

THE 7th DAY OF THE MONTH OF OCTOBER
COMMEMORATION OF THE HOLY MARTYRS SERGIUS & BACCHUS
AT VESPERS

On "Lord, I have cried ...", 6 stichera of the martyrs, in Tone VI:

Spec. Mel.: "Having set all aside ...":

Having disdained * all earthly might * and come to hate the flesh, * ye came to love our holy God; * and wearing a vesture of dishonor put upon you in mockery, * ye have received garments of light from heaven * and robes which cannot be rent asunder. * Dancing therein, * O crowned ones who are most rich, * be ye a veil of protection and raiment for all of us * who have been stripped bare of life * through the deception of the serpent. (Twice)

O all-glorious Sergius * and all-praised Bacchus, * ye vessels of the Spirit, * torrents pouring forth healings upon all, * our protectors * and mighty champions of the Church, * voluntary sacrifices * and honored victims, * beacons illumining the ends of the earth * with the light of piety: * dispel the darkness which lieth upon our souls * and drive away all the gloom of evil. (Twice)

O glorious athletes, having issued forth from your corruptible bodies, * ye received habitations which pass not away, * noetic gladness, * never-waning light, * and incorruptible life without care. * Yet pray that we also may receive these things * who have been slain by the passions * and have turned aside to sin, * O Sergius and Bacchus, * intercessors and havens for the faithful, * who pray with boldness * in behalf of our souls. (Twice)

Glory ..., in Tone IV:

Radiant and twofold is the effulgence of the martyrs Sergius and Bacchus, for they cast down the savagery of the tormenters, abolished the falsehood of idolatry and, preaching with radiant voices, proclaimed the perfect mystery of divine knowledge. Through their supplications, O Christ, thou Giver of the law, Judge of the contest and Bestower of crowns, vouchsafe that we also may receive crowns of might against the invisible powers of evil.

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

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

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

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

The array of Christ's martyrs hath been fortified against the enemy; and among them the right glorious and most excellent athletes Sergius and Bacchus shine like luminaries. By them was the evil host of demons forced to turn in flight; by them were the tyrants amazed and the angels astonished, beholding the incorporeal foe trampled underfoot by corporeal men. And the Church of the faithful, celebrating their most festive feast and universal joy, crieth out: O thou Who through the weakness of the flesh bound the mighty one, save Thou our souls through the prayers of Thy saints!

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

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

"What is this sight which I see, * which mine eyes behold, O Master? * Thou Who sustainest all creation, * dost die, lifted up upon the Tree, * granting life to all!" * said the Theotokos, weeping, * as she beheld the God-man * Who had ineffably shone forth from her * uplifted upon the Cross.

Troparion, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tormenters and set at nought the feeble audacity of the demons. By their supplications save Thou our souls.

Or this Troparion, in Tone V:

O much-suffering Sergius and all-glorious Bacchus, ye adornment of Christian athletes and eye of Christ's Church, enlighten the eyes of our souls. Entreat the Lord, that we may escape the darkness of sin and may be shown to share in the never-waning light, through your supplications, O saints.

AT MATINS

Canon of the martyrs, with 6 troparia, the acrostic whereof is: "I hymn Sergius the athlete and the ever-memorable Bacchus", the composition of Theophanes, in Tone I

ODE I

Irmos: Thy victorious right hand hath been glorified in strength; for, as almighty, it hath destroyed the adversary, O Immortal One, making anew the path of the deep for the Israelites.

O Sergius, thou favorite of Christ, taking the ever-memorable Bacchus as thy fellow intercessor and helper, with him thou didst with godly wisdom finish your sufferings. Grant a word of wisdom unto me who hymn you.

Having set your foundation upon the immovable rock of the Christian Faith, O holy martyrs, ye were shown to be a rampart and towers of piety established firmly upon a firm foundation.

Believing the words of Christ and looking toward Him with unwavering gaze, ye spat upon all transitory glory, O holy ones, and were wounded with the love of everlasting glory.

Having divested yourselves of family, homeland and honor for Christ's sake, ye were filled with gladness; and when ye were clad in women's garments ye put on the robe of incorruption with splendor and manly wisdom.

Theotokion: O Mother of God, entreat the Word, to Whom thou gavest birth and Who came to us in the flesh, that He be merciful and well-disposed towards the faithful; for thee have we acquired as our intercessor and salvation.

