

THE 2nd DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY MARTYRS ACINDYNUS, PEGASIOUS,
APHTHONIUS, ELPIDEPHORUS & ANEMPODISTUS
AT VESPERS

At "Lord, I have cried ...", these stichera, in Tone IV:
Spec. Mel.: "As one valiant among the martyrs ...":

Let us hymn the company of the five martyrs: * the wise Acindynus, * Pegasious and Elpidephorus, * Aphthonius and Anempodistus, * the valiant athletes * and fervent protectors, * who pour forth grace unhindered * and hope unashamed, * bestowing them freely upon the pious.

Neither hunger, nor tribulation, * neither life, nor death, * neither the boiling of cauldrons, * nor the precipices of the earth, nor yet the mouths of the wild beasts * could separate your brave deeds of patient endurance from the love of Christ; * for, directing your gaze continually toward Him, * and desiring Him alone, * ye vanquished the enemy.

Delighting in sweetness * and full of light, * having inherited everlasting life, * from misfortunes, bondage and imprisonment * deliver those who have recourse to you * at the site of your martyrdom, O divinely wise ones; * for ye have boldness before God * and manifest lovingkindness, * in that ye are truly emulators of Christ.

Glory ..., in Tone VI:

Today the martyrs' choir of fivefold splendor, illumining the faithful like a constellation of stars, summoneth all to mystical gladness. Today the servants of the noetic Sun, the destroyers of the traditions of the Persians, who adore the material sun and worship fire, have led all to piety, and having filled the cup of their suffering to abundance, they have been crowned with their blood shed for the sake of Christ, calling us, the lovers of piety, saying: "Come, feast your eyes upon our sufferings, and behold our crowns and honors! For he who endureth to the end is saved, Christ hath said in truth, that ye may share our crowns and have us as intercessors before the Lord!"

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

Spec. Mel.: "On the third day ...":

The pure Virgin, Thy Mother, beholding the most iniquitous men unjustly nailing Thee to the Tree, was wounded in her womb, as Symeon foretold.

The Aposticha from the Oktoechos, and this sticheron, in Tone I:

Stichos: Wondrous is God in His saints, the God of Israel.

The martyrs of fivefold radiance, equal in number to the wise virgin, have shone forth in beams of light; and, gazing upon their icon, we commune in their memory. Wherefore, through their supplications, O Christ, save our souls from the enemy, and by their entreaties preserve our life abundantly, for Thou pourest forth Thy rich mercies unceasingly upon those who glorify Thee without hesitation. Through their prayers grant great mercy unto our souls, which trust in Thee.

Glory ..., in Tone II:

Come, let us rejoice in the Lord today, on the day of the commemoration of the passion-bearers! O ye who love the feasts of the Church, come, let us praise them, mystically offering laudation unto them: Rejoice, O Acindynus! Rejoice, O Pegasus! Rejoice, O Anempodistus! Rejoice, O Elpidophorus! Rejoice, O Aphthonius! who drowned in the abyss the deception of idolatry and preached Christ the Lord openly in the midst of the arena! Wherefore, O most blessed ones who suffered exceedingly, pray ye without ceasing in behalf of our souls.

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, lamenting: "O my Child most sweet, wherefore hast Thou abandoned me who alone gave Thee birth? O unapproachable Light of the unoriginate Father, haste Thou and glorify Thyself, that those who glorify Thy divine sufferings may receive divine glory!"

Troparion, in Tone II:

O athletes of the Lord, blessed is the earth which drank in your blood, and holy the habitations which have received your bodies; for ye vanquished the enemy in the arena and preached Christ with boldness. Entreat Him, in that He is good, we pray, that our souls be saved.

AT MATINS

Both canons from the Oktoechos; and that of the martyrs, with 4 troparia, the acrostic whereof is: "Through the entreaties of the multitude of Thy martyrs preserve me", the composition of Theophanes, in Tone IV:

ODE I

Irmos: I shall open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother. I shall be seen keeping splendid festival; and, rejoicing, I will hymn her wonders.

As ye have Christ our God, the Sun of righteousness, ever illumining you with immaterial light, O saints, dispel ye the clouds of mine ignorance.

Pouring forth grace free from danger, O saints, ye bestow it unstintingly upon those who approach with faith, causing all tribulation, all despondency, tempest and tumult to cease.

Girded about with invincible might, O saints, ye gave no thought to the weakness of the flesh; but, fearlessly showing forth wisdom, ye braved the fire and torment.

Theotokion: Thou alone, O Bride of God, didst bear in thine arms Him Who is enthroned in the highest, though He took flesh; for from ages past thou wast shown to be a worthy receptacle for the Almighty.

ODE III

Irmos: Not in wisdom, nor in power, nor yet in wealth do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

Made steadfast by the power of Christ, O most excellent ones, with firm resolve ye passed through fire and water to the heavens, suffering the while.

Taking heart with an unfaltering hope of things to come, O most glorious martyrs, with most courageous resolve ye put aside the pangs of the present.

