

THE 2nd DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY HIEROMARTYR CYPRIAN & MARTYR JUSTINA
AT VESPERS

On "Lord, I have cried ...", these stichera, in Tone VI:

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

Through priestly anointing * and the blood of martyrdom * didst thou draw nigh unto God, * O most perfect and all-glorious Cyprian, * flower of nature and adornment of eloquence, * summit of wisdom, * measure of the correctness of the dogmas, * most harmonious rightness of the canons * and magnificence of the Churches.

O most honorable Cyprian, * thou glory of athletes * and crown of martyrs, * by thy discourses thou didst persuade the divinely wise * to maintain their courage most valiantly * when confronted with imprisonment, bondage and divers tortures, * the stripping of their bodies, * binding and most cruel frost, * and finally wounding and death.

Opposing the spells of the demons * with hymns to the Spirit * and the sign of the Cross, * thou didst preserve thy virginity * and didst offer thyself to Christ * as a most sacred sacrifice, * O unvanquished martyr. * Wherefore, thou hast received crowns of victory, O Justina, * thou adorned splendor of virgins and martyrs.

Glory ..., in Tone II:

Thou didst truly spurn the falsehood and lore of idolatrous teaching, and didst arm thyself for salvation with the sword of the Cross, O most blessed Cyprian; and, discarding thy books of sorcery, thou didst put off the old man; and the divine knowledge of the consubstantial Trinity dwelt within thee, Whom do thou beseech with the angels, a hierarch, that we be saved.

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

Spec. Mel.: "When from the Tree ...":

Beholding Thee nailed to the tree of the Cross, O Jesus, she who kneweth not wedlock said, weeping: "O my Child most sweet, why hast Thou left me alone who gave Thee birth? O unapproachable Light of the all-unoriginate Father, make haste and be Thou glorified, that those who glorify Thy divine sufferings may receive divine glory!"

At the Aposticha, Glory ..., in. Tone II:

Let us praise Cyprian, the divinely brilliant lamp, the converser with Paul and sharer of his labors; for he dwelleth with the angels, having received a crown of incorruption from the one God, and he prayeth that our souls be saved.

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

Spec. Mel.: "When from the Tree ...":

When the unblemished ewe-lamb beheld her Lamb led of His own will as a man to the slaughter, she said, weeping: "Dost Thou now haste 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 passeth understanding and recounting, a Thou Who lovest mankind!"

Troparion, in Tone IV:

As thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a passage to divine vision, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even to the shedding of thy blood, O hieromartyr Cyprian. Entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, without the martyria; and that of the saints,
with 6 troparia, the acrostic whereof is:

"I hymn thy luminous grace, O good one", in Tone IV:

ODE I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the power of Amalek in the wilderness by Moses' arms extended in the form of the Cross.

Dwelling now with the ranks of heaven, O sacred and divine one, look down from heaven upon those who hymn thee piously, and preserve them by thy supplications.

In the cruel grasp of the darkness of ignorance, and enkindled by soul-destroying carnal passions and intemperance, O venerable one, thou didst suddenly meet an all-glorious transformation, O most blessed one.

Thou didst first occupy the seat of the destroyers, O father, yet didst later glorify Christ on the seat of the priests, having been manifestly transformed by the divine grace of the Master.

Theotokion: Thou didst remain a virgin after giving birth; for thou didst bear the Lord and Creator of all Himself, Who in strange and unusual manner revealed Himself to us in a body, O Ever-virgin Theotokos and Mother.

ODE III

Irmos: Thy Church is glad in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and confirmation!

Suffused with spiritual love for Christ like Paul, thou didst become His disciple, O most wise Cyprian.

Christ betrothed Himself to thee, giving thee vesture of glory and a robe of regeneration in place of the garments of the passions.

Having before been an avid promoter of athletes, O most lauded Cyprian, thou wast later a witness to the Truth.

Theotokion: In lordly manner and true do we, the faithful, honor thee, the Theotokos; for thou gavest birth to God in the flesh, O most immaculate one.

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

Chastised severely in thy deception, like Paul thou wast called from heaven, guided by the Cross to the light of understanding; for, enflamed by love for a chaste virgin, for her sake thou didst join thyself to the Creator of men. Wherefore, having reproved the weakness of the enemy, with her thou wast counted worthy to join the choir of the martyrs. O Cyprian, adornment of hierarchs, entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

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

Having fallen into most intricate perils laid by enemies visible and invisible, I am caught fast in the tempest of my countless offenses; and I make haste to the haven of thy goodness, as to my most fervent help and protection, O pure one. Wherefore, earnestly entreat Him Who was incarnate of thee without seed, O all-pure one, in behalf of all thy servants who unceasingly pray to thee, ever beseeching Him to grant remission of offenses unto those who hymn thy glory as is meet, O all-pure Theotokos.

