases, we beseech Thee, O Lover of mankind.

Glory ..., Now and ever ..., Theotokion:

When Gabriel announced to thee, Rejoice O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who cameth forth from thee! Glory to Him Who hath set us free by thy birthgiving!

Ektenias. Dismissal. Three full prostrations.

AT MATINS

At "God is the Lord ...," the troparion of the martyrs, twice, in Tone I:

By the pangs which Thy saints, suffered for Thee, be Thou entreated, O Lord, and heal Thou all our diseases, we beseech Thee, O Lover of mankind.

Glory ..., Now and ever ..., Theotokion.

When Gabriel announced to thee, Rejoice O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who cameth forth from thee! Glory to Him Who hath set us free by thy birthgiving!

After the first and second chanting of the Psalter, the Sedalions from the Triodion.

No Ektenia are intoned.

After the third chanting of the Psalter, the priest intoneth the little Ektenia, after which we chant this Sedalion, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

O ye forty divine martyrs of Christ, like the greatest of stars ye ever illumine the honorable firmament of the Church and enlighten the faithful.

Glory ..., in the same tone:

Spec. Mel.: "Having been lifted up ...":

O wondrous athletes, passing over torment with most manly intent, ye passed through fire and water, and crossed over to the wide spaces of salvation, receiving the Kingdom of Heaven as an inheritance. Wherein do ye make divine supplication in our behalf, O wise forty.

Now and ever ..., Theotokion, in Tone IV:

O Theotokos and Mistress, we, thy servants, thankfully chanting with all our hearts and earnestly entreating thy mercies, cry out, saying: O all-holy Virgin, go thou before us and deliver us from our enemies, visible and invisible, and from every threat, for thou art our aid.

But if it be any Saturday other than that of the first week of the Fast, after the first chanting of the Psalter, we chant the Sedalion: "O ye forty divine martyrs ...," twice;

O ye forty divine martyrs of Christ, like the greatest of stars ye ever illumine the honorable firmament of the Church and enlighten the faithful.

Glory ..., Now and ever ..., Theotokion, in Tone IV:

O all-pure Virgin, accept this entreaty from us that have recourse to thy protection, and cease thou not to beseech the Lover of mankind, that He save thy servants.

And after the second chanting of the Psalter, the Sedalion, in Tone IV:

O wondrous athletes, passing over torment with most manly intent, ye passed through fire and water, and crossed over to the wide spaces of salvation, receiving the Kingdom of Heaven as an inheritance. Wherein do ye make divine supplication in our behalf, O wise forty. (Twice)

Glory ..., Now and ever ..., the Theotokion, in Tone IV:

O Theotokos and Mistress, we, thy servants, thankfully chanting with all our hearts and earnestly entreating thy mercies, cry out, saying: O all-holy Virgin, go thou before us and deliver us from our enemies, visible and invisible, and from every threat, for thou art our aid.

After the Polyeleos, this Sedalion, in Tone V:

Spec. Mel.: "The Word co-unoriginate ...":

Adornment of the holy martyrs! Lo! the divinely assembled company of the forty warriors of four-fold radiance! Tried by fire and intense cold, the wise ones were truly shown to be soldiers of Christ, the King of all; and they entreat Him that we be saved. (Twice)

Glory ..., Now and ever ..., Theotokion, in Tone V:

I weep now before the Judgment, O pure one, mindful of my wicked and evil deeds, of the abyss of my transgressions which hath grown in size from my youth, stifling my mind. But by their intercession grant me remission, and vouchsafe that I obtain salvation.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV: We went through fire and water, and Thou didst bring us out into refreshment.

Stichos: Thou tried us even as silver is tried by fire.

GOSPEL ACCORDING TO ST. LUKE §106 [21:12-19]

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.

After Psalm 50, this sticheron, in Tone II:

Prophetically David cried aloud in the Psalms: We went through fire and water, and Thou didst bring us out into refreshment! And ye, O martyrs of Christ, fulfilling the word in very deed, passed through fire and water, and entered into the Kingdom of Heaven. Wherefore, pray, O ye forty athletes, that we be given great mercy.

