

The 17th Day of July (4th Day of July, O.S.)

✦ **The Commemoration of the Repose of the Royal Passion-bearers, Tsar Nikolai (Nicholas), Tsarítsa Alexandra, Tsarevich Alexei, Grand Duchesses Olga, Tat’iana, Maria and Anastasía who Suffered and were Killed during the Time of Godless Oppression.¹**

Great Vespers

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

At “Lord, I call...,” 8 stichera,

4 stichera, in Tone 2: *To the melody, “Down from the tree...”*

When thou wast wed to the Russian crown, O Nicholas, anointed by God, /
Thou didst earnestly pray: /
“O Lord and Master, /
Teach me to do Thy will for which Thou didst place me, /
And may it be with me according to Thy will, /
So that I may discern to do that which is pleasing in Thy sight, /
That on the Day of Judgment I may boldly answer Thee;” ///
By this, showing thou didst not care for any earthly glory, but only for the
glory of heaven.

When a terrible and new Time of Troubles descended upon Holy Rus’, /
Then didst thou, O holy Passionbearer Nicholas, pray for her salvation; /
Then the icon of the Sovereign Lady Theotokos of the “Sign” appeared, /
Borne by the most pure hands of the Lady and Queen. /
And by the manifestation of this holy sign, ///
Russia, which had fallen under the power of the godless enemy, is now delivered
through thy holy prayers.

When the raging multitude of the godless and their leaders /
Rebelle^d against the Faith, the tsar and their fatherland, /
Then didst thou, O divinely-wise passionbearer Nicholas, /
Take pity upon thy people, /
And seeking to protect thy realm against the fratricidal acts of Cain, /
Chose to set aside all earthly power and glory /
And to place all thy trust in God. /
For this, thou dost now stand before the throne of the King of kings ///

¹ This service is translated and adapted from the service approved by the Holy Synod of the Russian Orthodox Church (MP) on 26 January 2002.— S.D. Arhipov.

Ever praying for the land of Rus' and for the salvation of our souls.

When the time of tyranny, imprisonment and godless oppression had come, /
 Faith in God, forgiveness, patience, unfeigned love, and longsuffering were shown
 by the royal bearers of passions, /
 Who ceaselessly prayed for all their enemies. /
 Great is your example of true piety, ///
 And great is your glory now in heaven.

And 4 stichera, in Tone 6: To the melody, "Having set all aside..."

Having placed all their hope in God, /
 The royal passionbearers revealed themselves to all the world /
 As true éxamplars of patience in longsuffering; /
 For they prayed for the salvation of their enemies, /
 Courageously withstood the assaults of tormentors, lies, imprisonment and exile; /
 Endured cruel mockery, derision and ridicule; /
 Suffered the brutal death of their bodies and the desecration of their mortal remains; ///
 For this, we ceaselessly glorify them as the Bearers of the Passions.

Thou wast truly the example of piety in Christ, /
 O holy martyr, Empress Alexandra of Rus', /
 For coming to the Orthodox Faith from the Lutheran church, /
 Thou didst embrace it with thy whole heart, /
 And didst truly love prayer, the temple of God and the teachings of the saints, /
 And as a good and loving mother didst thou raise thy noble children, /
 Secretly preparing them as innocent offerings for the sake of Christ. ///
 For this cause, we ceaselessly glorify thee.

O holy youth and Tsarévich Alexei, /
 Thou blessèd fruit of the prayers of the wonderworker of Sarov, /
 The long-awaited heir of thy royal parents, /
 Thou promise, glory and hope of the Russian lands, /
 Thou joyful delight of the Orthodox people: /
 By the providence of God thou wast chosen from thy birth /
 To bear great suffering and pain, /
 And wast slain as an innocent lamb by the evil transgressors. /
 Now thou dost rejoice, as the heir of the heavenly kingdom. ///
 For this cause, we ceaselessly glorify thee.

O royal daughters of the king, /

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You holy virgin martyrs, /
Truly you are innocent brides of Christ, /
Olga, Tat'iana, Maria and Anastasia! /
For as the wise virgins of the Holy Gospel, /
You kept the oil of mercy and charity safe within your hearts, /
Always caring for the poor, the needy, and the suffering. /
For this you were persecuted even to death, /
Ever praying to the Lord; /
And now you abide in the chambers of the heavenly Bridegroom. ///
For this cause, we ceaselessly glorify you.

Glory..., Tone 6:

Bound by the union of their love of Christ, /
The hon'orable household of seven royal passion-bearing martyrs /
Were not afraid to suffer death; /
And being the first new martyrs to suffer for Holy Rus' at the hands of the godless
enemy, /
They revealed themselves to all the world /
As true and zealous confessors of God. /
Therefore, they are truly the ceaseless protectors of the Orthodox, /
Ever beseeching the Triune God /
For the salvation of their homeland, ///
And for the salvation of all who lovingly glorify them.

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

Who will not bless thee, O Most Holy Virgin? /
Who will not sing of thy most pure child-bearing? /
The Only-begotten Son shone timelessly from the Father, /
But from thee He was ineffably incarnate; /
God by nature, yet man for our sake; /
Not two persons, but one in two natures. /
Entreat Him, O pure and all-blessèd Lady ///
To have mercy on our souls.