Stavrotheotokion: **B**eholding the Lamb, Shepherd and Deliverer upon the Cross, the ewe-lamb exclaimed, weeping, and bitterly lamenting, cried out: "The world rejoiceth, receiving deliverance through Thee, but my womb is in pain, beholding the crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O longsuffering Lord, abyss and inexhaustible wellspring of mercy, take pity, and grant remission of offenses unto those who with faith hymn thy divine sufferings!"

ODE IV

Irmos: **T**he Church, beholding Thee, the Sun of righteousness, lifted up upon the Cross, stood rooted in place, crying out as is meet: glory to Thy power, O Lord!

Coming to thy senses out of thy former insanity, thou didst renounce all demonic falsehood and soul-corrupting deception, and didst cry out, rejoicing: Glory to Thy power, O Lord!

Strengthened with valor, and praying intensely to the pure and gracious Virgin, Justina eluded the snares and wiles of the enemy.

Fortified by faith in thy Bridegroom, and invested with the power of the Cross, thou didst remain unscathed by the demons, and crying aloud: Glory to Thy power, O Lord!

Theotokion: **F**ree in His nature, He Who received all humanity from thee hypostatically, O Ever-virgin Mother, abased Himself by taking on the form of a servant, in the richness of His goodness.

ODE V

Irmos: **T**hou hast come into the world as a light, O my Lord, a holy light Who turnest from the darkness of ignorance those who hymn Thee with faith.

Manifestly having the pure Mother of God as thy champion, O Justina, enriched, thou didst preserve thy precious virginity intact.

Let us honor Justina, the animate and most beautiful image of Christ, the hidden comeliness, the ornament which cannot be taken away.

The true and undefiled bride of Christ weareth a twofold crown, having justly attained it through suffering and fasting.

Theotokion: Neither the mind of the angels or men is able to recount the ineffable and all-glorious wonder of thy birthgiving, O most pure one.

ODE VI

Irmos: I shall sacrifice with a voice of praise to Thee, O Lord, the Church crieth out to Thee, having been cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Thou didst pass from the abyss of malice in the nethermost depths to the uttermost virtue, O father, and didst mount to the summit, having been most gloriously transformed by divine baptism.

Thou wast first a servant of the demons, but wast later shown to be a divinely revealed disciple of Christ, loving Him, the object of thy desire, with true love.

Thou didst lead many martyrs to the Master, O divinely wise one, showing thyself to be the greatest of merchants, who purchased the kingdom of heaven with a little blood.

Theotokion: O Bride of God, who gavest birth to the Master of the law, rend asunder the bonds of mine offenses, making me free of the law of sin through the law of life.

Kontakion, in Tone I: Spec. Mel., "The choir of the angels ...":

Turning from the arts of sorcery to the knowledge of God, O divinely wise one, thou wast shown to be a most wise physician for the world, granting healings to those who honor thee, O Cyprian, with Justina. Pray thou with her to the Master Who loveth mankind, that He save our souls.

Ikos: Sending down upon me gifts of thy healings, O holy one, by thy supplications heal mine heart, which is afflicted with the sores of sin, that I may now offer thee discourse of hymnody from my vile mouth, and may hymn thy pangs, O hieromartyr, which thou hast shown to those who draw nigh to God through good and blessed repentance. For, held in His hand, thou hast mounted to the heavens as by a ladder, unceasingly praying, that He save our souls.

ODE VII

Irmos: O all-hymned Lord, God of our fathers, Who saved the three children of Abraham in the fire and slew the Chaldeans, whom righteousness justly pursued: blessed art Thou!

Having mounted to the hierarchy, thou didst reveal thyself to the sacred ministers as a most sacred image and rule, crying out: O all-hymned Lord, God of our fathers, blessed art Thou!

O father, the change which came upon thee from the right hand of the Author of life duly made thee a wise proclaimer of God, chanting: O all-hymned Lord, God of our fathers, blessed art Thou!

Thou hast been shown to us as an invincible sword against the adversary, O blessed one, denouncing his falsehood; and we chant: O all-hymned Lord, God of our fathers, blessed art Thou!

Theotokion: **T**he choirs of heaven and the celestial companies sing of Him Who was born of thee, O Theotokos, crying: O all-hymned Lord, God of our fathers, blessed art Thou!

