

THE 28th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE- HOLY VENERABLE-MARTYR STEPHEN THE NEW
COMMEMORATION OF THE HOLY MARTYR IRENARCHUS
AT VESPERS

At "Lord, I have cried ...", 6 stichera, in Tone VI:

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

From thy youth thou didst offer thyself * wholly to the Master, * transcending the flesh and worldly love, * O most sacred Stephen, * as a most excellent monk * and a receptacle of the divine Spirit. * For thou wast imprisoned in a most narrow hut, O blessed one, * but didst give thy mind wings to fly to the heavens, * to look upon the ineffable beauty * of Christ our King and God, * worshipping Whose image * thou didst suffer most mightily. (Twice)

Imprisoned in a dungeon, * like the Master, thou didst fast for forty days * and didst prepare thyself for suffering, O sacred Stephen, * thou confirmation of monks * and adornment of martyrs. * Wherefore, the merciless ones, falling upon thee like wild beasts, * dragged thee along like an innocent lamb * and unjustly rent thee asunder; * and with malefactors did they cast thee * who suffered mightily * and prayest with boldness * in behalf of our souls. (Twice)

Most iniquitous men * who made themselves subject to the iniquity * of the most lawless emperor, O venerable one, * pitilessly stoned thee * like the honored protomartyr Stephen, * and crushed thy holy head, O father; * and dragging thee most savagely through the streets, * they caused thy bowels to spill forth, O most blessed one, * showing no mercy to thee even after thou wast dead. * O thy courage! O thy demeanor! O thy great endurance, * whereby thou hast received an imperishable crown, O Stephen! (Twice)

Glory ..., the composition of the Studite, in Tone VI:

Like the great prophet Samuel thou wast dedicated to God from infancy, O most sacred Stephen; and, ascending the mountain, thou didst please him in monasticism, didst manfully strip thyself naked for the contest, didst most patiently endure banishment and tribulation, and didst bear fetters and imprisonment for His image. Dragged, beaten and stoned, thy head broken, thou wast vouchsafed crowns by Christ God. Him do thou entreat, that those who celebrate thine ever-honored memory be delivered from sufferings, temptations and the coming tribulation, and that our souls be saved.

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

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

Of old, when the unblemished ewe-lamb, * the immaculate Mistress, * beheld her Lamb * upon the Tree of the Cross, * she exclaimed maternally and cried out in wonder: * "O my Child most sweet, * what new and strange thing is this that I see? * How hath the thankless multitude * given thee over to the tribunal of Pilate * and condemned Thee, the Life of all, to death? * Yet I hymn Thine ineffable condescension, O Word!"

Stichera on the Aposticha from the Oktoechos; Glory ..., in Tone VIII:

Having preserved intact that which is according to the image of God, O venerable father, thou didst most manfully champion the image of Christ, fearing not the threats of Copronymus; yea, thou didst slay him with the sword of the Spirit. Wherefore, having acquired boldness before God, save thy flock from all heresies, O much-suffering Stephen.

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

Spec. Mel.: "O most glorious wonder ...":

"What is this thing * that I see with mine eyes, O Master? * Thou Who sustainest all things * art lifted up upon a tree * and diest, granting life unto all!" * the Theotokos said, weeping, * when she beheld suspended upon the Cross * the God and man Who had shone forth from her ineffably.

Troparion, in Tone IV:

Struggling in fasting upon the mountain, thou didst slay the noetic hordes of the enemy with the weapon of the Cross, O most blessed one, and didst manfully arm thyself again for martyrdom, slaying Copronymus with the sword of the Faith. And for both hast thou been crowned by God, O ever-memorable venerable martyr Stephen.

Glory ..., Now & ever ..., Theotokion, or Stavrotheotokion.

AT COMPLINE

Canon of the Martyr Irenarchus, the acrostic whereof is "Grant me the grace of peace, O martyr", in Tone VI:

ODE I

Irmos: When Israel traversed the deep on foot as on dry land, beholding the tyrant Pharaoh drowned, they cried aloud: Let us chant unto God a song of victory!

Still thou the tribulations and passions of life which beset my mind, O athlete Irenarchus, and vouchsafe that I may praise thy memory in peace.

