

THE 15th DAY OF THE MONTH OF NOVEMBER

COMMEMORATION OF THE HOLY MARTYRS; GURIAS, SAMONAS & ABIBUS

Be it known: if this, the first day of the Nativity Fast, fall on a Saturday, on Friday evening, on "Lord, I have cried ...", we chant 6 stichera of the martyrs. But if it fall on Sunday, we chant first the seven stichera from the Oktoechos, and three for the martyrs; then Glory ..., for the martyrs; Now & ever ..., Dogmaticon. At the Aposticha, Glory ..., of the martyrs; Now & ever ..., Theotokion. At vespers, and at matins at "God is the Lord ...", we chant the troparion of the martyrs; Glory ..., Now & ever ..., Theotokion. But on any other day, from Monday through Friday, we chant Alleluia instead of "God is the Lord ..." because of the beginning of the holy fast. On "Lord, I have cried ...", we chant first three stichera of the Theotokos and then three stichera of the martyrs; Glory ..., Now & ever ..., Theotokion, or Stavrotheotokion. Instead of the Prokimenon, we chant Alleluia, in Tone VI. At the Aposticha: Glory ..., Now & ever ..., Theotokion, or Stavrotheotokion. At matins, instead of "God is the Lord ...", we chant Alleluia and the Trinitarian hymns. After Ode VI, we chant the Kontakion of the martyrs.

AT VESPERS

On "Lord, I have cried ...", these stichera of the martyrs, in Tone IV:

"Spec. Mel.: Thou hast given a sign ...":

The most wise Abibus, * the wondrous Samonas * and the glorious Gurias, * the passion-bearers who have formed a common choir for the faithful, * now join chorus with us in joy and are glad, * for it hath been given by God * to the souls of the martyrs * to behold noetically things that are taking place.

Having endured pangs * and unbearable torments, * and suffered valiantly, * O ye who are equal in number to the Trinity, * Samonas, Abibus, and Gurias the divinely wise, * ye now enjoy eternal and beautiful delight, * Christ presenting to you the reward for your labors. * Him do ye fervently entreat, * that our souls be saved.

Having put in at the calm haven, * life untroubled * and right tranquil serenity, * O blessed passion-bearing martyrs, * ye have now exchanged that which is below * for an abiding sojourn in dispassion, * receiving honors from God, as is meet, * as reward for your labors and pangs.

If Alleluia be chanted at Matins instead of "God is the Lord ...", we chant these stichera of the Theotokos before the foregoing stichera of the martyrs, in the same tone & melody:

Rain down upon me, O Mistress, * the abyss of thy mercy, * and as thou art merciful, O Maiden, * water thou my heart, * which is consumed by the heat of the passions, I pray, * and cause it to pour forth unceasingly * drops of compunction, * whereby, O pure one, I may be vouchsafed consolation * which they receive who shed tears of sincerity.

O Mistress, take pity upon me * who am shaken by the demons' assaults * and am thrust into the pit of perdition, * and establish me upon the rock of the virtues; * and, destroying the councils of the enemy, * vouchsafe that I may follow the precepts * of thy Son and our God, * that I may receive remission * on the day of judgment.

Wash away the defilement * of my wretched heart, * O most hymned Theotokos; * cleanse my wounds and sores, * which are the result of sin, O pure one, * and calm the inconstancy of my heart, * that I, thy passion-plagued and useless servant, * may magnify thy power * and thy great protection.

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

The weakness and despondency of my soul * do thou transform into health and power, * O most immaculate Virgin Mother, * that with fear and love * I may work and perform the justifications of Christ, * that I may escape the unbearable fire, * and, ever rejoicing, through thee may receive * the portion of heaven * and life which passeth not away.

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

Seeing Christ, Who loveth mankind, crucified, * His side pierced by a spear, * the all-pure one cried out, weeping: * "What is this, O my Son? * How have the thankless 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!"

But if "God is the Lord ..." be chanted, we sing:

Glory ..., in Tone II:

Edessa rejoiceth, for it hath been enriched by the shrine of the holy Gurias, Samonas and Abibus, and, summoning the Christ-loving flock, it crieth out: Come, ye who love the martyrs, and illumine yourselves on their splendid memorial! Come and rejoice, ye who love the feasts of the Church! Come and behold the heavenly luminaries who lived on earth! Come and hear what a bitter death the valiant and steadfast ones endured for the sake of everlasting life! Wherefore, as guarantors of the Truth, they saved the virgin cast alive into the grave, and committed to damnation, as a pitiless murderer, the vile one who reviled them. And they pray earnestly to the Holy Trinity, that those who with faith celebrate their memory be delivered from corruption and temptations, and from all manner of tribulations.

Now & ever ..., Theotokion.

