

**THE 3<sup>rd</sup> DAY OF THE MONTH OF JUNE**  
**COMMEMORATION OF THE HOLY MARTYR LUCILLIAN & THOSE WITH HIM**  
**AT VESPERS**

On "Lord, I have cried ...", these stichera of the martyrs, in Tone I:

Spec. Mel.: "O most lauded martyrs ...":

**T**he cruel children of those who put the Lord to death, \* consumed with envy, \* betrayed thee, O glorious one; \* but, invincibly brave, \* thou hast received the delight of paradise, \* O Lucillian. \* Wherefore, pray thou, \* that Christ grant unto our souls \* peace and great mercy.

**T**he most sacred children \* and the glorious and holy Paula, \* the right wondrous martyr, \* who submitted to thee as to their father, \* suffered steadfastly with thee; \* and with them thou now dwellest in the heavens. \* Entreat Christ, \* that He grant unto our souls \* peace and great mercy.

**T**hy shrine ever poureth forth \* the waters of healing upon those who have recourse thereto, \* O much-suffering martyr, \* and washeth away sufferings \* and drowneth hordes of the demons \* through the activity of the Holy Spirit. \* Wherefore, pray thou, \* that He grant unto our souls \* peace and great mercy.

But if Alleluia be chanted at matins instead of "God is the Lord ...", the foregoing stichera are preceded by the following stichera of the Theotokos, in the same tone & melody:

**R**ejoice, O pure one, thou strange report! \* Rejoice, O holy portal, \* garden of paradise planted by God! \* Rejoice, destruction of evils demons! \* Rejoice, two-edged sword \* severing the head of the enemy \* with thy strange birthgiving! \* O most holy and all-immaculate one, \* call us back who have wandered astray!

**O** all-holy one, \* heal thou my soul \* which hath become sick with wicked passions, \* for thou gavest birth unto Christ, \* the Healer and Savior of all, \* Who hath healed every wound \* inflicted by the devil's malice, \* and hath rescued us from death.

**O** all-holy temple of God, \* who art more spacious than the heavens \* and holier than the cherubim, \* O divinely joyous and most holy Maiden, \* fill my mind with grace \* and illumine the eyes of my heart, \* granting me forgiveness of all offenses \* by thy right acceptable mediations.

**Glory ..., Now & ever ..., Theotokion:**

**W**oe is me! What shall I become, \* having defiled mind, soul and body \* with my transgressions? \* What shall I do? \* How shall I abide the unbearable flame \* and the unbreakable and everlasting bonds? \* O most immaculate one, \* before the end entreat thy Son, \* that He grant me remission!

**Stavrotheotokion:** **T**he ewe-lamb and immaculate Mistress, \* as she beheld her Lamb upon the Cross, \* bereft of form and beauty, \* said, lamenting: "Woe is me! \* Whither hath thy beauty gone, \* O Thou Who art most sweet? \* Where is Thy magnificence, where the shining grace of Thy countenance, \* O my most beloved Son?"

## AT MATINS

Canon of the martyrs, the acrostic whereof is: "O hymn the glory of the martyr Lucillian", in Tone VIII:

### ODE I

**Irmos:** Traversing the water as though it were dry land, and escaping the evil of Egypt, the Israelite cried aloud: Let us chant to our Deliverer and God!

**O** Lucillian, I hymn thee as the favorite of God the Word and the glory of the martyrs; wherefore, by thy supplications grant me cleansing of evils and healing.

**With** all thy mind and soul thou didst wholly cleave unto the love of Christ, O wise one, and didst spurn the falsehood and weakness of idolatry.

**Preferring** the dishonor of the tyrant to all earthly glory, O divinely blessed one, thou hast inherited the glory of heaven which waxeth not old.

**Theotokion:** Thou art the ladder which Jacob saw, O Theotokos; for through thee the Word united Himself to those on earth and hath drawn human nature up to the heights.

### ODE III

**Irmos:** Thou art the confirmation of those who have recourse to Thee, O Lord, Thou art the light of the benighted; and my spirit doth hymn Thee.

**Of** old Judas betrayed Christ the Deliverer to the deicides; and now thou hast been betrayed to the iniquitous Jews.

**The** deceiver, striving to lead thee astray with flattering words, O athlete, hath by thy words been shown to be stoned with rocks.

**Thou** wast an all-luminous beacon for those who suffered with thee, radiantly guiding them to the divine paths of heavenly delight.

**Theotokion:** By thy boldness before Him Who was born of thee, O Mistress, render Him merciful to me on the day of judgment.

*Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":*

**Drawing** nigh unto the fire, O valiant-minded athlete Lucillian, thou wast in nowise consumed; for thou didst acquire the cooling dew of God. Wherefore, in manner transcending nature, with thy holy children thou didst finish thy struggles, rejoicing. With them remember thou us.