Quenching the flame of the torturers with streams of thy blood, thou didst water the thoughts of the faithful, that they may piously give rise to the desire for everlasting life, O martyr Irenarchus.

Receiving wreaths of sacred victory as an athlete, O most blessed Irenarchus, thou wast translated from earth to the world where there is no conflict, to true light and life.

Theotokion: Having given birth to the infinite Word Who was contained within thy womb, O pure one, thou tabernacle which held God, deliver me who have been beset by the threefold waves of cruelties and evils.

ODE III

Irmos: There is none as holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Thou dost strengthen thyself with divine might and zealously goest forth to the contest, O most blessed one, enduring the stripes and wounds inflicted by the persecutors, O most valiant athlete and martyr.

Christ, the great Judge of the contest, giveth thee the strength to destroy deception and to put to shame the enemy who boasteth shamelessly and rageth in vain, O martyr.

With manly pangs the choir of the saints cast down the serpent, the author of evil, suffering mightily and enduring scourging and wounds through the power of the divine Spirit.

Theotokion: Let us manifestly hymn Mary, the pure palace of the Master, the divine ladder reaching from earth to the heights of heaven, which Jacob beheld of old.

ODE IV

Irmos: Christ is my power, my God and Lord, the holy Church doth sing in godly manner, crying out with a pure mind, keeping festival in the Lord.

Lawfully didst thou race, lawfully didst thou suffer, and lawfully wast thou crowned, O most blessed one, strengthened by the law of God, preserving thyself unharmed.

Unable to bear walking in deception, O glorious one, in that thou art rational, thou didst make haste, rejoicing, to the Son of God, receiving the noetic light, and showing thyself to be a lamp-stand.

The deep, receiving thee, in no wise covered thee, O most blessed martyr, recognizing thee as a godly witness of the divine sufferings of Christ most true, O Irenarchus.

O right-wondrous athletes, when ye were made sacrificial victims and slaughtered, lacerated together and consumed with fire, ye did not deny Christ.

Theotokion: Thou didst remain a Virgin after giving birth, as thou wast before giving birth, O most immaculate one, for thou gavest birth to God the Word Who hath delivered us through thy mediation.

ODE V

Irmos: With Thy divine light, O Good One, do Thou illumine the souls of those who with love wake at dawn unto Thee, I pray, that they may know Thee, O Word of God, to be the true God Who doth summon them forth from the gloom of sin.

The enemy was wounded with the spear of the mighty endurance of the right-wise martyr, and was crushed beneath his heels; he is shown to be confounded and put to shame.

Thy foot stood manifestly upon the truth, prophetically, O martyr, trampling down the greatly crafty one with steadfast wisdom, and adorned with the steps of martyrdom.

Thou wast shown to be innocent and simple, O martyr Irenarchus, and didst reject the evil of the persecutors; and by thy death through shedding blood thou wast crowned with wreaths of incorruption.

Theotokion: The divinely splendid choir of the prophets, mystically perceiving from afar off the ineffable depth of thy divine birthgiving, O Virgin Bride of God, described thee beforehand in sacred images.

ODE VI

Irmos: Beholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O most Merciful One!

Guided by the hand of the Author of life, O most sacred Irenarchus, thou wast borne up upon the waters and wast saved thereby, drowning the malice of the persecutors by thine earnest prayer, O most sacred one.

Purchasing that which is great with that which is small, the sacred women gave themselves over to the greatest of torments, slaying with the Spirit the deceiver of Eve, the serpent, the author of evil.

The holy youths were led forth as pure lambs and perfect victims, a sacrifice unto the true Lamb, Who wast slain for our sake; and they rejoiced in the fragrance of sweet savor.

Theotokion: **B**ehold, now is the Lord become incarnate of thy pure blood, O Virgin Mother, and in His ineffable mercy uniteth Himself to man without confusion, accomplishing our salvation.

Lord, have mercy! (Thrice)

Glory ..., Now & ever ..., Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Great peace came upon thee, O martyr, when thou didst suffer, going forth against the enemy and vanquishing the army of deception by divine grace. Wherefore, we entreat thee with faith: from all harm deliver those who honor thy holy memory, O Irenarchus.