Reasoning like the three youths in Babylon, O most lauded ones, ye were shown to quench the first of the Persians' foolishness, bedewed by the Spirit.

Theotokion: Having acquired thee as a renowned intercessor, O Mother of God, and placing our trust in thee, we are saved, and having recourse to thee we are kept safe.

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

Suffering in their struggle, with hope the right glorious ones ran the race of piety unharmed, strengthened by their crowns; for utterly destroying the adversaries, they gained their victory without faltering. Wherefore, they ever pour forth a multitude of healings abundantly upon those who ask with faith. To them we cry out together: Entreat Christ God, that He grant remission of sins to those who honor your holy memory with love!

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

All of us, the generations of men, call thee blessed, as the Virgin who, alone among women, gavest birth without seed to God in the flesh; for the fire of the Godhead dwelt within thee, and thou givest suck to the Creator and Lord as a babe. Wherefore, we, the generation of angels and of men, glorify thine all-holy birth giving as is meet, and together we cry out to thee: Entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

Stavrotheotokion: Beholding the Lamb, Shepherd and Deliverer upon the Cross, the Ewe-lamb cried out, weeping, and bitterly lamenting, exclaimed: "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 of mercy and inexhaustible Wellspring: take pity, and grant remission of offenses unto those who with faith hymn Thy divine sufferings.

ODE IV

Irmos: Seated in glory upon the throne of the Godhead, Jesus most divine is come upon a light cloud, and with His incorrupt arm He hath saved those who cry: Glory to Thy power, O Christ!

Made brilliant by the beauty of a most excellent contest, O splendid luminaries, ye were shown to be martyrs of Christ, enlightening with most splendid rays those who cry: Glory to Thy power, O Christ!

The blood of the martyrs was an offering of propitiation, freely giving a truly most fragrant sacrifice unto God, and pouring forth upon all a well-spring of certain healing.

By your supplications to Christ ye have fended off the assault of divers temptations and misfortunes for those who diligently keep your most sacred and all-festive memory, O right wondrous ones.

Having rejected the idolatrous ungodliness of deception, and showing forth the life-creating activity of the God of all by your deeds, O all-blessed ones, ye cried out: Glory to Thy power, O Christ!

Theotokion: We wield thee as a most mighty weapon against the enemy; we hew down all sorrow and the harm of grievous circumstances; and we flee from the tumults of the heretics, O Mother of God.

ODE V

Irmos: The impious do not perceive Thy glory, O Christ; but, waking at dawn out of the night, O Only-begotten One, we hymn Thee, the Effulgence of the Father's glory, Who lovest mankind.

Thou didst offer thyself to Christ, O Aphthonius, mightily denouncing the ungodly wickedness of the tyrant; and, rejoicing, thou didst make haste to the light of faith, O glorious one.

When thou didst emulate the suffering of Christ, O Aphthonius, for His sake in particular was thy head cut off; for thou didst hasten toward immutable and undying rest.

Steadfast in unshakeable hope, thou didst spit upon the beautiful things which are on the earth, O most wise Elpidephorus; for thou didst run in haste to the arena of thy contest.

Theotokion: **T**he noetic Sun, shining forth from thee, hath shed upon all the radiant beams of His divinity, O Mistress Theotokos. Wherefore, we all glorify thee.

ODE VI

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

Having disdained corruptible and transitory things, ye have been vouchsafed to behold incorruptible things; wherefore, from temptations and misfortunes deliver those who call upon you with faith, O most lauded ones.

O all-glorious martyrs, by your entreaties move the unoriginate Trinity to take pity and loose those who are cruelly bound and held inescapably in prisons.

Committing themselves to death for Thee, O my Savior, the valorous ones received immortality and are become the saviors of those amid tempest, dangers and sorrows.

Theotokion: **R**end asunder the record of my transgressions, O Maiden, granting release from the grief and sufferings which hold me fast, and preserving me ever unharmed, O Mistress.

Kontakion, in Tone II: Spec. Mel.: "The steadfast ...":

The pious and God-bearing martyrs, who on earth forsook all things: Acindynus, Pegasus and Anempodistus, and with them Aphthonius and Elpidephorus, Thou didst receive into the delight of Thy good things and into rest, O Thou Who alone are all-good.

Ikos: **O**pen my mouth, O Christ my Lord, that I may hymn and praise with honor the struggles of Thine athletes; for, forsaking all, and loving Thee, the Creator of all, they considered all things on earth corruptible. Thus, making the honored sign of Thy life-bearing Cross, they have diligently taken their place before their King, as valiant soldiers and martyrs, crying out to Thee, O Thou Who alone art all-good.

ODE VII

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

As Thou didst deliver the three pious youths from the flame, so also didst thou preserve in the midst of a fiery furnace the athletes who chanted unto Thee with divine wisdom: O God of our fathers, blessed art Thou!

