

THE 10th DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF THE HOLY MARTYRS MENAS, HERMOGENES AND
EUGRAPHUS OF ALEXANDRIA
AT VESPERS

At "Lord, I have cried ...," 3 stichera from the Oktoechos and 3 for the Martyrs, in
Tone I:

Spec. Mel: "O all-praised martyrs ...":

O all-glorious martyr Menas, * when thou wast smitten on thy heels, * thine eyes put out, * and thy divinely eloquent tongue removed; thou didst endure steadfastly, * looking for divine rewards. * Wherefore, pray thou, * that God grant to our souls * peace and great mercy.

The glorious Hermogenes * loved the severing of his hands * and the removal of his feet; * and, gazing at the fire * he showed forth a mightier ardor of heart, * cleaving unto God. * To Him doth he now pray, * that He grant our souls * peace and great mercy.

Your members broken, O wise saints, * ye were cast into the depths of the sea; * and by the hand of the Most High * ye were guided * to the calm haven of sweetness, * having drowned the malice of the serpent. * Wherefore, pray ye, * that God grant our souls * peace and great mercy.

Glory ..., Now and ever ..., Theotokion, in the same tone and melody:

Without corruption didst thou give birth unto God * Who hath destroyed corruption and poured forth incorruption, * O incorrupt and blameless one. * Wherefore, I pray thee: * By thy supplications renew me * who am become corrupt through evil, O pure one, * that I may glorify thee * and magnify thee with love * who hast magnified our race.

Or this Stavrotheotokion:

Once, the undefiled Virgin, * beholding on the Tree * Him to Whom she had given birth from her seedless womb, * unable to bear the wounding of her womb, * said, rending her hair: * How is it that Thou Who holdest all creation in the palm of Thy hand * art lifted up on the Cross * like one condemned, * O Thou Who desirest to save mankind in whatever way is possible?

Aposticha stichera from the Oktoechos.

Troparion, in Tone VIII:

Having mortified the fiery forms and movements of the passions by abstinence, O martyrs of Christ, ye received the grace to dispel the ailments of the infirm, and, living even after your death, to work miracles. O truly most glorious wonder! Bare bones pour forth healing! Glory to the only God and Creator!

AT MATINS

Both canons from the Oktoechos; and this canon for the martyrs, with four troparia, the acrostic whereof is: "I hymn the steadfast crown-bearing martyrs," the composition of Joseph, in Tone I:

ODE I

Irmos: **D**elivered from bitter slavery, Israel traversed the impassable as though it were dry land; and seeing the enemy drowned, it chanteth unto God as to its Redeemer Who worketh wonders with His upraised arm, for He hath been glorified.

O martyrs adorned with crowns of glory, who stand before the throne of God, filled with divine light: From the darkness of the passions deliver them that with love keep your splendid memory.

Loving divine glory and desiring the beauty of God, ye most manifestly spurned the beautiful things of life and all power, O martyrs, and by your death have obtained never-ending life.

Burning with divine zeal, the exceeding wise Hermogenes and Menas quenched the fire of ungodliness; and shining the light of piety upon all, by faith were they all radiantly shown forth as beacons.

Theotokion: **T**hat thy servants may be delivered from possession by the passions, O all-immaculate Maiden, do thou earnestly entreat thy Lord and Master, to Whom thou gavest flesh of thine all-pure blood, and Who hath entered into fellowship with us.

ODE III

Irmos: **T**o Christ, the Son Who was begotten of the Father incorruptibly before the ages and in latter times without seed becometh incarnate of the Virgin, let us cry aloud: **O Lord Who liftest up our horn, holy art Thou!**

Clearly illumined with heavenly light, the martyrs dispersed the darkness of the falsehood of idolatry, and have emitted the radiance of healings for us who chant unto the God of all: Holy art Thou, O Lord!

Following the living Master of mortality, O wondrous Menas, thou wast broken underfoot and hast broken the head of the tyrannical enemy, setting thy feet firmly upon the hard path of torment, O most manly martyr.

His hands cut off, Hermogenes hymneth the Savior, having manifestly made the vesture of the priesthood most bright with the moistening of his blood, being revealed through grace as an emulator of Him Who suffered in the flesh.

Theotokion: **C**hrist the comely, finding thee alone to be comely among women, issued forth incarnate from thy womb, O Maiden, enlightening our race with divine beauty. Wherefore, we honor thee.

Kontakion, in Tone I, Spec. Mel: "The choir of the angels ...":

Together let us all honor with sacred and sweet hymnody the wondrous Menas, the godly Hermogenes and Eugraphus, as ones who rendered honor unto the Lord, who suffered for Him, attained unto the choirs of the incorporeal in the heavens, and pour forth miracles.

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

Disdaining the glory of the world and furnishing themselves with wings through divine glory, Menas, Hermogenes and the glorious Eugraphus endured the weight of cruel tortures with zealous purpose, sparing not their flesh. Wherefore, cast into the depths of the sea after their end, they were guided to the will of God. To them let us cry aloud with faith: Entreat Christ God, that He grant remission of sins unto them that with love honor your holy memory.

