

The Sunday which occurs from the 22nd to the 28th of January

✙ Commemoration of Holy New Martyrs and Confessors of Russia who suffered during the Time of Godless Oppression.¹

Note: Following the Revised Julian (*New Style*) Calendar, this commemoration is made on Sunday nearest to the 25th of January. Should the 25th fall on a Monday, Tuesday or Wednesday, it is served on the Sunday before; but if it should fall on a Thursday, Friday or Saturday, it is served on the Sunday after. If the 25th should fall on Sunday itself, the service to the New Martyrs is served on that day and that to St. Gregory the Theologian is transferred to the following Monday. Likewise, if the 28th should fall on a Sunday, the service to the New Martyrs is served on that day and that to St. John Chrysostom is transferred to Monday.

Note: Should the Sunday services of the 25th or 28th of January be combined, at the direction of the Superior, with that of the New Martyrs, precedence is to be given to the New Martyrs as it is a Vigil-rank commemoration.

Small Vespers

At “Lord, I call...,” 4 stichera of the Resurrection and

Glory..., for the New Martyrs, in Tone 1:

O great passion-bearers and new martyrs of the Russian Church, /
With love we bow down before you /
And piously kiss your grievous wounds! /
We glorify your great deeds and we humbly beseech you ///
To intercede with Christ our God that our souls may be saved.

Now and ever..., Theotokion in the Tone of the Week.

The Aposticha these stichera for the New Martyrs, in Tone 6:

Remember, O Lord,
The new martyrs who bore their passions and torments for Thy sake, /
Who sprouted from the seeds of piety planted in the suffering lands of Rus’, ///
And accept their prayers for the salvation of our souls.

Verse: To me Thy friends, O God, are exceedingly precious.

Thou didst grant the kingdom of heaven /
And eternal blessedness /

¹ This service is translated and adapted from the modern Slavonic/Russian service approved by the Holy Synod of the Russian Orthodox Church (MP) on 12-13 March, 2002, with reference made to the English language service written by Monk Joseph (Isaac Lambertsen) and published by ROCOR. — S.D. Arhipov.

To those who confessed Thee, O Righteous Judge. ///

Accept also, O Lord, their prayers for the salvation of our souls.

Verse: I will number them, and they shall be multiplied more than the sands of the sea.

Thy new martyrs shine brighter than the stars of heaven /
And their blood sanctifies and blesses the earth. /
By their prayers, O Christ God, ///
Have mercy on us and save our souls.

Glory..., in the same Tone:

O Holy Trinity, /
Deliver Thy people from the captivity of our transgressions, /
And set us on the way of righteousness prepared by Thy new martyrs ///
Who entreat Thee, O Thrice-holy God, to save our souls.

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

O most-pure Virgin Mary, full of grace, /
Intercessor and protector of all the faithful throughout the world, /
Through the prayers of the new martyrs and confessors of the Russian
Church /
Gather together the lost and make strong the weak ///
And return to the faith and the bosom of the Church those who have gone
astray.

The Troparion in the Tone of the Week, and

Glory..., the Troparion of the New Martyrs, in Tone 4:

O ye flowers of the Russian spiritual field, /
Blossoming in a time of cruel persecution, /
Countless new martyrs, confessors, hierarchs and priests: /
Royal passion-bearers, right-believing princesses and princes, /
Monks and nuns, laymen, women and children, /
Who have patiently borne good fruit for Christ; /
Pray to Him, Who has planted you, that He deliver His people from godless
oppression, /
And that your blood and your suffering may become ///
The confirmation of the Orthodox Church for the salvation of our souls unto
all ages.

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

Great Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 10 stichera. 4 stichera of the Resurrection and the following of the New Martyrs:

3 stichera, in Tone 5: *To the melody, “Rejoice...”*

Rejoice, O new martyrs and confessors of the Russian lands, /
The confirmation of all the Orthodox faithful, /
Lambs newly sacrificed, warriors and defenders of the Faith, /
Who intercede for us before God, unworthy though we be, /
Who in these latter times appeared and imitated the first martyrs, /
Those unmoveable and unshakeable pillars of the Church, ///
Pray to God that He may grant our souls great mercy!

Rejoice, O new and glorious passion-bearers, /
Who followed the steps of the first martyrs of old, /
Who gird yourselves for battle in the terrible new time of troubles /
And now inspire us to gird ourselves to praise and glorify God /
Who through the Spirit strengthened and enriched your feeble nature ///
For the salvation of our souls.

