

THE 7th DAY OF THE MONTH OF JUNE
COMMEMORATION OF THE HOLY MARTYRS KYRIAKA, VALERIA and MARIA
AT GREAT VESPERS:

At "Lord, I have cried ...," eight stichera in Tone VIII:

Wed to the pre-eternal Word, and having utterly forsaken the folly of idolatry, in the silence of your lips did ye abide, that ye might hear the word of God in your hearts; and like rational ewe lambs were ye sacrificed unto God in your innocence. Wherefore, we cry out to you: Rejoice, ye partakers of the ineffable glory of Paradise! (Thrice)

Like the wise virgins did ye go forth to meet Christ, the Bridegroom that cometh at midnight, O martyrs; and having woven wedding garments for yourselves from the blood of your suffering, as a dowry to Him did ye offer your lives. Wherefore, we cry unto you: Rejoice, ye that have been crowned in the heavenly mansions! (Thrice)

O martyr Valeria, as thy name signifieth strength, stronger than adamant didst thou remain in the endurance of martyrdom. Wounding the proud prince of darkness with the power of the Cross, and entering the heavenly mansions with honor, thou dost look down from the heavens upon them that struggle for the faith, granting them strength. Wherefore, we cry to thee: Rejoice, thou mighty champion of the faithful! (Twice)

Glory ..., in Tone VI:

The most pure and precious lips of Christ have said: Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom Of Heaven; fear not them that kill the body, but are not able to kill the soul. Keeping these words of the Lord in your hearts, O all-praised martyrs Kyriaka, Valeria and Maria, ye did bow your necks beneath the sword in expectation of a crown from God and of life eternal. Wherefore, your hope did not put you to shame; and now, delighting in the mansions of paradise, forget us not that with love hymn your sufferings, that by your bold mediation and fervent supplications we may find great mercy with Christ.

At the Aposticha: stichera from the Oktoechos;

Glory ...of the Martyrs, in Tone III:

Come, ye that love the martyrs, let us hymn them that are crowned with the diadem of suffering! Come, ye lovers of silence, let us glorify them that set a watch before their mouths! Come, ye virgins, with gladness let us praise them that preserved their virginity undefiled! Come, all ye faithful, let us honor the holy memory of them that endured suffering, crying out to them with heartfelt love: Rejoice, O Kyriaka, Valeria and Maria, ye brides of Christ!

Troparion, Tone I:

As rational sheep of Christ, the Lamb and the Shepherd, * you undertook the struggle of Martyrdom, * and finishing your course you preserved the faith, * wherefore, O wonder-worthy Martyrs, * with gladsome hearts we celebrate today * your holy memory, magnifying Christ.

AT MATINS:

The Canon, the acrostic whereof is:

"I hymn the three glorious vessels of the Triune God":

ODE I

Canon I, in Tone VIII:

Irmos: Let us sing unto the Lord Who led His people through the Red Sea, for He alone hath gloriously been glorified!

O Trinity, Thou unoriginate Unity, grant me pure lips, sending down Spirit-bearing grace upon me, that I may hymn Thy three sanctified vessels.

O ye three brilliant rays of the noetic Sun, shining forth in the struggles of your martyrdom ye illumine the whole world, glorifying the Triune God.

Now is the ancient prophecy of Joel fulfilled, for, lo! the Spirit hath been abundantly poured out upon the servants and handmaids of God, showing forth the weak as mighty and virgins as stronger than men and unconquered by torments.

Theotokion: Him that the prophets foretold and the apostles and martyrs confessed did thou show forth to the world, O Theotokos. Wherefore, do thou beseech Him that thy Christian flock be saved.

Canon II, in Tone III

Irmos: He that of old gathered the waters together into one with a divine gesture and parted the sea for the people of Israel, He is our God and is most glorious. To Him let us sing, for He hath been glorified.

He that spake of old unto the Samaritan woman, O divinely-wise sufferer, called thee forth from the water of foul impiety to the living water, whereof drinking one thirsteth not again. Him do we hymn, for in thee hath He been wondrously glorified.