*Glory ..., Now & ever ..., Sedalion from the Pentecostarion, or this Theotokion:*

**O** all-holy Virgin, thou hope of Christians, with the heavenly hosts unceasingly entreat God, to Whom thou gavest birth in manner past understanding and recounting, that He grant the remission of all sins and amendment of life unto those who ever glorify thee with faith and love.

**Stavrotheotokion:** Beholding Thee stretched out dead upon the Cross, O Christ, Thy most immaculate Mother cried out: "O my Son Who art equally unoriginate with the Father and the Spirit, what is this ineffable dispensation whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

#### ODE IV

**Irmos:** I have heard, O Lord, the mystery of Thy dispensation, I have understood Thy works and have glorified Thy divinity.

Thou shinest forth in thy words and illuminest the world with thy sufferings; and thou drivest away the opposition of the tyrants as though it were insubstantial gloom.

By thy faith thou didst show thyself to be a new Abraham, like him who of old was justified in Christ; for in thy recognition of thy Creator thou didst spurn all vanity.

Having acquired thee as a destroyer of falsehood and a physician of painful passions, O glorious martyr, we the faithful ever delight in thy healings.

**Theotokion:** Past all understanding is the mystery of thy birth giving, O Ever-virgin; for, having conceived God in thy womb, thou gavest birth to Him at His ineffable word.

#### ODE V

**Irmos:** Illumine us with Thy precepts, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

O Christ, Thou only Physician of souls and bodies, through the entreaties of the martyrs heal the pangs of my suffering.

Thou wast revealed as a sacred flower through the activity of the Spirit, O glorious martyr, showing forth thy fruitfulness in thy sufferings.

Having the words of life in thy heart, O wise and glorious one, by thine opposition thou didst mortify the threats of the tyrants.

**Theotokion:** Having thee as an insuperable rampart, a refuge and foundation, our hope and divine weapon, O pure Mother of God, we are saved.

#### ODE VI

**Irmos:** Cleanse me, O Savior, for many are mine iniquities; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened unto me, O God of my salvation.

Mystically elevating the divine desire of thy soul, thou didst boldly hasten to the withering fire, and with the dew of the Spirit thou and the children were cooled, O most blessed athlete.

Strengthened by thine exhortations, the wise martyr Paula courageously opposed the deceiver and hath received a crown of righteousness from the hand of Christ, the Judge of the contest.

**B**eholding thee unbowed, like the immovable mountain of Zion, the enemy could not bear it; but, put to shame and cast down to the ground by thee, O divinely wise Paula, is trampled underfoot in the arena.

**Theotokion:** **T**hou didst truly conceive the divine Word in thy womb and supernaturally gavest birth to Him, O all-pure one. By thy supplications render Him merciful, that He deliver all thy servants from misfortunes.

### **ODE VII**

**Irmos:** **T**he children who went down from Judea, once, in Babylon, trampled the flame of the furnace underfoot by their faith in the Trinity, chanting: **O God of our fathers, blessed art Thou!**

**W**ith Paul thou didst cry out, O Martyr: "What can separate me from the love of Christ? Neither tribulation, nor affliction, nor wounds, nor the sword!" Wherefore, thou didst also cry out: O God of our fathers, blessed art Thou!

**T**hou didst set thy feet upon the rock of thy divine confession, showing thyself to be unshaken by the turmoil of tribulations. Wherefore, thou didst cry out: O God of our fathers, blessed art Thou!

**Theotokion:** **W**e have all been delivered from passions and misfortunes, from evil circumstances and multifarious afflictions, by thine entreaties, O all-pure Virgin Mother of God, crying aloud: O God of our fathers, blessed art Thou!

### **ODE VIII**

**Irmos:** **T**he King of heaven, Whom the armies of the angels hymn, praise ye and exalt supremely for all ages.

**T**ruly planted by divine waters by thy faith in the Lord, thou wast shown to be a life-bearing tree, O all-blessed one.

**A**dorned with the beauty of their precious confession of the Lord, the athletes have fittingly received crowns from heaven.

**Theotokion:** **O** Mother of God, raise me up who have been bowed down by pain and have fallen, that I may glorify thee for all ages.

### **ODE IX**

**Irmos:** **W**e magnify thee, the most immaculate Mother of Christ our God, whom the Holy Spirit overshadowed.

**B**eholding the martyrs of Christ to be fragrant flowers of the noetic garden of paradise, we magnify them today with praises.

**T**he martyrs, truly shown to be luminaries of the Church of Christ God, shine forth with the light of their confession.

**O** Thou Who lovest mankind and Who hast healed the pangs of suffering through the prayer of the passion-bearers, heal now also my pangs.

**Theotokion:** **O** most immaculate one, we the faithful have acquired thee as a rampart and protection and a calm haven; and through thee we have been saved.