

THE 13th DAY OF THE MONTH OF DECEMBER

COMMEMORATION OF THE HOLY MARTYRS EUSTRATIUS, AUXENTIUS, EUGENE, MARDARIUS & ORESTES COMMEMORATION OF THE HOLY MARTYR LUCIA AT VESPERS

After the Introductory Psalm, we chant "Blessed is the Man ...", the first antiphon.

On "Lord, I have cried ...", 6 stichera: 3 in Tone IV:

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

Like the sun, in splendor, O Lord, * shineth forth the memory * of Thy passion-bearer Eustratius, * who eclipsed polytheism with his invincible discourses, * rendering it, through his faith, as useless as a dark shadow, * and who made four others * his companions and fellow sufferers. * For their sake grant us cleansing, * in that Thou lovest mankind.

Eustratius compelled the stones * to acknowledge the noetic mastery * of him who in the flesh * prevailed upon them to experience his power, * which suddenly caused the wounds inflicted by dreadful, tortures to disappear, * and who destroyed falsehood, * that he might theologize concerning Thee with his mouth, * O Almighty Jesus, * Thou, Savior of our souls.

By their discourses and sufferings, * and the divers ways in which they were deprived of life, * the holy ones showed perfect and constant love * for Thee, O Lord: * the glorious Orestes and Mardarius, * who struggled together with the wise Eustratius, * Auxentius and Eugene. * By their supplications, save Thou our souls.

And 3 stichera, in Tone IV:

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

Serving well the King of hosts as a warrior, * thou didst voluntarily give thyself over * to torture and a violent death, * O blessed Eustratius, * bringing with thee a choir of martyrs. * And with them thou didst suffer * and hast received crowns of victory. * With them make supplication * in our behalf, O most glorious one.

The divine wise Eustratius, * the valiant Auxentius, * the glorious Eugene and Mardarius, * who, with the brave Orestes, vanquished the enemy * and shone forth manifestly like stars of great radiance, * have illumined the hearts of the faithful * and dispelled the darkness of falsehood * with the effulgence of the Spirit.

Unremittingly beaten, * consumed by fire, * thy feet pierced with the nails of iron sandals, O most wise one, * in which thou wast forced to walk the roads, * imprisoned in a dungeon, * and baked in an oven like a pure sacrifice, * thou didst offer thyself to Him Who was sacrificed for thy sake, * as an immolation of sweet savor for the banquet on high, * O martyr Eustratius.

Glory ..., in Tone VI:

Come, ye who love the martyrs, and in hymns let us honor the athletes of Christ: Eustratius, the invincible martyr, Auxentius and Eugene, Mardarius and Orestes, the five-membered choir of martyrs who fought the good fight against the invisible foe and have been crowned with wreaths of victory. For they pray to Christ for those who celebrate their memory with faith and love.

Now & ever ..., Dogmatic Theotokion, in the same Tone:.

Who doth not call thee blessed, O all-holy, Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, was called forth ineffably incarnate from thee the pure one; and being God by nature, He becometh man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day; 3 Readings:

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: all the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His arm shall He protect them, He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

N.B.: There are no *Litia stichera* provided for this service.

At the *Aposticha*, these *stichera*, in *Tone V: Spec. Mel.: "Rejoice ..."*:

A radiant pillar of light, emitting the effulgence of wisdom, O wise and glorious athlete, thou wast raised up to the heights of endurance, and wast guided to the light of understanding, illumining with thy divine splendors and wise discourses us who are given wings by thy love, O blessed Eustratius. Wherefore, honoring thy memory with praises, we lovingly beseech, that through thy supplications we may receive God's love for mankind, and that He may grant the world great mercy.

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

The cup of thy wisdom filled to overflowing with goodness and true sweetness, thou didst pour forth the wine of piety in most sweet and abundant discourses, O wise one; and delighted thereby, we are in truth mystically carried up to the calm and sweet divine knowledge of the Master, O Eustratius. Wherefore, honoring thy sufferings in praises with faith and love, we ask, that through thy supplications we may receive God's love for mankind, and that He may grant the world great mercy.

