

THE 5th DAY OF THE MONTH OF MAY
COMMEMORATION OF THE HOLY & GLORIOUS MARTYR IRENE
AT VESPERS

On "Lord, I have cried ...", these Stichera, in Tone I:

Spec. Mel.: "O all-praised martyrs ...":

Splendidly arrayed, O most honored one, * in a robe empurpled with thy blood, * thou didst hasten to Him Whom thou didst desire, * the King, Creator and Lord of all, * from Whom thou hast truly received * a crown of victory. * With Him thou reignest now * as a virgin and martyr, ** O greatly suffering one.

Thou didst endure the raging of the burning fire, * O all-praised one, * and the laceration of thy whole body, * looking forward to heavenly rewards * which Jesus alone hath prepared * for those who love Him * and fervently desire Him * as the most comely Bridegroom of our souls, ** O most honored one.

Reveling in the love of Christ, * thou didst despise the gods of the pagans * and their inanimate graven images, * O glorious Irene. * To those who watched thee thou didst show thyself to be * a most manifest pillar of the knowledge of God, * in that thou didst suffer, * didst finish thy race ** and preserve the Faith undefiled.

Glory ..., Now & ever ..., Doxasticon from the Pentecostarion.

Troparion, in Tone IV:

Thy ewe-lamb Irene, O Jesus crieth out with a loud voice: * "Thee do I love, O my Bridegroom, * and, seeking Thee, I endure suffering. * in Thy baptism I am crucified and buried with Thee. * I suffer for Thy sake, that I may reign with Thee; * I die for Thee, that I may live with Thee. * Accept me, who with love sacrifice myself for Thee, * as an unblemished offering!" ** By her supplications save Thou our souls, O most merciful One.

AT MATINS

At "God is the Lord ...", the Troparion from the Pentecostarion, twice;
Glory ..., that of the martyr, in Tone IV:

Thy ewe-lamb Irene, O Jesus crieth out with a loud voice: * "Thee do I love, O my Bridegroom, * and, seeking Thee, I endure suffering. * in Thy baptism I am crucified and buried with Thee. * I suffer for Thy sake, that I may reign with Thee; * I die for Thee, that I may live with Thee. * Accept me, who with love sacrifice myself for Thee, * as an unblemished offering!" ** By her supplications save Thou our souls, O most merciful One.

Now & ever ..., that from the Pentecostarion, once.

Canon of the martyr, the acrostic whereof is:

"Cover me with thy supplications, O martyr Irene", in Tone IV:

ODE I

Irmos: I will sing unto Thee, O Lord my God, * for Thou hast led Thy people out of the bondage of Egypt, * and hast drowned in the waters * the chariots and the might of Pharaoh.

In that Thou art the crown of the passion-bearer, O Christ, by her prayers grant peace to the world and unfading glory to those who hymn Thee.

Shining with the radiance of virginity and adorned with the beauty of thy martyrdom, O Irene of great renown, thou standest before thy Bridegroom.

Entreat thy Bridegroom, O divinely wise Irene, that He be merciful to the Churches and grant forgiveness of sins unto those who honor thee.

Theotokion: In a manner past understanding and all telling, O holy Virgin, thou hast given birth to God the Word, Who became flesh and is like unto us.

ODE III

Irmos: The bow of the mighty hath waxed feeble * and the weak have girded themselves with strength: * therefore is my heart established * in the Lord.

Sensing the sweet fragrance of Him Who emptied Himself, and receiving Him Who hath perfumed the whole world with grace, O glorious one, thou didst take wing toward the desire of Him. (Twice)

In thy struggles thou didst have God as a helper defending thee, O all-wise one; wherefore, crowned, thou didst vanquish the tyrant. O all-praised one, thou wast an unshakable pillar of virtue, an abode of piety and courage, and a vessel of chastity.

Theotokion: Hastening toward thee, death was staunch, striking against Him Who was born of thee, O all-immaculate one; wherefore, we call thee the first-fruits of immortality.

Kontakion of the martyr, in Tone IV:

Adorned with the beauties of virginity, * O virgin Irene, * through thy suffering thou hast been rendered most beautiful, * dyed in thine own flowing blood, * casting down the delusion of ungodliness. * Wherefore, thou hast received the honors of victory ** from the hand of thy Creator.

Sedalion of the martyr, in Tone VIII:

Spec. Mel.: "Thou hast appeared ...":

When thou wast separated from thy body after much suffering, O martyr, great peace bedewed thee; for, rejoicing on high, the Bridegroom in the heavens received thee, all-illuminated and radiant in thy suffering, and He led thee, rejoicing, into the divine bridal-chamber.

Glory ..., Now & ever ..., Sedalion from the Pentecostarion.

ODE IV

Irmos: Proclaiming the advent of Thine appearance on earth, O Christ God, * the prophet cried aloud with gladness: * Glory to Thy power, O Lord!