ODE III

Irmos: O Thou Who alone knowest the weakness of human nature, and mercifully formed Thyself therein: Thou dost gird me about with power from on high, that I may sing to Thee, O Holy One: O the animate temple of Thine ineffable glory, O Thou Who lovest mankind!

He Who, as God, alone knew all things before they came into being, seeing now your offerings to Him, hath filled you abundantly with the wisdom of discourse, divine knowledge and steadfast thought, for ye are His warriors, O blessed ones.

O martyred athletes, favorites of Christ, wishing to suffer lawfully, with love for the Creator and divinely wise mind ye spurned corruptible and transitory glory, this world and the prince thereof.

Standing before the Lord in the all-pure thoughts of your mind, and filled thence with splendor, and manifestly delighting in ineffable blessedness, deliver from dangers those who honor you, O athletes.

Theotokion: Adam, the first to come under the dominion of death, hath now been delivered by thy birthgiving, O only Bride of God; for in manner transcending nature thou gavest birth to the truly hypostatic Life united to the flesh hypostatically, O pure one.

Sedalion of the martyrs, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Come, ye who love the martyrs, and let us honor the holy athletes Sergius and Bacchus, the noetic pearls of the Lord, for they manfully trampled the falsehood of the enemy underfoot and destroyed all the might of the idols; wherefore, having received crowns of victory from heaven, as is meet, they join chorus with the angels. With them let us all cry out: Entreat Christ God, that He grant remission of transgressions to those who with love honor your holy memory. **(Twice)**

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

Having fallen in to much-entangled temptations because of enemies visible and invisible, and beset by the tempest of my countless offenses, I flee to the haven of thy goodness, O pure one, as to my fervent help and protection. Wherefore, O all-pure one, earnestly beseech Him Who was incarnate of thee without seed in behalf of thy servants who unceasingly pray to thee, O all-pure Theotokos, entreating Him ever, that He grant remission of offenses unto those who hymn thy glory as is meet.

Stavrotheotokion: The ewe-lamb, beholding the Lamb, Shepherd and Deliverer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried: The world rejoiceth, receiving deliverance through Thee; but my womb doth burn, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O long-suffering Lord, abyss and inexhaustible well-spring of mercy, take pity and grant remission of offenses unto those who with faith hymn Thy divine sufferings.

ODE IV

Irmos: Habbakuk, perceiving with the eyes of prophecy thee, the mountain overshadowed by the grace of God, proclaimed that the Holy One of Israel would come forth from thee for our salvation and restoration.

Two beacons shining forth from the West, holding the land against the ungodly and undertaking a journey, have arrived at Thee, the radiant East of salvation, O Christ.

Neither fire, nor sword, nor persecution, nor wounds was able to separate you from the pious thought of God; for, for His sake, ye despised this life which endeth, O right glorious ones, and have received blessed and imperishable sweetness.

The truly unwavering luminaries enlighten the firmament of the Church of Christ with the light of divine effulgence and gladden the souls of the pious, emitting rays of miracles.

The godly Bacchus and the excellent Sergius in yearly cycle spiritually summon the lovers of piety and of the martyrs to a feast, setting forth their valiant deeds.

Theotokion: The sword which guardeth the portal of Eden now giveth way before the faithful; and it receiveth them with splendor, beholding them marked with the precious Blood of Him Who was born of thy womb, and with grace.

ODE V

Irmos: O Christ Who hast illumined the ends of the earth with the radiance of Thy coming and hast enlightened them with Thy Cross, with the light of Thy divine knowledge illumine the hearts of those who hymn Thee in Orthodox manner.

Driving away falsehood with the sword of truth and mightily enduring the tyrants' wounds, ye became victors; and, crowned by Christ, ye now rejoice, as is meet.

Strengthened by the invincible power and grace of the Trinity, the two martyrs cast down the prince of darkness and those in thrall to him; wherefore, with honor they are called blessed.

With endurance, spiritual courage and might of thought, the two glorious martyrs transcended all the bitter fury of the tormenters and make their abode with the angels.

Theotokion: O Mother of God, like the dawn thou hast shone forth the never-setting Sun of true righteousness, bearing Him in thine arms united hypostatic ally to the flesh; wherefore, we all glorify thee.

ODE VI

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are reckoned as sheep for the slaughter. Save Thy people, O our God; for Thou art the might and correction of the weak.

