

SERVICE
OF THE HOLY PROTOMARTYRS OF CHINA,
SLAIN DURING THE BOXER REBELLION

二百二十又二位
中華殉道者瞻禮讚詞



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AT LITTLE VESPERS

**On “Lord, I have cried...”, 4 stichera,
in Tone I: Spec. Mel.: “Joy of the ranks of heaven...”**

From Christ, the Judge of the contest, have ye received wreaths woven in the heavens, O all-glorious new-martyrs of the land of China, who in love for God are imitators of the angels. Pray ye in our behalf, that we may navigate Twice

O choir worthy of heaven, ye sacrificed yourselves for the risen Christ, that ye might obtain higher things; and by your pangs and sufferings ye have gladdened multitudes of angels and men. Wherefore, heal the many pangs and sufferings of those who celebrate your memory.

Like stars shining on high in the firmament of the Church of God, ye shed your light upon the Orthodox faithful, gladdening them during their earthly struggle, and filling their souls with the joy which awaiteth those who endure to the end.

Glory..., in the same tone & melody

Ye were shown to be luminaries of the Far East, full of heavenly light, and ye destroyed the hellish gloom of the dark madness that is from of old. Disdain not the meagerness of our praises, but ever enlighten with rays of heavenly wisdom the souls of those who honor your struggle.

Now & ever...: Theotokion

Through thee are abundant healings bestowed upon all who have recourse unto thee with faith, O all-pure one, in that for us thou gavest birth unto Christ, the Healer of infirmities. Wherefore, by thy supplications heal thou my soul, that with a pure heart I may hymn thy loving-kindness.

Aposticha stichera, in Tone II: Spec. Mel.: "O house of Ephratha..."

Hymning the beautiful corrections of the martyrs of China, we find the faithful intercessors for the faithful to be curative springs of heavenly dew.

Stichos: The righteous cried, and the Lord heard them.

Having received enlightenment through the laver of regeneration, ye were later more perfectly baptized in your own blood, O passion-bearers.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Mounting the chariot of your blood, O glorious new-martyrs, ye traveled the path to heaven, and thereby have come to dwell in the new Jerusalem.

Glory..., in Tone V

Come, ye who love the feasts of the Church, and clapping our hands in gladness, let us chant hymns to the new martyrs of China, for like the spiritual athletes of ancient times they entered the arena of martyrdom and engaged the wicked foe in combat, shedding their blood for the sake of Christ; and having trampled the enemy underfoot and triumphed gloriously, they received the wreath of victory from the right hand of the Judge of the contest.

Now & ever...: Theotokion, in the same tone

Who can worthily hymn the abyss of thy loving-kindness, O all-immaculate Bride of God? Even the wise fall silent and the eloquent are at a loss. But as thy children we cry out to thee: Rejoice, joy of the sorrowful, wealth of the poor, mother of orphans and glory of the downtrodden!

Troparion, in Tone III

Let us the flock of Christ with faith and love / now glorify with hymns the faithful martyrs who suffered for Christ in China. / For having confessed the Faith, / they all went bravely unto death, / not considering suffering for Christ's sake too hard to endure; / but rather viewing death as a passage to a place of blessed repose. / Therefore to the Martyrs we cry out: // Remember us all, who sing your praises.

Glory..., Now & ever...: Theotokion

Rejoice, impassable gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou who knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man..."; the first antiphon.

On "Lord, I have cried...", 8 stichera:

4 in Tone V: Spec. Mel.: "Rejoice..."

Behold, now bless the Lord, O ye faithful! Lo! rejoice now, O Orthodox Church, wondrously hymning the joy of the martyrs; for heaven is adorned with new luminaries; and the angels join chorus, giving them crowns; men rejoice, offering up praises; the land of China, adorned, is triumphant; and we celebrate the radiant glorification of
Twice

Rejoice now, O father John, luminary of Tobol'sk, who didst send the first preachers of Orthodoxy into China! And do thou rejoice also, O all-wondrous Innocent, lamp of Irkutsk, protector and fellow-laborer of the Orthodox evangelizers in China! Behold, your children are glorified as the valiant protomartyrs of their land! Lo! that which

was barren giveth birth; a waterless desert poureth forth rivers of life! O wondrous miracle! O great joy! Entreat Christ in our behalf, O martyrs!

Rejoice, O holy hierarch John, bright beacon of Shanghai and the land of China, lighted by God as a guide for those who amid pagan darkness are caught in the raging sea of polytheism! With the new martyrs of China send forth the light of the true Faith of Christ, for which they laid down their lives, that those who are sinking may take heart and steer for the calm harbor of Jesus our Helmsman, Who safely bringeth all to salvation.

And 4 stichera idiomela, in Tone VIII—

“O Lord, it was Thy good pleasure that light be revealed to Thy world and its pagan people, and Thou didst extend the wings of the preaching of the Truth over our land!” Thus did the martyrs cry out when they were slaughtered for Thy sake, O Jesus most sweet; and thus do we also glorify Thee. O Lord, our light and resurrection, Twice

“O the wondrous mystery of the Faith! O the depths of Thy wisdom, O Christ! Thy salvation is among all the nations, for Thou wast pleased freely to bestow repentance upon our fallen race. What, therefore, shall we render unto Thee?” Thus saith the assembly of the holy new-martyrs, through whom we now pray with tears: From all misfortunes free us who honor you with love.

Like lambs to the slaughter were ye led by the heathen, who, in their great malice and hatred from the true Faith

of Christ, slew you without pity, employing all manner of cruel tortures. Yet like the Chief Shepherd, our Lord and Savior, ye uttered not a word, but meekly accepted bodily death, that your souls might be fed by Him in the meadows of paradise, by the waters of everlasting life.

Glory..., in Tone II

O council of holy new-martyrs, divine regiment of the land of China, confirmation of the faithful, joy of all the saints! O wondrous ones! Ye endured all—the pangs of cruel maimings, the shedding of torrents of blood, beheading, dismemberment, the laceration of your flesh. And established firmly upon the rock of the True Faith, ye sent up hymnody to God amid your torments; and having been made as lustrous as gold in a crucible, ye strengthen amid sorrows those who magnify you.

Now & ever...: Dogmatic theotokion, in the same tone

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so the Virgin gave birth and yet remained a Virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the Salvation of our souls.

Entrance. Prokimenon of the day. 3 Readings:

READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: «All the nations are gathered together, and princes shall be gathered out of them. Who will

declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness,» saith the Lord God, «and My servant whom I have chosen: that ye may know, and believe, and understand that I am He; before Me there was no other God, and after Me there shall be none. I am God; and beside Me there is no Savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back?» Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They who 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.

READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. He shall take to him his jealousy for complete armor, and make the creature his weapon for the revenge of his enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise. Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill-dealing shall overthrow the thrones of the mighty. Hear therefore, O ye kings, and understand; learn, ye who be judges of the ends of the earth. Give ear, ye who rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Most High, Who shall try your works, and search out your counsels.

*At Litia, the sticheron of the temple,
and these stichera idiomela*

In Tone I: O most lauded martyrs, divinely crowned assembly of China, forget not your race, but as ones called from on high fervently entreat God Most High, that He be not utterly angered by our sins, that He consume the blasphemies of the heretics with the word of wisdom, that He increase the True Faith in your land, melt our hardened hearts, and illumine with salvation and divine light those who honor you.

In Tone II: With what hymns of praise shall we glorify your radiant end, O unblemished lambs of Christ who now glorify the Trinity with sacred mouths, O champions of piety, lovers of heavenly glory, inexhaustible wellsprings of gracious healings, ardent allies of the faithful, who entreat Christ to grant us great mercy?