Or the Dogmatic Theotokion in the Tone of the Week if a Resurrection Service.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from the Wisdom of Solomon (3:1-9):

^{3:1}The souls of the righteous are in the hand of God, and there shall no torment touch them. ²In the sight of the unwise they seemed to die: and their departure is taken for misery, ³and their going from us to be utter destruction: but they are in peace. ⁴For though they be punished in the sight of men, yet is their hope full of immortality. ⁵And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. ⁶As gold in the furnace hath

He tried them and received them as a burnt offering. ⁷And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. ⁸They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. ⁹They 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.

The Reading from the Third Book of Kings (3 [1] Kings 8:22-25, 30-34, 46-49, 45, 57-58; 9:3-5):

^{8:22} Now Solomon stood before the altar in the presence of all the congregation of Israel and spread forth his hands toward heaven. ²³And he said, "Lord God of Israel, there is no God like Thee in heaven above and on the earth beneath, who keepest covenant and mercy with Thy servant that walketh before Thee with all his heart, ²⁴which Thou hast kept with Thy servant David my father, for Thou hast spoken with Thy mouth and hast fulfilled it with Thine hands as this day. ²⁵Therefore now, O Lord God of Israel, keep with Thy servant David my father that Thou didst speak unto him, saying, 'There shall not be taken from thee a man that sitteth before Me on the throne of Israel, so only that thy children take heed to their ways to walk before Me as thou hast walked before Me.' ³⁰And Thou shalt hearken unto the

prayer of Thy servant and of Thy people Israel when they shall pray toward this

place, and Thou shalt hear in Thy dwelling-place in heaven, and Thou shalt do and be gracious. ³¹Whatsoever trespasses each shall commit against his neighbor, if he take upon him an oath that he swear and come and make confession before Thine altar in this house, ³²then shalt Thou hear from heaven and do, and Thou shalt judge Thy people Israel, that the wicked be condemned, to recompense his way upon his head, and to justify the righteous, to give him according to his righteousness. ³³When Thy people Israel falleth before the enemy, because they shall sin against Thee and shall turn again to Thee and confess Thy name and pray and make supplication in this house, ³⁴then shalt Thou hear

from heaven and be merciful unto the sins of Thy people Israel, and Thou shalt bring them again unto the land which Thou gavest unto their fathers. ⁴⁶If they sin against Thee (for there is no man that will not sin,) and Thou bring them and deliver them up before their enemies, and they that take them captive carry them unto a land far or near, ⁴⁷and they turn their hearts in the land whither they have been carried captives and turn in the land of their sojourning and make supplication unto Thee, saying, ‘We have sinned, we have done unjustly, we have transgressed,’ ⁴⁸and they return unto Thee with all their heart and with all their soul in the land of their enemies whither Thou hast carried them captives and pray unto Thee toward their land, which Thou gavest unto their fathers, and the city which Thou hast chosen, and the house which I have built for Thy name: ⁴⁹then shalt Thou hear out of heaven Thy prepared dwelling-place. ⁴⁵then shalt Thou hear out of heaven their supplication and

their prayer and execute judgment for them. ⁵⁷The Lord our God be with us, as He was with our fathers; let Him not forsake us nor turn from us, ⁵⁸that He may incline our hearts unto Him to walk in all His ways and to keep all His commandments and His statutes which He commanded our fathers. ^{9:3}And the Lord said unto him, “I have heard the voice of thy prayer and thy supplication that thou hast made before Me; I have done for thee according to all thy prayer; I have hallowed this house which thou hast built to put My name there forever, and Mine eyes and Mine heart shall be there perpetually. ⁴And if thou wilt walk before Me as David thy father walked in holiness of heart and in uprightness, and to do according to all that I commanded him, and wilt keep Mine ordinances and My commandments, ⁵then I will establish the throne of thy kingdom in Israel forever, as I spake to David, thy father, saying, ‘There shall not fail thee a man to rule in Israel.’”

The Reading from the Prophecy of Isaiah (61:1-3, 10 -11; 62:1-5):

^{61:1} **T**he spirit of the Lord is upon me, because the Lord hath anointed me: He hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up. ²To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn: ³To appoint to the mourners of Sion, and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief: and they shall be

called in it the mighty oaks of righteousness, the planting of the Lord, that He may be glorified. ¹⁰and they shall rejoice with joy in the Lord. Let my soul rejoice in the Lord, for He hath clothed me with a robe of salvation and a garment of gladness; He hath put a crown upon me, as upon a bridegroom, and decked me with ornaments as a bride. ¹¹And as the earth bringeth forth her flowers and as a garden the seed thereof, so shall the Lord cause righteousness and exceeding joy to

spring forth before all the nations.^{62:1} For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not slacken until the righteousness thereof go forth as light and my salvation burn as a torch. ²And the nations shall see thy righteousness and all kings thy glory, and He shall call thee by a new name, which the Lord shall name. ³Thou shalt also be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God. ⁴And thou shalt no more be

termed "Forsaken," and thy land shall no more be called "Desert." For thou shalt be called "My Pleasure" and thy land "Inhabited," for the Lord hath taken pleasure in thee, and thy land shall be inhabited. ⁵And as a young man liveth with a virgin, so shall my sons dwell in thee, and it shall come to pass that as a bridegroom shall rejoice over a bride, so shall the Lord rejoice over thee.

