

The 28th Day of June



The Translation of the Relics of the Holy Unmercenary Physicians and Wonderworkers, Cyrus and John; And our venerable fathers Sergius and Herman, the Wonderworkers of Valaam, whose service is found following this.

Vespers

At “Lord, I call...,” 6 stichera, in Tone 4: To the melody, “As one valiant among the martyrs...”

Let us sing and praise the two martyrs, /
Cyrus and with him, John the great, /
Shining brilliantly with the radiance of the Trinity, /
The foundation of the Faith, /
Who, like flowers, give off the true fragrance of the knowledge of Christ, ///
And who ceaselessly pray to the Lord on behalf of our souls. *(twice)*

O glorious Cyrus, /
Thou didst excel in fasting and the brightness of thy life /
And went on to adorn thy soul with thy suffering; /
And thou, O John the wise, /
Who left the army on earth and joined the forces of heaven, /
Where together you both beseech the Savior ///
For those who hallow your memory, O blessèd ones. *(twice)*

Revealing yourselves as physicians, O blessèd ones, /
And unwavering lamps of the divine Faith, /
Co-witnesses and co-communicants with the martyrs, /
Truly you received your crowns of victory from Christ, /
O glorious Cyrus, and John the wise. ///
Ceaselessly beseech the Savior for those who faithfully sing your praises. *(twice)*

Glory..., in Tone 8:

Today, the pair of wonderworking martyrs, Cyrus and John, /
Shine upon us, healing our spiritual infirmities. /
One, having fully embraced the angelic life /
And completed his course in the end /
Through his martyred blood uniting himself to Christ. /
The other, having excelled in the ranks of the arry /
Is now enrolled in the army of heaven. /
Both impart healing to all who faithfully celebrate their memory, ///
Ceaselessly praying for our souls.

Now and ever..., Theotokion, in the same Tone,

Or the Stavrotheotokion, in the same Tone: *To the melody “O most glorious wonder...”*

“I cannot bear to look upon Thee, O my Child, /
Asleep in death upon the Tree, /
Who grantest life to all mankind, /
Imparting divine and saving life to those /
Who in ancient times fell into the sleep of perdition /
Through the fruit of transgression.” /
Cried the weeping Virgin, whom we magnify.

Or Dogmatic Theotokion if a resurrection service.

At the Aposticha, the stichera from the Octoechos, and

Glory..., of the Saints, in Tone 2:

Come, let us the faithful, assemble today, /
And let us crown Cyrus and John with songs of praise. /
They are instruments of grace who generously grant the petitions of all, /
Revealing themselves as glorious physicians ///
Ever praying for our souls.

Now and ever..., Theotokion, in the same Tone,

Or the Stavrotheotokion, in the same Tone: *To the melody “When from the tree....”*

Beholding Thee, her Lamb being voluntarily led to the slaughter /
The chaste ewe-lamb wept and cried aloud: /
“What art thou doing, striving to make me childless, O Christ, /
Who gave birth to Thee, the Deliverer of all? /
Yet I glorify Thine ineffable grace past all understanding, O Lover of mankind.

The Troparion of the Saints, in Tone 5:

Thou hast granted us the miracles of thy holy martyrs, /
As an impregnable stronghold, O Christ God. /
By their prayers destroy the counsels of the enemy /
And preserve our nation in peace, ///
Since thou alone art good and the Lover of mankind.

Matins

The Canon

Both Canons of the Octoechos; and this Canon of the Unmercenary Saints, with 6 Troparia:

Ode 1

The Canon of the Holy Unmercenaries Cyrus and John, in Tone 8,

Irmos: Let us sing a song to Him who overthrew the tyranny of Pharaoh into the sea and led his people over to dry land, let us sing to Christ our God: for He hath been glorified!

Refrain: Holy unmercenary and wonder-working Cyrus and John, pray to God for us!

Come O ye faithful and let us sing the praises of Him who hath revealed the honorable Cyrus and the martyr John as holy wonder workers and physicians to the world, healing the sufferings of all by grace, as we honor the memory of all the martyrs.

Having rejected the things of this present world by the shedding of their blood, as true believers in the heavenly kingdom, they followed Him who truly loveth mankind; and suffering great torment, they valiantly endured to the end.

Being taught by Christ and having fortified themselves with courage and a steadfast soul, the martyrs weaved laurel crowns of victory for themselves.

Theotokion: **S**ave me, O Mother of the Truth, for I am drowning, tossed by the tempest of the passions, and guide me to the safety of the calm haven, O pure Lady.

Ode 3

Irmos: There is none as holy as the Lord, and none as righteous as our God whom the whole of creation hymns; There is none more righteous than Thee, O Lord.

Thou didst sharpen Thy saints with Faith, O Christ, and Thou didst forge them with Hope; Thou didst enflame them with Love, and from this triple armory didst thou weave for them a three-strand crown of victory.

With valor you stood against the impious tormentors, O invincible martyrs, and you passed unharmed beyond the snares of deception, armed by Christ and rejoicing together with Him.