In Tone IV: Once the divinely eloquent David chanted: The nations shalt Thou guide upon the earth, unto Thy path. Wherefore, the time also came, in accordance with the prophecy of the Psalmist, for the land of China to bear sweet and goodly fruit for the Husbandman: the all-radiant multitude of the new-martyrs, who entreat Christ for the salvation of our souls.

Glory..., in Tone VI

Celebrating the splendid solemnity of your memorial, we are filled with gladness. As ye are bold intercessors for us, pour forth for us fervent entreaty: heal the infirm; grant health to the sick and consolation to those who suffer and are afflicted, humility to those who rejoice, chastity to those smitten by the storm of the passions, enlightenment to unbelievers, and the forgiveness of all sins to the faithful.

Now & ever...: Theotokion, in the same tone—

Now hath the counsel of the devil been set at nought; now hath the might of Satan been crushed! For by thine Offspring, O Virgin Mother, have the new-martyrs been delivered like birds from a snare, and have been illumined with the light of the Truth. And lo! standing with thee before the throne of God, they pray for the salvation of all who honor thee as the true Theotokos.

**Aposticha stichera,
in Tone VIII: Spec. Mel.: “O all-glorious wonder...”**

Your radiant memorial hath dawned today, O divinely wise council, heirs to the kingdom of Christ, strugglers to the death for obedience and love divine. The whole Church hymneth you with love; the sun and the stars join chorus together. Grant peace, joy and hope of salvation unto those who assemble in your church.

Stichos: From the rising of the sun unto the going down of the same, the name of the Lord is to be praised.

O all-glorious wonder! O Christ our God, Thou hast shown the passion-bearers of the land of China to be destruction for the demons and helpers of men; for, arrayed in the armor of light, they endured cruel tortures. And soaring aloft like eagles, they confounded the aerial spirits, and have made their abode in the bridal-chamber of heaven.

Stichos: From the lands hath He gathered them, from the east, from the west, from the north, and from the sea.

Rejoice, O council of martyrs called by God! Rejoice, divinely planted garden of radiant fruit, godly company two hundred strong! The land of China hath produced its own fruit for the Fashioner of all! The streams of your blood are rivers of healing for the faithful, the mortification of your flesh gladdeneth the angels, and your supplications are salvation for men.

Glory..., in Tone V

Rejoice, divine assembly of passion-bearers, who broke the fangs of the invisible beasts, O imitators of the angels, fervent intercessors for men, weepers over the land of China, protectors of the Russians who sojourn there, O ye who fervently pray for our souls!

Now & ever...: Theotokion, in the same tone

Thou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto those who sleep in darkness, desiring to enlighten that which He fashioned by His own hand in His image. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

After the Blessing of the Loaves,
the troparion of the new-martyrs, in Tone III

Let us the flock of Christ with faith and love /
now glorify with hymns the faithful martyrs who suf-

fered for Christ in China. /
For having confessed the Faith, /
they all went bravely unto death, /
not considering suffering for Christ's sake too hard to endure; /
but rather viewing death as a passage to a place of blessed repose. /
Therefore to the Martyrs we cry out: //
Remember us all, who sing your praises. *Twice*

And "Virgin Theotokos, rejoice!..."; *once.*

AT MATINS

At "God is the Lord..."; the troparion of the new-martyrs, twice; Glory..., Now & ever...: Theotokion, in the same tone

Rejoice, impassable gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou that knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

**After the first chanting of the Psalter,
this sessional hymn, in Tone VI**

When the Kwang-hsu Emperor reigned in the land of China, Christ made His abode within you, O mighty martyrs, and invisibly bestowed upon you His own kingdom; for,

bearing upon yourselves the image of Him Who wrought salvation upon the Cross, ye were vouchsafed paradise in a single hour. Wherefore, remember us before the throne of the Master.

Glory...: Another sessional hymn

O martyrs of Christ, ye lamps made luminous by God, enlighten your race amid the darkness of life, that having passed through the night of unbelief, they may come to love the nobility of Christ, and that, strengthened by your following after Him, they may chant to you a hymn of thanksgiving.

Now & ever...: Theotokion

Prefiguring thee of old, O all-pure one, Israel traversed the Red Sea dryshod; and now the New Israel hymneth thine unwedded state, and crieth out with the martyrs: O thou who hast illumined the human race with never-waning rays, enlighten all who seek the Lord, thy Son.

**After the second chanting of the Psalter,
this sessional hymn, in Tone III**

Christ acquired you as the first-called martyrs of the Chinese race, wherefore ye cast down the pride of the serpent and, hastening boldly to the contest, ye glorified Christ in your bodies. Him do ye now earnestly entreat, O holy ones, that He grant us great mercy.

Glory...: Another sessional hymn—

Ye who were born in the darkness of unbelief were shown to be full of divine radiance after death. O your love for God! Even though ye lived in the Faith for a short time, amid tortures ye remained strong for Christ. Wherefore, we chant unto you together: Rejoice, beacons of the Chinese race, leading them to God!

Now & ever...: Theotokion

O thou who gavest birth to Christ, the Author of light: with the holy hierarchs of the Far East—Innocent, John, Nicholas, and John and Jonah the newly glorified—ferently pray to Him, that with the brilliance of the divine word He may proclaim His glory also among the Chinese people, O Virgin Theotokos.

Polyeleos, and this magnification

We magnify you, O holy new-martyrs of China, and we reverence your honored sufferings, which ye endured for Christ.

Selected Psalm verses

A Our God is refuge and strength. [Ps. 45: 2]

B A helper in afflictions which mightily befall us. [Ps. 45: 2]

A Therefore shall we not fear when the earth be shaken. [Ps. 45: 3]

B O God, who shall be likened unto Thee? Be Thou not silent, neither be still, O God. [Ps. 82: 2]

A For behold, Thine enemies have made a noise, and they that hate Thee have lifted up their heads. [Ps. 82: 3]

B Against Thy people have they taken wicked counsel,
and have conspired against Thy saints. [Ps. 82: 4]

A They have made the dead bodies of Thy servants to be
food for the birds of heaven. [Ps. 78: 2]

B The flesh of Thy saints for the beasts of the earth. [Ps.
78: 2]

A They have poured out their blood like water. [Ps. 78: 3]

B For Thy sake we are slain all the day long. [Ps. 43: 23]

A We are counted as sheep for the slaughter. [Ps. 43: 23]

B Thou hast made us a byword among the nations. [Ps.
43: 15]

A And I became a man scourged all the day long. [Ps. 72:
14]

B By fire hast Thou tried us even as silver is tried by fire.
[Ps. 65:11]

A We went through fire and water, and Thou didst bring
us out into refreshment. [Ps. 65: 12]

B Be glad in the Lord, and rejoice, ye righteous. [Ps. 31:
11]

A For the Lord is in the generation of the righteous. [Ps.
13: 5]

B And their inheritance shall be for ever. [Ps. 36: 18]

A The righteous cried, and the Lord heard them. [Ps. 33:
18]

B A light hath dawned forth for the righteous man, and
gladness for the upright of heart. [Ps. 96: 11]

A In everlasting remembrance shall the righteous be. [Ps.
111: 6]

B In the saints that are in His earth hath the Lord been
wondrous; He hath wrought all His desires in them. [Ps.
15: 3]

A Wondrous is God in His saints, the God of Israel. [Ps.
67: 36]

B The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied. [Ps. 91: 13]

A The righteous man shall be glad in the Lord, and shall hope in Him. [Ps. 63: 11]

B And all the upright in heart shall be praised. [Ps. 63: 11]

Glory..., Now & ever... Alleluia, Alleluia, Alleluia, glory to Thee, O God. *Thrice*

**After the Polyeleos, this sessional hymn,
in Tone VIII**

Enlightened with exalted mind through the tree of the Cross, O company sanctified in tortures, led by Metrophanes ye initiated a splendid undertaking for your race. May your tearful entreaties never cease, that all who honor you with love may safely pass through this life that is full of tears.