ODE VII

Irmos: **T**he Angel made the furnace put forth dew for the venerable children, and the command of God, consuming the Chaldeans, compelled the tyrant to cry out: **Blessed art Thou, O God of our fathers!**

Having separated thyself from the love of the flesh, O most blessed and wise one, kindled and set afire thou didst cry out the hymn of the youths: **Blessed art Thou, O Lord God of our fathers!**

Blessed was the divine assembly of the youths and the holy choir of the seven women, who, having mightily endured together laceration, fire and scourging, were counted worthy of the good things of heaven.

At the very mention of thee the evil spirits are driven away, O Irenarchus, for they have come to know thee as an invincible athlete of Christ who chanteth with fervor: **Blessed art Thou, O Lord God of our fathers!**

Theotokion: **R**aise me up to the doing of godly works who am beset by despondency, O all-pure one, strengthening me against the enemy who ever war cruelly against me and deceive me with adverse thoughts.

ODE VIII

Irmos: **F**rom the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou willest. Thee do we exalt supremely for all ages!

Still shedding torrents of blood, and adorned with the beauty of wounds, O Irenarchus, thou didst appear before the One Who setteth the contest, receiving the honors of victory from Him.

Borne up by the love of the Almighty, thou didst cast down the lofty pride of the persecutors and didst bring low the boastfulness of idolatry, O most blessed Irenarchus, martyr and athlete.

Vouchsafe unto me divine loving-kindness, O martyr, delivering from temptations and tribulations me who honor thee with fervent faith and abide beneath thy protection, O Irenarchus.

Theotokion: Rejoice, O holy mountain of ineffable things, trodden by God! Rejoice, awesome manifestation and report, sight hard to envision! Rejoice, O Virgin, thou restoration of the fallen!

ODE IX

Irmos: It is not possible for men to see God upon Whom the ranks of angels dare not gaze; but through thee, O all-pure one, the incarnate Word appeared unto men; and, magnifying Him with the armies of heaven, we call thee blessed.

Thou didst attain thine ultimate and uttermost desire, O divinely wise Irenarchus, and becamest God through communion, chanting with the incorporeal ones: Holy, holy, holy art Thou, O all-accomplishing and omnipotent Trinity!

Having eluded the nets of those who pursued thee, thou didst find rest in the nest of heaven, O glorious one, and wast united to the armies of the martyrs who suffered with thee. Wherefore, we honor thy memory, celebrating it with great joy.

Laying claim to the might and power of Christ, and sailing across the cruel abyss of torments, thou didst attain unto the haven of the Most High, all adorned and abundantly drenched with the outpourings of the light of the Spirit.

Theotokion: Unable to comprehend the unapproachable wonder of thy birthgiving, O Virgin Mother, we glorify it more with silence; and thee, who alone art most blessed, do we glorify as blessed among women, O all-immaculate one.

Stichera, in Tone VI: Spec. Mel.: "On the third day ...":

Stichos: O holy martyr Irenarchus, pray to God for us!

Praising the struggles of the honored athlete and the pangs of the warrior of Christ, O ye faithful, let us chant unto the Lord: Through his supplications deliver us from all need!

When thou didst suffer and pass through the storm of cruelties, thou didst have great peace with the Lord, O most blessed Irenarchus, thou valiant warrior and intercessor for those who praise thee.

Glory ..., **W**ith thee suffered a choir of women and a divine assembly of children, O blessed Irenarchus, which mightily finished the contest with the holy Acacius and set deception at nought.

Now & ever ..., **T**hou art mine aid and protection, O most immaculate Theotokos; for thee do I have as a helper amid sorrows, afflictions and imprisonment, and thee, the all-hymned one, do I glorify.

Stavrotheotokion: **T**he Virgin, Thy pure Mother, beholding the most iniquitous men who unjustly nailed Thee to the Tree, O Savior, was wounded in the womb, as Symeon foretold.

AT MATINS

Both canons from the Oktoechos, and that of the venerable one, with 6 troparia, the acrostic whereof is: "Christ crowneth thee with the wreath of martyrdom, O blessed one", the composition of Joseph, in Tone VI:

ODE I

Irmos: When Israel traversed the deep on foot as on dry land, beholding the persecutor Pharaoh drowned, they cried aloud: Let us chant unto God a song of victory!