Thy martyrs were established on the rock of ascent in the Faith, like divinely-erected pillars having unshakeable foundations, and were watered by the drink of immortality flowing from the rock that is the Cup of Christ.

Theotokion: **T**hou didst become the dwelling-place of the Spirit having received the fullness of the Godhead in the Son, giving birth to the Savior, Lord, and Redeemer of the human race.

Sessional Hymn to the holy Unmercenaries, in Tone 4: To the melody: "As Thou wast voluntarily crucified...."

O holy martyrs Cyrus and John, /
Bright luminaries shining over all the world, /
You trampled the temptations which drag us down, /

And by your martyrdom were taken up in splendor to the divine heights of heaven. /
Wherefore, we beseech you /
To deliver us from the darkness of sin and from every affliction, /
Ever entreating Him who is God over all for the salvation of our souls. (twice)

Glory..., now and ever..., Theotokion, in the same Tone: (and melody)

I beseech thee, O pure Lady Theotokos: /
To have compassion on my soul; /
And to cleanse me for I have fallen into many sins, /
For thou hast given birth to the sinless God who taketh away the sins of the world, ///
And art the cleansing, salvation and help of the faithful.

Or this Stavrotheotokion, in the same Tone: (in the regular melody)

She, who in these latter days /
Gave birth in the flesh to Thee begotten of the unoriginate Father, /
Cried out beholding thee upon the Cross: /
“Woe is me, O most beloved Jesus, /
How is it that Thou who art glorified as God by the angels /
Art now crucified of Thine own will by the transgressing people? ///
Yet do I praise Thy longsuffering, O Christ.”

Ode 4

Irmos: The prophet perceived Thee with divine vision, O Word, when he foretold that Thou wast to become incarnate of the Theotokos alone, the Mountain overshadowed by the grace of God; and with awe, he glorified Thy power.

You sacrificed your bodies and all the workings of your heart to Christ with faith and vanquished the savagery of the tyrants who tortured you, rightly earning your crowns of victory, O saints.

Surrendering your bodies to the sword and the fire, you became sacrifices acceptable to God offering yourselves up as an odor of sweet spiritual fragrance on His mystical altar.

The holy relics of Thy martyrs have shone forth radiantly upon the world, O Benefactor of all, dispelling the darkness of ignorance and instilling in its place the knowledge of God.

Theotokion: O most pure Sovereign Lady, portal of the divine Word, protect and preserve from all evils those who assemble in thy church to magnify thee with songs of praise.

Ode 5

Irmos: Rising early we cry to Thee, O Lord: Save us, for Thou art our God, and we know none other than Thee.

The women martyrs who acquired the passion-bearers as their companions, also won their perfect crowns of victory, rejoicing in the spirit.

Illumined by divine radiance, O all-famed martyrs, you enlighten the world.

Emulating the sufferings of the Lord, O invincible passion-bearing martyrs, you valiantly endured cruel torture and pain.

Theotokion: **Q**uiet and still the incessant tempest of my passions, O thou who hast given birth to God, our Helmsman and the Lord.

Ode 6

Irmos: *Grant me a robe of light, O Thou who clothes Thyself with light as with a garment, O greatly merciful Christ our God.*

Valiantly adorned and wearing the breast-plate of Faith, O holy martyrs, you mortally wounded the evil enemy and foe of mankind.

We glorify the memory of Thy saints, O Christ, with hymns of praise, and in humility, we worship Thee, our God.

Emulating Thy holy sufferings, O Christ, the glorious martyrs endured great tortures. By their prayers, O God, save us all.

Theotokion: **O** Theotokos, we the faithful declare thee to be the ark and temple of God, the living bridal-chamber and portal of heaven.

The Kontakion of the Saints, in Tone 3: *To the melody, "Today the Virgin...."*

Having received the gifts of miracles by divine grace, O holy ones, /
You ceaselessly worked wonders throughout the world, /
Invisibly removing all our passions by the work of your hands /
For you are truly divine physicians, ///
O divinely-wise Cyrus and glorious John.

Ikos: **O**ffering yourselves to God, O ye saints, you endured every trial and torture for His sake, dying with zeal for the Faith; and even after your repose, O valiant martyrs, you pour forth divine gifts upon all who suffer from cruel maladies and infirmities, and heal many diseases and afflictions; therefore I, wretch that I am, ailing in body and soul because of cruel sins, cry out to you in faith: Heal me, O divine physicians Cyrus and John.

Ode 7

Irmos: *As an angel didst Thou refresh the children in the furnace transforming the roaring flames into dew: Blessèd art Thou, O God of our fathers!*

Thy saints Cyrus and John, O Lord, were zealous lovers of the glory of heaven, and forsook the transitory and corruptible glory of this earth.

Offering up their bodies as a reasonable sacrifice and shedding their blood for Thee, their God, in worship, O Jesus, Thy passion-bearers were wholly consumed by their love for Thee.

Great and awesome is the company of Thy martyrs, O Lord, for even after their death they drive away evil spirits and bring healing to the infirm.