(the composition of the holy Confessor Afanasy, Bishop of Kovrov:)

Come, our heavenly patrons, and be with us /
Who are in need of your care, /
And deliver us from the ceaseless attacks of the godless oppressors /
Who are driven by their evil hatred against us /
Trapped, like prisoners, and held in their power, /
And driven from place to place, living in hovels and in the wilderness. /
Be merciful to us, O our glorious defenders, and grant us peace, /
Calm the storm and still our distress; ///
And entreat God, through your prayers, that He may grant the world great mercy.

And 3 stichera, in Tone 6: *To the melody, “Having set all aside....”*

O holy hierarch father Tikhon, /
Our longsuffering pastor and patriarch, /
Thou didst comfort thy faithful flock in the evil times of godless oppression /
Calling all to stand firm with courage for Christ and the Orthodox Faith. /
Day by day thou didst lay down thy life for them /
Revealing thyself as their steadfast confessor. ///

Therefore, with love, we glorify thee.

O true pastor, hieromartyr Metropolitan Vladimir, /
When the lawless clerics demanded thee to betray the Church /
And though forced to leave Kiev, the mother of all the cities of Rus' /
Thou didst remain true in word and deed to Patriarch Tikhon and the Church; /
And when thou wast being strangled to death by the chain of thy cross /
Thou didst pray for those who tortured thee, ///
Therefore, with love, we glorify thee.

O holy hieromartyr Metropolitan Benjamin, /
True son of the Holy Church of Christ, /
Her fervent protector and zealous defender /
Against the wolves in priests' robes who sought to devour her flock. /
Courageously didst thou stand against lies and false accusations /
Turning the judgement of the false judges against themselves /
And by thy death thou didst confirm the Orthodox Faith. ///
Therefore, with love, we glorify thee.

Glory..., of the New Martyrs, in Tone 5:

O Lord, the Master of all, /
Who art worshipped and glorified in Trinity, /
Be gracious to us through the God-pleasing prayers of Thy new martyrs, /
Who stood steadfastly before their tormentors while confessing Thee, /
The One True God, ///
And Thine ineffable and saving incarnation from Thy Virgin Mother, O Son of
God.

Now and ever..., Dogmatic Theotokion, in the Tone of the Week.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from Acts of the Holy Apostles (4:6-31)

In those days, ^{4:6}the rulers, elders, and scribes, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. ⁷And when they had set them in the midst, they asked, "By what power or by what name have ye healed the man that was lame?" ⁸Then Peter, filled with the Holy Spirit, said unto them, "O princes of the people and elders of Israel: ⁹If we this day are judged for a good deed done to the lame man, by what means he hath been made

whole,¹⁰ let it be known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, by Him doth this man stand here before you, whole.¹¹ “This is the ‘stone which was rejected by you the builders, which is become the head of the corner.’”¹² Neither is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.”¹³ Now when they saw the boldness of Peter and John, and perceived that they were uneducated and simple men, they marveled; and they realized that they had been with Jesus.¹⁴ And beholding the man who had been healed standing with them, they could say nothing against it.¹⁵ But when they had commanded them to go aside out of the council, they conferred among themselves,¹⁶ saying, “What shall we do to these men? For, indeed, that a notable miracle hath been done through them is evident to all who dwell in Jerusalem, and we cannot deny it.¹⁷ But that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name.”¹⁸ And they called them, and commanded them not to speak at all nor teach in the name of Jesus.¹⁹ But Peter and John answered and said unto them, “Whether it is right in the sight of God to listen to you more than unto God, you judge.²⁰ For we cannot but speak the things which we have seen and heard.”²¹ So

when they had further threatened them, they let them go, finding no way of punishing them, because of the people, since they all glorified God for that which was done.²² For the man was over forty years old in whom this miracle of healing was shown.²³ And being let go, they went to their own company and reported all that the chief priests and elders had said unto them.²⁴ And when they heard that, they lifted up their voice to God with one accord and said: “O Lord, Thou art God, Who made heaven and earth, the sea, and all that is in them,²⁵ Who by the mouth of Thy servant David hast said: “Why do the nations rage and the people plot in vain? ²⁶The kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ.”²⁷ For truly against Thy Holy Child Jesus, Whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel,²⁸ were gathered together to do whatever Thy hand and Thy counsel determined before to be done.²⁹ And now, Lord, behold their threats, and grant unto Thy servants that with all boldness they may speak Thy word,³⁰ by stretching forth Thine hand to heal, and that signs and wonders may be done by the name of Thy Holy Child Jesus.”³¹ And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke with boldness the word of God.