At the Litya, one sticheron of the church or monastery and these for the Saints, in Tone 4:

Thus proclaimeth the Almighty Lord:

"Touch ye not Mine anointed." ² /

Yet the enemies of God slaughtered the divinely ordained tsar, /

And did not inherit the land of blessedness, /

But instead fell to their reward of eternal death. /

But do thou, O holy Passionbearer Nicholas, the anointed of God, /

Earnestly ever pray for us, ///

That we may inherit the kingdom of heaven.

Thus saith the Lord Almighty: /

"The counsels of God setteth aside the counsels of men." ³ /

One shall be exalted, and one brought very low; /

One shall die, and the other will live, /

He raiseth up the poor out of the earth, and makes them to inherit the throne of glory; ⁴ /

For this cause, the Lord looked down upon His belovèd, Nicholas the Anointed, /

And brought him to dwell in the mansions of heaven, ///

Ever to pray for the salvation of all Orthodox people.

Glory... Tone 6:

When the dread Time of Troubles arrived, /

And the Lands of Rus' were cast into the realm of darkness and fear, /

² Psalm 104(105):15

³ Cf. Psalm 32(33):10

⁴ 1 Kingdoms (1Samuel) 2:8

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When the faithful were assaulted for simply speaking the word of God, /
Then didst thou, O holy martyred tsar, /
Cry out together with thy pious empress, thy royal children, and thy loyal servants, /
As the first of the new martyrs of Rus': /
Come, and let us bring to God a living sacrifice /
In honor of our witness to the Orthodox Faith, ///
That we may inherit the kingdom of heaven.

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

O Theotokos, thou art the true vine /
Who didst bud forth for us the Fruit of Life: /
We pray thee, O Lady, intercede together with the royal passionbearers ///
That He will have mercy on our souls.

At the Aposticha, these stichera, in Tone 5: To the melody, "Rejoice ..."

Rejoice, O holy Tsar Nicholas, /
Thou anointed of the Lord, /
Thou defender of thy homeland, and the zealous protector of the Orthodox, /
Thou champ'ion of peace for the world, /
Thou teacher of the Truth to those wallowing in ignorance, /
Thou comforter of the suffering, the hungry and the sick, /
Thou earnest intercessor for all who run to thee! ///
O innocent sacrifice and beloved favorite of Christ, pray for the salvation of our souls.

Verse: I have exalted one chosen out of My people,

Rejoice, O holy Tsar Nicholas, /
Consecrated from thy birth to thy voluntary suffering, /
And like Job the Longsuffering, thou didst prove to be righteous in bearing thy pain. /
Thou reignest now together with the King of heaven, ///
Earnestly praying for thy homeland and the salvation of our souls.

Verse: And I have anointed him with My holy oil.

Rejoice, O holy passionbearer Nicholas, /
Thou glory and beauty of Russia's princes and kings, /
Who like the holy passionbearers and martyrs Andrew, Boris, and Gleb, /
Wast betrayed by those closest to thee, /
And wast murdered at the hands of the oath-breakers and the godless. /
Now thou dost ceaselessly pray for all thine enemies, ///

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And for the salvation of our souls.

Glory..., in Tone 8: *To the melody, O most glorious wonder...*”

O martyr of the Lord, holy Tsar Nicholas, /
From thy youth thou didst come to love the King of Glory, /
And didst follow Him even to death, /
Knowing well the teaching of the Church: /
That the glory of Christ God is the Cross and the Resurrection. /
Now, thou hast received the glory of the kingdom of heaven from Christ, ///
Receive now the praise of us on earth and pray for the salvation of our souls.

Now and ever..., in the same Tone: *(and melody)*

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!

After the Blessing of the Loaves, the Troparion of the Passionbearers, in Tone 4:

Today the pious people of God honor and glorify /
The true family temple of the Church of Christ — /
The hon’rable household of seven royal passion-bearing martyrs: /
Nicholas and Alexandra, Alexei, Olga, Tat’iana, Maria, and Anastasia. /
For they did not fear the bonds of imprisonment and untold suffering, /
And bore the pain of death and the desecration of their bodies at the hands of those
who fought against God. /
By this they earned great boldness before the Lord; /
And for this, we come before them and lovingly cry aloud: /
O holy bearers of the Passions of Christ, /
Hearken to the earnest and penitent prayer of the people. /
Entreat God to confirm all in the love of the Orthodox Faith, /
And preserve them from every danger and civil strife, ///
And that He may grant the world peace and great mercy to our souls.

Matins

At God is the Lord, the Troparion of the Passionbearers *(twice)*, Glory..., now

and ever..., **Resurrectional Theotokion, in Tone 4:**

The prophet David was a father of the Lord /
 Through thee, O Virgin; /
 He foretold in songs the One who worked wonders in thee: /
 “At Thy right hand stood the Queen, Thy Mother,” /
 The Mediatrix of Life, /
 Since God was freely born of her without a father, /
 He wanted to renew His fallen image, made corrupt in passion, /
 So He took the lost sheep upon His shoulder /
 And brought it to His Father, /
 Joining it to the heavenly powers. /
 Christ who has great mercy ///
 Has saved the world, O Theotokos.

After the 1st Kathisma, the Sessional Hymn, in Tone 8: To the melody “That which was commanded...”