Washed in the water of baptism, O thou that didst endure suffering, thou didst put off the old man and as is fitting didst put on the new man, which is Christ the Lord. Him do we hymn, for in thee hath He been wondrously glorified.

Water, Spirit and blood: these three bear witness in earth, as the Apostle doth say. Wherefore, O bride of Christ, thou didst make their witness thine own, being first cleansed by the water of baptism and then receiving the baptism of the blood of thy martyrdom.

The grace of the Holy Spirit unceasingly burning within thine heart, which Christ God, the Judge of the contest, poured forth upon thee abundantly. Him do we hymn, for in thee hath He been wondrously glorified.

Theotokion: He that of old changed water into wine and showed forth His first miracle in Cana of Galilee wrought that feat at thy merciful mediation, O all-pure one. May He accept thy maternal entreaty even now, which do thou offer up for us unceasingly, O all-hymned Theotokos, our hope and intercession.

ODE III

Canon I

Irmos: **Thou art the confirmation of them that have recourse unto Thee, O Lord, Thou art the Light of the darkened, and my spirit doth hymn Thee.**

Purified vessels of virginity, adorned with the purple robe of torments, standing firmly upon the rock of the confession of Christ, the glorious Kyriaka, together with Valeria and Maria, preach the Trinity.

"We know none other God than Thee; the beauty of the corrupt world we count but dung; wherefore, accept us into Thine eternal mansions!" did ye cry, O blessed sufferers.

Brides of the incorrupt and pre-eternal Word, daughters of the unoriginate Father, chosen vessels of the Holy Spirit: make ye steadfast our faith, O virgin martyrs.

Theotokion: **The ewe-lamb that gaveth birth to the Lamb that taketh away the sin of the world, doth grant strength unto all that for His sake are led away to the slaughter, conducting them in triumph to the heavenly habitations where the abode is of all that are glad.**

Canon II

Irmos: **O Most High, Ruler of all, Who out of non-existence hast brought all things which are fashioned by Thy Word and perfected by the Spirit: confirm me in Thy love.**

From the non-existent and inanimate idols of the pagans unto the only truly existent God, worshipped and glorified in Trinity, didst thou flee, O divinely-wise one, unceasingly crying out unto Him: O Lord, make me steadfast in Thy love!

O unapproachable Light and God of gods, Who hast called the non-existent into existence, Who holdest the seasons and years in the palm of Thy hand, Thou continual amazement of the angels: how could we dare to call upon Thee, O Savior, if Thou hadst not given us mediators and intercessors, Thy martyrs and passion-bearers, O Lord, that by their blood have acquired boldness and, standing before Thee, make the world steadfast with their ever-vigilant mediations.

Things which are not, things despised, and the base things of this world hath God chosen, to bring to naught things that are. Wherefore, He hath chosen thee for Himself as an unblemished bride, rejected, hated and persecuted unto death by the world, and He confirmed thee in His love.

Theotokion: **Not helped, nor saved, we have drawn nigh unto the pit of perdition; but do thou help us, O all-blessed one; deliver us from misfortunes, and drive away our enemies with thy mighty aid.**

Sedalion, in Tone VII:

Today the angels rejoice over men, and the assemblies of martyrs hold festival, for, lo! new passion-bearers enter into the heavenly bridal chamber with glory to be crowned by the hand of God. Today, O ye faithful, having recourse to the temple of the Lord, with one mouth and one heart let us hymn the memory of the suffering of the all-praised and holy virgins Kyriaka, Valeria and Maria, beseeching through their prayers remission of sins and great mercy from Christ God.

ODE IV

Canon I

Irmos: I have heard, O Lord, the mystery of Thine economy; I have understood Thy works, and have glorified Thy divinity.

Pure doves, proclaiming the peace of God, finding in this sinful world no fit place to which to turn, and returning not to Noah's ark, but to the splendid bridal chamber and the heavenly Father, they hymn the unoriginate Trinity, the cause of all.