Two canons to the martyrs, with eight troparia:

ODE I

Canon I, The acrostic whereof is: "I hymn the divinely-crowned company of martyrs," the composition of John the Monk, in Tone II:

Irmos: Come, ye people, let us chant a song unto Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified!

With hymns inspired by God I praise the divinely-crowned regiment of the martyrs of Christ, radiantly celebrating the annual commemoration of the forty, for He hath been glorified!

Rejecting every title on earth, the forty desired the title of Christian, whence they now dwell in the Highest.

Living in Christ and despising the flesh and the world, ye did therefore put off the old man and this transitory vesture, and did clothe yourselves in the garment of incorruption.

Theotokion: Who is able fittingly to recount thy conceiving which surpasseth recounting? For thou, all-pure one, didst give birth in the flesh to God, the Savior of us all, Who hath revealed Himself unto us.

Canon II, The acrostic whereof is: "I hymn the divinely-crowned regiment of martyrs," the composition of Theophanes, in the same tone:

Irmos: Come, ye people, let us chant a song unto Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified!

By your supplication, O ye forty martyrs, now render God well-disposed towards us that call upon you with the pure love of our hearts.

Enlightened in the heavens with the rays of the splendor of the three-fold Sun, O ye forty martyrs, protect us that hymn you on earth, which is frozen over by the winter of temptations.

O forty martyrs, invincible and unshaken rampart of piety and the Church: do ye now pacify that which doth grievously trouble the Christian calling.

Theotokion: O Virgin Theotokos, Mother that hast not known man, thou gavest birth unto the Creator and Lord Who is supernaturally over all and Who, for the sake of us men, took upon Himself flesh.

Katavasia: "I shall open my mouth ..."

ODE III

Canon I

Irmos: Establish us within Thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us that hymn Thee.

Disdaining the army and life, the comeliness of their bodies and wealth, the right glorious forty martyrs inherited Christ instead of all of these things.

When the forty martyrs were beaten mercilessly with stones at the command of the tormentors, through the Spirit of God the stones were hurled back against them that commanded that they be beaten.

The serpent of him that invented blasphemy spake through the lips of the tormentors, but his God-opposing mouth is broken by the rocks hurled against the martyrs.

Theotokion: Without seed didst thou conceive God in thy womb, giving birth unto Him that was ineffably incarnate; and even the hosts of Heaven dare not gaze upon Him, O pure Ever-virgin.

Canon II

Irmos: Establish us within Thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us that hymn Thee.

O ye martyred company and united chorus of crowned martyrs: standing before the Master, do ye ever save us that sing your praises.

Battered by the lake of the passions and by the waves of grievous temptations, we flee to you, Christ's forty warriors.

Warmed in the bosom of Abraham and adorned with glorious apparel, pray ye that Christ grant remission unto them that are bound by the winter of evil circumstances.

Theotokion: O Virgin Bride of God: be thou the confirmation, refuge and protection of them that have recourse unto thee in faith and confess thee to be the Mother of God.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Having served Christ in martyrdom as warriors and cast down the enemy through suffering, in your deeds ye did fulfill the words of the Prophet: ye went manfully through fire and water, finding refreshment, life incorruptible. Wherefore, adorned with heavenly crowns, ye rejoice with the choirs of the bodiless ones, O blessed and all-praised passion-bearers. Entreat Christ God, that He grant remission of sins unto them that honor your holy memory with love. **(Twice)**

Glory ...Now and ever ..., Theotokion:

Having fallen into subtle snares set for me by enemies, visible and invisible, and caught in the tempest of my countless offenses, I flee to the harbor of thy goodness, as my fervent aid and protection, O pure one. Wherefore, O all-pure one, do thou earnestly pray to Him that was incarnate of thee without seed, in behalf of all thy servants, who pray unceasingly. O all-pure Theotokos, do thou ever entreat Him to grant remission of transgressions unto them that hymn thy glory as is meet.