Glory ..., Now and ever ..., Theotokion:

Having fallen into the temptations of great cunning laid for me by enemies visible and invisible, caught in the tempest of my countless offenses, I make haste to the haven of thy goodness, O pure one, as to my fervent assistance and protection. Wherefore, O all-pure one, pray thou earnestly to Him Who becometh incarnate of thee without seed in behalf of all thy servants who unceasingly entreat thee, O all-pure one, ever beseeching Him to grant remission of sins unto them that hymn thy glory as is meet.

Or this Stavrotheotokion: **T**he ewe-lamb, beholding her Lamb, Shepherd and Redeemer upon the Cross, exclaimed, weeping, and bitterly lamenting, cried out: The world rejoiceth, receiving deliverance through Thee; but my womb burneth, beholding Thy crucifixion, which Thou endurest in the lovingkindness of Thy mercy. O longsuffering Lord, Thou abyss and inexhaustible wellspring of compassion, take pity and grant remission of sins unto them that with faith hymn Thy divine Passion.

ODE IV

Irmos: A rod from the root of Jesse and blossom therefrom, O Christ, Thou didst spring forth from the Virgin; from the mountain overshadowed and densely wooded hast Thou come, incarnate of her that kneweth not man, O Thou praised and immaterial God. Glory to Thy power, O Lord!

Proclaiming the brilliant laws of God, O Menas, thou didst endure the putting out of thine eyes by the iniquitous, lifting up the eyes of thy heart unto the never-waning Light, and chanting with joy: Glory to Thy power, O Lord!

When it was cut out, thy tongue was found to be honed by the fire of the Spirit, O most wise one; for it spake, hymning the wonders of God and manifestly brought to the glory of piety the tyrant who had caused thy muteness, O Menas.

Enduring great suffering, Hermogenes was deprived of his feet, yet he trampled upon the head of the serpent, preparing with unwavering demeanor the path of witness which leadeth to the life of heavenly splendor.

When thou wast preserving thy soul unwounded, O Menas, Christ appeared to thee, healing thy wounds and commanding thee to endure manfully, that for thy sake He Who desireth mercy might work salvation for all who beheld thy torment.

Theotokion: **T**hou didst put forth the Rod from the root of Jesse, O pure and all-hymned Virgin who budded forth the Husbandman of all creation, Who hath caused the gardens of fruitless knowledge to wither and hath piously rooted the Faith most true within us.

ODE V

Irmos: **A**s God of peace and Father of compassion, Thou didst send Thine Angel of Great Counsel Who granteth us peace. Therefore, guided to the light of knowledge divine, and waking at dawn out of the night, we glorify Thee, O Lover of mankind.

Wherefore trouble ye yourselves in vain? The martyrs cried out together to the most iniquitous judge. He Who giveth power standeth before us, He Who alone is invincible in might, for Whose sake we are enduring wounds most mightily!

Sudden was the conversion of the wondrous Hermogenes to the Lord; for he was cleansed in the laver of baptism, and received the light of the hierarchal office by the judgment of God, illumining with his teachings them that were in the night of evil.

Abandoning the worthless mentality of the rhetors, ye were caught in the snares of the unlettered apostles when the Spirit madeth you truly wise as martyrs and through faith madeth you mighty in strength against every storm of torment.

Theotokion: **T**hou wast shown to surpass the holy angels, O pure Virgin who gavest birth unto the Angel of Great Counsel, Emmanuel, Who by His condescension united men to the heavenly, in His unutterable compassion, O Maiden.

ODE VI

Irmos: **T**he sea monster thrust forth, like a babe from the womb, Jonah whom it had swallowed; and the Word, Who dwelt within the Virgin and took flesh of her, came forth, preserving her incorrupt. He kept her that gaveth Him birth unharmed, for He Himself was not subject to corruption.

O Almighty God, after three days Thou didst save from the monster Jonah, who foreshadowed Thy burial; and the bodies of the martyrs which were cast into the deep Thou didst guide to the most tranquil haven of burial, where Thy divine will is the safekeeping of us, the faithful.

O invincible martyrs, the deep gaveth up your bodies to the dry land unharmed, which were guided by the angels of heaven who proclaimed to all your spiritual state, which poureth forth healings and delivereth all from the passions of the soul, O blessed ones.

The ranks of the angels marveled at your endurance, and how in the body ye vanquished the incorporeal serpent, and were crowned with wreaths of victory, O martyrs, who stand before the throne of God, illumined with the effulgence of divine light.

Theotokion: **T**hrough thee, O Virgin, hath death ceased to be, for thou gavest birth unto them that believe in Him with pure faith. To Him do thou pray, O most holy one, that He deliver thy servants from misfortune.