The Reading from the Epistle of the Holy Apostle Paul to Timothy
(2 Tim. 4:1-8)

My son Timothy: ⁴I charge thee therefore before God and the Lord Jesus Christ, Who shall judge the living and the dead at His appearing and His Kingdom: Preach the Word! ²Be ready at any time and in every season. Convince, rebuke, exhort, with all longsuffering and doctrine. ³For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; ⁴and they shall turn their ears

away from the truth, and be turned aside to fables. ⁵But be thou vigilant in all things, endure afflictions, do the work of an evangelist, fulfill thy ministry. ⁶For I am now ready to be offered, and the time of my departure is at hand. ⁷I have fought a good fight, I have finished my course, I have kept the faith. ⁸Finally, there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give to me on that day, and not to me only, but also unto all them that have loved His appearing.

The Reading from the Epistle of the Holy Apostle Paul to the Hebrews (11:33-40)

Brethren, ^{11:33}by faith, the saints subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, ³⁴quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the enemies. ³⁵Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection. ³⁶Still others had trial of cruel mockings and scourgings, yes, and of chains and imprisonment. ³⁷They were stoned, they were sawn asunder,

were tempted, were slain by the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; ³⁸of whom the world was not worthy. They wandered in deserts and mountains, and in dens and caves of the earth. ³⁹And all these, having obtained a good report through faith, did not receive the promise, ⁴⁰God having provided something better for us, that they should not be made perfect without us.

At the Litya, one sticheron of the church or monastery and one sticheron for the New Martyrs, in Tone 6: *(the composition of the holy Confessor Afanasy, Bishop of Kovrov)*

We are full of sorrow beholding our lives /
And no longer possess any virtues, O Lord, /
But we offer to Thee, as myrrh, the holy prayers of the suffering people: /
Turn not Thy face away from the holy land of Rus', /
Which now is suffering because of our sins! /
Despise not the tears of Thy faithful sons who have not bent their knees before Baal /
Neither destroy us because of our many transgressions. ///

NEW MARTYRS AND CONFESSORS OF RUSSIA

But accept us in repentance, O God, through the prayers of Thy righteous saints.

Glory... Tone 8:

Come all ye who love the martyrs, /
And let us form a choir, /
To praise and glorify God on this precious day /
Commemorating the new martyrs and confessors of the Russian lands, /
Who bravely bore their sorrow not fearing forced labor nor imprisonment, /
Starvation nor freezing in the bitter cold, /
Neither inhuman torment nor torture, /
But who, like innocent lambs accepted their death ///
And now pray, in the joy of the saints, to the Triune God for us.

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

Acept, O Sovereign Lady /
The prayers of us, thy servants, ///
And deliver us from every danger and necessity.

The Aposticha from the Octoechos, and

Glory..., in Tone 2, To the melody. O House of Ephratha... ” (the composition of the holy Confessor Afanasy, Bishop of Kovrov:) ²

O new house of Ephratha, thou chosen and holy land of Rus’ ///
Defend and protect the Orthodox Faith, for in it is thy confirmation!

Now and ever..., Theotokion, in Tone 8: To the melody, “O most glorious wonder....”

O most glorious wonder! /
The Queen of heaven and earth /
Keeps us all under her holy protection /
Through the prayers of our beloved saints /
And enriches us all by her presence among us. /
O Most holy and most glorious Lady, ///
Cease not to pour forth thy wondrous mercy and loving kindness upon us unto our salvation!

Note: If it be a Temple dedicated to the holy New Martyrs and Confessors,

² In some places, all the stichera of the Aposticha composed by Bp. Afanasy beginning with “O thou land of Rus’...” and ending with “O new house of Ephratha...” (but without the verses) on p.7, are combined into one sticheron, in Tone 2, and are sung as the “Glory” verse.

then **these stichera, in Tone 2** may be sung after the stichera from the Octoechos: *To the melody. O House of Ephratha...*” (the composition of the holy Confessor Afanasy, Bishop of Kovrov:)

O thou Land of Rus’, thou city divine, ///
Adorn thy house, for in it a great host of saints is glorified!

