

THE 11th DAY OF THE MONTH OF NOVEMBER
THE COMMEMORATION OF THE HOLY MARTYRS MINAS, VICTOR, VINCENT AND
STEPHANIDA
AT VESPERS

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

Torn by iron claws, * beaten with a scourge of cords, * thy body burned with fire, * thou didst not deny the saving name of Christ, * nor wast thou vanquished in mind, * nor didst thou sacrifice to graven images, * but wast a willing wholeburnt offering, * a pure and perfect sacrifice to thy Master, * O martyr Minas.

Thine eyes put out, * hung upon a tree, * burned all over by candles, * scourged with thongs by the cruelty of the judge, * thy head cut off by the sword, * thou didst rejoice, O glorious Victor, * passion-bearer of the Savior, * vanquishing legions of the enemy * by the activity of the Holy Spirit.

The Lord hath crowned thee with a diadem of grace, * O much suffering Stephanida, * for willingly didst thou give thyself over to torments * with spiritual valor; * bound between two palm trees, * thou wast torn asunder, * and didst like a sparrow take flight to God, * leaving thy flesh in the hands of thy tormenters, * O right glorious martyr.

Glory ..., in Tone VI:

Again hath dawned for us the yearly commemoration of the beacons of the world: Minas, Victor, and Vincent, who enlighten the hearts of the faithful by their struggles for Christ and His Cross. Wherefore, in hymns let us honor Christ our God, Who hath crowned them with glory and honor.

Now and ever ..., Theotokion, or this Stavrotheotokion:
Spec. Mel.: "On the third day ...":

The pure Virgin, Thy Mother, beholding the iniquitous men that nailed Thee unjustly to the Tree, was wounded, O Savior, in the womb, as Simeon foretold.

At the Aposticha: the sticheron to the martyrs, in Tone II:

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

Come, ye that love the martyrs, let us honor the thrice-radiant chorus of martyrs: Minas, Victor, and Vincent, for they paid with blood and purchased life eternal. Wherefore, they spoke out against the author of evil: We shall not prefer corruptible things to incorruptible; we shall not do battle for an earthly and mortal king; but we shall fight for the living King Who ever crieth to the faithful: He that believeth in Me, though he were dead, yet shall he live.

Troparion, in Tone IV:

Thy martyrs, O Lord our God, have received imperishable crowns from Thee in their sufferings; for, possessed of Thy might, they set at nought the tyrants, and destroyed the audacity of demonic weakness. By their prayers do Thou save our souls.

AT MATINS

Canon to the Martyr Minas and Company by St. John of Damascus, in Tone IV:

ODE I

Irmos: The people of Israel, having fled across the watery deep of the Red Sea with dryshod feet, beholding the mounted captains of the enemy drowned therein, sang with gladness: Let us chant unto our God, for He hath been glorified!

O ye sacred people, now passing gloriously not over the Red Abyss but the sea of the struggles of Minas the sufferer, with glorious Moses and Miriam, the wise woman and prophetess, let us sing unto our God, for He hath been glorified!

O Minas, champion of piety, thou wast well pleased to stand as a warrior of Christ before the fierce destroyer and the wicked tormenter who breathed the anger of threats and the heat of wrath. And thou wast His beacon, crying aloud: Let us sing unto our God, for He hath been glorified.

Thou, O Christ, didst foretell: When I be lifted up, I will draw those born of earth; and Thou didst do this indeed, summoning from the ends of the world the ranks of martyrs and the people that cry out in joy: Let us sing unto our God, for He hath been glorified!

Theotokion: The rod of Aaron which budded prefigured thee, O Virgin, the root which sprung forth from Jesse, which shone forth to the world God incarnate, the imperishable bloom. Him do thou ever entreat on behalf of us that have recourse to thee, O Theotokos.

ODE III

Irmos: Let us not boast of wisdom, power or riches, but in Thee, the hypostatic Wisdom of the Father, O Christ, for none is holy save Thee, O Lover of mankind.