Glory..., Now & ever... Theotokion

O most pure Mother of God, unblemished ewe-lamb, who can describe thy love for all men? By thee is all creation gladdened; in thee doth the newly-glorified council of the protomartyrs of the land of China rejoice. Accepting their supplications in our behalf, bring them to thy Son, that He may save our souls.

Song of Ascents, the first antiphon of Tone IV.

Prokimenon, in Tone IV—

The righteous cried, and the Lord heard them.

Stichos: Many are the tribulations of the righteous; and the Lord shall deliver them out of them all.

Let every breath praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 36

The Lord said to His disciples: “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for My sake, for a testimony against them and the gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye who speak, but the Spirit of your Father Who speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name’s sake: but he who endureth to the end shall be saved.”

After Psalm 50: Glory..., Through the prayers of the new-martyrs of China...; Now & ever...: Through the prayers of the Theotokos...; Have mercy on me, O God,...; and this sticheron, in Tone VI

The land of China is sanctified today with illustrious blood; the passage of time is made luminous by the splendors of the martyrs; and the Church of Christ is adorned with right brilliant stars! For, enlightened by the light of Christ's sufferings, the new-martyrs gloriously finished their contest, received crowns of eternal life, and were shown forth as radiant guides for all who thirst for righteousness.

*Canon of Supplication to the Theotokos [the Paraclesis],
with 6 troparia, including the irmos; and that of the
New-martyrs of the land of China, in Tone VI*

Ode I

Irmos: The children of those who were saved have concealed beneath the earth Him Who of old covered the pursuing tyrant with the waves of the sea; but let us chant unto the Lord like the maidens: Gloriously hath He been glorified.

[**Refrain:** O holy new-martyrs of China, pray unto God for us!]

I hide not Thy truth in my heart, O Christ God, but hymn Thy salvation among all the nations. Wherefore, touch Thou my mouth, cleansing my defilement with the burning coal of the Spirit, O Word, that with goodly words I may hymn the beautiful struggle of the protomartyrs of China.

O holy Apostle Thomas, first to preach the Gospel in the land of the Yellow Emperor; rejoice now, beholding a worthy branch of Christ, the choir of the new-martyrs

for the Orthodox Faith preached by thee of old, a new boast and joy for the faithful.

When ye sat in darkness and the shadow of death, ye were illumined by the light of Orthodoxy, and with your whole heart hastened to the one God, the Trinity alone. Wherefore, the faithful are now enlightened by your radiance.

The most sacred name of Christ hath now been magnified by you in China, O all-praised passion-bearers; for remaining unshaken in your confession to the end, ye imitated the angels and astonished men.

Theotokion: Truly, all generations magnify thee, O all-blessed Virgin! For, lo! even the land of China speaketh gratefully to thee by the mouths of the new-martyrs, saying: Rejoice, thou who without corruption gavest birth to our Savior!

Katavasias: Irmoi from the Pentecostarion, or, if the Pentecostarion hath passed, «I will open my mouth...»

Ode III

Irmos: Creation, beholding Thee, Who suspended the whole earth without support upon the waters, Thyself suspended upon Golgotha, was seized with great awe, crying out: None is holy save Thee, O Lord!

Even though ye were born in a godless land, with love for God ye searched for the Truth; and in the Orthodox

Church ye found the living Water that floweth unto life everlasting.

An unexpected torrent of trials smote you; rivers of wrath arose; and the heathen assailed you like storms, O valiant martyrs of Christ. Yet, faithful to Christ unto death, ye calmly endured to the end.

We hymn your journey to the Jerusalem on high, and are amazed by your manly valor, O right wondrous ones; and our souls are delighted by your love for God. Wherefore, travel with us amid both joys and sorrows.

If we are amazed at the lily that sprung forth amid thorns, how much more are we astonished by these brilliant stars which have shone forth clearly amid the depths of pagan darkness? We hymn you, O divinely radiant luminaries of the Far East!

Theotokion: Having made His abode within thee, God in nowise disturbed the key of thy virginity, O pure one. Earnestly beseech Him, that He make steadfast all who hymn thee.

Sessional hymn, in Tone VIII

Today is this temple resplendent with heavenly light! The assembly of the new-martyrs, an inexhaustible well-spring healing infirmities, giveth the life-bearing sweetness of its waters unto those who honor them with love, and drieth up the bitter outpourings of pleasures.

Glory..., Now & ever...: Theotokion

Having torn themselves away from their sojourn in this deceptive life, and cut themselves off by the torments of their crucified flesh, unto death they remained faithful to our crucified God, Who was born of thee in the flesh, O Virgin Mother. By their supplications and the divine Cross cleanse us of every sin, in that thou art good.

Ode IV

Irmos: Foreseeing Thy divine condescension upon the Cross, Habbakuk cried out in awe: Thou hast cut down the dominion of the mighty, O Good One, entering into fellowship with those who are in hades, in that Thou art Almighty.

O all-blessed martyrs, ye gave yourselves over to voluntary slaughter, and sanctified the land of China with your blood; and now, entreat Christ God in behalf of all who celebrate your memory with love.

[**O** holy martyr Paul, pray to God for us!]

O martyr Paul, namesake of Paul the great apostle of the nations! Full of joy, thou didst serve the preaching of the Gospel, and with prayer on thy lips didst surrender thy soul unto God Who was beloved of thee.

[**O** holy martyr Ia, pray to God for us!]

Ia, the blessed instructor in the Faith, was not afraid to suffer for Christ; and, twice tortured, finished the beautiful race in the pure Faith, as an unblemished ewe-lamb of Christ.

[O holy martyr John, pray to God for us!]

O child John, having lived in the world for eight years from thy birth, thou didst attain the measure of the stature of Christ, for thou wast slain for Christ, and like a lamb wast wholly consumed by fire. Rejoice now, O new Isaac! Rejoice, O most wondrous martyr!

Theotokion: O all-wondrous Theotokos, who gavest birth to the enlightenment of the world! With the new-martyrs now glorified cease thou never to entreat thy Son and God, that He grant enlightenment also to the Chinese people, steeped in idolatry, even at the end.

Ode V

Irmos: Isaiah, rising at dawn out of the night, and beholding the never-waning light of Thy theophany, O Christ, which hath mercifully come to pass for us, cried out: The dead shall rise up and those who are in the tombs shall arise, and all born on earth shall rejoice.

Your memorial shineth forth, O faithful servants of Christ, and illumineth with fervor the hearts of the faithful who bow down with love before your honored image and chant unto you: Rejoice, for ye are the great boast of the Orthodox Faith!

O blessed favorites of Christ, forget not your earthly homeland. Dispel the darkness of opposition to God; enlighten those who slumber in ignorance; and unfailingly beseech Christ, that He grant a time for repentance unto all.

Let us hymn the radiant children of China, slaughtered for Christ by the demonic pagans. And let us now celebrate their memory, looking mystically upon their struggle as like unto that of the innocents in Bethlehem, for of such is the kingdom of heaven.

[O holy martyr John, pray to God for us!]