Verse: O Lord, our Lord, how wonderful is Thy name in all the earth!

O thou Church of Rus’, exult and be glad, ///
For thy children now stand rejoicing before the Master’s throne!

Verse: The Lord Hath shown the wonders of His will to the saints who are in His land!

O ye assembly of the saints of Rus’, O legion divine, ///
Entreat the Lord for your earthly home, and for us who lovingly honor your memory!

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

O new house of Ephratha, thou chosen and holy land of Rus’ ///
Defend and protect the Orthodox Faith, for in it is thy confirmation!

Now and ever..., Theotokion, in Tone 8: *To the melody, “O most glorious wonder....”*

O most glorious wonder! /
The Queen of heaven and earth /
Keeps us all under her holy protection /
Through the prayers of our beloved saints /
And enriches us all by her presence among us /
O Most holy and most glorious Lady, ///
Cease not to pour forth thy wondrous mercy and loving kindness upon us unto our salvation!

At the blessing of the loaves, the Troparion: Rejoice, O Virgin Theotokos..., *(twice)* and:

The Troparion of the New Martyrs, in Tone 4:

O ye flowers of the Russian spiritual field, /
Blossoming in a time of cruel persecution, /
Countless new martyrs, confessors, hierarchs and priests: /
Royal passion-bearers, right-believing princesses and princes, /

NEW MARTYRS AND CONFESSORS OF RUSSIA

Monks and nuns, laymen, women and children, /
Who have patiently borne good fruit for Christ; /
Pray to Him, Who has planted you, that He deliver His people from godless
oppression, /
And that your blood and your suffering may become ///
The confirmation of the Orthodox Church for the salvation of our souls unto
all ages.

Matins

**At “God is the Lord...” the Troparion of the Resurrection (twice), Glory..., New
Martyrs:** “O ye flowers of the Russian spiritual field...” ; Now and ever..., **and the**

Theotokion, in Tone 4:

The mystery of all eternity /
Unknown even by angels /
Through thee is revealed on earth, O Mother of God, /
God incarnate by union without confusion. /
For our sake He voluntarily endured the Cross, /
By it He resurrected the first-created Adam ///
And saved our souls from death.

After the 1st and 2nd Kathismas, the Sessional Hymns are for the Resurrection.

Polyeley and Magnification:

We magnify you, // O holy new martyrs and confessors of Rus’, // and we honor the
precious sufferings, // which you endured for Christ.

Selected Psalm verses:

God is our refuge and our strength!
Our help in the afflictions that come heavily upon us.

After the Polyeley, the Ypakoe in the Tone of the Week, and

The Sessional Hymns, in Tone 4:

O ye new martyrs of the Russian lands, /
Who, by your blood have confirmed the Faith, /
Entreat ye the Master of all /
That He may strengthen the Church of Russia in Orthodoxy, /
Cleanse her land from every defilement /
And preserve her people in piety ///

Unto the salvation of all.

Today the Church of Russia is adorned with the porphyry and scarlet blood /
Of the new martyrs and confessors who have shone forth in her lands /
And through them she cries out to Thee, O Christ, /
Send down Thy bounties upon all Thy people ///
And grant peace to Thy habitation and great mercy to our souls.

Glory..., in Tone 6: *(the composition of the holy Confessor Afanasy, Bishop of Kovrov:)*

Have courage, O thou Church of Christ, /
And fight against those that fight against thee! /
For thy friends stand strong 'round about thee in thy defense ///
Whose bright feast we celebrate this day!

Now and ever..., Theotokion, in Tone 8:

All generations bless thee, O Virgin, /
As she who alone amongst women /
Gavest birth to God in the flesh without seed; /
For the fire of the Godhead came to dwell in thee /
And with thy milk thou didst feed thy Creator and Lord. /
So, together with the angels we worthily glorify thee, /
And we praise thine all-holy birthgiving, and cry to thee: /
Entreat Christ God that He grants the remission of sins ///
To those who faithfully honor His All-holy Nativity.

Antiphons (The Song of Ascents) and the Prokeimenon in the Tone of the Week, the Matins Gospel, and the rest, as usual.