Thy deep and abiding care for the Orthodox Faith /
 Was handed down to thee from the time of the apostles, /
 And that Faith was the confirmation of thy realm, ///
 O divinely-anointed Tsar Nicholas.

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

Visit thou all who ever assaulted and slandered thy Son /
 With thy holy presence, /
 And entreat thou Him who was born of thee, /
 That He not be angry until the end, ///
 But that He may forgive and have mercy on them all.

After the 2nd Kathisma, the Sessional Hymn, in the same Tone: (and melody)

When the godless tormentors imprisoned thee together with thy family and servants, /
 Thou didst cry out with the words of the Psalmist: /
 Remember David, O Lord, and all his meekness!
 Then, O meek and humble Tsar Nicholas, /
 A martyr’s crown was sent down to thee from on high, /
 As once to the passionbearers Andrew, Boris and Gleb. ///
 Pray now for the salvation of our souls.

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

Come, O sovereign Lady, /

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And embrace all the world in thy holy protection, /
That the waters fouled by wormwood and strife may be as sweet as honey, /
And that we may be nourished with the Creator's bounty, ///
And may ever praise and glorify thy power.

Polyeley and Magnification:

We magnify you, // O royal passionbearers, / 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, this Sessional Hymn, in Tone 3:

Today, the royal passionbearers of Russia /
Stand before the King of kings and the Lord of lords, /
And together with the sovereign Lady and Queen of heaven, /
They ceaselessly entreat the God of all: /
O Lord, save Thy people and bless Thine inheritance, /
And have mercy on the suffering lands of Rus', ///
Now and ever and unto ages of ages. Amen.

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

Let us sing our worthy praises to the Theotokos and Queen: /
Rejoice, O most fervent intercession, /
Who of old, in thy compassion, hath defended the lands of Rus', /
And poured down thy grace upon the faithful. /
Therefore, we praise thee and we cry out to thee: ///
We are thy servants and never shall we be put to shame.

1st Antiphon of the 4th Tone (The Song of Ascents), "From my youth..."

Prokeimenon, in Tone 4:

Their blood they shed / like water. *Verse:* And they were counted as sheep for the slaughter.

Gospel: (36) Matthew 10:16-22

After Psalm 50 (51), in Tone 6:

Glory...,

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Through the prayers of the royal passionbearers, / O merciful Lord, / cleanse me from the multitude of my transgressions..., etc.

Then, the Post-Gospel sticheron, to the Passion Bearer, in Tone 6:

O Tsar Nicholas, thou passionbearer of Christ, /
Thy name truly reflects the victory of thy life, /
For thine enemies could not diminish thy glory. /
Thou wast humble and silent through all thy sufferings, /
Asking that no one take revenge for thy fate; /
Though thy life was cruelly mocked and scorned, /
Thy death is counted glorious together with all the martyrs. ///
Pray now on behalf of our souls.

The Canon

**The Supplicatory Canon of the Theotokos (*the Paraklesis*) with 6 Troparia,
and that of the Passionbearers, with 8 Troparia.**

Ode 1

The Supplicatory Canon of the Theotokos, Tone 8

***Irmos:** Having crossed the water as though it were dry land and escaped from the wickedness of the Egyptians, the children of Israel cried aloud: Let us sing to our Redeemer and our God.*

***Refrain:** Most Holy Theotokos, save us!*

Distressed by many temptations, I flee to thee, seeking salvation. O Virgin and Mother of the Word, deliver me from my burdens and afflictions.

The increase of passions troubles me and fills me with great distress. Calm my soul, O Maiden, by the peace of thy Son and God, O all-blameless one.

I implore thee who gavest birth to our Savior and God, O Virgin: deliver me from perils, for, fleeing now unto thee for refuge, I lift up both my soul and my thoughts before thee.

Ailing am I in body and soul; do thou vouchsafe me the divine visitation and thy care, O thou who alone art the Mother of God, for thou art good and the Mother of the Good One.

The Canon of the Holy Passionbearers, Tone 6

***Irmos:** The children of those who were saved covered under the earth the One who in ancient times covered the persecuting tyrant with the waves of the sea; but let us, like the maidens, sing to the Lord, for He has been greatly glorified.*

Refrain: Holy royal passionbearers, pray to God for us!

O crown-bearing Tsar Nicholas, together with thy martyred wife, children, and servants standing now before the throne of Christ, grant us illumination to open our darkened eyes and numbed senses, that we may joyfully commemorate thy blessed memory.

The prophetic words of the Elder of Sarov, “God shall glorify him who glorifieth me,” have come to pass, and the Church of Christ hath now glorified the royal passionbearer. Therefore he now, together with the Elder Seraphim, prays that we may acquire the Holy Spirit.

Glory...,

“**T**he heart of a king is in the hand of God,”⁵ saith the Lord; and thou, O truly anointed servant of the Lord piously didst say: “Not only my life, but the very paths of Russia are in the hand of God.”

Now and ever....

Theotokion: **T**hou art our fortress, our glory, and our joy, O invincible protectress and intercessor of the lands of Rus’, O Most Holy Theotokos. Pray now, together with the royal passionbearers and new martyrs that we, thy servants, may be saved.

Katavasia: “I shall open my mouth...”