O child John, smiling in the face of death, thou didst say unto the torturers: "It is not hard to suffer for Christ!" O wondrous scion of the land of China, fill thou our hearts with the sweet fragrance of thy meekness.

Theotokion: Through the divine Spirit thou didst conceive in thy womb the Creator, God and Fashioner of all, O pure and most immaculate one. Glorifying Him, we hymn thee, O Virgin, as the palace of the King of all and the help of the world.

Ode VI

Irmos: Jonah was swallowed, but was not held fast in the belly of the monster; for, serving as an image of Thee, Who didst suffer and wast given over for burial, he issued forth from the whale as from a bridal chamber. And he said to the watchmen, the vain and false guardians: Ye have forsaken His mercy!

[O holy hieromartyr Metrophanes, pray to God for us!]

It is especially meet to sing thy praise, O first hieromartyr for the Orthodox Faith in China. Bless us from on high, O right laudable father, and offer up prayer unto God in our behalf.

[O holy hieromartyr Metrophanes, pray to God for us!]

Born to a family of Orthodox Christians, thou wast raised well in piety, and from thy youth didst love the True Faith, O right blessed Metrophanes.

[O holy hieromartyr Metrophanes, pray to God for us!]

Remaining unshaken in the Faith of Christ, thou wast counted worthy to suffer for Christ unto death. Wherefore, rejoice, O rule of faith, model of meekness, boast of piety!

[O holy hieromartyr Metrophanes, pray to God for us!]

Even though thou didst consider thyself unworthy of the priestly calling, Nicholas, the great apostle of Japan, raised thee up upon the mountain of pastoral service to thy people; and standing now before the Trinity with thine all-sacred instructor, pray thou earnestly, that our souls be saved.

[O holy hieromartyr Metrophanes, pray to God for us!]

Having first watered the field of souls with the sweat of thy ministry, and later nourished the weak plants with

the outpouring of thy blood, even after death thou carest for thy people, O glorious one.

Theotokion: He Who was born of thee in the flesh made thee holier than the angels and more aublime than all creation; wherefore, as thou art our Mistress, with the new-martyrs of the land of China entreat thy Son and God in our behalf.

Kontakion, in Tone I

O martyrs of these latter times, /
ye whitened your garments in the blood of the Lamb, /
and shed your own blood for Christ. /
Wherefore, ye now minister unto Him day and night in the Church of heaven. /
Therefore, entreat Christ for us, O glorious martyrs, /
that He preserve His little flock from the beguilement of the enemy, /
and that He lead all of us out of all tribulation //
unto a land of never-waning light.

Ikos: The armies of the angels rejoiced when ye fled from the darkness of paganism to the light of Orthodoxy, cleansing your souls and bodies of sins through holy baptism. And having accepted the heavy lot of serving Christ in this age of new paganism, we offer up before your icon such hymns as these: Rejoice, confessors of Christ amid this blasphemous age; rejoice, radiant stars of the East! Rejoice, faithful worshippers of the true God; rejoice, mighty contenders against the demons! Rejoice, beacons dispelling pagan darkness; rejoice, ye who trampled the vile idols underfoot! Rejoice, all-wondrous lilies of China; rejoice, ye who pray fervently

for the enlightenment of your race! Rejoice, much-suffering sheep of the Shepherd Who was slain for us; rejoice, towers of God-loving patience! Rejoice, fiery suns of divine love; rejoice, ye who from the night of ignorance attained unto the dawn of the knowledge of God! Rejoice, O glorious martyrs of China, who strengthen us to endure unto the end!

Ode VII

Irmos: O ineffable wonder! He, Who in the furnace delivered the venerable children from the flame, is laid in the grave, dead and devoid of breath, for the salvation of us who chant: O God our Deliverer, blessed art Thou!

[O holy martyr Tatiana, pray to God for us!]

Let us praise the martyr Tatiana, who was beheaded for Christ; for she intercedeth for us before the throne of the divine Trinity, that all who hymn her may be saved.

[O holy martyr Isaiah, pray to God for us!]

Possessed of prophetic zeal for Christ, O blessed Isaiah, thou didst not spare thy material flesh, considering temporal sufferings unworthy of the heavenly glory that would be manifest through them.

[O holy martyr Maria, pray to God for us!]

Betrothed to the all-glorious Isaiah, O wondrous martyr Maria, as the namesake of the all-pure Mother of God

thou didst desire to die near her church, where thou wast born.

Rejoice, ye confessors of Christ firm as adamant! Rejoice, sure guardians of the faithful, partakers of the cup of Christ, who were baptized with His baptism! The whole Church now hymneth your great love for God.

Theotokion: Through the Virgin, in place of our first mother, Thou becamest a New Adam in place of the first: true and immortal Life in place of death. Wherefore, acknowledging the Theotokos who gave Thee birth, all of us, the faithful, bless Thee as is meet.

Ode VIII

Irmos: Fall back in awe and fear, O heaven; and let the foundations of the earth be shaken! For, lo! He Who dwelleth in the highest is numbered among the dead and sojourneth as a stranger in a small tomb. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

O new-martyrs elect of God, ye surrendered yourselves into the hands of the torturers with unwavering faith—children and mothers, boys and girls, youths and maidens, the old and the young, those known and those unknown—O ye faithful worshippers of the true God, hymning and supremely exalting the Lord for all ages.

O glorious regiment of fearless warriors, ye tore apart the nets of the devil by the severing of your members,

and like stars of golden radiance illumined the land of China. With your splendor enlighten us also, who glorify and supremely exalt the Lord in your temple.

We glorify you, O most lauded new-martyrs, chosen beforehand by the Lord, Who loveth mankind; and we pray: O assembly of silvery radiance, by your fervent supplications to God shine forth rays of Orthodoxy in your land with splendor.

O divinely eloquent David, prophesy now that the Lord hath brought together the nations whom He hath delivered from the hand of the enemy—from the east, and the west, from the north and the sea. For having found the word of God to be living water, they give drink to the souls of those who hymn them with love.

Theotokion: Rejoice, thou who didst shine forth the Sun of righteousness upon the world, star of golden radiance, now illumining with rays of joy the first-crowned martyrs of the land of China! With them entreat thy Son, that He grant unto the world peace and great mercy.

Ode IX

Irmos: Lament Me not, O Mother, beholding in the tomb the Son Whom thou didst conceive in thy womb without seed; for I shall arise and be glorified, and as God everlasting shall I exalt with glory those who magnify thee with faith and love.

Our joy, assembly of wondrous saints, honoring your great torments and tears, we beseech you with all our soul: Never cease to entreat Christ the King, that He grant salvation unto all who hasten to your church.

We hymn you, the pillars of the Orthodox Church established firmly in the Far East, O all-praised ones. Wherefore, make us also firm in the Faith, and impart rivers of healings to the faithful.

Though sharing a body with men, ye transcended the infirmity of human nature and became an astonishment for the angels. Wherefore, ye strengthen the weak, heal the pangs of those who have recourse unto you with faith, and do away with the passions of those who pray to you, in that ye are all-wondrous passion-bearers.

Theotokion: As the intercessor for all Christians, O most immaculate Mother of God and Mistress, in that thou art merciful deliver thy suffering servants from misfortunes and temptations, and heal those afflicted with cruel transgressions and held fast by grievous wounds and ills.

Exapostilarion:

Spec. Mel.: "Hearken, ye women..."

Today the firmament of heaven is adorned with new stars, with whose radiance the earthly sea reflecteth rays of joy; and the faithful, illumined, join chorus, singing a hymn of victory to the Bestower of light.