Abundant gifts dost Thou bestow, and Thou pourest forth miracles, O Christ, acting and working through Thine athletes, in that Thou art full of lovingkindness, and revealing this to those who chant unto Thee: O God of our fathers, blessed art Thou!

A multitude of martyrs truly assembled by faith have ye led to Christ, effecting the manifestation of most glorious miracles, and chanting: O God of our fathers, blessed art Thou!

Theotokion: Delivered from the ancestral curse by thee, and having passed on to everlasting sustenance, we cry out to thee: Rejoice, O all-glorious Mistress, who hast given birth to the incarnate God for us!

ODE VIII

Irmos: The birthgiving of the Theotokos saved the pious youths in the furnace: then in figure, but now in deed; and she moveth all the world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

The most devout festival of the martyrs hath now joyously arrived, illumining the world; and it bringeth gladness to all and doth splendidly adorn those who chant with faith: Hymn the Lord, ye works, and exalt Him supremely forever!

Having as your helper the invincible Lord of glory, O most excellent ones, ye braved wild beasts, the pit and cruel tortures. To Him do we now cry: Hymn the Lord, ye works, and exalt Him supremely forever!

Having you as a mighty rampart, O valiant athletes Acindynus, Pegasius and Anempodistus, with Aphthonius and the ever-memorable Elpidephorus, we hymn the Lord and exalt Him supremely forever.

Adorned with a crown of victory, and resplendent in a diadem of beauty, O blessed martyrs, ye ultimately received unwaning radiance in the heavens, crying out: Hymn the Lord, ye works, and exalt Him supremely forever!

Theotokion: Regarding thee with mouth and mind to be the Theotokos, we hymn thee, O all-immaculate one; for thou gavest birth to Christ, the Creator, God and King, Who wrapped Himself in flesh, O all-pure one. Wherefore, we hymn thee, O Virgin, and exalt thee supremely forever.

ODE IX

Irmos: **E**ve, through weakness, dwelt under the curse of disobedience; but thou, O Virgin Theotokos, hast budded forth blessing upon the world with the Offspring of thy pregnancy, wherefore, we all magnify thee.

Your labors on earth received the gladness of heaven, where the choirs of martyrs and the armies of the godly and all the first-born rejoice in your triumph, O most blessed ones.

O all-blessed ones, from cruel bonds and misfortunes deliver all who with faith celebrate your holy festival, asking peace and tranquility and salvation, O blessed ones.

Illumined with rich light and shining with grace, O athletes, entreat the Benefactor, that He grant to those who have recourse unto you and those who struggled with you, remission of offenses and grief.

Theotokion: **E**ve was driven away from the tree of life of which she had been forbidden to eat; but thou, O Virgin Theotokos, hast given birth to everlasting Life, granting life-bearing activity to the world through faith.

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

With hymns we crown Acindynus, Pegasus and Elpidophorus, together with Aphthonius and Anempodistus; for, having denounced the superstitious deception of the Persians, and endured beating and wounds for Christ, they have received ineffable glory.

Theotokion: **R**ejoice, O palace of God! Rejoice, mountain overshadowed! Rejoice, bush unconsumed! Rejoice, throne of glory! Rejoice, divine table! Rejoice, golden jar! Rejoice, fiery candle stand! Rejoice, O Mary, Virgin Mother, thou light cloud!

Aposticha from the Oktoechos, and this sticheron of the martyrs, in Tone II:

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Having empurpled thy body with streams of blood, thou didst tread the path of martyrdom without faltering, O athlete Acindynus; wherefore, girded about with divine strength, thou didst hew down the devices of the enemy. Entreat Christ God in our behalf, that our souls may be saved.

Glory ..., in Tone IV:

The five-lighted lamp of the athletes hewed down the deceit of the enemy like an axe in a grove of trees, as David described; and having confessed Christ before the emperor, they pray unceasingly in behalf of our souls.

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

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

As she beheld Thee * nailed to the Cross, O Lord, * the Ewe-lamb, Thy Mother, marveled and cried out: * "What is this sight which I see, * O my Son most desired? * Thus hath the unbelieving and most iniquitous synagogue dealt with Thee, * which enjoyed Thy many miracles! * But glory, O Master, * to Thine ineffable condescension!"

AT LITURGY

Troparion, in Tone II:

O athletes of the Lord, blessed is the earth which drank in your blood, and holy the habitations which have received your bodies; for ye vanquished the enemy in the arena and preached Christ with boldness. Entreat Him, in that He is good, we pray, that our souls be saved.

Kontakion, in Tone II:

The pious and God-bearing martyrs, who on earth forsook all things: Acindynus, Pegasius and Anempodistus, and with them Aphthonius and Elpidophorus, Thou didst receive into the delight of Thy good things and into rest, O Thou Who alone are all-good.

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 EPHESIANS, §233 [EPH. 6: 10-17]

Brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Alleluia, in Tone IV: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO MATTHEW, §36 [MT. 10: 16-22]

The Lord spake unto His disciples saying: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they

deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

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