Ode 3

The Supplicatory Canon of the Theotokos

Irmos: **O** Lord, Creator of the vault of heaven and founder of the Church, strengthen me in Thy love, for Thou art our supreme desire and the support of the faithful, O Thou who lovest mankind.

I have thee as the protection and intercession of my life, O Virgin, Mother of God. Pilot me to thy haven, O giver of blessings, O support of the faithful, O thou only all-praised one.

I pray thee, O Virgin, to dispel the tumult of my soul and the storm of my grief; for thou, O Bride of God, hast given birth to Christ, the Prince of Peace, O only immaculate one.

Pour forth on us from the wealth of thy generosity, O thou who hast brought forth the Benefactor and Cause of all good; for thou canst do all things, O blessed one of God, since thou didst bear Christ, the One mighty in power.

⁵ Proverbs 21:1

I am tortured by grievous sicknesses and morbid passions. Help thou me, O Virgin, for I know thee, O all-blameless one, to be an inexhaustible treasury of unfailing healing.

The Canon of the Holy Passionbearers

Irmos: When creation beheld Thee suspended in the place of the skull, Thou who didst suspend the whole earth immovably upon the waters, it quaked with great surprise and cried aloud: There is none holy save Thee, O Lord!

Beholding the destruction and desecration of his land, the pious tsar Nicholas wept from the depths of his heart, as did the prophet Jeremiah, and he prayed for his sinning people: O merciful Lord, do not abandon them who abandoned me.

On earth thou didst hunger and thirst after the Truth of God, and thou didst lay down thy life for it, O righteous Tsar Nicholas; and abiding now in the eternal kingdom of heaven on high, thou hast satisfied thy longing.

The faithful people who come to you are healed by your miracles, O holy passionbearers! Turn also our sorrow into joy by your holy prayers!

Theotokion: **O** Lady, we have thee as our haven and our greatest protection, O most blessed Mother of God. Protect us and preserve us by thine intercessions, O all-praised Lady.

Katavasia.

The Sessional Hymn, in Tone 4:

When many of the people of Russia abandoned God, /
They turned their backs on His commandments and rebelled against the Lord and His
anointed one. /
The wrath of God descended upon the land, /
And the blood of brothers was spilled and many were killed, /
And the people of Russia were scattered throughout the world. /
Their temples were defiled and destroyed; /
Foreigners invaded the land, and Rus' was mocked by all. /
Beholding this, we understand, and with sorrowful hearts, in repentance we cry: /
Forgive us and have mercy upon us, O Lord, in the abundance of Thy mercy! /
Cleanse the filth of lawlessness from the Russian land, /
And by the prayers of Thy royal passionbearers, ///
Grant the long-suffering lands of Russia the forgiveness of sins, peace, and great
mercy.

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

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Beseech thy Son and our God, O merciful Mother of the Light, /
That the Orthodox faith may once again flourish in the land, /
That she may she abide in peace and prosperity, /
And may she be cleansed of civil strife; ///
And may the Holy Church be strengthened and protected against the lies and schisms
of heresy.

Ode 4

The Supplicatory Canon of the Theotokos

*Irmos: I have heard the mystery of Thy dispensation, O Lord; I have considered
Thy works and glorified Thy Godhead.*

O Bride of God, who gavest birth to the Lord and Master, still thou the turmoil of my
passions and the stormy seas of my sins.

O, bestow thy compassion on me, thy servant, out of the depths of thy tender mercy;
for thou didst give birth to the Compassionate One, the Savior of all those who praise
thee.

While delighting in thy gifts, O immaculate one, we sing a song of thanksgiving to
thee, knowing thee to be the Mother of God.

As I lie on the bed of my pain and infirmity, do thou help me, as thou art a lover of
goodness, O Ever-virgin Mary Theotokos.

Having thee as our staff and hope, and as our salvation's unshakable defense, we are
then delivered from all adversity, O thou all-praised one.

The Canon of the Holy Passionbearers

*Irmos: When Habakkuk foresaw Thy divine exhaustion upon the Cross, he cried out in amazement:
Thou hast cut short the dominion of the mighty, O Good One, by Thine appearance in hell as
Almighty.*

Thou wast enriched with a humble spirit, O holy Tsar Nicholas, thus the Lord made
thee most worthy of both the earthly and the heavenly kingdoms.

Thou wast filled with sorrow, O crown-bearing martyr Nicholas, beholding how thy
people were blinded, severing themselves from both the heavenly King, and the tsar on
earth.

Courageously placing all thy hope in God in thy sorrow-filled service upon the earth,
as once did Job, thou didst reap the bounties of thy reward in heaven, where thou dost
now rejoice, O royal martyr.

Theotokion: Open unto us the doors of compassion, O merciful and most blessed

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Mother of God, that we may be cleansed from all sorrows and calamities, so that we ever praise thee, who art the salvation of the Christian people.

Ode 5

The Supplicatory Canon of the Theotokos

Irmos: **Enlighten us by Thy commandments, O Lord, and by Thine uplifted arm grant us Thy peace, O Lover of mankind.**

Fill my heart with gladness, O pure Lady, with thine incorruptible joy, for thou didst bear the Cause of all Joy.

Deliver us from dangers, O pure Theotokos, who gavest birth to Eternal Redemption, and to the Peace that passes all understanding.

Dispel the darkness of my sins by the radiance of thy splendor, O Bride of God, for thou didst bear the divine and pre-eternal Light.