The unoriginate Father did ye glorify; the co-unoriginate Son did ye preach; the Spirit, the Comforter, did ye serve, O virgins and passion-bearers, three in number.

"O immortal King, accept our life as a coin of tribute, and our souls offered as a sacred shekel unto Thee, our God and Master," did ye cry, O passion-bearers, manfully enduring divers torments.

Theotokion: O Maiden Theotokos, having ineffably served the mystery of God's economy and given flesh most gloriously to One of the Trinity, thou dost ever abide at His right hand.

Canon II

Irmos: Thou hast shown us steadfast love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, thankfully we cry to Thee: Glory to Thy power, O Lord!

Thou wast set for the rising and the fall of many, O Christ. Wherefore some, not recognizing Thee as true God and Light, were benighted and worked iniquity, showing themselves to be like unto beasts; but others, enlightened by Thy grace, emulating the unblemished Lamb, were slaughtered like lambs, and of their blood gave the Church to drink and made her steadfast. Glory to Thy power, O Lord!

Thou hast placed the seal of Thy divine name upon the brows of Thy servants, O Jesus, and hast entered them in the Book of Life, for they have glorified Thee upon the earth, have sealed their blessed confession with their blood, and laid down their life for Thee. Glory to Thy most wise counsel! Glory to Thy power, O Lord!

Thou didst lay down thy life for the love of Christ, O blessed passion-bearer, disdaining all the beauteous things of this world and showing forth steadfast endurance in thy youthful body, crying out to God Who strengthened thee for the struggle: Glory to Thy power, O Lord!

Theotokion: **T**hou hast shown us steadfast love, O Theotokos, for thou dost unceasingly entreat thine only-begotten Son for us sinners, and dost save the world by thy mighty intercession.

ODE V

Canon I

Irmos: **Rising at dawn I cry to Thee, O lord: Save me! For thou art our God, and we know none other than Thee.**

Burning in spirit, ye did seal your lips, O blessed ones, gathering your treasure within your hearts, whence ye drew up strength during torture.

"If our outer man perish amid torments, yet our inner man is renewed," ye did cry, O virgin martyrs, awaiting liberation from this mortal body.

Bearing the image of the thrice-radiant God and illumining your souls with the brightness whereof, like three spiritual stars in the firmament of Heaven ye shone forth, O thrice-blessed passion-bearers.

Theotokion: **R**ejoice, thou light and abode of the Light! Rejoice, O Mother of Life, Rejoice thou glory of all the saints, O all-immaculate Theotokos!

Canon II

Irmos: **I rise at dawn to Thee, the Creator of all, Who surpassest every mind of the world, for the light is that of Thy commandments, wherein do Thou direct me.**

Unto thee do we run, O holy martyr that didst shine forth in thy suffering and hast acquired great boldness before the Lord. Standing now before Him with the most radiant choirs, do thou pray, O passion-bearer, that He save us and instruct us in His commandments.

We fall down before thee that in the Kingdom of Heaven didst shine more brightly than the sun, O unblemished bride of Christ. Wherefore, do thou fall down before the throne of the Almighty and, employing thy martyr's boldness, beseech Him, that He sign the light of His countenance upon us and guide us in the paths of righteousness.

We cry to thee, O Valeria, our undoubted helper: cease thou never to beseech the Lover of mankind for US that have recourse unto thee and do faithfully honor thy struggles; but delivering us from divers misfortunes and sorrows, direct us in the keeping of the Lord's commandments in divine tranquility.

Theotokion: **T**o thee do we flee, O Mistress, as the only all-powerful intercessor and mediator for us sinners, and refraining from a great flow of words do we cry out: Most holy Theotokos, save us!

ODE VI

Canon I

Irmos: Grant me a robe of light, O Thou that coverest Thyself in light as with a garment, O most merciful Christ our God.

"Whosoever shall confess me on earth, them will I confess also before My heavenly Father," didst thou say, O Jesus, to Thy witnesses.