ODE IV

Canon I

Irmos: I have heard report, O Lord, of Thy dispensation, and have glorified Thee Who alone lovest mankind.

"O ye most iniquitous ones, ye are made vainly to offer such a bad bargain!" said the sufferers.

Sharpened swords and wild beasts, fire and the cross did the tormentors offer to the saints of Christ.

"The fire of Gehenna is frightful to us, but we are not afraid of any of our fellow servants here present," said the athletes.

"Let our arms be cut off, let our feet be burned," the holy ones cried out, "for we shall receive them back incorruptible."

Theotokion: We beseech thee, O all-pure one who didst conceive God without seed: ever pray for thy servants.

Canon II

Irmos: I have heard report, O Lord, of Thy dispensation, and have glorified Thee Who alone lovest mankind.

O martyrs, through God ye have become our illumination, for ye have clothed yourselves in splendor undimmed.

O divinely elect and crowned assembly of martyrs, pray that they that hymn you be delivered from misfortunes.

O holy ones, having been vouchsafed to behold the unwaning light of Christ, ye are accounted worthy to shine forth upon them that sit in darkness.

Shining with the noetic radiance of Christ, ye glorious ones, guide us to the divine illumination.

Theotokion: Hymning Him that was incarnate of thy womb, O pure one, we glorify thee as the Mother of God.

ODE V

Canon I

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

Through the most mindless savagery of the tormentors, the athletes, condemned to spend the night in the open air in the cold, chanted a hymn of thanksgiving unto God.

Rejoicing, the forty martyrs endured the painful ice, standing in the lake, yet strengthened with the hope of divine crowns.

The serpent which before had made its nest in the waters, driven out became an object of scorn for the forty martyrs of Christ, for he was deprived of his deadly strength.

Theotokion: To thee who gavest birth unto Christ, the Creator of all, do we cry aloud: Rejoice, O pure one! Rejoice, thou that hast shone forth the Light upon us! Rejoice, thou that didst contain the infinite God!

Canon II

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

From the raging of the heretics do ye now deliver the honorable Church of Christ, O forty martyrs; for, having been born within Her, ye have passed on to great dignity and glory.

Appearing to us, the forty divinely splendid martyrs of Christ like fiery beacons light the salvific way of piety for the faithful.

Passing over from earth to the shelter of Heaven, where ye stand before Christ, the Judge of the contest, O martyrs, count me worthy to acquire divine joy.

Theotokion: O Maiden Mistress, thou didst truly bear God as thy divine Offspring, as a mystery inscrutable and incomprehensible to all, passing all understanding.

ODE VI

Canon I

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

With joy the author of enmity snatched him that fell away from the forty as he had the wretched Judas from the twelve apostles and man from Eden.

Being shameless, the devil rageth in vain, for as of old by the thief and Matthias, so now by one in the office of guardsman is the tyrant also rent asunder.

Vain-minded and worthy of lamentation is he who missed both lives, for thawed by the fire, he departed into the unquenchable fire.

Theotokion: O Virgin, thou gavest birth without knowing man, and remainest forever a virgin, revealing images of thy Son and God, the true Deity.

Canon II

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

O mighty ones, ye have been shown to be watchful and vigilant preservers of the human race and offer up of supplications; and ye have been set forth as helpers of the grieving.

Shining forth in the Church of Christ in your unexcelled beauties, O all-praised ones, from temptations deliver them that honor you with love.

Of old ye became destroyers of the deception of the demonized persecutors, O most eminent ones; and now be our ready help and rampart.

Theotokion: On thee have I placed my hope of salvation, O Ever-virgin Mother; and Thee have I appointed as the steadfast and unshaken intercessor of my life.

Kontakion, in Tone VI:

Having left all the army of the world, ye did cleave unto the Master in the heavens, O forty passion-bearers of the Lord; for, having passed through fire and water, O blessed ones, as is meet ye received glory from the heavens and a multitude of crowns.

