

THE 5th DAY OF THE MONTH OF NOVEMBER
THE COMMEMORATION OF THE HOLY MARTYRS GALACTEON AND EPISTEMIS
AT VESPERS

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

Spec. Mel.: "O most glorious wonder ...":

Nurtured on the milk of faith, * thou didst attain to maturity in Christ, * for the sake of thy many torments and tribulations, O Galacteon, * having become an acceptable sacrifice * and a perfect immolation * through thy voluntary onslaught, O thou who art most noetically rich. * O thy firm and steadfast faith, * whereby thou didst receive God, ** O thou who art now most perfectly deified!

Artfully didst thou seek out * the most earnestly desired Wellspring of good things, * and with the splendors thereof * illumined thy soul and mind, * O thou who art blessed of God; * and with mighty opposition * cast down the ancient tyrant of great craft, * much suffering martyr Epistemis, ** thou divine adornment of monastics.

The two most radiant luminaries * of the noetic East * shine forth with grace * piously illumining all creation * with the transcendent splendors of their sufferings * and the divine flames of healings. * And honoring their most splendid feast, * we glorify Christ ** Who illumineth all for their sake.

Glory ...; Now & ever ..., Theotokion, in the same tone & melody:

Rejoice, enlightenment of souls, * forgiveness of the sinful, * correction of the negligent! * Rejoice, consolation, joy and helper of the sorrowful! * Rejoice, O blessed one, * thou healing of the souls of the infirm! * Rejoice, mediator and reconciler of mankind to God, * O pure one who art more holy * than all the seraphim!

Stavrotheotokion: **B**eholding Thee nailed to the Cross * and voluntarily accepting suffering, O Jesus, * Thy Virgin Mother, O Master, * cried aloud: Woe is me, my sweet Child! * How is it that Thou dost endure unjustly inflicted wounds, * O Physician Who healeth the infirmities of mankind, * delivering all from corruption * in Thy tender compassion?

Troparion, in Tone IV:

In their sufferings, Thy martyrs O Lord, * received imperishable crowns from Thee, our God; * for, possessed of Thy might, * they set at naught the tyrants and crushed the feeble audacity of the demons. ** By their supplications save Thou our souls.

AT MATINS

Both canons from the Oktoechos, and this canon to the holy martyrs, with four Troparia, the acrostic whereof is: "It is fitting to hymn the un-conjugal pair of spiritual athletes", in Tone VIII:

ODE I

Irmos: Unto Him Who overthrew the tyranny of Pharaoh in the sea * and led Israel over dry land, * let us chant unto Christ our God, * for He hath been glorified throughout the ages.

Standing with joy before the life-creating Trinity, O all-blessed one, illumined with radiant lightning, do thou ask forgiveness for those who celebrate thy holy memory.

Having set thy soul afire with the Holy Spirit, thou didst consume the carnal passions by fasting and extinguished the fire of ungodliness with the streams of thy blood.

Having set aside family, wealth and power for the sake of Christ, and taken up thy cross, O venerable one, with the blessed Epistemis, thy spouse, thou didst struggle monastically in a God-pleasing manner.

Theotokion: O all-hymned Theotokos, helper of the sorrowful, salvation and hope of the hopeless: pray thou earnestly that we be delivered from misfortunes.

ODE III

Irmos: O Thou Who established the heavens by Thy word * and founded the earth upon the multitude of waters, * establish me unto the hymning of * Thy glorification O Lord.

She who gave birth to thee brought thee forth from her barren womb as the day-star which dispelleth the night of ungodliness.

Held fast by the purity of love, thou didst teach thy spouse to live in virginity with thee; and having suffered lawfully with her, O martyr Galacteon, thou hast been glorified.

Behold a woman who through divine revelation learned all the trials of the torturers before they took place, and thereby cast down the tormenter.

Theotokion: O Maiden who hast given birth to the Life Who hath destroyed all the power of death, make me live who have been slain by harmful passions.

Sedalion, in Tone IV; Spec. Mel.: "Go thou quickly before ...":

Having adorned the visage of thy soul with fasting, thou dost enlighten the faithful with the rays of thy sufferings, O blessed Galacteon. Wherefore, piously celebrating thy holy and light-bearing day with faith, we cry out to thee: As thou hast boldness before God, pray that we be saved!

Glory ..., Now & ever ..., Theotokion in Tone IV:

By thy divine birthgiving, O pure one, * thou hast renewed the mortal nature of those born on earth, * which had become corrupt through the passions, * raising up all from death to a life of incorruption. * Wherefore, as is meet we all bless thee, ** O most glorious Virgin, as thou didst foretell.

Stavrotheotokion: O most immaculate Virgin Mother of God, a sword passed through thy most holy soul when thou didst behold thy Son and God crucified of His own will. Cease not to beseech Him, O blessed one, that He grant us forgiveness of our transgressions.

