

THE 28th DAY OF THE MONTH OF JUNE
COMMEMORATION OF THE TRANSLATION OF THE RELICS OF THE HOLY
WONDERWORKERS CYRUS & JOHN, THE UNMERCENARY PHYSICIANS
AT VESPERS

On "Lord, I have cried ...", 6 stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

With hymns let us all honor Cyrus * and with him the great John, * the two martyrs * who possessed the radiance of the Trinity, * the foundation of the Faith, * the flowers breathing forth * the true fragrance * of the understanding of Christ, * for they pray unceasingly for us to the Lord. **(Twice)**

With fasting and radiance of life * thou didst shine forth, * and later thou didst adorn thy soul with suffering, * O glorious Cyrus. * Thou didst forsake an earthly army, * O wise John, * and didst find the army of heaven. * And, entreating the Savior, O blessed ones, * ye both pray for those who bless your memory. **(Twice)**

Ye were shown to be physicians of the infirm, O blessed ones, * and never-waning luminaries * of the divine Faith, * uttering confession together * and sharing in the lot of the martyrs. * Having truly received crowns from Christ, * O glorious Cyrus and wise John, * unceasingly entreat the Savior * in behalf of those who hymn you with faith. **(Twice)**

Glory ..., in Tone VIII:

Two martyrs have shone forth upon us today, healing the pangs of our souls: Cyrus and John, the wonder-workers. The one, embracing the angelic life and living it to the end, united himself to Christ by the blood of martyrdom; and the other, shining forth among the military ranks, is now enrolled in the armies of heaven. Wherefore, they impart healing to those who with faith celebrate their memory, praying for our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O all-glorious wonder ...":

"I cannot bear to see Thee, O my Child, * Who givest vigilance to all, * asleep upon the Tree. * that Thou mayest bestow divine and saving wakefulness * upon those who of old * fell into the sleep of perdition * by eating the fruit of disobedience!" * the Virgin said, weeping. * Her do we magnify.

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

Come, ye assembly of the faithful, and with hymns let us crown Cyrus and John today: the soldiers of grace and most generous fulfillers of petitions; for in manifold ways they have been shown unto all as most splendid physicians. Wherefore, they pray for our souls.

Theotokion, or this Stavrotheotokion: Spec. Mel.: "When from the Tree ...":

When the unblemished ewe-lamb beheld her Lamb led forth of His own will, as a man, to the slaughter, she said, weeping: "Dost Thou now hasten to leave me childless who gave Thee birth, O Christ? What is this that Thou hast done, O Deliverer of all? Yet do I hymn and glorify Thine utter goodness which transcendeth understanding and speech, O Thou Who lovest mankind!"

Troparion, in Tone V:

○ Christ God Who hast given us the miracles of Thy holy martyrs as an invincible rampart, through their supplications set at nought the counsels of the heathen and strengthen the scepters of kings, in that Thou alone art good and lovest mankind.

AT MATINS

Both canons from the Oktoechos, and of the saints, with 6 troparia, in Tone VIII:

ODE I

Irmos: Let us chant unto Christ, Who overthrew the tyranny of Pharaoh in the sea, and led Israel over to dry land, for He hath been glorified forever.

O ye faithful, let us chant unto Him Who hath shown forth the honorable Cyrus and the martyr John as wonderworkers and physicians in the world, healing the sufferings of all by grace, and let us honor the memory of the martyrs.

Having rejected the things of the present, by shedding their blood the lovers of that which is to come followed Him Who truly loveth; wherefore, suffering amid wounding, they endured valiantly.

Having fortified themselves with boldness and made their souls steadfast, taught by Christ they manfully struggled with the martyrs and rightly plaited wreaths for themselves.

Theotokion: O Mother of the Truth, save me who am grievously bestormed by the passions and am often drowning, and guide me to the safety of the calm haven, O pure one.

ODE III

Irmos: None is as holy as the Lord, and none is as righteous as our God, Whom all creation doth hymn, singing: None is righteous save Thee, O Lord!

Thou didst hone Thy saints with faith, O Christ, didst forge them with hope, and fire them with lave; and with tridents Thou didst weave for them a three-stranded wreath.

Valiantly did ye withstand the ungodly tyrants O invincible martyrs, passing unharmed over the snares of deception; for, having been armed by Christ, ye rejoice with Him.