"O Savior, Who hast granted us to suffer with Thee, receive us now in Thy Kingdom, as Thou didst the wise thief," did ye cry, led to your death, O pure virgins.

Divested of all things corruptible and vain, ye did inherit eternal riches, O glorious Kyriaka, and divinely-wise Maria and Valeria.

Theotokion: Disdain not the humble entreaties of thy servants, for from the abyss of temptation do we cry unto thee: Haste thou to help us, O Theotokos!

Canon II

Irmos: The uttermost abyss of sins hath surrounded me, and my spirit doth perish, but stretching forth Thy lofty arm, O Master, save me like Peter, O Helmsman.

The path that leadeth to the abyss of hell is wide and spacious, but the ways and entrances of the Kingdom are painful and toilsome, for the Kingdom of God is won through many struggles and tribulations. But that we may not weaken in battle, God hath given us aides and helpers, the holy martyrs and passion-bearers that, boldly stretching forth their hands, do save us by their intercessions.

O, the abyss of the riches and knowledge of God! For they that were persecuted by men and condemned by the world are seated on heavenly thrones and shall judge the angels, and by their bold intercession do they mediate forgiveness for the world, and save us.

Thou dost behold the depth of my falls and the multitude of my sins, O blessed passion-bearer; yet call thou forth upon me the depth of God's compassion and lovingkindness, that, stretching forth His almighty right hand, He may save me.

Theotokion: Of Him, before Whom the abysses do tremble and upon Whom the stars attend, hast thou been called the immaculate Mother, and Him didst thou bear as an infant in thine arms. Wherefore, thy prayer hath the greatest boldness and fervor, O Theotokos Mary; for which cause we cry out to thee: O Mistress, save us!

Kontakion, in Tone II:

Cleaving to the faith of Christ and loving the unfeigned promises of God, looking for eternal life and the blessedness of paradise, ye did steadfastly endure torture and did fervently bow your necks beneath the sword; wherefore, ye have been crowned by the hand of the Lord, O Kyriaka, Valeria and Maria, and your memory is glorious. O passion-bearers, entreat ye Christ God, the Judge of the contest, for them that faithfully honor your struggles.

Ikos: Come, ye faithful, and bearing flowers let us make haste to the temple of the Lord; and with hymns of divine beauty let us laud the memory of the martyrs, the holy virgins Kyriaka, Valeria and Maria; for flourishing like lilies amongst the thorns of paganism and adorned with flowers of the virtues, they received wreathes of suffering not woven by human hands; and now are they led with glory into the heavenly garden. Wherefore, do we fervently cry out: Rejoice, ye that did choose the good part! Rejoice, ye that by transient suffering did purchase eternal bliss! Rejoice, ye that acquired boldness before the Holy Trinity! Pray ye without ceasing, O passion-bearers, for them that faithfully honor your struggles!

ODE VII

Canon I

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the children in the furnace, joining chorus with joyful step as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Your members did ye surrender to mutilation and your youthful bodies to the slaughter, that ye might tame your souls and inherit life eternal, O all-praised martyrs.

O thrice-blessed virgins, how have ye disdained all the beauteous things of this world; how have ye been bold unto death, singing in the furnace of temptations as did the three youths: Blessed art Thou, O God of our fathers!

"Verily, verily, I say unto you, today ye shall be with me in paradise," didst Thou say unto them that were slain for Thee, O Master. Wherefore, with gladness did they cry out: Blessed art Thou, O God of our fathers!

Theotokion: The seraphim magnify thee, the cherubim minister unto thee in fear, all of the angelic army doth unceasingly marvel and, calling upon thee for thine aid, assemblies of men cry out: Blessed art thou of all generations, O most holy Virgin Mistress!

Canon II

Irmos: As of old in the Chaldean furnace Thou didst bedew the three pious children, illumine with the radiant fire of Thy divinity us that cry: Blessed is the God of our fathers!