Note: If it be a Temple dedicated to the holy New Martyrs and Confessors, then:

Antiphons (The Song of Ascents) in the Tone of the Week, and the

Prokeimenon, in Tone 4: We went through fire and water, / and Thou didst lead us to place of rest. *Verse:* Thou hast tried us with fire as silver is tried.

Let every breath praise the Lord! ...

Gospel: (36) Matthew 10:16-22

After Psalm 50 (51), the post-Gospel sticheron, of the New Martyrs, in Tone 6:

NEW MARTYRS AND CONFESSORS OF RUSSIA

O ye unshakeable pillars of the Russian Church, /
Ye assembly of new martyrs and confessors of Rus' /
With believed in righteousness with all your heart, /
And with your mouths you confessed the Lord Jesus Christ for the salvation of
all; /
For this you were thrown into prison, sent into exile, sentenced to forced labor
and death. /
And you gladly endured this all for the sake of God. /
Now you fervently entreat the Lord ///
That He may confirm the lands of Holy Rus' in Orthodoxy for the salvation of
our souls.

The Canon

The Canon of the Resurrection from the Octoechos, with 4 Troparia
including the Irmos, that of the Theotokos, with 2 Troparia, and this Canon of the
New Martyrs, with 8 Troparia:

Ode 1

Canon of the New Martyrs, in Tone 6

*Irmos (from the canon of Great and Holy Thursday): The Red Sea was cut in two, and the deep
with its boundless waves made dry; to those unarmed it became passable; to those in full
armor it became a grave. A song well pleasing to God was sung: Christ our God hath been
greatly glorified!*

Refrain: Holy new martyrs and confessors of Russia, pray to God for us!

O Lord our God, who art ever glorified in all Thy saints, vouchsafe that we, unworthy
though we be, may glorify the new martyrs and confessors of the Russian lands.

Your blood, O holy new martyrs, drowned the godless tormentors like pharaoh's
horsemen in the Red Sea, and the Church of Russia, adorned with your victories, streams
forth milk and honey like the promised land of old.

Glory...,

When grace was given you, it was not only so you would believe in Christ, but also so
that you would suffer for His sake, and having come through the sea of blood as though
on dry land, O holy martyrs, you now appear not only to your countrymen, but to all
the faithful throughout the world, as true and faithful children who have boldly entered
past the gates of the heavenly kingdom.

Now and ever...,

Theotokion: Accept our songs of praise from our unworthy lips, O most lauded Theotokos!

Katavasia: The Irmosi of the Canon of the Meeting of the Lord.

Ode 3

Irmos: Thou didst make Thyself poor, O God, who art free from passions, by uniting creation to Thyself, O Lord and Creator of all, Thou hast offered Thyself in sacrifice to us, O Pascha of all, saying: Eat ye My Body and be confirmed in faith.

When the storm of wickedness was unleashed upon the Russian Church, you, O holy new martyrs, splendidly adorned her with your sufferings, and by your podvigs and great deeds you confirmed the Orthodox Faith.

You endured great torments for the Church of Christ, O holy new martyrs. Entreat the Lord, that she may stand firm and unshaken throughout the ages.

By your struggles and witnessing for Christ, O new martyrs, you entered into the heavenly mansions as Israel entered into the promised land of old. We entreat you to preserve your homeland, holy Rus' and all the world, through your holy prayers.

Theotokion: O Lady greater than the heights of heaven and adorned with the glory of divinity, O Virgin Mother of God, save our souls!

Katavasia.

The Kontakion of the New Martyrs, in Tone 3: *To the melody, "Today the Virgin gives birth...."*

Today the assembly of the New Martyrs of the Land of Rus' /
Stands in baptismal garments of white before the Lamb of God. /
And with the angels they sing to God a song of victory: /
To Thee, O Lord, is due all glory, wisdom, dominion, honor, and praise ///
Unto ages of ages. Amen.

Ikos: O you glorious assembly of divinely blessed martyrs, you glorious and holy luminaries standing now before the great and everlasting Light of Divinity, pour down His grace upon those who with faith celebrate your blessed memory: come and illumine us as we struggle with the darkness of the passions and remove from us all hate and sorrow as you ceaselessly pray for us all.

The Sessional Hymn, in Tone 2:

O new passion-bearers of the Russian lands, /
Who laid down your lives on her fields of suffering /

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And ascended in boldness to stand before the Lord, /
Entreat Him now who gave you strength /
That we, should the hour of trial ever come down upon us, ///
May also receive the gift of such courage from God.