Glory..., Now & ever...: Theotokion

Entreated by the supplications of the honored new-martyrs of China, O Virgin, Queen of all, remove from us darkness of soul, in that thou gavest birth for all to the only Bestower of light.

On the Praises, 4 stichera,
in Tone IV: Spec. Mel.: "As one valiant among the martyrs..."

The land of China now produceth for Christ the choir of blessed passion-bearers, the ten-score fruit of two centuries of sowing by Russian preachers. Behold, they have enriched the beautiful wilderness with the outpouring of the blood of the sacred martyrs, whose healing memorial the Church of Christ doth now celebrate, whereon we also offer up the heartfelt praise: Rejoice, sure intercessors for those who hymn you!

Today is glorified the choir of the holy new-martyrs who pleased the God of all in the land of China; and as we who honor them stand with compunction in their temple, they invisibly pray for us to Christ, heal the infirm, comfort the sorrowful, and grant peace and spiritual light to the tempest-tossed, by their splendid entreaties to God in behalf of us sinners.

Today the East imparteth its rays to the whole world. Today the gloomy vales of delusion are destroyed, and heathen superstition is confounded by worshippers of the Bestower of light who shone forth from among the nations. O glorious martyrs, ye stars illumining the setting of the corrupt world, today the divine Church is filled with your radiance, and the assembly of the faithful doth

splendidly join chorus for your sake.

Today the heavenly granaries are filled with a great store of wheat; today the land of China offereth Thee the first-fruits of its crop, O God, Creator of all. And receiving it upon Thine altar which is above the heavens, confirm that which Thou hast done for us. Increase the time we have for repentance, pour forth Thy mercy upon the whole world, and before the end enlighten the land of China with rays of Orthodoxy, having as fervent intercessors the choir of most excellent new-martyrs who glorified Thee there.

Glory..., in Tone VIII

O vineyard planted by God, ye Cross-bearing multitude of wondrous passion-bearers, on your memorial which hath arrived do we flee to you, O kind-hearted ones. Accept from us these unworthy praises, and be ye helpers and sure mediators for those who with all their hearts cry out to you: Rejoice, O greatly merciful martyrs, never leaving those who honor you.

Now & ever...: Theotokion, in the same tone

O Mistress, accept the supplications of Thy servants, and deliver us from all want and grief.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia 4 from the appointed ode of the canon from the Pentecostarion, and 4 from Ode VI of the canon of the martyrs. But if the Pentecostarion hath passed, 4 from Odes III & 4 from Ode VI of the canon of the martyrs.

Prokimenon, in Tone IV

From the rising of the sun unto the going down of the same, the name of the Lord is to be praised.

Stichos: From the lands hath He gathered them, from the east, from the west, from the north, and from the sea.

EPISTLE TO THE ROMANS, §99

Brethren: We know that all things work together for good to those who love God, to those who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, those He also called: and whom He called, those He also justified: and whom He justified, those He also glorified. What shall we then say to these things? If God be for us, who can be

against us? He Who spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? Shall God Who justifieth? Who is he who condemneth? It is Christ Who died, yea rather, Who is risen again, Who is even at the right hand of God, Who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him Who loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Alleluia, in Tone VI

Stichos: The God of gods, the Lord, hath spoken, and He hath called the earth from the rising of the sun and unto the setting thereof.

Stichos: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

GOSPEL ACCORDING TO JOHN, § 52

The Lord said to His disciples: "These things I command you, that ye love one another. If the world hate you, ye

know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you: The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him Who sent Me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He who hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled that is written in their law: They hated Me without a cause. But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Who proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."

Communion Verse

Rejoice in the Lord, O ye righteous; praise is meet for the upright.

大抵暮課

福哉斯人（聖詠第一篇），第一對經。
唱誦主籲，我向你呼求：插入八首行間讚，
第六調：

籲，奇哉受難者，為基督受苦，為喪智之同鄰殺戮！籲，二百二十二位殉道者，無垠之華夏大地，滿渥遠古之智慧，唯少基督至道之昭明，你們在此為正教信仰獻上生命！神聖智慧之父彌特羅梵，誰能榮耀你以及你靈性子女，眾鬚眉、巾幗、嫗叟、童稚之苦難！眾人當前來，鼓舞我等，與我等一道讚頌他們的凱旋。

籲，弱小之羊群，天父樂於將天國賜予你！我們怎能不驚異，看見此群於中華生發，尋獲無價之正教珍寶。基督之道在此曾由拉丁、路德之系宣講，正教則由阿爾巴金城之後裔傳揚，他們受俄羅斯傳教團牧者之光照，守護了父輩之信仰，同樣光照了前來受教之人。

眾信徒，我們聽聞先知以賽亞之聲，高呼：看，有人由秦國（希尼）（以賽亞書49:12）遠道而來。如

今此預言實現，如今上帝之眾子出現於遙遠之秦國，來到以賽亞所宣講之羔羊面前，跟隨祂到達生命之泉。

神聖之彌特羅梵，你於北館，自幼於傳道者處聞道，由他們口中受教基督信仰之真理，如綿絮，吸滿生命之水，當你尚年幼時，就以此真道光照諸昆仲；因此你堪當獲得你勞作之冠冕——由日本國使徒，榮耀之尼古拉之手接受了司祭聖職，並跟隨他的腳步，堅毅地完成使徒之事奉，並加以殉道之榮冠！

我摯愛的孩子，神聖之教師彌特羅梵高呼道，看，試煉之時已到，願沒有人懼怕屈辱的死亡，卻要謹記，十五載之歲月，我向你們所顯示之仁慈、不貪、對旅人之關愛，訓導你們事奉上主，善忍鄰人所致之憂傷、欺侮，更要堅守神聖之信仰，如天國之恩賜，直至血流。

籲，同心一志之基督殉道者，你們為正信所受之苦難何等光明！你們心懷謙卑，並不曾尋求超凡、榮耀之功績，也未曾意欲效法古時之大殉道者，只是拒絕棄絕基督之信仰，並將其如堅盾一般執於手中面對迫害者，如此，為基督獻上了自己的生命，你們於受難時歡欣喜樂，因此與古時之殉道者擁有同等之榮耀尊威。

榮耀，第八調：

今日，眾殉道者由司祭彌特羅梵帶領前來，為敬愛殉道者之信徒奉上靈性之筵席，並因正信，閃耀如同長空之明星，未曾與義德之日——基督分離，從義和團手中堅忍接受詛咒、誣蔑、磨難及死亡，因天國之樂而歡喜。

自今，聖母歌，同調：

聖入式。本日經前誦。獻於聖人之聖經寓言經課。

恭讀依撒意亞先知書（43:9-13）：

上主如此說：讓列國聚在一起，萬民集合起來！他們中誰能預言這事呢？誰能預先報告給我們過去的事呢？讓他們找出證人來，為證實自己有理，好讓聽眾能說：「對啊！」你們就是我的證人——上主的斷語——你們是我揀選的僕人，為叫你們認識和信仰我，並明白我就是「那位」，在我以前，沒有受造的神，在我以後，也決不會有。我，只有我是上主，我以外沒有救主；是我預言了，是我施行了拯救，是我宣佈過的；你們中沒有別的神。你們是我的證人——上主的斷語——我是上帝，且由永遠就是；沒有人能從我手中救出誰來；我要做的，誰能扭轉？上主上帝如是說，是祂拯救你神聖的以色列。