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

Let us honor with praises the victorious, radiant and splendid five-membered company of the martyrs, which truly had Eustratius as its brilliant commander, who zealously denounced the sacrifices of the heathen, and made the God-proclaiming Christians steadfast by his precepts in discourse. Wherefore, let us praise him who hath filled the cup of wisdom and bringeth us spiritual gladness, who entreateth Christ, Who granteth the world great mercy.

Glory ..., in the same tone:

Undaunted by the savagery of the torturers, and openly preaching the Christian Faith all the more, ye endured many lacerations and torments, O Eustratius and Auxentius, Eugene Orestes, and glorious Mardarius. Wherefore, entreat ye God the King in behalf of us who celebrate your memory with faith.

Now & ever ..., Theotokion:

We bless thee, O Virgin Theotokos, and we, the faithful, glorify thee as is meet, as the unshakable city, the impregnable rampart, the constant intercessor and refuge of our souls.

Troparion, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at nought the tormenters and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

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

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

AT MATINS

After the first chanting of the Psalter, this Sedalion, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

Manfully arrayed in the breastplate of faith, and piously armed with divine wisdom, O glorious Eustratius, thou didst vanquish all the hordes of the devil, and didst denounce the feeble audacity of the ungodly. As thou hast boldness before God, pray that we be saved. (Twice)

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

Having darkened my prodigal mind with many offenses, I cry out to thy constant aid: Enlighten the eyes of my soul, O Theotokos! Shine upon me the splendid radiance of repentance, and array me in the armor of light, O pure Theotokos!

After the second chanting of the Psalter, this Sedalion, in Tone IV:

With the sword of thy discourses thou didst wound the tyrant, as a commander of the Christ-bearing people, O divinely wise Eustratius. Thou didst shine forth, upon the world with rays of miracles, and a crown was fashioned for thee from on high. Wherefore, we glorify Christ on the day of thy commemoration. (Twice)

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

We hymn thee, O divine Bride, Mother of Christ God, glorifying thine unapproachable birthgiving, whereby we have been delivered from the deception of the devil and from all misfortunes, O Mistress Theotokos; and we cry out with faith: Have mercy on thy flock, O thou who alone art most hymned.

Polyeleos, and this magnification: We magnify you, O holy passion-bearers and martyrs, and we reverence your noble sufferings, which ye endured for Christ.

Selected Psalm verses:

A: Our God is refuge and strength, a helper in afflictions which mightily befall us:

B: And all the upright in heart shall be praised.

Glory ..., Now & ever ...Alleluia ..., glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Made steadfast by thy faith in the Trinity, and armed with the sling of truth, thou didst bring down the alien audacity of falsehood, and didst snatch up the sword of discourse, therewith cutting down the lying opposition of the enemy. Wherefore, having set falsehood at nought by thy victories, thou didst die in body, yet live in spirit, O passion-bearer Eustratius. Entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory. (Twice)

Glory ..., Now & 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.

Song of Ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: The righteous cried, and the Lord heard them.

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

Let every breath praise the Lord.

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

The Lord said to His disciples: 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.

After Psalm 50, this sticheron, in Tone I:

O ye people, hymning Christ the Savior, let us praise the five-membered choir of the saints: Eustratius the passion-bearer, patient of soul and steadfast, and with him Auxentius, Eugene, Mardarius and Orestes; for, having suffered for the Faith, they trampled underfoot the threefold waves of the enemy, and pray to Christ, that He grant cleansing and remission of sins unto those who with faith celebrate their memory.

Canon of the Supplication to the Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and two canons of the martyrs, with a total of 8 troparia.

ODE I

Canon I of the martyrs, the composition of John the Monk, in Tone IV:

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Distributing gifts in the heavens to the athletes on earth with His almighty right hand, Christ the Judge of the contest sitteth and extendeth divine crowns to Eustratius and those with him.