As of old the bestial Cain, consumed by dark envy and rivalry, slew the innocent Abel, so also the raging heathens, bitterly envying the servants of Christ that shone like a beacon in the world, committed them to the hands of the tormentors; and they, burning with divine love, surrendered their souls into the hands of God, crying out: Blessed art Thou, O God of our fathers!

As of old the pious were ever persecuted, tormented and tried like gold in the crucible of temptations, so also in recent times hath battle been waged against the servants of Christ. Wherefore, tortured, they have bedewed the Church with their blood, and it hath flourished richly; and we, tasting of the fruits of salvation, cry out: Blessed art Thou, O God of our fathers!

O Valeria, rejecting the folly of idolatry as did the all-praised Kyriaka and Maria, the virgins that struggled with thee, thou wast wounded with love for the pre-eternal Word, and for His sake wast of old enamored of silence, fleeing prating vanity and crying out unceasingly in spirit: Blessed art Thou, O God of our fathers!

Theotokion: Like the unburnt bush of old, thou didst remain unburnt by the fire of thy birthgiving, O Mother and all-immaculate Virgin; so now deliver us from the flaming darts of the passions; and when the fullness of time shall have come and the throne of judgment be set, and the river of fire roar forth, do thou help us by thine all-powerful intercession that, bedewed by thy prayer, the flaming sword of the cherubim may depart from the gates of Eden which are again shut because of our sins, and that we may enter into the unwaning Light without hindrance, where, with the fiery choirs of the bodiless hosts and all that have obtained salvation, we may cry out to the unoriginate Trinity: Blessed art Thou, O God of our fathers!

ODE VIII

Canon I

Irmos: O ye children, equal in number to the Trinity, bless ye God the Father and Creator; hymn ye the Word Who came down and transformed the fire into dew; and supremely exalt forever the All-holy Spirit Who bestoweth life upon all.

Aflame with the fire of divine love, enduring bodily torment as though they had no bodies, the three maidens joyously cried out to the Trinity, exclaiming: "Let us bless the Father Who is without cause, and the co-unoriginate Son; and let us glorify the Spirit, the Comforter, equally enthroned with them, hymning and supremely exalting them unto all ages!"

"O hell, where is thy victory? O death, where is thy sting? Lo! against you do we make bold, Christ God helping us," did ye cry out, O blessed martyrs, joining chorus amid your sufferings, chanting a hymn unto the Trinity.

"We can do all things, through Christ, that strengtheneth us," did ye cry with the Apostle, O manly-wise virgins. Wherefore, did ye endure all torments utterly undaunted, and did drain the cup which your heavenly Bridegroom gaveth you, with one mouth making threefold psalmody, hymning and supremely exalting the Father, the Son and the Holy Spirit unto all ages.

Theotokion: Prefiguring thee, O Virgin, the unburnt bush was not consumed, and the youths, showing forth the incorruption of thy birthgiving, were not burned by the flame, for truly receiving the fire of the Godhead within thy womb, thou didst remain unconsumed thereby, but like gold, which partaketh of the fire, thou hast shone forth; and all creation, marveling at the dread mystery, doth supremely exalt thee unto all ages.

Canon II

Irmos: Thrust into the unbearable fire, the youths of reverence for God, standing forth unharmed by the flame, sang a hymn divine: Bless the Lord, all ye works of the Lord, and supremely exalt Him for all ages!

Bearing intolerable torments, O passion-bearer, thou didst show supernatural endurance and didst offer up thy life as a sacrifice well-pleasing unto God, the Life of all, Whom all creation doth hymn, crying: All ye works of the Lord, bless the Lord and supremely exalt Him for all ages!

Unbearable is the wrath of Thy threatening, which-is upon sinners, O Lord, and boundless and inscrutable is the mercy of Thy promise unto the righteous; and knowing this, O Christ, Thy martyr Valeria, desiring heavenly glory and honor, and looking to receive a crown from Thy hands, poured forth her blood for Thee like water upon the ground, offering her life as a dowry to Thee, the incorruptible Bridegroom. Wherefore, joining chorus now with the angels, doth she sing: O all ye works of the Lord, bless the Lord and supremely exalt Him for all ages!