恭讀所羅門之智慧書（3:1-9）：

義人的靈魂在上帝手裏，痛苦不能傷害他們。在愚人看來，他們算是死了，認為他們去世是受了懲罰，離我們而去，彷彿是歸於泯滅；其實，他們是處於安寧中；雖然在人看來，他們是受了苦；其實，卻充滿著永生的希望。他們受了些許的痛苦，卻要蒙受絕大的恩惠，因為上帝試驗了他們，發覺他們配作自己的人：祂試煉了他們，好像爐中的黃金；悅納了他們，有如悅納全燔祭。他們蒙眷顧時，必要閃爍發光，有如禾潛間往來飛馳的火花。他們要審判萬

國，統治萬民，上主要永遠作他們的君王。倚恃上主的人，必明白真理；忠信於上主之愛的人，必與祂同住，因為恩澤與仁慈，原歸於祂所選拔的人。

恭讀所羅門之智慧書（5:16-6:4）：

義人永遠生存；在上主那裏，有他們的酬報；在至高者那裏，有他們的照顧。因此，他們要從上主手中，得到榮耀的王位，華麗的冠冕，因為上主要用右手庇護他們，以自己的手臂保衛他們。上主必以嫉憤作武器，武裝受造之物來報復仇敵；必披上正義，當作胸甲；戴上了正直的判斷，當作鋼盔，拿上無敵的聖潔，當作盾牌，磨尖盛怒有如利刃；整個世界都要跟隨他來攻擊愚頑的人。閃電的火箭，必由張開的雲弓射出，奔向靶子；由雲架中，將射出含怒的冰雹；海水必怒號衝擊他們，江河必氾濫淹滅他們；全能者向他們一吹氣，他們即如為旋風所吹散。不法的事要使全球變成荒域，邪惡要傾覆有權勢的座位。所以，列王！你們要聽，且要明白；世上的判官！你們應受教；統治群眾，因百姓眾多而自負者！你們應當傾聽：你們的權威，是由上主賜予的，高位是來自至高者。

舉行麗提亞，誦本堂之行間讚。
之後誦以下行間讚，第五調：

眾信徒，請前來，一同歌讚神聖之彌特羅梵，他將熱忱之眾受難者帶至基督面前，眾殉道者拒絕敬拜偶像，並為神聖之信仰忍受了侮慢、屈辱、惡言、苦難與死亡。

請前來，我等應榮耀之：令人驚服之鬚眉、巾幗，嫗叟、童稚。他們如群羊，識認善牧之聲，追隨神聖睿智之彌特羅梵赴難，由此進入窄門，踏上狹路，乃至永生。

榮耀，第一調：

二百二十又二位神聖殉道者，與你們的牧者司祭彌特羅梵，炙燃對基督光明之愛焰，未棄神聖之信仰，未拜虛空之偶像，並為基督所堅固，壓止施刑者之殘暴。因此，你們獲得凱旋之冠，請向萬民之主祈求，願祂拯救我眾之靈魂。

自今，又行間讚之主日聖母歌，同調。

又行間讚，第二調。 與艾弗拉大之家同調：

神聖之受難者彌特羅梵及爾之同儕，傾心於基督，並奔赴追隨古殉道者之芳蹤。

詩節：義人一呼號，上主立即俯允。

眾星於東方閃耀，我等讚揚凱旋受難者之歌侶，彼等以正教之光閃耀華夏。

詩節：義人的災難雖多，上主卻救他免禍。

蒙上帝啟示之以賽亞於世代之黑暗中宣說預言，高呼：眾人將由秦國遠道而來。

榮耀，第四調：

聖彌特羅梵，你將眾殉道者之軍旅引至基督座前，眾子非以鎧甲利器為傲，卻只以己身之軟弱為誇耀，為基督所堅固，吟唱甘飴之讚歌。如此，令人驚嘆之幼童——你的幼子約翰，遍體為惡人所傷，為二百二十二位受難者之先導，獲得天國之居所，如今又與眾殉道者於彼處欣嚐生命之樹，奇哉，眾殉道者！

自今，同調。

小讚詞，第四調：

主籲，你的二百二十又二位殉道者於華夏大地顯光耀，他們高舉基督信仰之聖盾，拒拜虛空之偶像，由喪智鄰人受納苦難與死亡，受難之少年歌頌道：為基督所受之苦，何足言道，願以易逝之浮生獲取永生之榮光。

向晨課

第一端聖詠後坐頌詞：第二調：

我等瞻禮北京城之北館，此處盛放榮耀之花，基督之珍寶，二百二十又二位殉道者，令敵基督之僕蒙羞，如此榮獲華冠，籲，勇毅而睿智者！

榮耀，自今，同調：

基督徒奇異而迅捷之襄助者，在塵世之悲喜中作我等之幟幟及庇蔭，教導我等永遠行於懺悔之路，更求你轉求你的聖子——我眾之上帝，賜我等得以承嗣善業。

第二端聖詠後坐頌詞：第二調：

基督之受難者，於北京城凱旋受難：受投石、火焚、棄井、劍戮之苦，卻得以承嗣天國，請祈求上主，願祂拯救我等之靈魂。

榮耀，自今，同調：

全然無玷之母，你於北京城奉獻於你之安息聖殿教養了基督之愛慕者，且堅固他們完成殉道之功績，也請堅固我等罪人，以抗擊我眾靈魂之有形無形諸仇敵。

豐慈頌後坐頌詞，第四調：

基督，你的慈愛何等奇異，你曾傾注其於你謙卑之僕，以致脆弱的恩典之器——老叟、老嫗、童女、幼稚，得以憑你十字架之力踐踏虛假之偶像，堅毅地守護了神聖之信仰，喜樂地追隨你的腳步。

榮耀，自今，同調：

今日，童貞女於其被喪智者焚毀之安息聖殿，無形地立於愛她的眾人前，祝福靈性子女拒拜偶像，他們為基督信仰英勇受難，歡喜踴躍，並在她聖子的國度中獲賜天國之冠。

第五十首聖詠後行間讚，第六調：

看，如雲之凱旋殉道者，跟隨神聖睿智之牧者彌特羅梵的腳步，湧向天國大門，踴躍歡欣，我眾則以愛向他們歌唱：籲，基督蒙福之軍旅，請祈求牧者之首，願祂拯救我眾之靈魂。

八音集之誕神女祈請聖頌典，第八調，六端小讚詞：
殉道者聖頌典，第二調，八端小讚詞：

聖歌一

開經頌：眾人當前來，歌讚基督上帝，祂曾分開紅海，將民眾帶離埃及之奴役，且訓導眾人，如此祂大受榮光。

復頌： 中華諸聖殉道者，為我等祈上帝。

於屬靈歌詠中我等以愛讚頌二百二十二位殉道者，古老之中華大地生養了你們，又由俄羅斯傳教團之牧者牧養，令正教信仰於中華生發。

復頌： 中華諸聖殉道者，為我等祈上帝。

慶哉，上帝之人陳彌特羅梵，諸昆仲中首位榮獲司祭聖品者！你的身體為敵基督之僕以刀劍穿刺，慘狀如蜂室，卻為我等流溢出為基督受難的甜美之蜜。聖殉道者，如此你高呼：我等歌讚上主，祂受大榮耀。

復頌： 中華諸聖殉道者，為我等祈上帝。

爾之伉儷塔提婭娜閃耀如諸天之星，並於己在世時，以福音之光啟蒙眾婦孺，備受眾人接受聖浸；又向我等顯示基督受難之像，受諸磨難，於街道受拖行，卻未曾棄絕正教信仰，因此授首而終。