Glory..., now and ever..., Theotokion, in Tone 4:

We thy servants, O Sovereign Lady, /
Will never cease gratefully and fervently to praise thy virtues, /
Crying aloud and singing to thee: “O Most-holy Virgin, /
Deliver us from our enemies, both visible and invisible /
And from every evil circumstance, ///
For thou art our only protection, O Theotokos-Virgin.

Ode 4

***Irmos:** The prophet foretold, O Christ, Thine ineffable Mystery: Thou hast shown a strong and mighty love, O good and merciful Father, for Thou hath sent Thine only-begotten Son into the world for its purification.*

All the ends of the earth are amazed at Thy wondrous dispensation, O Master, how, through the blood of Thy new martyrs, the Russian lands were cleansed from the scourge of faithlessness and debauchery and Thy people, thus were saved.

You have inherited the glory of God, O holy new martyrs who have shone in the Russian lands, for you have denied yourselves and overcome the fear of death, courageously preserving within yourselves the love of God, even unto death.

Having girded yourselves to accomplish great deeds, O holy new martyrs of Russia, inspire and rouse us toward repentance and a life of virtue so that, by your prayers, we may be vouchsafed to glorify God in His heavenly kingdom.

***Theotokion:** Ever hoping that we may remain under thy protecting veil, O Theotokos, we glorify thy loving-kindness together with the new martyrs and confessors of Rus’!*

Ode 5

***Irmos:** The apostles united by the bond of love, yielding Themselves to Christ, the Lord of all, had their beautiful feet washed clean, so as to preach the Gospel of peace to all.*

Courageously did Thy saints witness and confess Thee before their oppressors and tormentors crying: God is with us! Understand this and submit yourselves! For we shall not fear your terror nor shall we stand in dread, for God is with us!

Heal us by your holy prayers, O ye holy new martyrs of Rus’ and warriors of God, for you waged battle against evil and death, and brought peace to the faithful people

of your land.

Standing now before the throne of Christ who has power to judge the earth, O ye new martyrs of the land of Russia, pray that we be cleansed of our transgressions by your holy prayers and not be judged guilty with the world.

Theotokion: **T**he serpent seeks to confine us in the vale of weeping and bitterness, but, no longer able to contain our sorrow, we cry out: The new martyrs called to thee, O Mother of God, and thou didst stretch out thy protecting veil to them and saved them from the snares of the enemy!

Ode 6

Irmos: *The final abyss of sin hath encompassed me; unable to bear its tumult, like Jonah I cry to Thee: Lead me out of corruption, O Master!*

The waves of godless wickedness sought to drown the ship of the Russian Church, but Thou, O True Helmsman, didst save her through the prayers of the holy new martyrs who travelled aboard her as they cried: O Lord of Hosts, lead us from the abyss of death.

The godless offspring of Cain defiled the sanctity of the churches and set them afire; they wrecked monasteries and temples turning them into warehouses and theatres; and they imprisoned and cruelly tortured the Christ-loving people. O passion-bearing holy new martyrs, as you have rightly taught us, this was all done on account of our sins. Repent now, O ye people.

“Woe to us,” cried the holy confessors of Russia, when they beheld how the mindless haters of God destroyed the holy sanctuaries of the Russian lands, turned the monasteries into torture chambers, and blasphemed and defiled the holy temples of God turning them into slaughterhouses where they rejoiced in the flow of Christian blood. For this, the hearts of these wicked are now empty as they dwell now in depths of Hades.

Theotokion: **L**ead us forth, O Most holy Virgin, from the valley of death and heal our sinful wounds, that we may be counted blameless to glorify the new martyrs of Thy Son and our God.

Katavasia.

The Kontakion and Ikos of the Resurrection.

Ode 7

Irmos: *The children in Babylon were not afraid of the fire; when cast into the midst of the flames they were covered with dew and sang: Blessèd art Thou, O God of our fathers!*

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The children in Babylon of old were like the promise, and the holy new martyrs, the promise fulfilled, for now, together with all the passion-bearers, they cry aloud: Blessèd art Thou, O God of our fathers!

The children in Babylon were not afraid of the flames in the fiery furnace and, emulating them, the holy new martyrs of Russia counted their persecution by the godless as nothing, and together with the children of old they cry aloud: Blessèd art Thou, O God of our fathers!