Joyfully treading the narrow path of fasting, O blessed one, thou didst scorch the assaults of the enemy on the griddle of martyrdom and didst inherit spacious life.

She who before was barren, the namesake of Hannah, brought thee forth as a root, like Samuel of old, and giveth thee to God Who gaveth thee to her, O wise one, signifying the grace of thy life.

Arriving at the most sacred and divine rank of monks, O venerable Stephen, thou didst shine forth like a most brilliant star in thy virtues, mystically illumining the faithful.

Confining thy body in a narrow dwelling, thou didst furnish thy mind with wings to fly to the heavens, O wise one, freeing thyself to soar well through the expanse of the heavens.

Theotokion: With sacred voices let us glorify the holy Mistress, O sacred people: the impassable portal, the pure temple of purity, her who is beauteous among women.

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Thy mind, made beautiful through gazing upon God, O father, was shown to be most comely, truly filled with every grace, and partaking of divine splendor.

Venerating the precious icon of Christ and her who gaveth birth to Him, O blessed one, with the power of the divine Spirit thou didst despise the vile command of the impious emperor.

The most foolish one, binding with iron fetters thee who dost possess a heart of iron, sent thee to prison, O most blessed Stephen, as a preserver of the dogmas of Christ.

Thou didst manifestly possess beautiful feet which tread radiantly the paths of martyrdom, O venerable one, and crush the heads of the enemy, O much-suffering Stephen.

Theotokion: From thee, the only pure one, was the all-divine Word incarnate, as is known; and He hath saved from corruption us who worship His divine condescension, in that He is full of loving-kindness.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the chosen leader ...":

With all our heart, O ye who love the feasts of the Church, let us faithfully praise with hymns the godly Stephen, the lover of the Trinity, as one who venerated the beautiful image of the Master and His Mother; and together let us now cry out to him, rejoicing with love: Rejoice, O ever-glorious father!

Sedalion, in Tone I: Spec. Mel.: "Thy tomb, O Savior ...":

Thy blood, O one wise with wisdom divine, mystically crieth out to God from the earth like that of Abel; for thou didst clearly preach that Christ was both God and man. Wherefore, thou didst put to shame the deception of the iconoclasts and hast passed over to the mansions of heaven. Pray thou that Christ save us.

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

Luminous in fasting, thou didst shine in lawful suffering like gold in the crucible, O wise one; and thou hast received a crown which befitteth thy calling. Wherefore, rejoicing, we celebrate thy most holy memory, honoring thy feats, O ever-memorable Stephen.

Now & ever ..., Theotokion:

O pure and unwedded Virgin Theotokos, who alone art the intercessor and protection of the faithful: from tribulations and sorrows and evil circumstances deliver all who have thee as their hope, O Maiden, and by thy divine supplications save thou our souls.

Stavrotheotokion: Beholding Thee stretched out, dead, upon the Cross, O Christ, Thine all-immaculate Mother cried out: "O my Son Who art equally unoriginate with the Father and the Spirit, what is this, Thine ineffable dispensation, whereby Thou hast saved the creation of Thine all-pure hands, O Compassionate One?"

ODE IV

Irmos: Christ is my power, my God and Lord, the holy Church doth sing in godly manner, crying out with a pure mind, keeping festival in the Lord.

Illumined with the light of the Spirit, O father, thou didst impart light to the blind through thine entreaties, emulating thy Master and God, O divinely inspired one.

Thou hast been seen by those sailing afar off at sea, by divine grace piloting to a calm harbor those who with faith invoke thy name, O blessed father Stephen.

As a sacred minister, thou didst offer thyself as a sacred immolation unto Him Who was slain for thy sake, O Stephen, and, rejoicing, thou hast found rest in the mansions of the first-born.

Thou wast shown to be wholly healthy on the dry field, O martyr, marveling with thy precious tongue at the grace given thee abundantly from on high for the correction of men.

Theotokion: **O**n thee, O all-immaculate one, have I set all hope of my salvation, and I have fled to thy protection. Be thou my helper, O Maiden, delivering me from evil things.

