

The 1st Day of June

Holy Martyrs Justin the Philosopher and another Justin and those with him.

Vespers

At “Lord, I call...,” 3 stichera, in Tone 2: *To the melody, “When from the tree....”*

When the icy cold of ignorance /
Ruled over all creation /
Through the assaults of the enemy, /
And a host of idols were served, /
Then the glorious martyrs with eager hearts, /
And in the fervor of divine faith /
Poured out their blood with love ///
For Him who upon the Cross shed His own Blood for us.

When by divine assent /
Ye martyrs endured indescribable torments, /
As you denied your perishing bodies /
Ye were strengthened with the might of the All-powerful God ; /
You were not afraid of the fire, or being cut by the sword,
And as you bent your necks before God ///
You accepted a blessed end in joy.

Péon, the noble champ’ion, /
Valerian and Chariton /
And Charity with him, /
The godly Justin and Euelpístus, /
And Hierax, the glorious, /
Dyed their robes with the crimson of Thy divinity /
And came forth unto thee, O Master of all. /
And now together with the angels in heaven ///
They stand before Christ, the King of all.

Note: But if we sing “Alleluia” at the Matins instead of “God is the Lord,” then the following 3 stichera to the Theotokos are sung at Vespers, at “Lord I call,” before the above Stichera of the Saints, in the same Tone and melody:

Rejoice, O most radiant star! /
Rejoice, O most pure source of blessings! /
Rejoice, O womb of the Uncontainable God, /
Who hath budded forth the Blossom of immortality!

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Rejoice, O cradle of divinity and splendid doorway of the Light! /
Rejoice, annulment of the ancestral curse ///
Rejoice, O Maiden, thou mediatrix of good things for our souls.

O Joy of all who sorrow, /
And intercessor of the oppressed; /
The giver of sustenance to the hungry /
And thou comfort of the weary; /
Thou staff for the blind and visitation of the sick, /
The aid of those who labor and thou shelter of the orphaned; /
O Mother of God Most High, ///
Hasten thou, we pray thee, that we thy servants may be saved!

Thou art the protectress and helper of us Christians /
And a strong refuge, O Mother of God Most High! /
Cease not to pray with thy vigilant supplications /
That He save us, thy servants, from every evil calamity. ///
For with God, we Christians have thee as our helper and defender.

Glory..., now and ever..., Theotokion, in the Tone 2: (to the regular melody)

We have truly acquired no other defender, /
Nor mighty bastion or invincible rampart /
Other than thee, O most pure Lady; /
And to thee to we run fleeing for help, O Mother of God /
And we cry: Help us, for we are perishing! /
Show forth thy grace upon us and the power of thy glory ///
And the majesty of thy merciful loving-kindness!

Or the Stavrotheotokion, in the same Tone:

Beholding thee nailed to the wood of the Cross, O Jesus /
She who know not wedlock cried out weeping: /
“O sweet Child, Thou Unapproachable Light of the All-unoriginate Father, /
Why hast Thou left me alone, who gave birth to Thee?
But hasten Thou and glorify Thyself ///
That they who glorify Thy divine sufferings may receive divine glory!”

Or Dogmatic Theotokion if a Resurrection service.

At the Aposticha, the stichera from the Octoechos.

General Troparion of the Martyrs, in Tone 4: *(General Troparion of the Martyrs)*

Thy holy martyrs, O Lord, /
Through their sufferings received their incorruptible crowns from Thee, our God /
For having Thy strength they laid low their enemies /
And shattered the powerless boldness of demons ///
Through their intercessions, O Christ God, save our souls.

Matins

The Canon of the Martyrs, in Tone 2

— *incomplete as of 4/2014*

The Kontakion of the Martyr, in Tone 2:

The Church of God hath been adorned with the wisdom of thy divine words, /
And the radiance of thy life, O Justin, illumines the world. /
Thou hast received a martyr's crown through the shedding of thy blood /
And art now standing before Christ together with the angels ///
Praying ceaselessly for us all.