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

Come, all ye who love the martyrs, let us honor with hymns the warriors of Christ, Gurias, Samonas and Abibus, who all-gloriously work miracles; for they did not refuse to respond to the oath of the maiden, but, fulfilling her petition, saved the virgin, wreaking vengeance upon the all-iniquitous Goth. Through their supplications, O Christ God, save us, in that Thou art good and lovest mankind.

Now & ever ..., Theotokion.

Troparion, in Tone V:

○ Christ God, Thou hast given us an impregnable rampart in the miracles of Thy holy martyrs. Through their supplications destroy Thou the councils of the heathen and strengthen the scepters of kingdoms, in that Thou art good and lovest mankind.

AT MATINS

Both canons from the Oktoechos; and that of the martyrs, with 4 troparia, the acrostic whereof is: "I praise the three who speak all-wisely together", the composition of Theophanes, in Tone IV:

ODE I

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

Theologizing worshipfully concerning the monarchy of the Trinity, O saints, ye easily destroyed the inconstant darkness of polytheism, shining forth like stars of great radiance from the East.

O ye three confessors who are manifestly illumined by the grace of the ruling Trinity, showing forth your opposition with endurance ye destroyed the falsehood of polytheism.

Making you sons by adoption through love, O glorious ones, He Who is the essential Son hath shown you forth as co-heirs to the inheritance now manifestly given Him, and sharers in His kingdom, in that He is compassionate.

Theotokion: Thou wast the tabernacle of the all-wise Wisdom, O most immaculate one; for it was His good pleasure to make for Himself a temple of thine all-pure blood, O pure one, for the salvation of our souls.

ODE III

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

The confessors and favorites of Christ willingly gave their bodies over to tortures and cruel wounds.

O holy ones, pray ye that those who celebrate your memory with faith may be delivered from evil thoughts of sin.

Suspended upon a tree, with endurance the honored witnesses most piously preserved their confession inviolate.

Theotokion: He Who entered into thy womb hath shown thee to be a well-spring of healings, O all-pure Mother of God; wherefore, heal thou my soul.

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

Armed with the Cross of Christ, as champions of the Faith ye manfully cast down all the might of the tyrants therewith, and denounced all the ungodliness of the idols, O holy ones, fervently confessing the Trinity. Wherefore, ye have worthily received crowns of victory therefrom, in that ye suffered lawfully, O most glorious athletes. Entreat Christ God, that He grant remission of sins unto those who with love celebrate your holy memory.

Glory ..., Another Sedalion, in the same tone & melody:

Serving Christ in martyrdom, possessed of an unenslaved soul and wisdom ye enslaved the falsehood of the tyrants; for, wounded by faith in the Trinity, O all-lauded ones, ye denounced the inglorious fame of polytheism. Wherefore, like stars ye shine forth radiantly in the world with the brilliance of miracles, O blessed and most lauded athletes. Entreat Christ God, that He grant remission of sins unto those who with love honor your holy memory.

Now & ever ..., Theotokion:

All of us, the generations of men, call thee blessed, as the Virgin who, alone among women, gaveth birth without seed to God in the flesh; for the fire of the Godhead dwelt within thee, and thou gavest suck to the Creator and Lord as a babe. Wherefore, we, the generation of angels and of men, glorify thine all-holy birthgiving 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: **B**eholding 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 longsuffering Lord, Abyss of mercy and inexhaustible Well-spring: take pity, and grant remission of offenses unto those who with faith hymn Thy divine sufferings.

ODE IV

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

The crowned ones, equal in number to the Trinity, illumined with thrice-radiant light those who now celebrate their most sacred memory, granting healing unto them all.

O ye divinely wise, let us hasten with reverence to the radiant and splendid shrine of the martyrs; for it poureth forth healings upon those who cry out with faith: **Glory to Thy power, O Lord!**

Confessing the divine dispensation and the mystery which passeth understanding, with tongues of theology, the godly and most wise confessors trampled all the ungodliness of the tyrants underfoot.

Theotokion: **I**n manner past understanding, O Virgin, thou wast shown to be a virgin even after giving birth. Wherefore, with unwavering faith, O Mistress, we unceasingly cry out: **Rejoice!**

ODE V

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

Shining manifestly with the radiance of their struggles, the champions of the Faith put to shame the savage character of the tyrants.

The miracles of the martyrs have been manifestly proclaimed to all the ends of the world, and have made all steadfast through faith.

Receiving the seed of grace like good earth, the blessed ones produced riches industriously by their manner of life.

Theotokion: **H**e Who alone is good, Who sustaineth all things by the depths of His goodness, O Mother of God, deigned to be held in thine arms.

ODE VI

Irmos: **I** will sacrifice to Thee with a voice of praise, 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.

Having withstood all torments lawfully and manifestly preserved the faith, as valiant warriors, O divinely wise ones, ye have received crowns of divine righteousness.