Theotokion: **O** immaculate Lady, thou gavest birth to the Cause of all, who in His surpassing goodness became a man through thee; therefore, with one accord we bless thee, O Theotokos.

Ode 8

Irmos: *Bless Him, who was begotten of the Father before all ages and incarnate of His mother in these latter days, O you children, praise Him, O ye priests, exalt Him, O ye people, throughout all ages.*

Repelled by the sacrifices made to idols, O valiant martyrs of the Lord, you offered yourselves as spiritual sacrifices on the altar of heaven.

Performing a mystical service, you offered the severing of your limbs in sacrifice to Him whose body and blood are offered up on the paten and in the chalice.

Having eluded the serpent who caused our first mother, Eve, to fall, you embraced the Cause of all good and tasted of the divine Tree, O ye women martyrs, and adorned yourselves with the beauty of your sufferings.

Theotokion: **T**he sayings of all the prophets received their divine fulfillment in thee, O most holy Lady, and now the whole world rightfully magnifies thee as the most pure Mother of God.

Ode 9

Irmos: *We magnify thee, the Mother of God, and we glorify thee, O Virgin Theotokos, as her who gave birth to the Savior of our souls.*

The unmercenaries Cyrus and John, warriors of Christ and physicians of all the ailing, have received the grace of miracles from God, and they heal us all.

Standing bravely for the Faith, the invincible Cyrus and John dispel the passions of the soul by the power of Christ.

O God our Creator, whom Cyrus and John so bravely professed, have pity on all who celebrate the memory of their holy martyrdom.

Theotokion: **L**et us all piously honor the Mother of our God, because for her sake we, who praise her are deemed worthy of heavenly grace.

Exapostilarion of the holy Martyr:

O wonder-working luminaries Cyrus and John, having received from the Lord the grace of healings, cure ye the infirmities of our souls and bodies.

Glory..., now and ever... Theotokion

At the Aposticha, the stichera from the Octoechos, and

Glory..., of the Saints, in Tone 4:

Come, let us the faithful, assemble, /
And let us worthily honor Cyrus and John. /
Who were as of one blood in spirit and of one mind in the flesh, /
And with them let us honor the laudable Athanasia /
And her children, Theodóta, Eudoxia, and Theoctístè, /
The virgin passion-bearers and martyrs ///
Who ceaselessly pray to Christ on behalf of our souls.

Now and ever..., Theotokion, in the same Tone,

Or the Stavrotheotokion, in the same Tone: *To the melody, "As one valiant among the martyrs...."*

Beholding Christ, who loveth mankind, crucified, /
His side pierced by a spear, /
The all-pure one, cried aloud, lamenting: /
'What is this, O my Son? /
How have these thankless people rewarded Thee /
For all the good things Thou hast done for them? /
Dost Thou hasten to leave me childless, O most belovèd Son? ///
I marvel, O Compassionate One, at Thy voluntary crucifixion!'

Liturgy

At the Beatitudes, 8 Troparia: 4 from the appointed Ode of the Canon from the Octoechos; and 4 from the Third Ode of the Canon of Saints.

1-4. From the appointed Canon.

5. Thou didst sharpen Thy saints with Faith, O Christ, and Thou didst forge them with Hope; Thou didst enflame them with Love, and from this triple armory didst thou weave for them a three-strand crown of victory.

6. With valor you stood against the impious tormentors, O invincible martyrs, and you passed unharmed beyond the snares of deception, armed by Christ and rejoicing together with Him.

7. Thy martyrs were established on the rock of ascent in the Faith, like divinely-erected pillars having unshakeable foundations, and were watered by the drink of immortality flowing from the rock that is the Cup of Christ.

8. Theotokion: Thou didst become the dwelling-place of the Spirit having received the fullness of the Godhead in the Son, giving birth to the Savior, Lord, and Redeemer of the human race.

The Troparion of the Saints, in Tone 5:

Thou hast granted us the miracles of thy holy martyrs, /
As an impregnable stronghold, O Christ God. /
By their prayers destroy the counsels of the enemy /
And preserve our nation in peace, ///
Since thou alone art good and the Lover of mankind.

Kontakion of the Saints, in Tone 3: To the melody, "Today the Virgin...."

Having received the gifts of miracles by divine grace, O holy ones, /
You ceaselessly worked wonders throughout the world, /
Invisibly removing all our passions by the work of your hands /
For you are truly divine physicians, ///
O divinely-wise Cyrus and glorious John.

The Prokeimenon in Tone 4: The Lord has shown the wonders of His will / to the saints who are in His land. *Verse:* I keep the Lord always before me; for He is at my right hand, and I shall not be moved.

The Epistle: (153) I Cor. 12:27-13:8

The Alleluia is in Tone 2:¹ Behold how good and how pleasant it is when brethren dwell in unity! *Verse:* For there the Lord commanded the blessing: Life for evermore!

The Gospel: (34-ctr) Matt. 10:1,5-8

The Communion Hymn: Rejoice in the Lord, O ye righteous! Praise befits the just!

¹ The Alleluia verses differ between the Slav Menaion and the Slav Apostol. The ones given here are from the Apostol.