

**June 27: OFFICE OF THE FEAST OF THE COMMON COMMEMORATION OF THE [Bishop NYKOLAI (Nicholas) Charnetsky and the Twenty-Seven Other] BLESSED NEW-MARTYRS OF THE Greco-Catholic CHURCH OF RUS'-UKRAINE, beatified in AD 2001**

**Ukrainian text: the work of “Protopsalt” (Pervospivets) Andriy (Shkrabiuk), 7 June, AD 2013, submitted to the Patriarchal Liturgical Commission; approved and promulgated *ad experimentum* for a term of three years, by Decree of His Beatitude Patriarch Sviatoslav (effective 19 June, AD 2016) acting on behalf of the Synod of Bishops of the UGCC**

**(unofficial English translation by Fr. John Chirovsky, with the blessing of His Grace Bishop Bohdan (Danylo))**

**AT THE LITURGY OF GREAT VESPERS (with ALL-NIGHT VIGIL)**

«Blessed is the Man», *1st Antiphon of the 1<sup>st</sup> Kathisma.*

*At «Lord, I have cried» 8 stikhera.*

*Tone 6, podobn «Vse otlozhyvsh» «Поклавши всю надію», “Having Placed all their Hope in Heaven”:*

Placing all your hope upon God, \* you accepted the covenant of the Heavenly Teacher, \* Who said: «Let not your hearts be troubled!» \* Thus, having lived in the faith joyfully, \* and strengthening your souls through daily ministry, \* you accepted the ascetic labors of martyrdom and confessing faith in Christ, \* passing through much suffering and many torments. \* And, as heavenly citizens from the lands of Ukraine, \* you now shine forth from the many rooms of the Father's house, \* receiving the gift of efficacious boldness \*\* to pray for our souls. *Twice.*

The Creator made everything for the sake of joy and love. \* All creation was brought about not for death, but for His own glory. \* But, for the sake of delivering all, \* He endured the sufferings of the Cross, \* instead of the joy that was rightfully His. \* Likewise You, O Blessed Ones, imitating your Teacher, \* having come to know the joy of faith, \* – you also experienced suffering, \* you came to know the Father – seeing the Face of the Sufferer, \* Who, Himself passed through the way of sorrows, \* and prepared for you a place \*\* in the House of the Father. *Twice.*

Because of your unwavering faith, \* all were in awe of you, O holy ones: \* as the fierce persecutor was bringing the visible Church down to ruin, \* – you were built up in strength on account of your faithfulness to the Invisible One; \* around you was the destruction of life and human dignity \* – and yet, it was humility and Life Indestructible, Whom you made manifest to the world; \* in the face of an endless cycle of death and hatred, \* – you preached the Truth, even to those who persecuted you; \* and, prayed for those who tormented you, \* as did the One, Who strengthened you in the midst of your torments \* and gave you the grace to intercede \*\* for our souls. *Twice.*

Although the image of the visible Church was destroyed, \* and though many souls were terrified by the enemy \* – yet you did not give in to despair \* nor did you abandon your ministry, \* which our Lord willed for His friends; \* since, you believed, that in the image of His death and resurrection \* after the time of night – there would radiate the dawn of regeneration \* and a time of reconstruction would commence, \* when others would inherit the fruit of your sufferings and torments. \* For, you longed to fulfill the commands of the Master \* and testified that the impossible can be achieved, \*\* by those who are filled with the love of God. *Twice.*

*Glory: Tone 6, samohlasny:*

The fierce and inhuman enemy \* cunningly devised to destroy the Church which was not under his authority through a false reunion \* with the Church which he had already profaned and enslaved. \* And so with honors, benefits and temporal abundance \* did he entice arch-pastors, priests and the faithful, \* threatening with dire penalties and even death, those who would refuse him. \* But the hierarchs proved their steadfastness \* and spoke thus to their tormenters: \* «We glorify God in truth and it is in "righteousness" (*justice*) that we teach the word of His truth. \* We will not betray the Church by worshiping tyranny, \* nor will we renounce our Chief-Apostolic Unity: \* we suffer for it \* – and in so doing, we remain faithful!»