Kontakion, in Tone IV, Spec. Mel: "Having been lifted up ...":

The right melodious sound of thy words, leading Hermogenes up from the abyss of perdition, set him on the rock of life; and Eugraphus, having denounced the emperor, hath his glorious head severed, rejoicing. And do thou earnestly pray, O Menas, that all that honor thee with love be saved.

Ikos: **T**hy life was godly, thy discourse sweet, thy boldness and teaching great, thy courage wondrous in the face of the iniquitous, O Menas, who showed thyself forth with steadfastness to be in no wise afraid. And with instruction thou didst teach all to worship the one God in three Persons and to serve Him with unwavering intent. And confessing the Son of God Who for our sake hath now received flesh in these latter days, thou didst pursue Hermogenes. Wherefore, with him do thou pray, that all that honor you with love be saved.

ODE VII

Irmos: **The children reared together in piety, scorning the impious decree, feared not the threat of the fire; but, standing in the midst of the flame, they sang: O God of our fathers, blessed art Thou!**

Where the sound of the voices of them that keep festival in pure manner is heard have ye made your abode with joyous souls, O athletes, full of gladness, chanting: O God of our fathers, blessed art Thou!

Sweet to me is the death whereby I die, cried Hermogenes, for me to live is Christ, and to die is immeasurable gain. Let my members be cut off as I chant with love: O God of our fathers, blessed art Thou!

With steadfast wisdom thou didst inscribe thyself in the Book of Life, O wise Eugraphus; for when thy head was cut off, thou wast transported to the never-waning Light on thy blood, as on a chariot.

Theotokion: **T**he incarnate Word issued forth from thee, O Maiden, without burning thy womb or disturbing the seal of thy virginity, granting incorruption and life to us that chant: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: **T**he dew-bearing furnace presented an image of a supernatural wonder; for it did not consume the young men whom it had received, as the fire of the Godhead consumed not the Virgin's womb wherein it had entered. Wherefore, chanting, let us sing: Let all creation bless the Lord, and exalt Him above all for ever!

He whose wisdom was vain fell at thy feet, beaten, O divinely wise Menas; for, having deprived thee of eyes and tongue, he was yet unable to shake thy thought of a higher station. Wherefore, thou didst cry out with joy: Let all creation bless the Lord, and exalt Him above all for ever!

When the most irrational tyrant deprived thee of both thy hands and feet by his most savage will, then, O wise Hermogenes, desiring the prize, rejoicing thou didst chant unto Christ: Let all creation bless the Lord, and exalt Him above all for ever!

I hymn thy divine suffering, O Menas; I honor the struggles of Hermogenes; I venerate your relics, sing of the wounds, bonds, persecutions and death whereby ye were taken up into life, crying: Let all creation bless the Lord, and exalt Him above all for ever!

Theotokion: **W**e have known thee to be the jar which containeth the Manna of the Godhead, O Maiden, the ark, the table, the candlestick, the throne of God, the palace, and the bridge which leadeth to divine life them that chant: Let all creation bless the Lord, and exalt Him above all for ever!

ODE IX

Irmos: **U**nburnt, the fiery bush showed forth an image of thy pure birthgiving; and now we beseech thee to quench the raging furnace of temptation that hath come upon us, that we may unceasingly hymn thee, O Theotokos.

Lo! the brilliant celebration of the radiant martyrs hath shone forth upon all, illumining the ends of the world and removing the blindness of men's souls. Let us make haste with all diligence, and draw forth sanctity therefrom.

As ye ever stand before God, O great martyrs, we entreat you: Pray ye that they that with faith honor your radiant memory may receive the blessings of heavenly glory whereof ye have been accounted worthy.

Immolated in the fire of torment, and illumined with the most pure light, O most lauded ones, ye brought body and soul to the Creator of all as an unblemished sacrifice, and have been numbered among the choirs of the martyrs.

The splendid and divine choir of the martyrs, the divinely wise Menas, Hermogenes and Eugraphus, was taken up to the mansions of heaven and standeth before the Father, the Son and the Holy Ghost, manifestly delighting in deification.

Theotokion: The effulgence of the splendor of thy birthgiving hath our rejected nature seen, O most immaculate one, and it hath been delivered from the night of unbelief and the dark tumult of the passions. Wherefore, we honor thee as the cause of our salvation.

Exapostilarion, Spec. Mel: "The heavens with stars ...":

By thy rhetoric and divine miracles, O Menas, thou didst draw the sacred Hermogenes to suffer with thee; and thee, together with him and the holy Eugraphus, do we now most joyfully praise.

Theotokion: The mountain overshadowed and densely wooded which the divine Habbakuk foresaw of old hast thou been shown to be, O Virgin; and thee doth David call God's hill, even an high hill, as the hill of Bashan.

AT LITURGY

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.

THE EPISTLE TO THE EPHESIANS [6:10-16].

Finally, my 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.

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.

READING FROM THE GOSPEL ACCORDING TO ST. LUKE [21 :12-19].

But before all these, 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.