The relics of the martyrs pour forth streams of healings in abundance. O ye faithful, let us therefore fervently draw forth therefrom and bless the athletes, the glorious Sergius and the ever-eloquent Bacchus.

Hating the tents of the iniquitous and setting at nought their deception, Sergius and Bacchus made the journey to heaven in right orderly fashion and have attained unto the calm haven of Christ.

The portals of heaven are thrown open to the martyred athletes, paying homage to their honorable suffering, which was like unto the grace-bearing passion of our God, and which driveth away legions of the demons.

Theotokion: **W**ith wisdom we proclaim thee truly to be the Mother of God, O all-pure one; for thou, O Virgin, didst ineffably give birth to the unoriginate and only-begotten Son Who shone forth from the Father before time began.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Manfully arming your mind against the enemy, O most lauded martyrs, ye destroyed all their falsehood, receiving the trophy of victory from on high, and crying out with oneness of mind: How good and joyous it is to be with God!

Ikos: **I**n that Sergius and Bacchus dwell in the heavens and are filled with divine light by Thee, O Christ, go Thou quickly before me who walk in the darkness of ignorance, and rescue me from the passions, O only Immortal One, sending down for me the vesture of repentance, that with radiant mind I may hymn their splendid feast and cry out, rejoicing: How good and joyous it is to be with God!

ODE VII

Irmos: **O** Theotokos, we, the faithful, look upon thee as a noetic furnace; for the praised and all-glorious of our fathers, He Who is supremely exalted, saved the three youths, and hath restored the whole world within thy womb.

Rejoice, ye two glorious athletes! Rejoice, ye who splendidly overcame the threat of the tyrants! Rejoice, ye who finished the good race! Rejoice, food that remaineth ever within us! Rejoice, O ye blessed of God, who manifestly intercede before God!

Walking upon the earth, O most radiant martyrs, ye darkened the eyes of the demons and the faces of the persecutors with the light of grace and the rays of your suffering, hymning our praised and all-glorious God.

Being animate and living temples of the living God, O most blessed athletes, truly strengthened by the power of God, ye vanquished hordes of the enemy, praising God, Who is mighty in battles, in hymns.

Theotokion: **O** blessed and most pure Mistress, thou wast an all-pure temple and an all-holy ark, having received the infinite Creator, God, the only-begotten Word, in thy womb, containing the Unapproachable One.

ODE VIII

Irmos: The children of Israel shone with the beauty of piety in the furnace more lustrous than gold in a crucible, saying: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

O Thou Who of old didst cool the flame with dew for the youths, strengthen Thou Thy martyrs, who stand firm amid struggles and sing: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

Wisely did the athletes reject the poisonous and spiritually harmful blandishments of the torments, crying out to Christ and saying: Bless the Lord, all ye works of the Lord; hymn and, exalt Him supremely for all ages!

Christ hath shown Sergius and Bacchus, who are truly crowned, to be our true preservers, who protect us and chant: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

Through the prayers of the martyrs, O Christ our Master, guide my steps to the virtues and vouchsafe that I may readily cry to Thee: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

Theotokion: I bless thee, the true Mother of our God, O pure and most immaculate Mistress, offering thee "Rejoice!" with the angel; for thee do all the works of the Lord unceasingly chant and exalt supremely for all ages.

ODE IX

Irmos: The bush which burned with fire yet was not consumed showed forth an image of thy pure birthgiving; and now we pray that thou quench the furnace of temptations which rageth against us, O Theotokos, that we may magnify thee unceasingly.

Ye have acquired all of Christ, for ye forsook the whole world for His sake; and now ye dwell in the heavens with the choirs of the heavenly hosts, beholding the splendors of the blessed.

O excellent pair, ye give grace from on high and remission of transgressions unto those who with love offer you praises. Entreating Him Who alone is merciful and hastening to Him, ye have cast down care for things below.

Illumined with the splendor of the thrice radiant Godhead, O invincible martyrs, ye rejected the deceptive ungodliness of polytheism and the fear of the tormenters; and ye now delight in the incorruptible sweetness of paradise.

Having finished your good race, striving to preserve the Faith of piety, O all-glorious martyrs, ye have been vouchsafed to receive the immovable kingdom, crowned with crowns of beauty and magnificence.