Like divinely erected pillars and firm foundations the martyrs were planted upon the rock of the ascent of Faith, having drunk the water of immortality from the Rock that is the chalice of Christ.

Theotokion: Thou becamest the dwelling-place of the Spirit, having received the Fullness of the Godhead in the Son and given birth to the Savior, Lord and Deliverer of our race.

Sedalion, in Tone IV: Spec. Mel.: "O Thou Who wast lifted up ...":

Trampling underfoot the pleasures which drag men down, ye were taken up in splendor by grace to the divine heights of martyrdom, O athletes Cyrus and John, ye luminaries of all the world. Wherefore, we beseech you: from the darkness of sin and afflictions deliver us, entreating Him Who is God over all. (Twice)

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

Though I love sin, I beseech thee, O all-pure one, who gavest birth to the sinless God. Who taketh away the sins of the world: Have pity on my most sinful soul, and wash away my many sins; for thou art the cleansing of sinners, the salvation and help of the faithful.

Stavrotheotokion: **S**he who in latter times gave birth in the flesh to Thee Who wast begotten of the unoriginate Father, O Christ, seeing Thee hanging upon the Cross cried out: "Woe is me, O Jesus most beloved! How is it that Thou Who art glorified as God by the angels art now of Thine own will crucified by iniquitous men? O my long-suffering Son, I hymn Thee!"

ODE IV

Irmos: **O** Word, with divine vision the prophet perceived Thee Who wast to become incarnate of the Theotokos alone, the mountain overshadowed; and with fear he glorified Thy power.

Body, soul and intellect, and all the workings of your heart, did ye sacrifice unto Christ with faith; and vanquishing the savagery of the tyrants, ye were rightly crowned, O saints.

Surrendering your bodies to the sword and to fire, ye became sacrifices acceptable unto God, and on a mystical altar ye offered yourselves up as the odor of sweet savor.

The relics of Thy martyrs have shone forth upon the world as-inextinguishable radiance, O Benefactor; thereby hath the darkness of ignorance been dispelled and the knowledge of God hath been instilled in its place.

Theotokion: **O** pure Mistress, portal of the divine Word from all evils protect and preserve those who assemble in thy church and praise thee, the all-pure one, with hymns.

ODE V

Irmos: **W**aking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

The virgins, having acquired the passion-bearers as companions, laid hold of the perfect crown of victory, rejoicing.

Illumined by the radiance of divine effulgence, O all-praised martyrs, ye ever enlighten the world.

Emulating the sufferings of the Lord, O invincible passion-bearers, with valiant mind ye endured pain.

Theotokion: **S**till thou the inconstant tempest of my passions, O thou who gavest birth to God the Helmsman and Lord.

ODE VI

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

Valiantly prayed in the breast-plate of the Faith, O martyrs, ye grievously wounded the adverse enemy and foe.

In hymns we glorify the memory of Thy saints, O Christ, and unto Thee our God do we offer worship with faith.

Emulating Thy sufferings, O Christ, the glorious martyrs endured tortures. Through their supplications, save us all O God.

Theotokion: O Theotokos, we the faithful declare thee to be the ark and temple of God, the animate bridal-chamber and portal of heaven.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

Receiving the gift of miracles from grace divine, O saints, ye work wonders unceasingly, cutting down all our passions with invisible skill, O divinely wise Cyrus and glorious John; for ye are divine physicians.

Ikos: Offering yourselves to God, O saints, ye endured every trial for His sake, dying zealously, O valiant martyrs; and even after your repose ye pour forth divine gifts upon all in divers infirmities, healing many of afflictions, of whom I am first, wretch that I am. For I ail in body and soul because of cruel wounds, and with faith I cry out to you: Heal me, for ye are divine physicians.

ODE VII

Irmos: Blessed art Thou, O God of our fathers, Who by Thine Angel didst save the youths from the fire and transform the thundering furnace into dew!

Thy saints Cyrus and John, O Lord, as lovers of the glory of heaven, forsook transitory and corruptible glory.

Giving up their bodies as a reasonable sacrifice and shedding their blood for Thee, their God, in worship, O Jesus, Thy passion-bearers were wholly consumed.

Awesome is the company of the martyrs, for even after their death they drive away evil spirits and impart healing to the infirm.

Theotokion: Immaculately didst thou give birth to the Cause of all, Who in His surpassing goodness became man; wherefore, we bless thee together, O pure one.