復頌： 中華諸聖殉道者，為我等祈上帝。

何種言辭能讚揚你的幼子約翰，磨難者削砍其雙肩，斬斷耳鼻、腳趾，他卻如於他人之身軀受難一般，無所知覺，似羔羊為基督欣然前去受屠。

聖母歌： 基督徒之冀望，至聖童貞女，請你與殉道者一道為讚頌你的人祈求你的聖子及上帝。

聖歌三

開經誦：基督，你的大能折毀強者之箭矢，弱者得以腰束大能。

復頌：中華諸聖殉道者，為我等祈上帝。

你有如上帝庭院中棗樹所結之成熟果實，義德之司祭彌特羅梵，因此，如今你歡欣踴躍，高唱：我的心在上主內穩固，我的角因上主而高舉。

復頌：中華諸聖殉道者，為我等祈上帝。

睿智之王保羅，以外邦人使徒之名為名，效仿其傳道之舉，於即將接受聖職之時，獻祭於上帝——並非無血之聖祭，而是將自己祭獻；於是，你屈膝祈禱，以十字之形交疊雙手，授首而終。

復頌：中華諸聖殉道者，為我等祈上帝。

保羅之伉儷薩拉，其母凱瑟琳，其子女約翰與亞歷山德拉，與此位基督之勇士一同英勇受難，獲得天國之冠冕。

復頌：中華諸聖殉道者，為我等祈上帝。

保羅之親——少年約雅敬，於城牆下為義和團所害，在那憂苦之日，你是基督徒的首位殉道者。

聖母歌：至良善之瑪利亞，利刃穿過她的靈魂，當我等信仰被嚴酷考驗之時，請你堅固我們——軟弱怯懦者。

坐頌詞，第八調：

正教初萌之北館，你向基督獻上二百二十二隻香華，他們的鮮血澆灌了好地，結出善果——為聖浸所光照之後世基督徒。

榮耀，自今，同調：

西奈山曠野之荊棘焚而不毀，以預像顯出永貞童女之像，她接受了神性之烈焰，卻未被焚毀，我們以愛，以感恩，以悅樂之心歌讚她。

聖歌四

開經頌：主籲，我等得聞你的聖意關照，熱愛世人者，並榮耀你不可戰勝之大能。

復頌：中華諸聖殉道者，為我等祈上帝。

上主我的上帝——我的力量，神父彌特羅梵，你如此慰藉你的靈性羊群，他們於驚懼、惶恐中聚集於你家中，如雛鳥聚集於母親的羽翼下。

復頌：中華諸聖殉道者，為我等祈上帝。

我等歌讚范英諾肯提，他如最初之輔祭，以愛細心關照諸昆仲之所需。他於井內被喪智者投石殺害，上主卻以不朽榮耀了他的肉體。

復頌：中華諸聖殉道者，為我等祈上帝。

我們也同樣榮耀他的伉儷伊蓮娜，她被押往神廟，卻拒絕叩拜偶像。她堅忍百般苦楚，由此將純潔之靈魂交給了上帝。

復頌： 中華諸聖殉道者，為我等祈上帝。

我們又該向英諾肯提及伊蓮娜之子女獻上何種讚歌？艾弗美尼、索非亞與娜傑日達，被暴徒砍下雙手，又被投入井中，許久之後卻被發現不朽。

聖母歌： 慶哉，喜樂者，慶哉，至為仁慈者，於一切憂苦中，你向祈求你之人賜下屬天之安慰。

聖歌五

開經頌： 光明之賜予者，世代之創造者，主籟，於你誠命之光中教訓我等：除你以外我等不識他神。

復頌： 中華諸聖殉道者，為我等祈上帝。

聖殉道者彌特羅梵，你的靈於沈痛憂傷、痛苦煎熬之夜守望那不夜之光。

復頌： 中華諸聖殉道者，為我等祈上帝。

年幼之瑪利亞當受讚頌。其未婚夫以賽亞為基督之信仰受害，因而她奔往司祭之家，陳情道：我於至聖誕神女之教堂獲靈性重生，也要於此死去。稍時，即從惡者手中無懼接受了死亡。

復頌：中華諸聖殉道者，為我等祈上帝。

我等讚頌擁有屬天智慧的文伊雅，於學堂教導女童，帶領眾人歸向基督。兩度經受暴徒之磨難：為刀劍砍殺，如死者被淺埋入土；稍時，其痛苦之聲為暴徒發現，再被掘起，由此喜樂地被加以殉道之榮冕。

復頌：中華諸聖殉道者，為我等祈上帝。

朱彌隆及瑪利亞，你們於貧苦、勞作中養育子女——瑪爾法、阿納斯塔西亞、艾弗多基婭、英諾肯提、薩瓦、尼爾、瑪利亞及伊蓮娜，令他們敬畏上帝，為天國善備眾人，他們與你們為基督而被害，確實獲得了天國。

聖母歌：至蒙福之誕神女，你於塵世生命中忍受了諸多苦楚，也請幫助我等以忍耐、感恩及喜樂背起十字架，直到終點。

聖歌六

開經頌：君宰，你聽聞靈魂於痛苦中之懇求呼聲，求你解救我出離困苦：因為你是救恩唯一之因。

復頌：中華諸聖殉道者，為我等祈上帝。

聖殉道者彌特羅梵，猶如約拿出離魚腹，你由濁浪滔天之此世進入安息之天國。

復頌：中華諸聖殉道者，為我等祈上帝。

慶哉，潘艾弗斐彌，被心如鐵石之人投石致死。
慶哉，阿基里諾、陳安娜、保羅與孩童於家中被燒死。
慶哉，付伊琳娜與孩童安娜、阿塔納西婭、艾福普拉西婭、普羅霍爾及瑪利亞被押往城門之外，拒絕否認基督，因而被害。

復頌： 中華諸聖殉道者，為我等祈上帝。

慶哉，伊琳娜，你以溫順之心愛慕溫順之耶穌，日日進殿朝禮，你毫無掩飾地對四處搜尋基督徒的施暴者說：我正是基督徒。

復頌： 中華諸聖殉道者，為我等祈上帝。

慶哉，寡婦卡比托琳娜，走過否認基督之暗夜，迎來悔改之晨光，並以殉道之功績洗淨己罪。

聖母歌： 君后籲，君后籲，你得見我等之軟弱與靈性之疲軟，教導我等每時每刻醒悟，並向你的聖子獻上誠心之祈禱，方能永不離棄祂。

副讚詞，第二調：

爾等之聖髑被埋於地下三載，如無價之珍寶被尋獲，聖殉道者彌特羅梵及聽爾言教之羊群，於北京城閃耀，賜予我等靈魂不竭之恩典。因此我等兼懷愛與喜樂高呼：基督上帝籲，藉著眾受難者之祈禱，憐憫我等！

讚詞：

我等驚異於爾等之功績及痛苦，蒙福之中華諸受難者，我等滿懷喜樂向爾等歌讚：

慶哉，爾等於中華大地獲得無價之珍寶——基督；

慶哉，爾等視基督重於一切此世之物；

慶哉，爾等盡心於北館事奉基督；

慶哉，爾等於烈火考驗之時未曾棄絕基督；

慶哉，爾等為其被火焚，被投石，被劍戮；

慶哉，爾等以喜樂恆忍諸苦；

慶哉，爾等為此召叫我等向上主高呼：

基督上帝，藉著眾受難者之祈禱，憐憫我等！

聖歌七

開經頌：偶像於杜拉平原受崇拜，三聖童蔑視舉伴上帝之命令，因而被投入烈火，卻被甘露滋潤，高唱：我眾父祖之上帝，你應受讚頌。

復頌：中華諸聖殉道者，為我等祈上帝。

受難之神父彌特羅梵，你眼見上帝聖殿與教會屋舍被狂妄之偶像崇拜者燒毀，滿心哀傷；然而，你卻進

入了天國之聖殿，高唱道：我眾父祖之上帝，你應受讚頌。

復頌：中華諸聖殉道者，為我等祈上帝。

阿塔納西，自幼佝僂，屈膝而行，身軀矮小，但靈魂偉岸；考驗之時到來，你切囑妻子瓦爾瓦拉及三個孩童勿要懼怕為基督受難，因此你高唱：我眾父祖之上帝，你應受讚頌。

復頌：中華諸聖殉道者，為我等祈上帝。

朱安德烈，與此世第十一時辰方來到基督之葡萄園，鐵石心腸之徒前來施暴之時，也未曾丟棄本職之事奉，在你勞作以榮耀上帝之地被害，與從第一時辰起即勞作者一同高唱：我眾父祖之上帝，你應受讚頌。