Ikos: Unworthy as I am, I fall down before Christ Almighty, our Creator and God, Who sitteth upon an unapproachable throne, Who stretched out the heavens as it were a curtain, Who established the earth, Who gathered the waters in the bodies thereof, Who created all things out of naught, Who granteth breath and life unto all, Who receiveth hymnody from the archangels, is worshipped by the angels and is glorified by all; and offering up entreaty, I beg the grace of eloquence, that even I may piously hymn the saints whom He Himself showed forth as victors, granting them glory from the heavens and a multitude of crowns.

ODE VII

Canon I

Irmos: When the golden image was worshipped on the plain of Dura, Thy three children despised the godless command, and, cast into the midst of the fire, bedewed they sang: Blessed art Thou, O God of our fathers!

The guard set over the forty martyrs was struck with awe, beholding their crowns; and, rejecting that which bound him to life, taking wing with the love of Thy manifest glory, with the martyrs he sang: Blessed art Thou, O God of our fathers!

Hastening to the soul-destroying bath, he that loved his life doth die; but he that loved Christ, being a most exemplary apprehender of those things which he beheld, sang with the martyrs as in a bath of incorruption: Blessed art Thou, O God of our fathers!

When the noetic fire flared up in the minds of the forty, the most subtle madness of the impious was consumed, as it were melting wax. And to Thee, O Christ, they sang: Blessed art Thou, O God of our fathers!

The power of Thy Cross, as exceeding splendid and magnificent, O Christ, doth weave crowns for the forty martyrs with opposites; for, having passed through fire and water, they cry out in incorruption: Blessed art Thou, O God of our fathers!

Theotokion: **O**n Mount Sinai Moses foresaw thee, O pure one, as a burning bush which, without being consumed, bore the unbearable radiance of the ineffable Being Who, as One of the holy Hypostases thereof, united Himself to the coarseness of our flesh.

Canon II

Irmos: **W**hen the golden image was worshipped on the plain of Dura, Thy three children despised the godless command, and, cast into the midst of the fire, bedewed they sang: Blessed art Thou, O God of our fathers!

Your annual commemoration hath radiantly dawned, O ye that are most rich, shining far, radiant with the splendor of the Fast. And celebrating it with faith, we chant with you: Blessed art Thou, O God of our fathers!

To all are ye shown to be as ones loosened from the passions and beacons shining from afar, the cleansing of the world, the destruction of deception, clear-voiced proclaimers of the truth and expellers of falsehood, chanting: Blessed art Thou, O God of our fathers!

Ye are revealed to us as noetic beacons shining forth, O martyrs; for ye save the tempest-tossed and guide them that sail and are battered by the storm of life, chanting unto Christ: Blessed art Thou, O God of our fathers!

Beautiful to God and desirable to the angels is the divinely assembled and most splendid regiment of the forty martyrs inspired by God, the godly and awesome company which crieth out, saying: Blessed art Thou, O God of our fathers!

Theotokion: A beacon of light, a luminous cloud and a hallowed place hast thou been shown to be, O thou that knewest not wedlock, for thou didst ineffably receive the Word, the Holy One of them that are holy. And chanting unto Him, we cry out: Blessed art Thou, O God of our fathers!

ODE VIII

Canon I

Irmos: God Who descended into the fiery furnace for the Hebrew children and transformed the flame into anew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

Savagely inciting every creature against the athletes, the enemy hath been put to shame by them all, for the forty martyrs unceasingly hymn and exalt the Lord supremely for all ages.

Cruelly were the members of your bodies crushed for Christ, and ye were offered unto God as a divine holocaust; with the angels ye ever hold chorus, O martyrs, hymning Christ for all ages.

With steadfast intent the Christ-loving mother took upon her shoulder him to whom she had given birth; and she offered him up as the fruit of piety, a martyr among martyrs, emulating the sacred action of Abraham.

"Make thy journey running straight to everlasting life, O my son," the Christ-loving mother cried out to her Christ-loving child, "for I could not bear to see thee appear in second place before Christ, the Judge of the contest!"

Theotokion: The Son Who is not parted from the bosom of the Father, yet Who made His abode in thy maternal womb, O pure Virgin Bride of God, we hymn and exalt supremely for all ages!