Come, let us behold the five-membered choir of martyrs, which shineth with all-radiant light, and hath Eustratius as its desired leader, who is crowned with grace divine.

Casting off the cincture of an earthly army, thou didst enlist for the true King, receiving the token of suffering from Christ through Auxentius, O Eustratius.

Theotokion: **T**hou wast the edifice which contained the divine Essence, O pure Theotokos. Wherefore Lucia, desiring thee, was as a virgin led to thy Son in thy train.

Canon II

Irmos: **T**raversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Christ, the King of the circles of heaven and Bestower of gifts, setteth forth his seat, extending crowns of victory to Eustratius and those who suffered with him.

O ye faithful, let us praise the chanting and divinely crowned choir of the five passion-bearers, which had the wise Eustratius to lead them faithfully and divinely to Christ.

Desiring to enlist in the army of the Most High, O Eustratius, thou didst typically shun honors; and, leading thy life to God, O wise one, thou wast purified in sanctity.

Theotokion: **R**ejoicing, the choir of the right victorious martyrs, who have received crowns of victory, hymneth thee, O pure one; for through thee hath heaven become accessible to men, in that thou gavest birth past understanding to the Creator of heaven.

Katavasia: **C**hrist is born, give ye glory! Christ cometh from heaven, meet ye Him! Christ is on earth, be ye exalted! O all the earth, sing ye unto the Lord, and chant with gladness, O ye people, for He hath been glorified!

ODE III

Canon I

Irmos: **T**hy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

O most blessed Eustratius, by the hope of torments wast thou supernaturally filled with all manner of joy, like an immaterial treasury.

With spiritual wisdom and the endurance of perils didst thou denounce the ungodliness of the tyrant, O Auxentius, martyr of Christ.

Like all-splendid adornments, like flowers, were ye arrayed in the wounds of Christ, O martyrs of the Church of the faithful.

Theotokion: We, the faithful, truly honor thee, the Theotokos, as our lady; for thou gavest birth to God, Who became flesh, O most immaculate one.

Canon II

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

Having set all thy hope on God Most High with firmness of mind, O blessed one, thou wast wholly filled with consolation by the expectation of wounds.

Thou didst flourish in the love of Christ through divine wisdom; and by enduring wounds, O Auxentius, thou didst denounce the mindlessness of the persecutors, their insolence and vainglory.

The unrestrained rage of Lysius and the fire of mighty tortures didst thou account as but a dream, O wise one; for, made steadfast in Christ, thou didst prevail, as though it were another who was suffering.

Theotokion: Chanting, we, the faithful, bless thee in godly manner with voices of sacred discourse, O Virgin Mother of God, as the one who brought about our Author, Who became like unto us.

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

Kontakion, in Tone II: Spec. Mel.: "The tomb and mortality ...":

Thou hast been shown to be a most splendid luminary for those who sit in the darkness of ignorance, O passion-bearer; for, armed with faith as with a spear, thou wast undaunted by the arrogance of the enemy, O Eustratius, who art far more eloquent than any orator.

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

Neither the sword, nor wild beasts, nor fire, nor any other thing that filleth material beings with fear was in anywise able to unman thy steadfastness; for, having trampled the power of the enemy underfoot by thy contest, as one impervious to fear thou didst pass over to the life of the incorporeal ones. Wherefore, thou bestowest healings upon the faithful who hasten to thy memorial with love, O holy passion-bearer Eustratius. Entreat Christ God, that He grant remission of sins unto those who with love celebrate thy holy memory. (Twice)

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

When the Master and Creator of all shall come to judge the whole earth, number me, who am condemned, among the sheep at His right hand, and rescue me, thine unprofitable servant, from outmost darkness and all torment, I pray, that in thanksgiving I may magnify the richness of thy goodness, O most immaculate Theotokos, and cry out to thee, rejoicing: Entreat Christ God, that He grant me remission of offenses, for thee do I, thy servant, have as my hope.