He Who granted peace to thee, seeing thee helping Him for the sake of peace, filled thee with manly understanding and strength, O martyr, thou namesake of peace.

Overcoming thy womanly weaknesses with strong fervor, O most blessed martyr, thou didst steadfastly denounce those who worship falsehood.

Showing forth divine patience, thou didst east down the arrogance of the tyrants, crying out to thy Bridegroom: Glory to Thy power, O Lord!

With never-silent hymnody and entreaties to the Master; O divinely wise one, thou didst sing, and hastening to Him, thou dost behold ineffable glory.

Theotokion: Saved by thee, O most pure one, we cry aloud to thee with joy and gladness: Rejoice, O most honored Virgin! Rejoice, O most hymned Theotokos!

ODE V

Irmos: Do Thou send down upon us O Lord * Thine enlightenment, and free us * from the gloom of transgression, * O Good One, * granting us Thy peace.

With manly mind thou didst manifestly confess Christ, the God of all; and with steadfast discourse, put to shame the adversary, O passion-bearer.

Thou didst desire to pursue the sufferings of Christ, and, suffering like the Master, thou didst fervently follow Him, O thou who art most noetically rich.

Lleading legions of martyrs to Christ by thy wisdom and divine discourse, O glorious one, thou hast truly taught them the sacred mysteries through thy words of faith.

Theotokion: Having learned of the mystery of thy conception and thine ineffable and divine birth giving, O Virgin, we now hymn thee with all honor, O all-hymned Theotokos.

ODE VI

Irmos: Prefiguring Thy three-day burial * Prophet Jonah praying in the belly of the sea-monster cried aloud: * Deliver me from corruption * O Jesus Thou King of hosts.

Thou didst set aright the fall of Eve our first mother, O passion-bearer, casting down the power of the enemy and vanquishing his arrogance with divine grace.

Having acquired strength of mind, O Irene, thou didst oppose the tyrants with valor of soul, and hast thereby been crowned by Christ God with a wreath of victory.

With the blood of thy suffering thou didst make thy natural beauty yet more comely, O pure martyr, having steadfastly undertaken valiant struggles, O goodly virgin.

Theotokion: **H**e who beheld God revealed beforehand the mystery of thy birthgiving, O pure Ever-virgin Theotokos, in the image of the bush which burned yet was not consumed.

Kontakion & Ikos from the Pentecostarion

ODE VII

Irmos: Of old the Children of Abraham in Babylon * trampled down the flame of the furnace, * crying aloud with hymns: * O God of our Fathers, blessed art Thou.

Standing, crowned, before the throne of thy Master, O martyr, preserve those who cry out with faith: O God of our fathers, blessed art Thou!

Thou hast been counted worthy to dance in the mansions of heaven, O right wondrous martyr Irene, crying aloud: O God of our fathers, blessed art Thou!

Desiring to obtain the beauty of Him whom thou lovest, O Irene, thou didst endure the pangs of martyrdom, crying aloud: O God of our fathers, blessed art Thou!

Theotokion: **F**ollowing the words of thy lips, O Mother of God, we bless thee with faith, crying out to thine Offspring: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: **T**he Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath since been born on earth, * and he gathers all creation to sing: * O all ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.

Thou didst suffer valiantly, O blessed Irene, casting down the tyrant, and having as thine invincible aid the power of thy Master assisting thee; wherefore thou didst cry aloud: Hymn ye the Lord, and supremely exalt Him throughout the ages!

Wounded with youthful love, thou didst follow after thy Bridegroom, bearing His sufferings and wounds on thy body, and crying aloud: Hymn ye the Lord, and supremely exalt Him throughout the ages!

Thine endurance amid torments mocked those who place their trust in vanity and ungodliness, O crown-bearer Irene; and thou didst chant with faith: Hymn the Lord, ye works, and supremely exalt Him throughout the ages!

Theotokion: **T**he Wisdom of God, the Fashioner of all, making His abode within thy womb, O Mother of God, made thee a temple, noetic and animate, for Himself, and hath saved the world, which crieth out: Hymn the Lord, ye works, and supremely exalt Him throughout the ages!

ODE IX

Irmos: **E**ve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

Dancing around thy Bridegroom in the highest, O good virgin Irene, ask peace for the world and forgiveness of sins on behalf of those who with faith keep thy radiant and sacred memory.

Christ hath caused thee, as a martyr and virgin, to dwell within His bridal-chamber, where thou dost rejoice with the virgins and the armies of martyrs, O all-praised and crowned Irene. Wherefore, we all call thee blessed.

Opening the gates of heaven, He Who alone reigneth over all, the Giver of justice, received Thine all-immaculate soul, O namesake of divine peace. Wherefore, we all call thee blessed.

Theotokion: **A**s thou hast unashamed boldness before thy Son, O most immaculate one, entreat Him to send peaceful order upon the world, and oneness of mind upon all the Churches, that we may all magnify thee.

AT LITURGY

Troparion, in Tone IV:

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