The tormenter, stung by thy most wise words, wounded thee without mercy with rawhide thongs, thinking thereby to bow thee down, O invincible martyr.

Directing the eyes of thy mind to the Lord, thou didst endure unbearable oppression with a most courageous spirit, O right glorious one.

Fearing not the exceeding painful torment, but breathing with divine zeal, thou didst depart for the struggles, crying: unlooked for and uninvited, I have come!

Theotokion: He that was incarnate of Thee and Who accepted voluntary death hath led up from the gates of hell me who have been slain by the evil tasting of the tree.

Sedalion, in Tone VIII: Spec. Mel.: "Of wisdom ...":

Egypt, which before had been held fast by the cruel darkness of ignorance, shone thee forth, O divinely wise martyr Minas, as a beacon to all the world, who by the rays of thy divine struggles dost mightily disperse the night of ungodliness. Wherefore, radiantly celebrating thy radiant and honored day, we earnestly cry out to thee: O adornment of sufferers, entreat Christ God, that He grant remission of sins to them that with love honor thy holy memory.

ODE IV

Irmos: Seated in glory on the throne of the Godhead, Jesus most divine is come on a light cloud and with His incorrupt hand hath saved them that sing: Glory to Thy power, O Christ!

By the shedding of thy blood they extinguished the ember of polytheism, and the legion of demons was drowned, and the Church of Christ, which praises thee, was watered thereby, O most blessed passion-bearer Minas.

O martyr, by being lifted up on the tree thou dost portray the passion on the Cross of Him that slew the cruel serpent; thou dost endure lacerations which win for thee that delight which is in the Heavens, O most valorous one.

Thou didst undergo a trial of pain past nature, O sufferer, and divine love, strengthening thy nature, caused thee to receive forgetfulness, urging thee to reach out for wounds, rejoicing.

Theotokion: Ineffably didst thou give birth unto God incarnate, Who fashioned for Himself a home of thy blood, and in godly manner is known in two essences and wills, O thou that knewest not wedlock.

ODE V

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

Luminous with the bright rays of thy witness, having overshadowed dark godlessness, O most wise one, thou hast enlightened the faithful of the fullness who hymn thee, O all-laudable one.

Every contrivance of the foe hath vanquished away through thy mighty endurance, for neither hunger, nor wounds, nor immolation, nor subjection to iron hooks clouded thy resolve.

Surrounded by faith as the sun is by its rays, thou didst make thine abode in the desert and didst enlighten all the cities, preaching Christ, the Son of God, Who came in the flesh, O glorious one.

Theotokion: The Deliverer, born of thee in manner surpassing nature, maketh me new who am subject to corruption, freeing me from the ancient curse, O pure Mother of God. Him do thou entreat, that He save me.

ODE VI

Irmos: I have come to the depths of the sea, and the tempest of my many sins hath engulfed me, but, as Thou art God, lead up my life out of the depths, O most Merciful One!

Burned by fire, thy wounds rubbed raw with haircloth, yet thou didst remain without pain, for divine grace, being present, strengthened thee, O Minas.

Thou dost stand condemned before the tribunal of the tyrants, denouncing the falsehood, O ever memorable one, and giving thyself to the faithful as a pillar of piety.

With the sweat of thy struggles thou didst dry up the falsehood of idolatry, and didst fashion of thyself a temple of the honored Trinity, O right wondrous passion-bearer Minas.

Theotokion: Heal thou the incurable passions of my soul with the balm of thy goodness, O all-immaculate one, who didst give birth to Christ, the good Savior, for them that are in the world.

Kontakion, in Tone IV: Spec. Mel.: "Thou hast appeared ...":

O Passion-bearer Minas, * Christ our God, the imperishable Crown of martyrs, * took thee from a transient army, * and showed thee forth * as a partaker of the incorruptible and heavenly.

Ikos: The memory of the martyrs is a cause of great gladness for us, for it showeth forth courage amid suffering and victory over the enemy in the radiant and joyful confession of grace. Come ye, therefore, all ye that love this festival, and let us be glad therein, keeping the memory of the passion-bearer Minas as the best and abiding time of our gladness, and receiving the gift of being loosed from our passions, for Christ God is the Bestower thereof, the imperishable Crown of martyrs.