Today the Church of Russia and all the Orthodox throughout the world celebrate the new martyrs of the Russian lands who stand together with all the saints who have been pleasing unto God from all the ages, and who in one voice with them sing the song of praise: Blessèd art Thou, O God of our fathers!

Theotokion: Standing before the Cross of thy Son, O Mother of God, a sword had pierced thy heart, and since that moment, thou hast felt a special care for all who love Him and as thy children call out to thee: Blessèd art thou among women, O Lady most pure!

Ode 8

Irmos: *The blessèd children endangered themselves in Babylon for the sake of their father's laws; they ignored the ignorant command of the king, and cast into the furnace they suffered no harm, but sang a song pleasing to their mighty Master: Bless the Lord, all ye works of the Lord; exalt Him throughout all ages!*

The new martyrs and confessors of the Russian lands loved the commandments of Christ and spurned the commands of the godless tyrants. Zealously they cleaved unto God and in victory they sang to Him the song of praise: Bless the Lord, O holy Land of Rus', exalt Him throughout all ages!

When the Russian lands were shrouded by the darkness of godless terror and held in the bondage of the hatred of Cain, then were countless numbers of Christ-loving people hounded into concentration camps, sentenced to hard labor where they endured hunger, bitter cold and searing heat, and where they courageously faced death, holding lovingly to their faith and hope as they bravely sang to Him the song of praise: Bless the Lord, O holy Land of Rus', exalt Him throughout all ages!

Let us bless the Father, the Son and the Holy Spirit, the Lord!

Mercifully accept the praise of angels and songs of the holy new martyrs and confessors, O Thrice-holy God, and turn not away from us, unworthy thought we be, but vouchsafe that together with them we may sing to Thee: Bless the Lord, O holy Land of Rus', exalt Him throughout all ages!

Now and ever.... Amen.

Theotokion: Beholding the ruin and desecration suffered by her holy lot, the Most holy Theotokos wept in grief, granting her sovereign comfort to the suffering faithful people as they fervently prayed to her Son: Bless the Lord, O holy Land of Rus', exalt Him throughout all ages!

We praise, bless and worship the Lord, singing and exalting Him throughout all ages.

Katavasia.

Ode 9

Irmos: *Come, O faithful, let us enjoy the Master's hospitality, the banquet of immortality, in the upper chamber with uplifted minds; let us receive the exalted words of the Word whom we magnify!*

The new martyrs and confessors of Russia now enjoy the banquet of immortality and life eternal in the Kingdom of God, for truly have they received the promise of the Lord: To them that shall overcome, I will give to sit with me upon My throne.

Let us ever glorify the wise and faithful women who, like the myrrh-bearers, courageously followed after Christ and suffered for His name's sake and were tortured with their fathers and husbands, brothers and children together with the assembly the new martyrs and confessors, and who now enjoy life everlasting and feast together with them at the immortal banquet table.

Give rest, O Lord and Giver of life, to the souls of all Thy righteous and faithful servants who have suffered for Thy name's sake: the holy hierarchs and priests, monastics and lay people, old and young alike, both known and unknown, who were all thy true and faithful children, through the prayers of the new martyrs and confessors of Rus'.

Theotokion: O victorious leader of the triumphant host of the new martyrs and confessors of Rus', grant thy sovereign protection and merciful intercession, O Most holy Virgin, to every land which had been visited by the unholy terror of godless oppression, and we fervently pray thee: preserve the holy Orthodox Church, and forgive and have mercy on all the people throughout the whole world.

Katavasia.

Exapostilarion of the Resurrection;

Glory..., the Exapostilarion of the New Martyrs: Thy holy new martyrs and confessors were counted as rubbish by the world; beaten by stones, they died; shamed, they were slain by the sword, for they confessed Thee, the True Light, our Lord Jesus

Christ.

Now and ever..., Theotokion.

At the Praises, 4 stichera of the Resurrection, and these 4 stichera of the New Martyrs, in Tone 8: *To the melody, "O most glorious wonder...."*

O most glorious wonder! /

In these latter days have the martyrs shone forth dispelling the gloom of vanity! /

The Christian faith is exalted and impiety laid low! /

The faithful rejoice and celebrate the feast of those newly fallen asleep /

And they cry aloud to Christ God: ///

Thou art the praise and the victory of the martyrs, O all powerful Lord! *(twice)*

(the composition of the holy Confessor Afanasy, Bishop of Kovrov:)

Having put on the armor of faith and carrying the shield of grace /

And armed with the weapon of the Cross, /

Thy warriors were invincible in the war against the enemy, /

And as the champions of God they defeated the armies of demons. /

Now, they rejoice together with the angels ///

And they defend, sanctify and save all the faithful who call upon them.