Heal the infirmity of my soul, O pure Lady, when thou hast deemed me worthy of thy visitation, and grant me health by thy blessed intercessions.

The Canon of the Holy Passionbearers

Irmos: **When Isaiah beheld the Light that knows no evening, the Light of Thy divine appearance coming to us graciously, his soul, O Christ, longed for Thee in the night, and he cried: The dead shall arise from their graves, and all those on earth shall rejoice exceedingly.**

Thou wast truly a peacemaker, O holy Tsar Nicholas, for thou didst desire to attain peace for the whole world, saving and defending thousands of innocent lives in both thy realm and in other lands. For this cause, thou art truly called the son of God.

Thou didst suffer persecution, disgrace, and exile, and all manner of evil was spoken against thee, O suffering royal martyr. Rejoice and be glad, for thou hast received thy reward in heaven.

The servants of evil secretly wove a crown of thorns and placed it upon thy royal head, but their wicked plans have clearly failed.

Theotokion: **We have fallen into an abyss of sins, and are drowning in the waves of the storm of transgressions. But do thou, O Lady, who gavest birth to the Savior, look down upon and save us from our soul-destroying passions.**

Ode 6

The Supplicatory Canon of the Theotokos

Irmos: **I will pour out my prayer before the Lord; I will make known to Him my sorrow, for my soul has been filled with afflictions, and my life has drawn**

near to hell, and like Jonah I will pray: O God, raise me up from corruption.

My nature, held by corruption and death, hath He saved out of death and corruption; for unto death hath He submitted Himself. Wherefore, O Virgin, do thou intercede with Him who is thy Lord and Son, to deliver me from the wickedness of the enemy.

I know thee as the protection of my life, and most safe fortress, O Virgin; disperse the horde of temptations, and drive away demonic vexation. Unceasingly I pray to thee: Deliver me from the corruption of passions!

We have acquired thee as a wall of refuge, and the perfect salvation of our souls, and a relief in afflictions, O Maiden, and we ever rejoice in thy light. O Sovereign Lady, do thou also now save us from passions and dangers.

Bedridden, I lie supine with sickness now and there is no healing for my flesh; but to thee, O good one who gavest birth to God, the Savior of the world and the Healer of infirmities, I pray: Raise me up from the corruption of illness.

The Canon of the Holy Passionbearers

Irmos: Jonah was caught but not held in the belly of the whale, revealing a sign of Thee, who didst suffer and wast delivered up to burial. He came forth from the monster as from a chamber and spoke to the watchmen: you that watch keep guard in vain, for you have forsaken the One who is Himself mercy.

Thou wast the defender of all the Orthodox people, O divinely chosen Nicholas, providing them thy brotherly love and protection.

O faithful son of the Holy Church, thou wast zealous in thy love of the Orthodox saints, founding and adorning many churches and monasteries, supporting as a benefactor Orthodox shrines and communities throughout the Holy Land and on Mount Athos, and providing for Orthodox education throughout thy realm.

Your entire lives were icons of Christian love and faith, O divinely crowned Nicholas and Alexandra, for you always kept, as the head of the corner, Christ our God.

Theotokion: **We**, the faithful, run to thee for our protection, O sovereign Queen, and we place all our hope in thy supplications for our salvation. Do not despise our prayer, O most blessed Lady Theotokos.

Katavasia.

The Kontakion of the Passionbearers, in Tone 8:

From a royal lineage, O pious martyrs of Christ, /
You were chosen by the King of kings and the Lord of lords /

ROYAL PASSIONBEARERS

To bear spiritual sufferings and to accept death in the flesh for His sake. /
For this you received from Him your crowns of victory in heaven, /
And with love we gratefully cry out to you as our merciful benefactors: ///
Rejoice, O royal passionbearers, our earnest intercessors before the Lord God of all.

***Ikos:** To the end of thy days on earth, thou wast resplendent in thy glory and the riches of the virtues; adorned in robes of royal purple and wearing thy crown, thou wast a living example of mercy and righteousness, faith, hope and love of God. Therefore, we all cry to thee: Rejoice, O royal passionbearer, our fervent intercessor before God.*

Ode 7

The Supplicatory Canon of the Theotokos

***Irmos:** The children of Judæa who dwelt of old in Babylon trampled underfoot the flames of the furnace by their faith in the Trinity, as they sang: Blessèd art Thou, O God of our fathers.*

Having willed to accomplish our salvation, O Savior, Thou didst dwell in the womb of the Virgin, and didst show her forth unto the world as its intercessor. Blessèd art Thou, O God of our fathers.

Pray to Him, the dispenser of mercy whom thou didst bear, O pure Mother, and implore Him to deliver from all transgressions and defilements the souls of those who with faith cry out: Blessèd art Thou, O God of our fathers.

A treasury of salvation and a fountain of incorruption is she who gave Thee birth; a tower of safety, and a gate of repentance hast Thou proved her to those who cry: Blessèd art Thou, O God of our fathers.

Grant healing from physical weakness and spiritual infirmities to those who with love draw near to thy protection, O Virgin Theotokos, for thou gavest birth to Christ our Savior.