ODE V

Irmos: **W**ith Thy divine light, O Good One, do Thou illumine the souls of those who with love wake at dawn to Thee, I pray, that they may know Thee, O Word of God, to be the true God Who dost call them forth from the gloom of sin.

Our God, Who alone is the Judge of the contest and strengthened thee against the murderers, O venerable Stephen, truly crowned thy labors of fasting with the honors of martyrdom.

Struggling right gloriously, thou wast found, O martyr, sharing fellowship with a multitude of martyrs in prison; for, surrounding thee like stars round a never-waning sun, they shone all the more greatly.

O sacred confessors with divine words and emulators of the divine sufferings, we bless you, the three hundred forty-two who contended against the ungodly.

For the icon of Christ the most glorious multitude of the venerable endured the mockery of having their hair shorn off, their ears and hands severed, and their divine members burned away.

Theotokion: **O** all-pure one, who alone truly gavest birth to the All-holy One on earth; sanctify those who ever profess thee to be the Theotokos, and save us by thy mediation.

ODE VI

Irmos: **B**eholding the sea of life surging with the storm of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O most Merciful One!

The author of evil was unable to endure the power of thy words; wherefore, O Stephen, the deceiver savagely gave thee over to bonds, wounds and a violent death.

Like bread baked by fire wast thou burned, suspended pitilessly by thy feet, O Paul; and thou didst offer thyself as a sacrifice to God, and art counted worthy to dwell with the martyrs.

With faith and love we bless you, O ye thirty-eight venerable monks who suffered lawfully in Ephesus, imprisoned and deprived of life by suffocation.

Thou didst mightily oppose the judge, O right glorious Peter of great renown, and, thy body lacerated with stripes, thou didst desire to die for Christ, the only Immortal One.

Theotokion: O Theotokos, with steadfast heart we bless thee, who alone among women art all-hymned and comely, the invincible rampart of Christians, the all-pure Mistress.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

From a barren woman didst thou, the offshoot of a root, grow forth, O venerable father, namesake of the protomartyr; and thou wast shown to be a great instructor of monks, unafraid of the wrath of the emperor who did not wish to venerate the image of Christ. Wherefore, in dying thou didst receive the crown of martyrdom, O Stephen.

Ikos: He who is the father of hatred and stranger to God raised many temptations and threefold waves against thee; yet he could not bear to look upon thy godly life and the straight and undeviating tread of thy path. The vile one devised evils against thee, feigning to be thy disciple, like Judas of old; and he made haste to place thee in the hands of the iniquitous, O father, who splendidly confessed Christ and venerated His image with love. Wherefore, thou hast received the crown of martyrdom, O Stephen.

ODE VII

Irmos: The Angel made the furnace put forth dew for the venerable children, and the command of God, consuming the Chaldeans, compelled the tyrant to cry out: **Blessed art Thou, O God of our fathers!**

Thine end was announced to thee by the all-accomplishing will of God, O blessed one; wherefore, thou didst give thyself over to yet greater fasting, and now, having been slain for Christ Who is God over all, thou goest from glory to glory.

Thou wast glorified with the protomartyr whose namesake thou wast; for, stoned, dragged and beaten mercilessly, thou didst fill the earth with blood and, rejoicing, didst surrender thy soul to the Lord.

Dragged through the streets of the city, O martyr Stephen, thou didst smooth the way of martyrdom for the faithful; and stepping forth upon it confidently, they have manifestly reached the city of heaven.

Theotokion: **T**he most sacred prophets announced beforehand the most manifest mystery of thine honored birthgiving, O pure one. And we, splendidly contemplating the fulfillment thereof, now piously call thee blessed.

ODE VIII

Irmos: **F**rom the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things whatsoever Thou willest. Thee do we exalt supremely for all ages!

Most savagely, like wild beasts, did the murderous ones seize the lamb of Christ, beating him, and they who live by iniquity buried him with malefactors.

Pitilessly did the enemy crush thy head which God hath crowned with the wreath of victory in the highest, O crowned sufferer, glory of martyrs and all the venerable.

The divinely wise and righteous Andrew, steadfastly opposing the tyrant, is broken by blows and mercilessly slain, chanting to Christ God forever.