Canon II

Irmos: God Who descended into the fiery furnace for the Hebrew children and transformed the flame into anew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

Ye steadfastly gave yourselves over to a painful death in the midst of winter, O valiant ones; and now, having passed on to the true life which is hidden in Christ, ye beg salvation and remission for us.

Having passed over from earth to the heavens, O crowned athletes, ye chorus of the victorious martyrs of the Church, ask for us salvation and deliverance from misfortunes, passions and evil circumstances.

Rending asunder the bonds of death, the Savior hath given victory over death to His martyrs, for, warmed by the cold, the forty sang, begging salvation for all the faithful.

Through prayer the divine choir of passion-bearers doth manifestly drive the assaults of dangers, the attack of the passions and the temptations of the demons away from them that hymn Christ forever.

Theotokion: Mortals given over to the dust of mortality and to corruption hast thou alone raised up, O pure Mistress, Virgin Theotokos, having given birth to Christ our God, the Author of life.

ODE IX

Canon I

Irmos: O ye faithful, let us with hymns magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who was ineffably incarnate for our sake of the holy Virgin.

Stripped naked and beaten with stones for Christ's sake, ye endured the wintry air, icy water and crushing of your limbs; and having been consumed by fire, O ye forty martyrs, ye shine forth in the rushing river like beacons.

Having acquired the Cross as a staff of divine power, the forty athletes cried out to Christ: O Master, almighty Conqueror, crown us by Thine own hand, that we may all magnify Thee unceasingly with hymns!

The pain of the ice and boundless cruelty of the cold did ye endure, O forty martyrs; but paradise is sweet, for the bosom of the Patriarch Abraham doth warm you in the eternal mansions.

Having conquered through sufferings and received crowns from the divine right hand of the Master, O forty martyrs, pray ye now that peace be granted to the world and victory and salvation to us.

Theotokion: The multitudes of angels entreat thy Son, O Virgin Bride and Mother. Accept thou our supplication, O thou that alone art the hope of the faithful; grant peace to the world, and victory and salvation unto us that love thee.

Canon II

Irmos: O ye faithful, let us with hymns magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who was ineffably incarnate for our sake of the holy Virgin.

Supernatural illumination and ineffable joy and glory have ye been vouchsafed to receive; and now, O soldiers of Christ, ye forty martyrs, from temptations, misfortunes and the wickedness of the enemy deliver them that honor you with love.

Having received power and might from the heavens, O ye that are most rich, fellow prisoners of Christ, ye have become dispellers of falsehood, driving away all the ephemeral gloom of idolatry and enlightening the world, O forty martyrs.

Adorned with the comeliness of an honorable martyrdom, and sharing in divine life, O forty martyrs, warriors of Christ, ye truly rejoice, united to the most radiant and pure Light.

Standing now before Christ with the boldness of piety, and thus illumined with the light of the Godhead, O glorious forty martyrs, earnestly beseech Him, that they that praise you be illumined with thrice-luminous radiance.

Theotokion: O Virgin, portal of divine Light, with the immaterial rays of thy light illumine the manifest twilight of my soul, and vouchsafe that I that magnify thee faithfully and lovingly with hymns, O pure one, may be delivered from the everlasting fire.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Let us hymn as is meet the company of forty, the victorious regiment, the array of the holy martyrs, for by fire, ice and water they have put to shame the regiments of the adversary and have received crowns of glory from Christ the Savior.

Glory ..., another Exapostilarion:

Let the forty-member choir of the forty who were martyred for the all-divine Trinity and the four-fold virtues, by the four elements: fire, air, water and earth, be hymned with divine songs, for it suffered for Christ, the Master of all.

Now and ever ..., Theotokion:

O Virgin Mother who, though a maiden, gavest birth unto the Master of all things and all creation: rescue me from the passions which torment me, and lead me to the radiance of the lovingkindness and to the most beautiful Pascha of thy risen Son.