ODE IV

Canon I

Irmos: **O**ut of love for Thine image Thou didst stand affixed to the Cross, O Compassionate One, and the nations melted away; for Thou art my strength and boast, O Thou Who lovest mankind.

With the wounds of thy flesh thou didst set aside the defilements of thy soul, and by faith thou didst shatter the arrows of the wicked serpent, O Eustratius.

By thou wounds was the King of glory glorified, O passion-bearer Eustratius, and He hath filled thee with ineffable glory by the power of miracles.

Emulating the boldness of the fishermen, fishing with the net of martyrdom thou didst bring the wise Eugene to the Master, O Eustratius.

Theotokion: **O** most immaculate one, who alone hast been shown to be more holy than the cherubim: from every evil circumstance save the souls of us who hymn thee with faith.

Canon II

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

The Almighty, enkindling divine desire in thy soul, showed thee to be eminently wondrous, making the wounds of thy flesh whole.

Fishing with the spiritual net of the fishermen, O wise Eustratius, thou didst bring to Christ the King the wise Eugene.

Thy feet pierced by the nails of iron sandals during thy torture, O most wise one, thou didst wholly stain thyself with thy blood, emulating the suffering of Jesus the King.

Theotokion: **T**he infinite and immutable Word of God the Father, having been transformed by an outward appearance in becoming incarnate through thee, O all-immaculate one, deifieth me, a man, in His love for mankind.

Katavasia: **R**od out of the stem of Jesse, and Branch of his roots, 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!

ODE V

Canon I

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

Like a radiant star thou didst shine forth like a light from afar among the company of martyrs, O victorious Eustratius.

O the goodly fate! O the divinely given portion! O the most beauteous woman, who by light overcame the deception of our first mother.

Thou didst consider all things of beauty to be as dung, O Mardarius, superseding the laws of nature in thy suffering.

Theotokion: **T**he earthly mind cannot comprehend thy conceiving, which passeth understanding, O Virgin Maiden and Mother; for thou gavest birth unto God.

Canon II

Irmos: **With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.**

Wondrous like a star for the Church, thou didst shine forth among the martyrs, with martyric rays illumining the world more than the sun, O Eustratius.

The divinely eloquent Mardarius, seeing thee emitting radiance in brilliant splendors, in the simplicity of his heart followed thee like an innocent lamb.

The intelligent and Christ-loving woman who loved her husband achieved exaltation over her kindred nature and eminently vanquished it completely, anointing her husband for martyrdom.

Theotokion: **O** good one, save those who confess thee with all their soul to be the Theotokos and Mistress of the world; for thee, who art the Theotokos, have we acquired as an invincible intercessor.

Katavasia: **As God of peace and Father of mercies, Thou didst send Thine Angel of great counsel, granting us peace. Therefore, guided to the light of the knowledge of God, and, waking at dawn out of the night, we glorify Thee, O Lover of mankind!**

ODE VI

Canon I

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

Mardarius cried aloud "Christ is more to me than everything: home, land, honor and fame"; for he was taught so by thee, O Eustratius.

Though cut out, thy tongue hath not ceased to sing, and thy severed hands have lifted themselves up to God, O Eugene, asking salvation for those who hymn thy memory.

Suspended upside-down by thy feet, thy shoulders burned with heated irons, thou didst surrender thy spirit to the Master, O Mardarius.

Theotokion: **F**inding thee to be her steadfast might, O Virgin the passion-bearer valiantly endured wounds, and rejoicing, was brought to the Master of all in thy train.

Canon II

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

Crying aloud: "Christ is more to me than all the things of my fathers", O Mardarius, thy heels wholly burned away by heated irons, and thy breast pierced by arrows, thou didst repose, rejoicing.

Cut out, thy tongue did not cease to hymn Christ, O Eugene; and severed, thy hands elevated themselves to God, O blessed one, asking deliverance for those who hymn thee.

Thy manly soul was right wondrous, O most noble Eugene, for when thy legs were violently broken thou didst surrender thy spirit into the hands of the Master of all, rejoicing.