The Canon of the Holy Passionbearers

***Irmos:** O wonder beyond speech! He who saved the holy children from the fire of the furnace is placed as dead and without breath into the tomb for the salvation of us who sing: Blessèd art Thou, O God, our Redeemer.*

O royal martyr, as the commander of thy forces during the war, thou wouldst be with them at the front, and comfort them with thy love; and would weep over the graves of the fallen, showering them with thy tears.

You were a perfect example of marital love, and raised your children in the Faith, O holy rulers Nicholas and Alexandra. Your house was like a spiritual garden, and now, together with your children, you rejoice in the mansions of heaven.

While living at the apex of earthly glory, thou didst ever contemplate the beauty of heaven, O holy Tsar Nicholas, for that was the true yearning of thy blessed soul.

Theotokion: **O** All-holy Virgin, enliven my mind, deadened by the many distractions and passions of this world, and strengthen it to accomplish good, that I may glorify thee as the defender of the Christian people.

Ode 8

The Supplicatory Canon of the Theotokos

Irmos: **The King of heaven whom the hosts of angels praise, let us praise and exalt throughout all ages.**

Disdain not those who need thy help, O Virgin, and who hymn and supremely exalt thee unto all ages.

Thou healest the infirmity of my soul and the pains of my body, O Virgin, that I may glorify thee, O pure one, unto all ages.

Thou pourest forth a wealth of healing, on those who with faith sing praises unto thee, O Virgin, and who supremely exalt thine ineffable Childbearing.

Thou drivest away the assaults of temptations, and the attacks of the passions, O Virgin; Therefore, we sing thee hymns unto all ages.

The Canon of the Holy Passionbearers

Irmos: **Be amazed and afraid, O heaven, and let the foundations of the earth be shaken, for lo, He who dwelleth on high is numbered among the dead and is guest for a while in a narrow tomb. You children, bless Him; you priests, sing praises; you people, exalt Him throughout all ages.**

When the new prophets of God foretold thy martyric end, as Agabus once warned Paul, thou, O holy royal passion bearer, didst not turn aside from thy path, but courageously continued on thy way, ever gazing upon Jesus Christ, the fulfillment of the Faith.

During all the time of your ordeal, O holy passion bearers, you did not step aside from the path of Truth and Life, Christ our God; you did not fear the assaults of the enemies of God, but patiently walked the royal road leading to the kingdom of heaven.

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

Woe to us all who have forsaken the teachings of the fathers, who forsook their vow of fealty to the royal house, who turned their back on the holy Church, and who walked away from the path of God. Forgive us, Lord, for all that we have done, and

ROYAL PASSIONBEARERS

have mercy on us through the prayers of Thy royal passionbearers.

Now and ever.... Amen.

Theotokion: **W**e have thee as our mediatrix, O Mother of God, who ceaselessly prays for us that we may find repentance and correct our ways, for thou art our only hope and the true refuge of our souls.

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

Katavasia.

The Magnificat is sung.

Ode 9

The Supplicatory Canon of the Theotokos

Irmos: **S**aved through thee, O pure Virgin, we confess thee to be truly Theotokos, and with the choirs of angels we magnify thee.

O Virgin, who didst give birth to Christ, who doth wipe away every tear from every face: turn not away from the torrent of my tears.

O Virgin, who didst receive the fullness of joy, and didst banish the grief of sin: fill my heart with joy.

Be thou the haven and protection, the unshakable wall, the refuge, the shelter, and the joy of those who flee to thee, O Virgin.

Illuminate with the rays of thy light, O Virgin, those who piously confess thee to be the Theotokos, and banish from them the darkness of ignorance.

I am brought low by mine afflictions and infirmities, but do thou, O Virgin, heal me, bringing me from illness into health.

The Canon of the Holy Passionbearers

Irmos: *Lament not for Me, O Mother, seeing me in the tomb, the Son conceived in thy womb without seed, for I, shall arise and be glorified; I shall exalt with unceasing glory as God all who magnify thee with faith and love.*

May the holy land of Rus' arise through the prayers of Thy holy passion bearers and new martyrs, O Lord, and may all her enemies be scattered, and may all who hate her flee from before her face.

The holy tsar placed all his hope in the Lord. So, we must follow him and earnestly pray to the Lord that through the prayers of the Theotokos and the royal passion

bearers, He may strengthen the land of Rus', and save our souls

Acccept these, our humble prayers as worthy hymns, O royal passion bearers of Christ, as the Lord Himself accepted the widow's two mites, and despise us not, unworthy though we be.

Theotokion: **P**rotect us, thy servants under thy protecting veil, and preserve us safe and unharmed, for we have thee as our only haven in times of need, our comfort in times of sorrow, and victory in times of strife and war.

Katavasia.

Exapostilarion of the Saint:

Standing before the never-setting Light together with all the martyrs, O holy royal passionbearers, do not forget us in your holy prayers.

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

O thou who gave birth to the never-setting Sun, enlighten those sitting in the shadow of darkness and temptation, and illumine us sinners with the light of thy Son.

At the Praises, 4 stichera of the Passion Bearers, in Tone 8: To the melody, "O most glorious wonder..."

O most glorious wonder! /
The seven holy royal passionbearers /
Preserved their love and dedication to Christ in the darkest times of peril, /
Carrying one another's heavy burdens, /
And so they fulfilled His commandments.
For this cause, they reign now in the heavens, ///
Boldly beseeching Christ that our souls may be saved.