At the Praises, four stichera, in Tone V:

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

Come ye, O brethren, and with praises let us hymn the regiment of martyrs which was consumed by fire and cold, and with burning zeal burned up the winter of deception, the most valorous army, the most sanctified company, the unvanquished and invincible protection, the rampart and protectors of the faith, the divine choir of the forty martyrs who mightily entreat Christ, the Mediator of the Church, that He send down upon our souls peace and great mercy. **(Twice)**

Rejoice, mighty and courageous assembly, victorious regiment, pillars of piety, warriors of Christ, steadfast and invincible swordsmen, truly divine, most mighty of mind and manly of soul, holy choir desired of God, divinely elect company, O ye forty martyrs equal in suffering, equal also in character, and who received equal crowns: entreat Christ, that He grant our souls peace and great mercy!

Rejoice, victorious multitude, who were valorously courageous in battle, ye stars who passed through fire and cold, who broke asunder the water's ice, who have rendered the earth heavenly and illumined all, and who are now warmed in the bosom of Abraham and join chorus with the armies of the angels, ye forty martyrs, flowers emitting the fragrance of spiritual diffusion: entreat Christ, that He grant our souls great mercy.

Glory ..., in the same tone: the composition of John the Monk:

O athletes of Christ, ye have rendered the most honorable Fast most radiant through the commemoration of your glorious suffering; for, being forty in number, ye hallow the forty days of Lent, emulating the Savior's suffering in your own suffering for Christ. Wherefore, as ye are possessed of boldness, pray that we in the world may attain unto the Resurrection on the third day of God, the Savior of our souls.

Now and ever ..., Theotokion:

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

At the Aposticha, the stichera from the Triodion; and Glory ..., in Tone II:

The forty martyrs, chanting a hymn unto the Savior, have given the faithful to drink from the cup of truth which is filled with their blood, with the fire of their torments and icy waters; for, though one in mind; they offered themselves to Christ in many bodies. And the godly mother of a Christ-loving son, bearing him upon her shoulder, said: "Come, O athlete, and suffer with the rest!"

Now and ever ..., Theotokion:

O impassible portal which hath mystically been sealed, blessed Virgin Theotokos: accept thou our supplications and bear them to thy Son and God, that through thee He save our souls.

Then, "It is good to give praise unto the Lord ...," Trisagion, troparion, Ektenia, and three full prostrations, the First Hour with its Kathisma, and the dismissal.

The Third, Sixth and Ninth Hours, with their Kathismata, at the proper time, and the Beatitudes quickly, and the rest. At each Hour, three full prostrations.

ON THE SAME DAY, AT VESPERS

After the usual Kathisma, at "Lord, I have cried ...," we appoint ten stichera: six from the Triodion, and four for the martyrs:

In Tone I: The choir of forty-fold splendor, the whole army assembled by God, hath shone forth upon the Fast in their honorable sufferings, illumining and enlightening our souls. (Twice)

In Tone II: The martyrs considered the lake to be as a paradise, and winter to be as the heat of day, O Christ God; and thoughts of the tyrants' threats did not frighten them. Valiant, they feared not the increase of tortures, having acquired the weapon of the Cross; and therewith, as mighty, they vanquished the foe, for which they have received crowns of grace.

Who will not hymn the choir of the martyrs forty in number? For they entered the waters of the lake boldly, and, huddling together in the cold, they chanted a hymn unto the Lord: Nay, in the rivers art Thou wroth against us, O Lord? Nay, in the rivers art Thou wroth against us, O Lover of mankind? Lighten Thou the oppression and bitterness of the wind, for our feet are empurpled with our own blood, and Thou has led us into thine everlasting habitations, O God! May the bosom of Abraham warm us!

Glory ..., in the same tone:

Prophetically David cried aloud in the Psalms: We went through fire and water, and Thou didst bring us out into refreshment! And ye, O martyrs of Christ, fulfilling the word in very deed, passed through fire and water and entered into the Kingdom of Heaven: Wherefore, pray, O ye forty athletes, that we be given great mercy.

Now and ever ..., Theotokion:

All my hope do I set on thee, O Mother of God. Shelter me beneath thy protection.