ODE VII

Irmos: Blessed art Thou, O all-hymned Lord, God of our fathers, Who saved the children of Abraham in the fire, they that sought the truth righteously, and Who slew the Chaldeans.

With wounds didst thou strip off sin's garment of skin, and thou didst robe thyself in vesture which groweth not old and which grace, appearing, wore, O blessed one.

By the burning zeal of thine honorable and mighty struggles hath wicked and thorny godlessness been utterly consumed, O martyr, and the leaping flame of ignorance is extinguished by the streams of thy blood, O most blessed one.

Possessed of abundant gifts, thou dost pour forth miracles upon them that celebrate thine honored festival, O right wondrous Minas; and thou dost aid them that sing: O God of our fathers, blessed art Thou!

Theotokion: **B**lessed is the Fruit of thy blessed womb, Whom the hosts of Heaven and the assemblies of those born of earth do bless, He that hath delivered us from the ancient curse, O blessed one.

ODE VIII

Irmos: O Almighty Deliverer of all, descending upon the pious youths amid the flame, Thou didst bedew them and teach them to sing: All ye works, bless and hymn the Lord!

O Minas, thou wast revealed as a crown-bearer; having set at nought the enemies of the Cross of thy Lord, thou didst put them to shame and didst cry out, O most blessed one: All ye works of the Lord, praise and supremely exalt Him unto the ages!

God hath wrought wonders in thy memory, pouring forth healings, both spiritual and bodily, through thy relics upon us that cry out: All ye works of the Lord, praise and supremely exalt Him unto the ages!

Thou didst offer God thy service; and having bowed thy head to the ground, thou wast beheaded by the sword, O martyr, crying aloud: All ye works of the Lord, praise and supremely exalt Him unto the ages!

Today is the Holy Church adorned with your blood, as with purple and fine linen, O Minas, Victor and Vincent, who cry out: All ye works of the Lord, praise and supremely exalt Him unto the ages!

Theotokion: **V**irgin remaineth the womb of her that bore the Savior Who without seed was conceived of the Holy Spirit, God uncircumscribable wrapped in flesh, the Word co-unoriginate with the Father. Him do all works praise and supremely exalt as Lord unto the ages!

ODE IX

Irmos: Christ Who uniteth disparate natures, the cornerstone uncut by hands, hath been cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Thou didst love no less than thou wast beloved, O passion-bearer, laying down thy beloved life for Christ Who loved thee and Who glorified thy witness with Himself, O ever memorable one.

As a lampstand aflame with the light of three suns did the three inseparable martyrs appear: Minas, Victor, and Vincent, illuminating the faithful and dispersing the gloom of the demons.

Acept, as that which is thy due, our praise of thee which proceedeth from a readiness which, I know, surpasseth, our words; and from thy treasures bestow upon us gifts without number.

Theotokion: **O**f old rightly did all the prophets praise thee, the Mother of the King and Master; and now, the apostles and martyrs magnify thee, glorifying thee with us.

Exapostilarion: Spec. Mel.: "O Heaven, with stars ...":

The stars adorn the heavens, O Jesus; and Minas, Victor, Vincent and Stephanida adorn the Church. For their sake grant Orthodox Christians victory over their adversaries.

Glory ..., Now and ever ...,

All we, the faithful, now send thee as mediatrix to Him that was born of thee, and also the many that were crucified for Him. Wherefore, cease not, O Virgin, to intercede for us.

At the Aposticha, this sticheron to the Martyr, in Tone II:

Stichos: **The righteous cried, and the Lord heard them.**

Come, ye faithful, let us honor Minas, the glorious passion-bearer of Christ, mighty in battle, who struggled well in piety, and set at nought the dominion of emperors and tyrants. Wherefore, as he hath boldness before Christ God, he prayeth unceasingly that our souls be saved.