*Both Now: Dogmatikon<sup>1</sup> of Tone SIX, as follows:*

Who would not call you blessed, \* O Virgin most-Holy? \* Who would not sing a hymn of praise to the glory of your giving birth without pain or travail? \* The Only-begotten Son Himself, \* begotten of the Father before all ages, \* was made flesh out of you in a manner that cannot be explained, O Woman most-Pure ! \* And for our sake He Who Is God by nature assumed the nature of man. \* He is not divided into two persons; \* He is understood to have two natures without comixtion or confusion. \* O noble and blessed woman, \*\* intercede with Him that He may have mercy on our souls.

*[But, on Friday or Saturday evenings, we take the Dogmatikon in the Tone of the Week.]*

*(Dogmatikon, Tone ONE):* Let us sing a hymn of praise to the Virgin Mary, \* glory of the whole world ! \* She was herself formed by the human seed, \* yet she became the Mother of the Master, \* the Gate of Heaven, the theme of the angels'

<sup>1</sup> These English dogmatika are from Byzantine Daily Worship (Alleluia Press, 1969), which was set to the Galician Znamenny chant found in the L'viv Heirmolohion, by Archpriest Roman Galadza and published most recently in the third edition of Great Vespers with Propers for Saturday Evening (Sheptytsky Institute, 1999). The “stars” were inserted here by Steve Zinski as a convenience for those who would rather sing them instead in the usual Samohlasny melodies.

hymn and the beauty of the faithful. \* She was seen as being heavenly and the Tabernacle of the Godhead. \* She indeed tore down the wall of enmity between God and man, and brought peace in its place, \* she opened the kingdom of heaven. \* Let us therefore cling fast to her; for, she is the anchor of faith, \* and let us receive as our stronghold the Lord Who was born of her. \* Be of good cheer, then, and have confidence, O people of God, \* for He will fight our enemies for us; \*\* He is all-powerful !

*(Dogmatikon, Tone TWO):* O Virgin ! The shadow of the law \* passed away with the realization of grace. \* For as the bush had burned without the being consumed, \* so you gave birth while a virgin \* and you remained a virgin. \* Instead of the pillar of fire, there rose the Sun of Justice. \* Instead of Moses, Christ God came forth, \*\* the Savior of our souls.

*(Dogmatikon, Tone THREE):* O Lady most hon'able, \* how could we be not rapt in wonder \* at your giving birth to the incarnate God \* Who without a mother was born of the Father before all ages. \* You gave Him birth in the flesh without a father, \* without a man's instrumentality \* He is God and man Whose two natures are intact \* neither one losing any of its properties. \* Therefore, O Virgin Mother, intercede with Him \* to save the souls of those who believe and profess in true faith \*\* that you are the Mother of God.

*(Dogmatikon, Tone FOUR):* O Mother of God ! Because of you, \* David the Prophet became an ancestor of God; \* he foretold and sang a joyous hymn of praise \* and cried out to Him Who worked wonders in you: \* "The Queen stood at Your right hand." \* God revealed you as a life-giving mother, \* when He chose to be incarnate of you without a Father. \* He renewed in man His image, \* which the passions had corrupted. \* He found the lost sheep in the mountains, \* carried it on His shoulders, offered it to the Father, \* generously numbered it among the powers of heaven \* and saved the whole world \*\* since He is Christ of great and rich mercy.

*(Dogmatikon, Tone FIVE):* A symbol of the undefiled Virgin and Bride \* was revealed in the Red Sea. \* There, Moses divided the waters; \* here, Gabriel is the messenger of the miracle. \* There, the Israelites crossed the deep and their feet were not even wet; \* here, the Virgin gives birth to Christ without human seed. \* There, the sea remained uncrossed after the passing of Israel; \* here, the immaculate remained incorrupt after giving birth to Emmanuel. \* Therefore, O immortal God, Who appeared in the flesh as true Man, \*\* have mercy on us!