Theotokion: O all-pure Mistress who gavest birth to the Lord, and Helmsman of mortals, calm thou the constant and grievous turbulence of my passions, and grant serenity to my heart.

Katavasia: The 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. For, being Himself not subject to corruption, he preserved her that gave Him birth unharmed.

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

Speaking of divine things eloquently before the iniquitous, O all-wondrous one, thou didst endure beatings with most courageous heart, didst shine forth with godly signs, and didst extinguish the towering flame of falsehood. Wherefore, we honor thee, O most blessed Eustratius, martyr of Christ.

Ikos: Today the Church doth mystically celebrate a sacred feast, radiantly proclaiming thy valor, pangs and labors, thy divine struggles which exceeded nature, and the wounds which covered thy body, whereby thou didst cast down the greatly crafty one, O thou great glory and boast of athletes, pillar of courage, beacon for all who piously honor thee, treasury of healings, enricher of the poor, first champion of honorable martyrs, most blessed Eustratius, martyr of Christ.

ODE VII

Canon I

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

Possessed of the immutable wisdom of confession to worship the one God in Trinity, thou didst prevail over torments, crying: Blessed art Thou in the temple of Thy glory, O Lord!

As one blessed, thou didst walk in the path of the blameless and didst right wisely bow the knee to the Deliverer, committing thy soul into the hands of the Master as a most fragrant sacrifice, O Auxentius.

The same God Who sent food to Elijah by a raven, O Auxentius, working a miracle with thy precious head, revealed it to those who desired it, as a cherished object greatly desired by the world.

Theotokion: O Virgin Mother, the pure Word loved thee as one pure and incorrupt, and, becoming incarnate of thee, He refashioned all of man, and hath glorified Lucia with miracles.

Canon II

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldeans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

As a victor thou didst hasten to the kingdom of heaven, O Auxentius; for after multifarious trials and torments, thou didst die, beheaded, for Christ God, confessing Him.

All-wondrous is thy right wise courage, O Orestes, for thou didst show forth understanding at the tribunal; and thou didst bind the soul of Lysius by the Cross, chanting: Blessed is the God of our fathers!

Having Orestes as thy companion on the path of martyrdom, walking with thee as a fellow prisoner, O Eustratius, thou didst enrich him chanting: Blessed is the God of our fathers!

Theotokion: The furnace did not consume the three youths, prefiguring thy birthing; for the divine Fire, dwelling within thee, did not consume thee, and hath illumined all to cry: Blessed is the God of our fathers!

Katavasia: The children raised 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!

ODE VIII

Canon I

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

Opening thy lips in purity, thou didst draw in the divine Spirit, O Eustratius; wherefore, thou didst denounce the feebleness of soul-destroying worship, and didst cry out that mankind should worship God in the Trinity: Bless the Lord, all ye works of the Lord!

His resolve strengthened by thy wise instructions, O martyr Eustratius, the invincible Orestes, stretched out upon a bed of iron, cried out like the children to those who would destroy him by flame: Bless the Lord, all ye works of the Lord!

Thy body stretched forth patiently upon a heated bed, O glorious Orestes, thou wast numbered among the martyrs, rejoicing in the Lord, and hast found rest in the tabernacles of heaven, crying: Bless the Lord, all ye works of the Lord!

Theotokion: **T**hou hast been shown to be more exalted than the heavens, having given birth to the God of heaven Who hath made heavenly the whole essence of mortals, O most pure one, and hath illumined the memory of the honorable Lucia. To Him do we ever cry: Bless the Lord, all ye works of the Lord!

Canon II

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 desirest. Thee do we exalt supremely for all ages!

Boldly preaching the infinite power of the one Essence of the Trinity, thou didst theologize; and thou didst denounce the vain worship of idols, O most wise and divinely wise Eustratius.

Ignorant of thy patience, the persecutor strove to terrify thee by the sight of the flames; but, spitting upon his savagery, thou didst chant, rejoicing in the Lord, O Eustratius.