ODE VIII

Irmos: **Be glad, O Jerusalem! Keep festival, ye who love Sion! For the Lord of hosts, Who reigneth forever, hath come, that all the earth may render homage before His countenance and cry out: Bless the Lord, all ye works of the Lord!**

All-wisely didst thou reject pagan wisdom, O glorious father, and didst cry out the divine tidings of the apostles, sounded by the Spirit and clearly voiced by the tongues of fire: Bless the Lord, all ye works of the Lord!

Offering thyself to Christ as a living sacrifice, acceptable and pleasing to God, through the undefiled blood of thy slaughter, O father, thou didst splendidly pass over to the exalted habitations on high, chanting: Bless the Lord, all ye works of the Lord!

Vanquished by the grace which dwelt within thee, the hordes of the demons were repulsed and the sufferings of the sick are banished, O divinely wise one; and we, the faithful, are filled with divine light, crying: Bless the Lord, all ye works of the Lord!

Theotokion: **T**hose who with faith call thee the Theotokos, O all-pure Mother of God, rejoice with the angelic hosts over thy birthgiving; for thou gavest birth for us to the Master and Deliverer, to Whom we chant: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **Eve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Mother, through the Offspring of thy pregnancy, hast budded forth blessing unto the world. Wherefore, we all magnify thee.**

From on high, through thy divine grace and thy supplications, thou watchest over us who piously hymn thee, O divinely eloquent one, bestowing upon us the sword of thy goodwill. Grant peace and salvation unto us, in that thou art a most godly hierarch.

Thy finger imparteth a spate of healings in abundance to those who love thee; and God-bearing women receive thee like a divine treasure, O Cyprian, and fervently reveal what was hidden, that we all may delight in thee.

Direct thou our journey to Christ by thine activity, thy God-pleasing life and most pure cleansing, O thou who art most rich, and entreat the serenity of God, in that thou art a sympathetic hierarch.

Theotokion: **B**y thy power, O all-pure Mother of God, strengthen our spiritual infirmity, and loose the burden imposed upon thy servants, O thou who ineffably shone forth the Sun of righteousness.

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

Let us praise Cyprian, the mirror of strugglers, who escaped damnation for his sorceries, transformed his character beyond measure, committed to the flames the books which had led him into deception, and, as befitteth a priest, received the crown of witness.

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

He of evil craftiness, who of old seduced me with the hope of attaining divinity, is himself most wisely deceived by the fleshly appearance of Him Who shone forth from the Virgin; and thus hath carnal condemnation been abolished by the flesh, and death been put to death.

The Aposticha from the Oktoechos. Glory ..., in Tone VIII:

He who before was the fell champion of malice later became a true teacher of the Church; he who was a minister of the deception of the idols was revealed as a hierarch of faith; and the fornicator is shown to be chaste-minded, for the sake of an honorable virgin. Through the prayers of them both, save us, O Lord!

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

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

"What is this sight * which mine eyes behold, O Master? * Lifted up on the Tree, * Thou Who sustainest all creation * diest, granting life to all!" * the Theotokos said, weeping, * when she saw * the God and man * Who had shone forth ineffably from her * suspended upon the Cross.

AT LITURGY

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

Suffused with spiritual love for Christ like Paul, thou didst become His disciple, O most wise Cyprian.

Christ betrothed Himself to thee, giving thee vesture of glory and a robe of regeneration in place of the garments of the passions.

Having before been an avid promoter of athletes, O most lauded Cyprian, thou wast later a witness to the Truth.

Theotokion: In Lordly manner and true do we, the faithful, honor thee, the Theotokos; for thou gavest birth to God in the flesh, O most immaculate one.

Troparion, in Tone IV:

As thou didst share in the ways of the apostles and didst occupy their throne, thou didst find thine activity to be a passage to divine vision, O divinely inspired one. Wherefore, ordering the word of truth, thou didst suffer for the Faith even to the shedding of thy blood, O hieromartyr Cyprian. Entreat Christ God, that our souls be saved.

Kontakion, in Tone I: Spec. Mel., "The choir of the angels ...":

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Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO TIMOTHY, § 280 [I TIM. 1: 12-17]

Child Timothy: I thank. Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all-longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise Cod, be honor and glory for ever and ever. Amen.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Stichos: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO JOHN, § 36 [10: 9-16]

I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own' the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Communion Verse: In everlasting remembrance shall the righteous be, he shall not be afraid of evil tidings.