*(Dogmatikon, Tone SEVEN):* Immaculate Mother of God, you became a mother outside the laws of nature, \* remaining a virgin in a way that exceeds all description and human understanding. \* The wonder of your birth-giving could not be told in human language, \* for your conception of Christ blinded intelligence, \* and your birth-giving exceeded understanding: \* for whenever God so desires, the laws of nature are broken. \* Wherefore, we all firmly believe that you are the Mother of God, \* and we eagerly beseech you \*\* to intercede for the salvation of our souls.

*(Dogmatikon, Tone EIGHT):* Out of His love for mankind, \* the King of heaven appeared on earth and dwelt with men, \* for He assumed a human body from the pure Virgin \* and was seen in the flesh He received from her. \* He is the One and Only God, \* having two natures but not two persons. \* Wherefore, we profess and declare the truth \* that Christ our God is perfect God and perfect Man. \* O Mother who knew not carnal union, \* intercede with Him \*\* that He may have mercy on our souls.

*Entrance. "Tranquil Light." Prokeimenon of the Day.*

*Three Lessons (i.e. readings):*

*A Reading from the Prophecy of Isaiah (Isaiah 43:9b-14a).*

Thus says the Lord: "All the nations were gathered together, and rulers will be gathered out of them. Who will declare this, or who will declare to you the things from the beginning? Let them bring their witnesses and let them be justified, and let them hear and say the truth. Be my witnesses, says the Lord, and I am a witness and my servant whom I have chosen, that you may know and believe and understand that I am. Before me there was no other, nor shall there be any after me. I am God, and besides me there is no savior. I declared and saved, I rebuked, and there was no strange god among you; and you are my witnesses. I am the Lord God, even from the beginning; there is none who can deliver from my hand; I shall work and who will turn it back?" Thus says the Lord, God who "redeems" (*delivers*) you, the Holy One of Israel." (*Translation by Archimandrite Ephrem Lash*)

*A Reading from the Wisdom of Solomon (Wisdom 3:1-9).*

The souls of the "righteous" (*just*) are in the hand of God, and no torment will ever touch them. In the eyes of fools they seemed to have died, their departure was reckoned a disaster and their going from us a destruction; but they are in peace. For though in the sight of mortals they were punished, their hope is full of immortality. And having been disciplined a little, they will receive great good; because God tried them and found them worthy of himself. He proved them like gold in a furnace and accepted them as a sacrificial whole burnt offering. At the moment of their visitation they will shine out, and they will run like sparks through stubble. They will judge nations and hold sway over peoples, and the Lord will be their king to the ages. Those, who have put their trust in him, will understand truth; and the faithful in love will abide with him; because grace and mercy are upon his holy ones, and his visitation upon his chosen ones. (*Translation by Archimandrite Ephrem Lash*)

*A Reading from the Wisdom of Solomon (Wisdom 5:15-23; 6:1-3b).*

The "righteous" (*just*) live forever and their reward is in the Lord, and their care with the Most High. Because of this they will receive the royal crown of majesty and the diadem of beauty from the Lord's hand; because he will shelter them with his right hand, and shield them with his arm. He will take his zeal as his panoply and he will arm creation to repel his foes. He will put on justice as a breastplate, and wear impartial judgment as a helmet. He will take holiness as an invincible shield. He will sharpen stern wrath as a sword. The world will fight with him against the frenzied. Well-aimed bolts of lightning will go forth and will leap from the clouds to the target as from a well-strung bow. Hailstones full of wrath will be hurled from a catapult. The water of the sea will

rage against them, while rivers will relentlessly overwhelm them. A spirit of power will stand against them, and will winnow them like a tempest. Lawlessness will make the whole earth a desert, and evil-doing will overturn the thrones of kings. Listen then, you kings, and understand. Learn, you judges of the ends of the earth. Give ear, you that hold sway over a multitude and boast over crowds of nations. Because your might was given you from the Lord, and your power from the Most High. (*Translation by Archimandrite Ephrem Lash*)