The divinely wise Orestes, instructed by thy divine words, leapt up, dancing up the bed, wholly consumed like an innocent lamb, crying out to God, the Bestower of crowns: Bless the Lord, all ye works of the Lord!

Theotokion: **O** all-pure Virgin, save me and be thou the help of my weakness. Deliver me from many tribulations and evils, that I may glorify thee, who alone art the Theotokos.

Katavasia: **T**he dew-bearing furnace presented an image of a supernatural wonder, for it consumed not 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 supremely for all ages!

ODE IX

Canon I

Irmos: **C**hrist, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Desiring to partake of the divine mysteries, O blessed passion-bearer Eustratius, and to be counted worthy of the radiant manifestation of God, thou didst hasten to Christ Whom thou desired, and Who called thee to the heavens.

Rejoicing exceedingly in the gladsome condemnation of the full mindlessness of the tyrant, O passion-bearer Eustratius, chanting hymns thou didst magnify Christ, the Destroyer of death, the Judge of thy contest.

Come, all ye that love the martyrs, and with sacred hymnody let us magnify Eugene, the destroyer of falsehood, and with him the wise Orestes and Mardarius, Auxentius and Eustratius.

Theotokion: Light hath now shone forth upon us from thy womb which knew not man, O Virgin; and the wondrous Lucia, divinely illumined by His effulgence, became light, O Virgin Mother and Theotokos.

Canon II

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

Hymning Him Whom thou didst desire, O blessed Eustratius, and becoming a participant in the sacred mysteries, in prison thou wast vouchsafed a divine vision of Him, Who called thee to the heavenly life of His kingdom.

Strengthened by the power of Christ, O glorious Eustratius, thou didst mock the blandishments of the persecutors, magnifying Christ with hymns; for, like the youths of old, thou didst enter the furnace rejoicing, as it were a beautiful garden, O blessed one.

O all ye people, with songs and hymns let us praise the divine warriors Auxentius and Eugene, together with Mardarius, the glorious Orestes and the wise Eustratius, their leader, fellow sufferer and guide.

Theotokion: O Virgin, thou wast the temple of Christ, Who reigneth with the Father and the Spirit; for thy sake, O pure one, we have been counted worthy to be adopted by Him through baptism, becoming temples through grace.

Katavasia: A strange and most glorious mystery do I behold: the cave is heaven; the Virgin, the throne of the cherubim; the manger, the place wherein lay Christ God Whom naught can contain, Whom praising, we magnify!

Exapostilarion: Spec. Mel.: "By the Spirit in the sanctuary ..." :

Thou didst complete the wondrous course of suffering, O blessed Eustratius, bringing with thee the honorable Eugene and the wise Auxentius, Mardarius and Orestes, at whose faith and boldness the assemblies of angels and men have marveled. (Twice)

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

As a most honorable temple, O all-immaculate Bride and Theotokos, thy birthgiving was ineffable; for thou gavest birth to God the pre-eternal Word, Who made His abode within thee. Wherefore, chanting, we magnify thy birthgiving, O most immaculate Maiden.

On the Praises, 4 stichera: The composition of Germanus, in Tone III:

With discourse of eloquent rhetoric the warrior of Christ filled the iniquitous with awe; with the wounds of his suffering the glorious Eustratius, the steadfast athlete, manfully triumphed over the powers of the enemy: and, having trodden the narrow path which is full of sorrow, he hath attained the land of life everlasting, wherein he entreateth Christ, that He grant us great mercy.

With martyric hymns let us crown Eustratius, great among witnesses, who was revealed as a philosopher in wisdom divine and shown to be an orator in the beauty of his discourses; for this warrior of Christ, having gathered together a pious company, and arrayed himself for the struggles of martyrdom in time of battle, seized the sword of the enemy and wounded him therewith. To him let us cry aloud: O most excellent of martyrs, with those who suffered with thee entreat Christ God in behalf of those who celebrate thy most honored memory with faith.