As a most holy habitation of Him Who resteth in all the saints, O much-suffering Stephen, thou didst have Him living for all ages.

Theotokion: **W**ith the sprinkling of the divine blood which flowed from the side of thy Son and God, O Virgin who art blessed of God, wash away, I pray thee, the defilement which hath come upon me through wicked sin.

ODE IX

Irmos: **I**t is not possible for men to see God upon Whom the hosts of angels dare not gaze; but through thee, O all-pure one, the incarnate Word appeared unto men; and, magnifying Him with the armies of heaven, we call thee blessed.

Beholding the ranks of angels, patriarchs, the venerable, prophets, martyrs, apostles and all the righteous, O divinely inspired one, thou didst rejoice; and as thou joinest with them, be thou mindful and help thou on earth us who in a pure manner call thee blessed.

Thou wast like a light, like the dawning, like the great sun, like the sky star-spangled with the splendors of miracles and holy wounds, O Stephen, truly adorning the thoughts of all who praise thee, O much-suffering martyr.

Having first destroyed the princes of darkness with the steadfast feats of asceticism, O father, thou didst later suffer mightily, giving them over to utter destruction, O Stephen, beauty of the martyrs and boast of the venerable.

Thine all-glorious memory today doth illumine the multitudes of the earthborn with the all-radiant beams of the gifts of the Spirit, O divinely blessed Stephen. Illumine and sanctify us who now joyfully celebrate it.

Theotokion: O divinely joyous one, abode of the Light, true confirmation of hieromartyrs and boast of all the venerable: from misfortunes, evil circumstances and the invasion of enemies save us who hymn thee.

Exapostilarion: Spec. Mel.: "By the Spirit in the holy place ...":

With the pangs of asceticism didst thou utterly slay the serpent, the author of evil, laying hold of the wreath of martyrdom in the end, O all-praised Stephen, rendering worship to the precious images, in that it manifestly passeth on to the Prototype, O most blessed one.

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

Thou wast the all-immaculate Bride of the ineffable Son, and His most pure habitation, O Theotokos; for thou gavest birth to God the Word, the pre-eternal Light Who dwelt within thee. Hymning, therefore, thy birthgiving, we magnify thee as is meet, O all-immaculate Maiden.

AT LITURGY

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

Thy mind, made beautiful through gazing upon God, O father, was shown to be most comely, truly filled with every grace, and partaking of divine splendor.

Venerating the precious icon of Christ and her who gaveth birth to Him, O blessed one, with the power of the divine Spirit thou didst despise the vile command of the impious emperor.

The most foolish one, binding with iron fetters thee who dost possess a heart of iron, sent thee to prison, O most blessed Stephen, as a preserver of the dogmas of Christ.

Theotokion: **F**rom thee, the only pure one, was the all-divine Word incarnate, as is known; and He hath saved from corruption us who worship His divine condescension, in that He is full of loving-kindness.

Troparion, in Tone IV:

Struggling in fasting upon the mountain, thou didst slay the noetic hordes of the enemy with the weapon of the Cross, O most blessed one, and didst manfully arm thyself again for martyrdom, slaying Copronymus with the sword of the Faith. And for both hast thou been crowned by God, O ever-memorable venerable martyr Stephen.

Kontakion, in Tone III:

From a barren woman didst thou, the offshoot of a root, grow forth, O venerable father, namesake of the protomartyr; and thou wast shown to be a great instructor of monks, unafraid of the wrath of the emperor who did not wish to venerate the image of Christ. Wherefore, in dying thou didst receive the crown of martyrdom, O Stephen.

Prokimenon, in Tone VIII: The saints shall boast in glory, and they shall rejoice upon their beds.

Stichos: Sing unto the Lord a new song; His praise is in the church of the saints.

EPISTLE TO TIMOTHY, §291 [II TIM 1 :8-18]

Child Timothy: Be not thou therefore ashamed of the testimony of our Lord, not of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made

manifest by the appearing of our Savior Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel; whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things; nevertheless, I am not ashamed; for I know Whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Spirit which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well.

Alleluia, in Tone VIII: Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO MATTHEW, §37 [MT 10:23-31]

And the Lord said: But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows.

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