*At the Litiya, the following stikhera:*

*Tone 1, Bulgarian:*

«I will not leave you orphans», – said the Lord to his friends before His Passion. \* Upon you was this word fulfilled, \* O all-blessed martyrs of the land of Rus'-Ukraine! \* Having known the sweetness of the Church \* – you experienced the bitterness of persecution; \* having lived in the beauty and splendor of worshiping in a temple \* – you became naked, orphaned, and bereft of glory. \* But the Lord did not leave you, O wise “witnesses” (*martyrs*); \* for, the Man of Sorrows, who endured abuse, bequeathed the saying: «I will come to you»,\*\* and you saw the One, Whom the world was unable to see.

You reached the heights of ecclesiastical and public life, O hierarchs, \* – and in but one moment you fell into the darkness of imprisonment. \* Yesterday, you were surrounded by numerous clergy and a great gathering of people \* – today you are in the company of despairing and frightened prisoners. \* Once, you were clothed in vestments of grace \* – today, stripped of all rights, you wear the garments of poverty. \* But your light did not set in the darkness; \* for, it is in your humiliation that the priceless worth of the treasure of Christ's virtues was revealed. \* At no time did you abandon your ministry: \* neither in your becoming great, nor in your self-emptying. \* O faithful and unbroken pastors, \*\* pray for our souls.

*Tone 2, Bulgarian:*

As the Lord is living, \*\* so are you alive in His tents above the heavens, \* in ineffable closeness to Him, \* in the joy of contemplating His Face. \* As you did not spare your earthly and temporal lives, \* so now you reside in the fullness of life, \*\* and pray that your co-citizens on earth may inherit the Light of Heaven.

*Tone 4, Bulgarian:*

O Confessors of Faith in Christ, you did not abandon your ministry! \* You neglected neither love for one's neighbor nor the Church's Rule of Prayer: \* underground and in the forests, in faraway houses and in small city rooms \* the Sacrifice of the Eucharist was offered by you. \* O great wonder! In taking away the church buildings the enemy did not destroy the Church; \* although some were slain – others were revealed as Confessors of Faith. \* For the Church is alive not in church buildings alone, \* since the Spirit and Truth build everywhere a temple for themselves! \* Behold how the inconspicuous home of a fireman or laborer \* becomes an effulgent and magnificent temple and Heaven on earth; \* the man, unsightly and worn out \* – the priest, worthy and majestic! \* The gates of Hades cannot overcome the Church \*\* – the harvest of her passion brings but greater fruit.

*Glory: Tone 5, Bulgarian:*

They\*\* did sing, to the God in the highest,\* did the blessed martyrs sing!\* And in prisons, dungeons and while in exile\* they glorified His Name. \* Becoming perfected in lives cut short, \* they fulfilled longevity, \* since they endured in the truth, even in the midst of evil. \* And now by their prayers these holy ones obtain \*\* for their countrymen, grace and mercy, and the care of God.

*Now and ever: Theotokion, Tone 5, Bulgarian:*

Let us sing! \*\* To the Mother of our God, let us sing, O faithful, \* and let us glorify with the liturgy of routine daily living\* that Life, Whom she bore for us! \* Let us nurture, as did she, the perfection of a simple heart, \* that we may fulfill the first and most important commandment: \* that we love God and our neighbor without guile. \* Through the prayers of the Theotokos upon the children of her Son \*\* there descends grace and mercy and the care of God.

*At the Apostikhera*

*Tone 2, podoben «Yehda ot dreva», «Коли з дерева», “When from the Tree”:*

The Son of God, together with His Father, came and made His dwelling, \* in you, who were cast out into exile, \* bereft of dwellings, and thrown into prisons. \* The tormenter imprisoned the shepherds, devising thereby to scatter the fold, \* but the incarcerated fearlessly called out: \* «You will not pull the root of the Church from our lands, \*\* for her root is in the Heavens!»