The composition of John the Monk, in Tone IV: Let the right victorious witnesses to the Truth be crowned by us with praises: Eustratius, the denouncer of the myth-devising pagans, the preacher of the divine knowledge of Christ; Auxentius, who by the wisdom of his words and the patience of his acts denounced the ungodliness of the tyrants; and with him Eugene, who was right profitable for God, but useless for the tormenters because of his saving confession, and Orestes, the true and wondrous warrior of the King of all; and with them also Mardarius, the innocent dove who put the crafty serpent to shame by the grace of Christ God, the Savior of our souls.

The composition of Cassia the Nun, in the same tone: O holy martyrs, ye preferred the wisdom of the apostles to the teachings of the heathen, forsaking books of rhetoric and embracing the wisdom of the fishermen; for ye learned eloquence of discourse and the divine knowledge of the Trinity among the unlettered and divinely eloquent. Therein pray ye, that our souls be preserved in peace.

Glory ..., the composition of Cassia, in Tone IV:

Let us hymn and piously praise the God-bearing martyrs-the five-stringed harp and five-branched lampstand of the Church of God; in accordance with their names: Rejoice, O divinely wise Eustratius, O rhetor of rhetors, who wast well enrolled by God in the army of heaven, and who pleased Him Who enlisted thee! Rejoice, O blessed Auxentius, Who increased greatly the talant entrusted to thee by God! Rejoice, O divinely wise Eugene, most comely scion of divine nobility! Rejoice, O

most blessed Orestes, beautiful in aspect and all-good of character, twice eminent, who abidest wholly in the mountains of God! Rejoice, O invincible Mardarius, thou pearl resplendent of luster, who joyfully endured bitter tortures! Rejoice, O choir of wise virgins equal in number to the martyrs! We beseech you to deliver from all wrath and tribulations those who honor your annual memorial, and to make us partakers of your ineffable glory.

Now & ever ..., Theotokion:

Having thee as our hope and intercession, O Theotokos, we fear not the assaults of the foe, for thou dost save our souls.

Great Doxology. Troparion. Litanies. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I, and 4 from Ode VI of Canon II.

O most blessed Eustratius, by the hope of torments wast thou supernaturally filled with all manner of joy, like an immaterial treasury. (Twice)

With spiritual wisdom and the endurance of perils didst thou denounce the ungodliness of the tyrant, O Auxentius, martyr of Christ.

Like all-splendid adornments, like flowers, were ye arrayed in the wounds of Christ, O martyrs of the Church of the faithful.

Crying aloud: "Christ is more to me than all the things of my fathers!", O Mardarius, thy heels wholly burned away by heated irons, and thy breast pierced by arrows, thou didst repose, rejoicing.

Cut out, thy tongue did not cease to hymn Christ, O Eugene; and severed, thy hands elevated themselves to God, O blessed one, asking deliverance for those who hymn thee.

Thy manly soul was right wondrous, O most noble Eugene, for when thy legs were violently broken thou didst surrender thy spirit into the hands of the Master of all, rejoicing.

Theotokion: **O** all-pure Mistress who gavest birth to the Lord, and Helmsman of mortals, calm thou the constant and grievous turbulence of my passions, and grant serenity to my heart.

Troparion, in Tone IV:

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they set at nought the tormenters and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

Theotokion, in Tone IV:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone II:

Thou hast been shown to be a most splendid luminary for those who sit in the darkness of ignorance, O passion-bearer; for, armed with faith as with a spear, thou wast undaunted by the arrogance of the enemy, O Eustratius, who art far more eloquent than any orator.

Kontakion, in Tone III:

Speaking of divine things eloquently before the iniquitous, O all-wondrous one, thou didst endure beatings with most courageous heart, didst shine forth with godly signs, and didst extinguish the towering flame of falsehood. Wherefore, we honor thee, O most blessed Eustratius, martyr of Christ.

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 [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, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO LUKE, §106 [LK. 21:12-19]

The Lord said to His disciples: Beware of men. 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.