(also the composition of the holy Confessor Afanasy, Bishop of Kovrov:)

O most glorious wonder, /

The new martyrs shine with the brilliance of the sun upon the world! /

Arrayed in the beauty of the ever-shining and eternal light /

Their radiant splendor puts to shame the tyrant's threats ///

And defeats the evil designs of the enemy.

Glory..., in Tone 6:

New stars of the Church have appeared in the canopy of the heavens, /

Shining down upon the earth where the new martyrs of Christ once stood. /

Let us who love them come together and worthily praise and bless them, and sing: /

Rejoice, O new martyrs, for you confirmed the Faith and rejected the enemy! /

Rejoice, for you are the glory of the Church and have shamed the godless foe! /

Rejoice, for your patient endurance and your suffering for Christ! /

Come and mystically stand with us, preserve us, and protect us from every iniquity, ///

And entreat the Lord for the salvation of our souls.

Now and ever..., Theotokion.

The Great Doxology; the usual Troparion of the Resurrection; usual litanies and the Dismissal.

Liturgy

At the Beatitudes, 10 Troparia: 6 from the Octoechos, and 4 from the Third Ode of the Canon of the New Martyrs.

1-6. From the Octoechos in the Tone of the Week.

7. When the storm of wickedness was unleashed upon the Russian Church, you, O holy new martyrs, splendidly adorned her with your sufferings and by your podvigs and great deeds, you confirmed the Orthodox Faith.

8. You endured great torments for the Church of Christ, O holy new martyrs. Entreat the Lord, that she may stand firm and unshaken throughout the ages.

9. By your struggles and witnessing for Christ, O new martyrs, you entered into the heavenly mansions as Israel entered into the promised land of old. We entreat you to preserve your homeland, holy Rus' and all the world, through your holy prayers.

10. Theotokion: O Lady greater than the heights of heaven and adorned with the glory of divinity, O Virgin Mother of God, save our souls!

The Prokeimena: Of the Sunday, and this, of the New Martyrs, Tone 7: God is our refuge and our strength, our help in the afflictions that come heavily upon us!

The Epistles: Of the Sunday, and this, of the New Martyrs: (99) Romans 8:28-39

The Alleluias: Of the Sunday, and this, of the New Martyrs, in Tone 4: The righteous cried and the Lord heard them and He delivered them from all their troubles.

The Gospels: Of the Sunday, and this, of the New Martyrs: (105-106) Luke 21:8-19

The Communion Hymns: Praise the Lord from the heavens.... Rejoice in the Lord, O ye righteous! Praise befits the just!

Prayer

O holy new martyrs and confessors of the Russian lands, O holy hierarchs and pastors of the Church of Christ, royal passion-bearers right-believing princes, and princesses, brave soldiers, monastics, laymen and women, of all ages and social estates who have suffered for Christ and have faithfully witnessed to Him even unto death and have received from Him your crowns of victory.

NEW MARTYRS AND CONFESSORS OF RUSSIA

During the dreadful days of the godless terror and oppression that befell the Russian lands, you suffered before the tribunals, in prisons, and in the caves of the earth; you were sent to forced labor in terrible circumstances and conditions. Everywhere, you displayed the image of Christian forbearance, long-suffering and patience. Now you enjoy the rewards of heaven and stand before the Throne of God, and, ever rejoicing together with the angels, you sing the glory of the Triune God.

Therefore we, the Orthodox faithful throughout the world, unworthy though we be, entreat you, our heavenly intercessors, not to forget your suffering homeland tortured by the sin of Cain and the godless oppression of the Holy Church, nor turn away from the suffering and oppression that continues to befall all Christians throughout the world in these latter days. We earnestly pray that you beseech the God of Powers that He may establish His Church unshaken in this tumultuous and evil world; and that every land, together with the suffering land of Rus', may be reborn in a spirit of fraternal love and peace; and that every nation may become a holy nation, a people of God, chosen and sanctified, so that together with you, they may ever glorify the Father and the Son and the Holy Spirit, now and ever and unto ages of ages. Amen.

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