復頌：中華諸聖殉道者，為我等祈上帝。

無所畏懼之尹艾弗斐彌，於喪智者面前宣認基督之信仰，且斥責彼等之癡愚，因此被劍刺穿，被投石致死，高唱至美之頌歌：我眾父祖之上帝，讚頌歸於你。

聖母歌：坐於幽暗死影中之人，上帝藉著誕神女召叫你們來就不夜之光，並恩賜你們為其受難，我眾父祖之上帝最受讚頌及榮耀。

聖歌八

開經頌：上帝降至火爐，來到以色列少年處，將烈焰化為甘露，當歌頌上主之化工，讚頌祂直到萬世。

復頌：中華諸聖殉道者，為我等祈上帝。

願阿塔納西、列夫、尼基弗爾、瓦薩、葉卡婕琳娜、伊蓮娜、基里爾、娜傑日達、奧爾佳及其餘榮耀之眾受難者受尊崇。他們與司祭彌特羅梵及眾殉道者高唱：當歌頌上主之化工，讚頌祂直到萬世。

復頌：中華諸聖殉道者，為我等祈上帝。

克萊蒙特、朱安德烈、馬太、西蒙、付約瑟、張阿列克謝、尹卡比同，你們以各自之術業於上帝之殿內勞作，又為基督忍受各種之磨難，如今在祂的花園內歡欣踴躍，高唱：當讚頌上主，及祂的一切化工。

復頌：中華諸聖殉道者，為我等祈上帝。

阿塔納西、喻阿塔納西、張謝爾吉、李彼得、尹阿列克謝，你們於上帝之母安息之聖殿，自幼即以屬靈之歌榮耀上主及祂的至潔之母，在你們榮耀受難之後，又獻上全新、光明之歌：當讚頌上主，及祂的一切化工。

復頌：中華諸聖殉道者，為我等祈上帝。

三百年前到達北京之阿爾巴金杜比寧之後裔，你們守護了正教信仰，為基督獻上了自己的生命，如

今獲得上帝之子嗣所享之自由榮耀，高唱：當讚頌上主，及祂的一切化工。

聖母歌：滿被讚頌之童貞女，你於你無玷之眾安息聖殿及普世受榮耀，請以你大能之代禱賜我等善終。

聖歌九

開經頌：上帝聖言，你是眾人之夙願，眾人之甘飴，童貞女之子，眾神之神，主啊，眾聖者中之至聖者，萬眾都與生養你者一同讚頌你。

復頌：中華諸聖殉道者，為我等祈上帝。

眾受難者，你們傾心於基督，切願尋獲基督，又為基督傾流鮮血，於中華大地閃耀，請祈求基督上帝，願正教信仰於你們的故土及普世欣欣生發。

復頌：中華諸聖殉道者，為我等祈上帝。

眾受難者之聖羈，時隔三秋，由塵土中敬遷往諸聖殉道者教堂奉安，北館、京城乃至中華大地悉皆彌香。

復頌：中華諸聖殉道者，為我等祈上帝。

上帝之聖使徒托馬斯、聖教父尼古拉、普斯科夫正信之王公弗謝瓦洛及多弗蒙特、聖英諾肯提——伊爾庫茨克之榮耀，因著你們的代禱，於中華榮顯之正教基督徒得以以聖潔及公義，於此生所有歲月中事奉上帝。

聖母歌：至潔上帝之母，你的阿爾巴金聖像護衛全西伯利亞及中華大地，因著上帝聖意，此尊聖像之瞻禮與塞瓦斯提亞之眾殉道者瞻禮於同日慶祝——你確是殉道者之堅壘與喜樂。

天明頌，第一調：

眾景星耀於東方，光照全地，二百二十二位基督之殉道者，請以你們的祈禱，驅趕我眾靈魂之罪性幽暗，並求主向我等於悲痛風暴中飄搖之人賜下不壞之喜樂。

榮耀，自今：

永遠蒙福、至潔無玷之童貞女，你誕生了不夜之光，請以你的母愛之光暖熱我眾之鐵石之心，並賜予上主的安慰與喜樂。

聖詠「凡有氣息的」插入行間讚，第四調：

慶哉，上帝之教會，你被司祭彌特羅梵引導之基督眾殉道者所裝點，他們以己之鮮血聖化中華大地。燕雲故地今成聖者新鄉，北館有如羅馬之鬥獸場，眾聖者則恆常為紀念他們的基督徒祈禱。

上帝之眾星昭顯義德之真日，東方天際為信仰之光點亮，並向地極顯耀你們的功行，二百二十二位殉道者，請為我等祈求上主，復甦我等孱弱之信德。

眾聖者，你們如馨香被獻給功行之創始者——基督上帝。你們忍受了烈火灼燒、亂石擊身、利劍穿

刺，因確信將獲得天國之賞報而得到安慰，請為我等祈求上主，願祂堅定我等孱弱之望德。

你們由對基督之愛得到堅固，踐滅敵人之力量與酷刑，光明閃耀，承嗣天國之居所，與彼處你們欣享生命之樹。奇哉殉道者，請祈求萬眾之君宰，願我等能向上帝及鄰人燃起愛火。

榮耀，第六調：

何以有此喜樂歡欣之聲？何以有此歡歌與人潮？何以正教信眾於基督之殉道者受難三年後匯聚北館？尊貴之主教、牧者與信眾乃是前來榮耀二百二十二位受難者之聖髑，並敬遷至諸聖殉道者教堂，此處正是他們的受難之所。我等同聲向他們高唱：籲，聖受難者，請祈求聖三，願祂拯救我等之靈魂。

自今，與「榮耀」同調，小聖母歌之一。

大光榮頌。連禱及遣散式。

事奉聖禮

真福頌插入聖頌典聖歌三、六之小讚詞。

小讚詞，第四調：

主籲，你的二百二十又二位殉道者於華夏大地顯光耀，他們高舉基督信仰之聖盾，拒拜虛空之偶像，由喪智鄰人受納苦難與死亡，受難之少年歌頌道：為基督所受之苦，何足言道，願以易逝之浮生獲取永生之榮光。

副讚詞，第二調：

爾等之聖髑被埋於地下三載，如無價之珍寶被尋獲，聖殉道者彌特羅梵及聽爾言教之羊群，於北京城閃耀，賜予我等靈魂不竭之恩典。因此我等兼懷愛與喜樂高呼：基督上帝籲，藉著眾受難者之祈禱，憐憫我等！

經前誦，第四調：

對地上所有的聖族，我心是如何地欽慕。

詩節： 我將上主置於我的眼前，我決不動搖。

使徒書信： 羅馬書，第九十九節（8:28-39）
福音： 路加福音，第六十七節（12:32-41）