ODE IV

Irmos: From the overshadowed mountain, * from the only Theotokos, * the Prophet in divine vision * foresaw Thy coming in the flesh, O Word, * and with fear he glorified Thy power.

Ye showed yourselves to be reason-endowed sheep manifestly following your Shepherd, the King of all, and ye rejoice now with the martyrs in the heavenly fold, O crown-bearers.

Ye were shown to be an elect team, plowing the furrow of an honorable and valiant martyrdom; cultivating the grain which is laid up in the granaries of heaven.

Your noses, heads, nails and hands cut off for Christ, O valiant ones, ye uprooted the delusion of impiety and were shown to be victors.

Theotokion: The tongue of mortals is unworthy to fittingly hymn thee as the Theotokos, for thou hast been revealed to be the refuge of Christians, O all-immaculate and most pure one.

ODE V

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

Having nurtured thyself on fasting as with milk, O Galacteon, thou didst attain unto the perfect fullness of the suffering of Christ.

Taken up far above to the resting-place of the saints, O Epistemis, thou dost see with a cleansed mind.

O venerable martyrs, ye have received a habitation with the martyrs in the highest and have obtained immortal glory.

Theotokion: Thou hast given birth in time to the Timeless One Who became a man, that He may save man, O most pure one.

ODE VI

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

Through the laver of divine enlightenment ye approached those who wed not, being most perfectly baptized by blood afterwards, O spiritual athletes.

Having enlightened thy soul with the great harshness of fasting, thou didst show it forth to be comely with the light of suffering, O Galacteon.

Having mounted the chariot of your blood, O martyrs, ye traversed the path and reached heaven, wherein ye rest.

Theotokion: **T**hou hast given birth to the Son Who is equal in honor with the Father, O thou who knewest not wedlock, and in a manner past understanding thou didst nurture the Nurturer of all with milk.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Having struggled splendidly, * ye were reckoned among the legions of Christ's martyrs * having fought valiantly, O glorious Galacteon, with Epistemis, * thine honored spouse, who suffered with thee. ** Unceasingly entreat the one God on behalf of us all.

ODE VII

Irmos: **By** an angel didst Thou refresh the Children in the furnace * transforming the roaring flames to dew. * **O** God of our fathers, blessed art Thou.

O Epistemis, wedded to the Word of God, thou didst smite with blindness the unbelievers who strove to strip thee naked, and didst show them to be children of the light when they repented.

Utterly refusing to sacrifice to inanimate gods, as honorable sacrifices ye offered yourselves to our true God, the Master of souls, O martyrs.

Led into the fire of torment, O wise martyr Galacteon, thou didst extinguish the flame of ungodliness by the torrents of thy blood, crying aloud: Blessed art Thou, O Lord God of our fathers!

Theotokion: **W**ith all the ranks of heaven on high, we who have been saved by thee cry aloud calling thee blessed, O Maiden Theotokos.

ODE VIII

Irmos: **The** Beginningless King of glory, * before Whom tremble all the hosts of heaven, * ye priests hymn, and ye peoples * supremely exalt throughout all ages.

Being equal in purity and equal in fasting and suffering, O valorous spiritual athletes, ye have received equal gifts from God.

Desiring the life of the angels, ye maintained your union with incorruption, and with them ye joyously join chorus as is meet, O passion-bearers of the Lord.

Standing manfully before the tribunal, O martyr, thou didst preach the one true God, and thereby destroy the arrogance of polytheism.

Theotokion: **O** ye people, let us hymn the one Mother who after giving birth remained a Virgin, as the precious and most exalted throne of the Lord Most High.

ODE IX

Irmos: **T**he prophetic vision of the lawgiver on the mountain, * in the fire of the burning bush, * prefigured thy birthgiving O Ever-Virgin, * the salvation of us the faithful, * wherefore with never silent hymns we magnify thee.

Thou hast been revealed to be a tower of heaven, a foundation of the Church, a pillar of piety, and the confirmation and divine adornment of martyrs and fasters, O divinely wise Galacteon.

Amid the flowers of virginity thou didst blossom like a rose, spreading thy fragrance like a lily in the valleys of martyrdom, O Epistemis, thou virgin martyr of the Lord. Wherefore, together we call thee blessed.

Illumined with the light of the three-Sunned splendor, ye have now passed on thereto, having been shown to be children of the Light. Pray ye, O martyrs, that He grant enlightenment unto those who praise you with faith.

Theotokion: **T**hou art our sword and rampart, O Theotokos! Thou art the help of those who have recourse to thee! We move thee now to prayer, that we may be delivered from our enemies.

AT LITURGY

Troparion of the martyrs, in Tone IV:

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