Theotokion: O Thy wonders which pass understanding! For thou alone, O Virgin Mother, in manner transcending nature gavest birth to God the Word become flesh, Who wisely sustaineth and nutureth all things by His will.

Exapostilarion: Spec. Mel.: "To the disciples ...":

Let us praise Sergius and Bacchus, the two radiant martyrs; for they endured a battery of wounds and cast down the pride of the most evil tyrant by the power of the Trinity.

Theotokion: Thou hast been shown to be more glorious than the cherubim and more exalted than the seraphim, having given birth to God incarnate Who hath shown mortals how to tread the straight paths which lead to salvation.

On the Praises, 4 stichera, the composition of German us, in Tone I:

Not bound by love of nature, but by faith, like David the martyrs Sergius and Bacchus cried out: "Behold now, what is so good or so joyous as for brethren to dwell together in unity?" Wherefore, the holy ones trampled upon the enemy, and, taking up the cross, they followed after Christ; and they beseech our King and God to grant great mercy to our souls. **(Twice)**

In Tone II: Assembling today, let us cry out a hymn to the saints like the prophet's: Behold now, what is so good or so joyous as for brethren to abide together, not by consequence of kinship, but by unity of faith in the Holy Spirit? For the valiant martyrs Sergius and Bacchus cast aside all corruptible things and, taking the cross upon their shoulders, followed after Christ. And possessing boldness in the heavens, they ever pray for us, that God grant us great mercy.

Shod for the preparation of the Gospel of peace with sandals pierced with nails, with blood pouring from his feet, Sergius blinded the serpent who bruiseth our heel, and hath received a martyr's crown. Wherefore, by their prayers, O Christ God, nail Thou our flesh to the fear of Thee, and have mercy upon us.

Glory ..., in Tone III:

How good and how pleasant is the brotherly mind of Thy martyrs, O Lord! For Thou didst not make them brethren by fleshly nature, but their faith and fraternal love made them wise unto the shedding of their blood: Through their supplications, O Christ God, have mercy upon us.

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

Spec. Mel.: "The mighty works of the martyrs ...":

A sword pierced thy heart, O all-pure one, when thou didst behold thy Son upon the Cross; and thou didst cry out: "Show me not to be childless, O my Son and my God, Who hast preserved me a virgin even after I gave birth!"

At the Aposticha, the stichera from the Oktoechos, and Glory ..., the composition of
Anatolius, in Tone II:

The Church of God, beholding your struggles of old, O universal martyrs, is splendidly adorned today and doth celebrate with faith on the day of your memorial, wearing as a royal ornament the shame imposed in mockery upon your divine necks, whereby ye have been vouchsafed heavenly glory and never-ending blessedness.

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

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

AT LITURGY

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

He Who, as God, alone knew all things before they came into being, seeing now your offerings to Him, hath filled you abundantly with the wisdom of discourse, divine knowledge and steadfast thought, for ye are His warriors, O blessed ones.

O martyred athletes, favorites of Christ, wishing to suffer lawfully, with love for the Creator and divinely wise mind ye spurned corruptible and transitory glory, this world and the prince thereof.

Standing before the Lord in the all-pure thoughts of your mind, and filled thence with splendor, and manifestly delighting in ineffable blessedness, deliver from dangers those who honor you, O athletes.

Theotokion: Adam, the first to come under the dominion of death, hath now been delivered by thy birthgiving, O only Bride of God; for in manner transcending nature thou gavest birth to the truly hypostatic Life united to the flesh hypostatically, O pure one.

Troparion, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tormenters and set at nought the feeble audacity of the demons. By their supplications save Thou our souls.

Or this Troparion, in Tone V:

O much-suffering Sergius and all-glorious Bacchus, ye adornment of Christian athletes and eye of Christ's Church, enlighten the eyes of our souls. Entreat the Lord, that we may escape the darkness of sin and may be shown to share in the never-waning light, through your supplications, O saints.

Kontakion, in Tone II:

Manfully arming your mind against the enemy, O most lauded martyrs, ye destroyed all their falsehood, receiving the trophy of victory from on high, and crying out with oneness of mind: How good and joyous it is to be with God!

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 HEBREWS, § 330 [11: 33-40]

Brethren: All the saints who, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

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 ACCORDING TO LUKE, § 106 [21:12-19]

The Lord said to His disciples: Beware of men. 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 a hair of your head perish. In your patience possess ye your souls.

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