O divinely-ordained, holy Tsar Nicholas, /
Thou faithful servant of the Church, /
Her loyal protector and defender, /
Chosen by God as her benefactor, /
And the true heir of the great Justinian, /
Hear the voice of our prayer; /
Forgive, defend, and strengthen us, thy lost children ///
That with faith and love we may praise Him who so honored thee!

O most glorious wonder! /
The holy martyr Alexandra, /

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While imprisoned, prayed together with her four wise and innocent daughters /
That they might die for Christ, /
And hearing this, the Bridegroom said to them: /
Prepare now your candles and go to His bridal chamber, ///
That you may all be arrayed in the garments of His glory.

O most pious and faithful Tsarévich Alexei! /
In the humbleness of thy heart thou didst say: /
When I come to the throne, I shall not forget the poor and needy. /
But thou didst come instead into the kingdom of heaven; /
Following the way of the Cross during thy life and thy martyr's death, /
And having great boldness thou dost now pray for all ///
Who come before thee asking for thine aid.

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

O ye holy company of the seven passion-bearing martyrs, /
The praise and glory of Christ, /
You became martyrs for the faith by the providence of God, /
The perfection of the Only-begotten Son and the action of the Holy Spirit. /
And now you are communicants in the kingdom of God. /
Entreat the Triune God that He will accept our prayers of repentance, /
That the land of Russia may be healed, and that the Orthodox Faith may be preserved, ///
And that our souls may be saved.

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

O most glorious wonder! /
The Queen of heaven and earth /
Hears the voices of her children as we beseech to her /
To cover the lands of Rus' under her protection, /
And adorn it with the images of her likeness. /
O sovereign Lady, our protectress and defender, /
Ever pray for the preservation of the Orthodox Faith ///
And shower us all with the multitude of thy miracles.

The Great Doxology, usual Litanies and the Dismissal.

Liturgy

At the Beatitudes, 8 Troparia from the Third and Sixth Odes of the Canon of the Passionbearers.

1. Beholding the destruction and desecration of his land, the pious tsar Nicholas wept from the depths of his heart, as did the prophet Jeremiah, and he prayed for his sinning people: O merciful Lord, do not abandon them who abandoned me.
2. On earth thou didst hunger and thirst after the Truth of God, and thou didst lay down thy life for it, O righteous Tsar Nicholas; and abiding now in the eternal kingdom of heaven on high, thou hast satisfied thy longing.
3. The faithful people who come to you are healed by your miracles, O holy passionbearers! Turn also our sorrow into joy by your holy prayers!
4. *Theotokion:* O Lady, we have thee as our haven and our greatest protection, O most blessed Mother of God. Protect us and preserve us by thine intercessions, O all-praised Lady.
5. Thou wast the defender of all the Orthodox people, O divinely chosen Nicholas, providing them thy brotherly love and protection.
6. O faithful son of the Holy Church, thou wast zealous in thy love of the Orthodox saints, founding and adorning many churches and monasteries, supporting as a benefactor Orthodox shrines and communities throughout the Holy Land and on Mount Athos, and providing for Orthodox education throughout thy realm.
7. Your entire lives were icons of Christian love and faith, O divinely crowned Nicholas and Alexandra, for you always kept, as the head of the corner, Christ our God.
8. *Theotokion:* We, the faithful, run to thee for our protection, O sovereign Queen, and we place all our hope in thy supplications for our salvation. Do not despise our prayer, O most blessed Lady Theotokos.

The Troparion of the Passionbearers, in Tone 4:

Today the pious people of God honor and glorify /
The true family temple of the Church of Christ — /
The hon'orable household of seven royal passion-bearing martyrs: /
Nicholas and Alexandra, Alexei, Olga, Tat'iana, Maria, and Anastasia. /
For they did not fear the bonds of imprisonment and untold suffering, /
And bore the pain of death and the desecration of their bodies at the hands of those
 who fought against God. /
By this they earned great boldness before the Lord; /
And for this, we come before them and lovingly cry aloud: /
O holy bearers of the Passions of Christ, /

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Hearken to the earnest and penitent prayer of the people. /
Entreat God to confirm all in the love of the Orthodox Faith, /
And preserve them from every danger and civil strife, ///
And that He may grant the world peace and great mercy to our souls.

The Kontakion of the Passionbearers, in Tone 8:

From a royal lineage, O pious martyrs of Christ, /
You were chosen by the King of kings and the Lord of lords /
To bear spiritual sufferings and to accept death in the flesh for His sake. /
For this you received from Him your crowns of victory in heaven, /
And with love we gratefully cry out to you as our merciful benefactors: ///
Rejoice, O royal passionbearers, our earnest intercessors before the Lord God of all.

The Prokeimenon, in Tone 7: The king shall rejoice in Thy strength, O Lord, and shall be exceedingly glad in Thy salvation. *Verse:* Thou hast given him his heart's desire, and hast not withheld the request of his lips.

The Epistle: (99) Romans 8:28-39

The Alleluia, in Tone 1: For the king hath hope in the Lord, and through the mercy of the Most High he shall not be moved. *Verse:* Be Thou exalted in Thy strength, O Lord, and we shall sing and praise Thy power!

The Gospel: (52) John 15:17-16:2

Communion Hymn: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia...