

THE 7th DAY OF THE MONTH OF JUNE
COMMEMORATION OF THE HOLY MARTYRS KYRIAKA, VALERIA and MARIA
AT GREAT VESPERS:

At "Lord, I have cried ...," eight Stichera in Tone VIII:

Wed to the pre-eternal Word, and having utterly forsaken the folly of idolatry, in the silence of your lips did ye abide, that ye might hear the word of God in your hearts; and like rational ewe-lambs ye were sacrificed unto God in your innocence. Wherefore, we cry out to you: Rejoice, ye partakers of the ineffable glory of Paradise! (Thrice)

Like the wise virgins ye went forth to meet Christ, the Bridegroom that cometh at midnight, O martyrs; and having woven wedding garments for yourselves from the blood of your suffering, as a dowry unto Him ye offered your lives. Wherefore, we cry unto you: Rejoice, ye that have been crowned in the heavenly mansions! (Thrice)

O martyr Valeria, as thy name signifieth strength, stronger than adamantine didst thou remain in the endurance of martyrdom. Wounding the proud prince of darkness by the power of the Cross, and entering the heavenly mansions with honor, thou dost look down from the heavens upon those who struggle for the faith, granting them strength. Wherefore, we cry to thee: Rejoice, thou mighty champion of the faithful! (Twice)

Glory ..., in Tone VI:

The most pure and precious lips of Christ have said: Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven; fear not those who kill the body, but are not able to kill the soul. Keeping these words of the Lord in your hearts, O all-praised martyrs Kyriaka, Valeria and Maria, ye bowed your necks beneath the sword in expectation of a crown from God and life eternal. Wherefore, your hope did not put you to shame; and now, delighting in the mansions of paradise, forget not us who with love hymn your sufferings, that by your bold mediation and fervent supplications we may find great mercy with Christ.

At the Aposticha: Stichera from the Oktoechos;

Glory ...of the Martyrs, in Tone III:

Come, ye that love the martyrs, let us hymn those who have been crowned with the diadem of suffering! Come, ye lovers of silence, let us glorify those who set a watch before their mouths! Come, ye virgins, with gladness let us praise those who preserved their virginity undefiled! Come, all ye faithful, let us honor the holy memory of those who endured suffering, crying out to them with heartfelt love: Rejoice, O Kyriaka, Valeria and Maria, ye brides of Christ!

Troparion, in Tone I:

As rational sheep of Christ, the Lamb and the Shepherd, * you undertook the struggle of Martyrdom, * and finishing your course ye have preserved the faith, * wherefore, O wonderworthy Martyrs, * with gladsome hearts we celebrate today ** your holy memory, magnifying Christ.

AT MATINS:

The Canon, the acrostic whereof is:

"I hymn the three glorious vessels of the Triune God":

ODE I

Canon I, in Tone VIII:

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

O Trinity, Thou beginningless Unity, grant me pure lips, sending down Spirit-bearing grace upon me, that I may hymn Thy three sanctified vessels.

O ye three brilliant rays of the noetic Sun, shining forth in the struggles of your martyrdom ye have illumined the whole world, glorifying the Triune God.

Now hath the ancient prophecy of Joel been fulfilled, for, lo! the Spirit hath been abundantly poured out upon the servants and handmaidens of God, showing forth the weak as mighty and virgins as stronger than men, unconquered by torments.

Theotokion: Him that the prophets foretold and the apostles and martyrs confessed did thou show forth to the world, O Theotokos. Wherefore, do thou beseech Him that thy Christian flock be saved.

Canon II, in Tone III

Irmos: He who of old gathered the waters * into one by His divine decree, * divided the sea for the people of Israel. * For He is our God and supremely glorious, * to Him alone let us sing, for He hath been glorified.

He that spake of old unto the Samaritan woman, O divinely-wise sufferer, called thee forth from the water of foul impiety to the living water, whereof drinking one thirsteth not again. Him do we hymn, for in thee hath He been wondrously glorified.

Washed in the water of baptism, O thou who didst endure suffering, thou didst put off the old man and as is fitting, put on the new man, which is Christ the Lord. Him do we hymn, for in thee hath He been wondrously glorified.

Water, Spirit and blood: these three bear witness in earth, as the Apostle hath said. Wherefore, O bride of Christ, thou didst make their witness thine own, being first cleansed by the water of baptism and then receiving the baptism of blood in thy martyrdom.

The grace of the Holy Spirit unceasingly burning within thine heart, which Christ God, the Judge of the contest, poured forth upon thee abundantly. Him do we hymn, for in thee hath He been wondrously glorified.

Theotokion: He that of old changed water into wine and showed forth His first miracle in Cana of Galilee wrought that feat at thy merciful mediation, O most pure one. May He accept thy maternal entreaty even now, which do thou offer up for us unceasingly, O all-hymned Theotokos, our hope and intercession.

ODE III

Canon I

Irmos: **O** Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit hymns Thee.

Purified vessels of virginity, adorned with the purple robe of torments, standing firmly upon the rock of the confession of Christ, the glorious Kyriaka, together with Valeria and Maria, preached the Trinity.

"We know none other God than Thee; the beauty of the corrupt world we count as dung; wherefore, accept us into Thine eternal mansions!" thus did ye cry, O blessed sufferers.

Brides of the incorrupt and pre-eternal Word, daughters of the beginningless Father, chosen vessels of the Holy Spirit: make ye steadfast our faith, O virgin martyrs.

Theotokion: **T**he ewe-lamb which hath given birth to the Lamb that taketh away the sin of the world, doth grant strength unto all who for His sake are led away to the slaughter, conducting them in triumph to the heavenly habitations where the abode of all that are glad is found.

Canon II

Irmos: **O** Most High, Ruler of all, * who out of nothing hath established all things, * fashioned by Thy Word, * perfected by the Spirit, * confirm me in Thy love.

From the non-existent and inanimate idols of the pagans unto the only truly existent God, worshipped and glorified in Trinity, didst thou flee, O divinely-wise one, unceasingly crying out unto Him: O Lord, make me steadfast in Thy love!

O unapproachable Light and God of gods, Who hast called the non-existent into being, and Who holdest the seasons and years in the palm of Thy hand, Thou art the continual amazement of the angels: how can we dare to call upon Thee, O Savior, if Thou hadst not given us as mediators and intercessors, Thy martyrs and passion-bearers, O Lord, who by their blood have acquired boldness and, standing before Thee, make the world steadfast with their ever-vigilant mediations.

Things which are not, things despised, and the base things of this world hath God chosen, to bring to naught things that are. Wherefore, He hath chosen thee for Himself as an unblemished bride, thou who wast rejected, hated and persecuted unto death by the world, and He confirmed thee in His love.

Theotokion: **N**ot helped, nor saved, we have drawn nigh unto the pit of perdition; but do thou help us, O all-blessed one; deliver us from misfortunes, and drive away our enemies with thy mighty aid.

Sedalion, in Tone VII:

Today the angels rejoice over mankind, and the assemblies of martyrs hold festival, for, lo! new passion-bearers have entered into the heavenly bridal chamber with glory to be crowned by the hand of God. Today, O ye faithful, having recourse to the temple of the Lord, with one mouth and one heart let us hymn the memory of the suffering of the all-praised and holy virgins Kyriaka, Valeria and Maria, beseeching through their prayers remission of sins and great mercy from Christ God.

ODE IV

Canon I

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

Pure doves, proclaiming the peace of God, finding in this sinful world no fit place to which to turn, and returning not to Noah's ark, but to the splendid bridal chamber and the heavenly Father, they hymn the beginningless Trinity, the cause of all.

The beginningless Father did ye glorify; the co-beginningless Son did ye preach; the Spirit, the Comforter, did ye serve, O virgins and passion-bearers, three in number.

"O immortal King, accept our life as a coin of tribute, and our souls offered as a sacred shekel unto Thee, our God and Master," thus did ye cry, O passion-bearers, manfully enduring divers torments.

Theotokion: O Maiden Theotokos, having ineffably served the mystery of God's economy and given flesh most gloriously to One of the Trinity, thou dost ever abide at His right hand.

Canon II

Irmos: Thou hast shown us steadfast love, O Lord, * for Thou gavest Thine only-begotten Son over to death for our sake. * Wherefore with thanksgiving we cry unto Thee, * 'Glory to Thy power, O Lord!'

Thou wast set for the rising and the fall of many, O Christ. Wherefore some, not recognizing Thee as true God and Light, were darkened and worked iniquity, showing themselves to be like unto beasts; but others, enlightened by Thy grace, emulating the unblemished Lamb, were slaughtered like lambs, and of their blood gave the Church to drink, making her steadfast. Glory to Thy power, O Lord!

Thou hast placed the seal of Thy divine name upon the brows of Thy servants, O Jesus, and entered them in the Book of Life, for they have glorified Thee upon the earth, having sealed their blessed confession with their blood, and laid down their life for Thee. Glory to Thy most wise counsel! Glory to Thy power, O Lord!

Thou didst lay down thy life for the love of Christ, O blessed passion-bearer, disdaining all the beauteous things of this world and showing forth steadfast endurance in thy youthful body, crying out to God Who strengthened thee for the struggle: Glory to Thy power, O Lord!

Theotokion: **T**hou hast shown us steadfast love, O Theotokos, for thou dost unceasingly entreat thine only-begotten Son on behalf of us sinners, thus saving the world by thy mighty intercession.

ODE V

Canon I

Irmos: **Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.**

Burning in spirit, ye did seal your lips, O blessed ones, gathering your treasure within your hearts, whence ye drew up strength during torture.

"If our outer man perish amid torments, yet our inner man is renewed," ye did cry, O virgin martyrs, awaiting liberation from this mortal body.

Bearing the image of the thrice-radiant God and illumining your souls with the brightness whereof, like three spiritual stars in the firmament of Heaven ye shone forth, O thrice-blessed passion-bearers.

Theotokion: **R**ejoice, thou light and abode of the Light! Rejoice, O Mother of Life, Rejoice thou glory of all the saints, O all-immaculate Theotokos!

Canon II

Irmos: **I rise unto Thee at dawn, * the Creator of all, surpassing all worldly understanding; * for Thy commandments are light. * Do Thou guide me by them O Lord.**

Unto thee do we run O holy martyr, shining forth in thy suffering, thou hast acquired great boldness before the Lord. Standing now before Him with the most radiant choirs, pray thou, O passion-bearer, that He save us and instruct us in His commandments.

We fall down before thee who, in the Kingdom of Heaven dost shine more brightly than the sun, O unblemished bride of Christ. Wherefore, do thou fall down before the throne of the Almighty and, employing thy martyr's boldness, beseech Him, that He sign the light of His countenance upon us and guide us in the paths of righteousness.

We cry to thee, O Valeria, our undoubted helper: cease thou never to beseech the Lover of mankind for us who have recourse unto thee and faithfully honor thy struggles; that having delivered us from divers misfortunes and sorrows, he may direct us in the keeping of the Lord's commandments in divine tranquility.

Theotokion: **T**o thee do we flee, O Lady, as the only all-powerful intercessor and mediator for us sinners, and refraining from a great flow of words do we cry aloud: O Most holy Theotokos, save us!

ODE VI

Canon I

Irmos: **O** Thou that putteth on light as a garment * grant me also a robe of light, * **O All-merciful Christ, our God.**

"Whosoever shall confess me on earth, them will I confess also before My heavenly Father," didst thou say, O Jesus, to Thy witnesses.

"O Savior, Who hast granted us to suffer with Thee, receive us now in Thy Kingdom, as Thou didst the wise thief," did ye cry, led to your death, O pure virgins.

Divested of all things corruptible and vain, ye did inherit eternal riches, O glorious Kyriaka, and divinely-wise Maria and Valeria.

Theotokion: **D**isdain not the humble entreaties of thy servants, for from the abyss of temptation we cry unto thee: Hasten thou to help us, O Theotokos!

Canon II

Irmos: **T**he uttermost depths of sin have surrounded me, * and my spirit perisheth. * but do Thou, O Master, stretch forth Thy lofty arm * and like Peter save me, * **O my Helmsman.**

The path that leadeth to the abyss of hell is wide and spacious, but the ways and entrances of the Kingdom are painful and toilsome, for the Kingdom of God is won through many struggles and tribulations. But that we may not weaken in battle, God hath given us aides and helpers, the holy martyrs and passion-bearers who, boldly stretching forth their hands, save us by their intercessions.

O, the abyss of the riches and knowledge of God! For they who were persecuted by men and condemned by the world are seated on heavenly thrones and shall judge the angels, and by their bold intercession, they mediate forgiveness for the world, and save us.

Thou dost behold the depth of my falls and the multitude of my sins, O blessed passion-bearer; yet bring thou upon me the depth of God's tender compassion, that, stretching forth His almighty right hand, He may save me.

Theotokion: **O**f Him, before Whom the abysses do tremble and upon Whom the stars attend, hast thou been called the immaculate Mother, and Him didst thou bear as an infant in thine arms. Wherefore, thy prayer hath the greatest boldness and fervor, O Theotokos Mary; for which cause we cry out to thee: O Sovereign Lady, save us!

Kontakion, in Tone II:

Cleaving to the faith of Christ * and loving the unfeigned promises of God, * looking for eternal life and the blessedness of paradise, * ye did steadfastly endure torture and did fervently bow your necks beneath the sword; * wherefore, ye have been crowned by the hand of the Lord, O Kyriaka, Valeria and Maria, * and your memory is glorious. * O passion-bearers, entreat ye Christ God, * the Judge of the contest, ** on behalf of those who faithfully honor your struggles.

Ikos: **C**ome, ye faithful, and bearing flowers let us make haste to the temple of the Lord; and with hymns of divine beauty let us praise the memory of the martyrs, the holy virgins Kyriaka, Valeria and Maria; for flourishing like lilies amongst the thorns of paganism and adorned with the flowers of the virtues, they received wreathes of suffering not woven by human hands; and are now led with glory into the heavenly garden. Wherefore, we fervently cry aloud: Rejoice, ye who have choosen the good part! Rejoice, ye who by temporal suffering have purchased eternal bliss! Rejoice, ye who have acquired boldness before the Holy Trinity! Pray ye without ceasing, O passion-bearers, on behalf of those who faithfully honor your struggles!

ODE VII

Canon I

Irmos: **O**nce in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

Your members did ye surrender to mutilation and your youthful bodies to the slaughter, that ye might tame your souls and inherit life eternal, O all-praised martyrs.

O thrice-blessed virgins, how have ye disdained all the beauteous things of this world; how have ye been bold unto death, singing in the furnace of temptations as did the three youths: O God of our fathers, Blessed art Thou!

"Verily, verily, I say unto you, today ye shall be with me in paradise," didst Thou say unto those who were slain for Thee, O Master. Wherefore, with gladness did they cry out: O God of our fathers, Blessed art Thou!

Theotokion: **T**he seraphim magnify thee, the cherubim minister unto thee in fear, all of the angelic army doth unceasingly marvel and, calling upon thee for thine aid, assemblies of men cry out: Blessed art thou of all generations, O most holy Virgin and Sovereign Lady!

Canon II

Irmos: **A**s of old Thou didst bedew * the three pious children in the Chaldean flames, * so also with the radiant fire of Thy divinity * illumine us who cry to Thee, * 'Blessed art Thou, the God of our fathers!'

As of old the bestial Cain, consumed by dark envy and rivalry, slew the innocent Abel, so also the raging heathens, bitterly envying the servants of Christ who shone like beacons in the world, committed them to the hands of the tormentors; and they, burning with divine love, surrendered their souls into the hands of God, crying aloud: O God of our fathers, Blessed art Thou!

As of old the pious were ever persecuted, tormented and tried like gold in the crucible of temptations, so also in recent times hath battle been waged against the servants of Christ. Wherefore, tortured, they have bedewed the Church with their blood, and it hath flourished richly; and we, tasting of the fruits of salvation, cry aloud: O God of our fathers, Blessed art Thou!

O Valeria, rejecting the folly of idolatry as did the all-praised Kyriaka and Maria, the virgins who struggled with thee, thou wast wounded with love for the pre-eternal Word, and for His sake wast enamored of silence, fleeing prating vanity and crying out unceasingly in spirit: O God of our fathers, Blessed art Thou!

Theotokion: **L**ike the unburnt bush of old, thou didst remain unburnt by the fire of thy birthgiving, O Mother and all-immaculate Virgin; so now deliver us from the flaming darts of the passions; and when the fullness of time shall come and the throne of judgment is set, and the river of fire doth roar forth, do thou help us by thine all-powerful intercession that, bedewed by thy prayer, the flaming sword of the cherubim may depart from the gates of Eden which are again shut because of our sins, and that without hindrance we may enter into the unwaning Light, where, with the fiery choirs of the bodiless hosts and all that have obtained salvation, we may cry out to the beginningless Trinity: O God of our fathers, Blessed art Thou!

ODE VIII

Canon I

Irmos: **O** ye Children, equal in number to the Trinity, * bless ye God the Father and creator; * sing ye the praises of the Word who descended and changed the fire into dew; * and exalt ye above all for ever * the most Holy Spirit, who giveth life unto all.

Aflame with the fire of divine love, enduring bodily torment as though they had no bodies, the three maidens joyously cried out to the Trinity, exclaiming: "Let us bless the Father Who is without cause, and the co-beginningless Son; and let us glorify the Spirit, the Comforter, co-enthroned with them, hymning and supremely exalting them unto all ages!"

"O hell, where is thy victory? O death, where is thy sting? Lo! against you do we make bold, with Christ God helping us," thus did ye cry aloud, O blessed martyrs, joining chorus amid your sufferings, chanting a hymn unto the Trinity.

"We can do all things, through Christ, Who doth strengthen us," did ye cry with the Apostle, O manly-wise virgins. Wherefore, having endured all torments utterly undaunted, and draining the cup which your heavenly Bridegroom hath given you, with one mouth ye made a threefold psalmody, hymning and supremely exalting the Father, the Son and the Holy Spirit throughout all ages.

Theotokion: Prefiguring thee, O Virgin, the unburnt bush was not consumed, and the youths, showing forth the incorruption of thy birthgiving, were not burned by the flame, for truly receiving the fire of the Godhead within thy womb, thou didst remain unconsumed, but like gold, which partaketh of the fire, thou hast shone forth; and all creation, marveling at the dread mystery, doth supremely exalt thee throughout all ages.

Canon II

Irmos: United together in the unbearable fire, * yet not harmed by the flame, * the children, champions of godliness, sang a divine hymn: * O all ye works of the Lord, * bless ye the Lord and supremely exalt Him throughout all ages.

Bearing intolerable torments, O passion-bearer, thou didst show supra-natural endurance and didst offer up thy life as a sacrifice well-pleasing unto God, the Life of all, Whom all creation doth hymn, crying: All ye works of the Lord, bless ye the Lord and supremely exalt Him throughout all ages!

Unbearable is the wrath of Thy threatening, which-is upon sinners, O Lord, and boundless and inscrutable is the mercy of Thy promise unto the righteous; and knowing this, O Christ, Thy martyr Valeria, desiring heavenly glory and honor, and looking to receive a crown from Thy hands, poured forth her blood for Thee like water upon the ground, offering her life as a dowry to Thee, the incorruptible Bridegroom. Wherefore, joining chorus now with the angels, doth she sing: O all ye works of the Lord, bless ye the Lord and supremely exalt Him throughout all ages!

"Shall I not endure these transient sufferings? Shall I not suffer for Thee, O my God, Who for me, Thy servant, willingly endured crucifixion, wast despised and smitten upon the cheeks? Shall I not lay down my life for Thee, the Master and Bestower of the life of all creation? Wilt Thou not raise me up again, as Thou hast promised, on the last day?" Pondering such things, O martyr Valeria, thou didst fervently bow thy neck beneath the sword, crying out in joy: Bless ye the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Theotokion: O all-immaculate one, calm thou the unbearable tempest of passions and the raging sea of sorrows, stretching forth thine hands which received God, and leading us forth from the depths of our falls, that guided by thee and directed by the sail of the Spirit of God, we may attain unto that blessed strand and the calm harbor, and may thankfully sing there: Bless ye the Lord, all ye works of the Lord, and supremely exalt Him throughout all the ages!

ODE IX

Canon I

Irmos: **S**aved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

Although today we commemorate your martyrdom, yet knowing that even after death ye are alive, we commend ourselves to your intercession, O passion-bearers, magnifying your firm confession.

Lovingly we keep your memory, O martyrs; we kiss your wounds; and we hymn your struggles, magnifying Christ God Who crowned you with glory.

O virgins, three in number, the Trinity that wrought all things, Whom ye did glorify on earth and before Whom ye now do stand, do ye boldly entreat on behalf of the world.

Theotokion: **T**hee, whom the heavenly armies unceasingly glorify and on whose account all creation doth join in chorus, the true Theotokos and helper of all mankind, do we ever magnify with love.

Canon II

Irmos: **N**ew is the wonder and befitting of God: * for the Lord clearly passes through the closed gate of the Virgin: * naked at His going in and God bearing flesh at His coming out, * while the gate remaineth closed. * As ineffably the Theotokos and Mother of our God we magnify her.

Looking for a new heaven and a new earth, wherein righteousness doth dwell, and disdaining all the lovely things of this world, thou didst sow in tears and sorrows, O Christian martyr, but now dost reap the ears of the grain of everlasting life and unending joy. Wherefore, as is truly meet, we magnify thee.

Christ God hath shown thee forth as a new intercessor and helper for all mankind, O Valeria, glorious passion-bearer, especially for those who celebrate thine honored memory and offer thee hymns from their hearts; wherefore, O thou who art rightfully praised, with all our soul we magnify thee as the elect mediator of our salvation.

O Valeria, thou holy lamb, who dost sing a new song unto the Lamb of God in Heaven, forget not us who hymn thy sufferings, that our unworthy entreaties and praises remain not unheard by thee, who dost heed the most sweet singing of the angels; and emulating Christ, thy Bridegroom, showing tender compassion unto sinners, do thou fervently pray on behalf of all of us who hymn thee, magnifying thee unceasingly.

Theotokion: **D**o thou save from divers misfortunes and evils the new people adopted by thee at the Cross of thy Son, O most pure Theotokos, for in thee have we all acquired a rampart and aid. Wherefore, fleeing to thy joyous protection, we magnify thy tender compassion towards us sinners.

After the Exapostilarion: Glory ...,

Fleeing the night of impiety, ye went forth to meet the radiant dawn of the Sun of righteousness, O all-praised martyrs Kyriaka, Valeria and Maria, with Whose rays ye have illumined your minds, bedewing your souls with the dew of tears, rising early in spirit for the Savior of the world, and crying aloud to Him in compunction: Seek us out, as Thou didst the lost sheep, O Lamb of God, and unite us to Thy chosen flock, O good Shepherd, that we also, emulating Thy voluntary sacrifice, may offer ourselves as an oblation pleasing unto Thee, and at Thy dread judgment may be delivered from the lot of the goats.

AT LITURGY

Troparion, in Tone I:

As rational sheep of Christ, the Lamb and the Shepherd, * you undertook the struggle of Martyrdom, * and finishing your course ye have preserved the faith, * wherefore, O wonderworthy Martyrs, * with gladsome hearts we celebrate today ** your holy memory, magnifying Christ.

Kontakion, in Tone II:

Cleaving to the faith of Christ * and loving the unfeigned promises of God, * looking for eternal life and the blessedness of paradise, * ye did steadfastly endure torture and did fervently bow your necks beneath the sword; * wherefore, ye have been crowned by the hand of the Lord, O Kyriaka, Valeria and Maria, * and your memory is glorious. * O passion-bearers, entreat ye Christ God, * the Judge of the contest, ** on behalf of those who faithfully honor your struggles.