"Shall I not endure these transient sufferings? Shall I not suffer for Thee, O my God, Who for me, Thy servant, willingly endured crucifixion, wast despised and smitten upon the cheeks? Shall I not lay down my life for Thee, the Master and Bestower of the life of all creation? Wilt Thou not raise me up again, as Thou hast promised, on the last day?" Pondering such things, O martyr Valeria, thou didst fervently bow thy neck beneath the sword, crying out in joy: Bless ye the Lord, all ye works of the Lord, and supremely exalt Him for all ages!

Theotokion: O all-immaculate one, calm thou the unbearable tempest of passions and the raging sea of sorrows, stretching forth thine hands which received God, and leading us forth from the depths of our falls, that guided by thee and directed by the sail of the Spirit of God, we may attain unto that blessed strand and the calm harbor, and may thankfully sing there: Bless ye the Lord, all ye works of the Lord, and supremely exalt Him unto all the ages!

ODE IX

Canon I

Irmos: Saved by thee, O pure Virgin, we confess thee to be the true Theotokos, magnifying thee with the bodiless choirs.

Although today we commemorate your martyrdom, yet knowing that even after death ye are alive, we commend ourselves to your intercession, O passion-bearers, magnifying your firm confession.

Lovingly we keep your memory, O martyrs; we kiss your wounds; and we hymn your struggles, magnifying Christ God Who crowned you with glory.

O virgins, three in number, the Trinity that wrought all things, Whom ye did glorify on earth and before Whom ye now do stand, boldly do ye entreat in behalf of the world.

Theotokion: Thee, whom the heavenly armies unceasingly glorify and on whose account all creation joineth in chorus, the true Theotokos and helper of men, do we ever magnify with love.

Canon II

Irmos: A new wonder worthy of God: the Lord clearly passeth through the closed door of the Virgin, naked at His entry; and God doth manifest Himself as corporeal as He passeth out; and yet the gate remaineth shut. Ineffably let us magnify her as the Mother of God.

Looking for a new heaven and a new earth, wherein righteousness doth dwell, and disdaining all the lovely things of this world, thou didst sow in tears and sorrows, O Christian martyr, but now dost reap the ears of the grain of everlasting life and unending joy. Wherefore, do we magnify thee as is truly meet.

Christ God hath shown thee forth as a new intercessor and helper for men, O Valeria, glorious passion-bearer, especially for them that celebrate thine honored memory and offer thee hymns from their hearts; wherefore, O thou that art rightfully praised, with all our soul we magnify thee as the elect mediator of our salvation.

O Valeria, thou holy lamb, that dost sing a new song unto the Lamb of God in Heaven, forget not us that hymn thy sufferings, that our unworthy entreaties and praises remain not unheard by thee that dost heed the most sweet singing of the angels; and emulating Christ, thy Bridegroom, showing lovingkindness unto sinners, do thou fervently pray for all of us that hymn thee, magnifying thee unceasingly.

Theotokion: Do thou save from divers misfortunes and evils the new people adopted by thee at the Cross of thy Son, O all-pure Theotokos, for thee have we all acquired as a rampart and aid. Wherefore, fleeing to thy joyous protection, we magnify thy lovingkindness towards us sinners.

After the Exapostilarion: Glory ...,

Fleeing the night of impiety, ye did go forth to meet the radiant dawn of the Sun of righteousness, O all-praised martyrs Kyriaka, Valeria and Maria, with Whose rays ye did illumine your minds, bedewing your souls with the dew of tears, rising early in spirit for the Savior of the world, and crying out to Him in compunction: Seek us out, as Thou didst the lost sheep, O Lamb of God, and unite us to Thy chosen flock, O good Shepherd, that we also, emulating Thy voluntary sacrifice, may offer ourselves as an oblation pleasing unto Thee, and at Thy dread judgment may be delivered from the lot of the goats.