Of old Habbakuk was lifted up on high at the command of God; and through you, O divinely eloquent ones, the tortured maiden was returned to her mother.

The shrine of the martyrs shineth with miracles and poureth forth rivers of healing upon all who approach it with faith and marvel at their endurance.

Theotokion: **F**inding thee alone among the thorns as a most pure rose and a lily of the valley, O Mother of God, the noetic Bridegroom made His abode within thee.

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

Having received grace from on high, O most lauded martyrs, ye intercede for those amid temptations; wherefore, ye delivered the maiden from a bitter death, O holy ones: for ye are truly the glory of Edessa and the joy of the world.

Ikos: **E**ntreated by the supplications of Thine athletes, deliver me from bondage to the enemy, O Jesus, Bestower of life, that, acquiring a soul and body unenslaved by the passions, I may praise their speedy assistance: for they quickly delivered from death the maiden enclosed in a tomb by the wickedness of her husband, anticipating her need, and she cried: Ye are the glory of Edessa and the joy of the world!

ODE VII

Irmos: **The children of Abraham in the Persian furnace, afire more with love of piety than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!**

He Who delivered the children of Abraham in the furnace hath now also saved the foreign maiden from cruel peril by the mediation of His holy favorites, in that He is compassionate.

O Word, Wisdom and Power of God, the infamous murderer who inflicted torment of most savage inhumanity was straightway tried for all his evils by Thy righteous judgment.

Strengthened by her trust in you, O glorious ones, the maiden who had been enclosed with the dead in a tomb was not mistaken in her hope, crying: Blessed art Thou, O Lord God of our fathers!

Theotokion: **L**ike a newly cast and lustrous mirror reflecting the radiance of divine effulgence, O Virgin, thou didst receive it as it came upon thee. Blessed art Thou among women, O most immaculate Mistress!

ODE VIII

Irmos: **Stretching forth his hands, Daniel closed the mouths of the lions in the pit, and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying aloud: Bless the Lord, all ye works of the Lord!**

Today the universal festival of the martyrs of Christ hath dawned for us, illumining with the grace of miracles those who approach with faith and spiritual joy, and who cry out with love: Bless the Lord, all ye works of the Lord!

The confessors of Thy divinity, O Master, easily abolished all ungodliness of the tyrants, undaunted by the threats of the evil-minded; and, strengthened by faith, they cried: Bless the Lord, all ye works of the Lord!

The most wise confessors, standing up for the divine dogmas, vanquishing hordes of the enemy, and slain by the sword, have manifestly and all-gloriously shown forth an all-splendid victory; and, falling, they have triumphed over the adversary.

Theotokion: **T**hou gavest birth to Christ Who is seen to be in two natures, manifestly bearing a single hypostasis composed of divinity and manhood, truly joining together in natural unity. Wherefore, we bless thee, O Mary, Bride of God.

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who uniteth two disparate natures, was cut from thee, O Virgin, the unquarried mountain; wherefore, in gladness we magnify thee, O Theotokos.

Following the godly and divinely inspired words of Christ, O divinely radiant confessors, rejoicing, ye took the cross upon your shoulders, following in the steps of the Bestower of life, O right glorious ones.

Entering with gladness into the whole light of the Trinity, the valiant confessors receive honors for their struggles, being vouchsafed to dwell with the ranks of the incorporeal ones.

Not in a mirror do ye now behold your hopes of things divine, O confessors of Christ: rather, O most honored and most wise crown-bearers, ye behold the beauty of truth.

Manifestly shown to be equal in number with the all-divine Trinity, O confessors of godly eloquence, ye are illumined with the radiance thereof, for, having suffered for the Trinity's sake, ye have now received life incorruptible.

Theotokion: O Virgin Mother, The Word Who hath adorned all things, and Who desired to come in the flesh, made His abode in Thee, and He found thee alone to be more holy than all others, and truly revealed thee to be the Theotokos.

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

O Gurias, Samonas and Abibus, ye martyrs of Christ, who of old delivered the maiden from the tomb: anticipate our needs, delivering us from our transgressions, as from a tomb.

Theotokion: With thy mighty protection, O pure one, preserve thy servants unharmed by the assaults of the enemy, for thee alone have we acquired as our refuge amid tribulations.

AT LITURGY

Troparion, in Tone V:

O Christ God, Thou hast given us an impregnable rampart in the miracles of Thy holy martyrs. Through their supplications destroy Thou the councils of the heathen and strengthen the scepters of kingdoms, in that Thou art good and lovest mankind.

Kontakion, in Tone II:

Having received grace from on high, O most lauded martyrs, ye intercede for those amid temptations; wherefore, ye delivered the maiden from a bitter death, O holy ones: for ye are truly the glory of Edessa and the joy of the world.

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 armor 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 armor 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, but the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO LUKE, § 64 [LK. 12: 8-12]

The Lord said: Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say.

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