ODE VIII

Irmos: Him Who was begotten of the Father before time began, and became incarnate of His Mother in latter days, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Repelled by idolatrous sacrifices, O valiant martyrs, ye offered yourselves as spiritual sacrifices on the altar of heaven.

Performing mystical services, ye offered up the severing of your members as acceptable sacrifices unto Him Whose body and blood are offered up on altar and in chalice.

Having eluded him who caused our first mother to fall, ye embraced the Torrent of sustenance and tasted of the divine Tree, O virgins who adorned yourselves with sufferings.

Theotokion: **T**he prophecies of the prophets received their divine fulfillment in thee, O all-holy one, and they impel the whole world to hymn thee as is meet, O pure one.

ODE IX

Irmos: **We magnify thee, the Mother of God, and we glorify thee, O Virgin Theotokos, as her who gave birth to the Savior of our souls.**

Cyrus and John, the warriors of Christ and physicians of the ailing, having received the grace of miracles from God, heal us all.

Standing forth, the invincible Cyrus and John utterly dispel the passions of the soul by faith and the power of Christ.

O God our Creator, Whom Cyrus and John professed of old, have pity on all who celebrate the memory of their martyrdom.

Theotokion: **L**et us all divinely honor the Mother of our God; because for her sake have we who hymn her have been vouchsafed heavenly honor.

Exapostilarion: Spec. Mel.: "The heaven with stars ...":

O wonder-working luminaries Cyrus and John, having received from the Lord the grace of healings, cure ye our infirmities of soul and body.

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

Thou wast the cause of the good things given by God to the world, O Theotokos. Entreat God, Who is easily reconciled, for the salvation of us all.

At the Aposticha, the stichera from the Oktoechos; and Glory ..., in Tone IV:

With hymns of goodly laudation, O ye faithful, let us magnify Cyrus and John, who in spirit were as of one blood and in the flesh were of brotherly mind, praising with them the valiant Athanasia and her offspring, Theodote, Eudoxia and Theoctiste, the ever-virginal athletes, who entreat Christ in behalf of our souls.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "As one valiant among the martyrs ...":

Beholding Thee, Christ Who loveth mankind, * crucified, Thy side pierced by a spear, * the all-pure one cried out, weeping: * "What is this, O my Son? * How have the ungrateful people rewarded Thee * for the good things Thou hast done for them? * And dost Thou hasten to leave me childless, O most Beloved? * I marvel at Thy voluntary crucifixion, * O Compassionate One!"

AT LITURGY

On the Beatitudes, 8 troparia: 4 from the Oktoechos, and 4 from Ode III of the saints' canon:

Thou didst hone Thy saints with faith, O Christ, didst forge them with hope, and fire them with lave; and with tridents Thou didst weave for them a three-stranded wreath.

Valiantly did ye withstand the ungodly tyrants O invincible martyrs, passing unharmed over the snares of deception; for, having been armed by Christ, ye rejoice with Him.

Like divinely erected pillars and firm foundations the martyrs were planted upon the rock of the ascent of Faith, having drunk the water of immortality from the Rock that is the chalice of Christ.

Theotokion: **T**hou becomest the dwelling-place of the Spirit, having received the Fullness of the Godhead in the Son and given birth to the Savior, Lord and Deliverer of our race.

Troparion, in Tone V:

O Christ God Who hast given us the miracles of Thy holy martyrs as an invincible rampart, through their supplications set at nought the counsels of the heathen and strengthen the scepters of kings, in that Thou alone art good and lovest mankind.

Kontakion, in Tone III:

Receiving the gift of miracles from grace divine, O saints, ye work wonders unceasingly, cutting down all our passions with invisible skill, O divinely wise Cyrus and glorious John; for ye are divine physicians.

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

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

EPISTLE TO THE CORINTHIANS, §153 [I COR. 12:27-13:8]

Brethren: Ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove

mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth.

Alleluia, in Tone II: Behold now, what is so good or so joyous as for brethren to dwell together in unity?

Stichos: For there the Lord commanded the blessing, life for evermore.

GOSPEL ACC. TO MATTHEW, §34 FROM THE MIDPOINT [10: 1, 5-8]

At that time, when Jesus had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying: "Go not into the way of the gentiles, and into any city of the Samaritans enter not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying: "The kingdom of heaven is at hand!" Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

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