*Verse:*                   The just cried out and the Lord heard them, \*  
and delivered them out of all their afflictions. (*Ps. 33 [34]:18*)

Living in the temporal, by the power of the One-Beyond-Time \* and in the ordinary, by the feast of ceaseless Praise of God, \* you were not afraid, when you lost everything, \* and you were not tempted by the apparently good things with which the tyrant enticed you, \* and thus you were able to cry out to the crucifiers: \* «You will not pull the root of the Church from our lands, \*\* for her root is in the Heavens!»

*Verse:*                   The afflictions of the just are many, \*  
and out of them all will the Lord deliver them. (*Ps. 33 [34]:20*)

You lived in the peace of the Lord, \* the peace, which He left for His disciples, \* and so you did not receive a false peace from the world: \* you did not agree to enslave the Church. \* That is why your crucifiers cried out in horror: \* «We will not pull the root of the Church from this land, \*\* for her hierarchs are rooted in the Heavens!»

*Glory: Tone 4, samohlasny*

In recent times, the land of Rus'-Ukraine produced a multitude of "martyrs" (*witnesses*), \* and many of their names are known to us,\* and many – only to God; \* we glorify all of them, known and unknown, \* even when we commemorate but a small number of their community: \* hierarchs, priest-martyrs, the venerable and righteous, \*\* who did not squelch the Spirit and were well-pleasing to the Master.

Now and ever: *Theotokion, Tone 4, samohlasny:*

A multitude of petitions do we send up before the Theotokos, \* and many the human sorrows of which the Virgin is aware. \* But let us look closely at her icon, known and unknown: \* for, we are called to become partakers of divine nature \* and together with all the saints we are to make God manifest to the entire world, \*\* even as did she, providing a dwelling in her womb for the One, Whom nothing can contain.

*At the Blessing of the Bread*

*Troparion, Tone 7:*

O blessed martyrs of Ukraine! \* You did not tear apart the integrity of the Body of Christ, \* but handed over your bodies to torment: \* you did not submit to the flattery of the enemy, nor did you renounce our unity with Peter. \* From your earthly homeland of Ukraine, together with the Universal Church, \* receive the gracious gift of this ancient hymn: \* "O holy martyrs, \* you suffered gloriously and have received your crowns; \* on our behalf entreat the Lord, \*\* to have mercy on our souls." *Twice.*

*Afterwards, the Angelic Greeting: "Rejoice, Theotokos, Virgin Mary...", once.*

### **AT THE LITURGY OF MATINS (ORTHROS)**

*Ukrainian text exists, English translation pending.*

### **AT THE DIVINE LITURGY**

*For the Antiphons, we sing the Psalms of the Typika (65 and 145) and the "Beatitudes".*

*Troparion, Tone 7:*

O blessed martyrs of Ukraine! \* You did not tear apart the integrity of the Body of Christ, \* but handed over your bodies to torment: \* you did not submit to the flattery of the enemy, nor did you renounce our unity with Peter. \* From your earthly homeland of Ukraine, together with the Universal Church, \* receive the gracious gift of this ancient hymn: \* "O holy martyrs, \* you suffered gloriously and have received your crowns; \* on our behalf entreat the Lord, \*\* to have mercy on our souls."

*Glory: This Kondakion,*

*Tone 8. (resurrectional Kondakion melody as in*

*«To You, O Mother of God, the invincible leader», which is below):*

O Invincible martyrs, wearing crowns of victory! \* We, of the Church which you saved, inscribe upon the scrolls of our hearts these hymns of thanksgiving. \* And you, whose names are inscribed in the Book of the Living God –, \* keep our Church alive, that we may sing to you: \*\* "Rejoice, countrymen of the Country of Heaven!"

Now and ever: *Theotokion:*

To you, O Mother of God, \* the invincible leader, \* we, your servants, ascribe these vict'ry hymns \* in thanksgiving for our deliverance from evil. \* With your invincible power free us from all dangers \* that we may cry out to you \* "Hail" (*Rejoice*) O Bride and pure Virgin!" (*Anthology*, pg. 358)

*Prokeimenon, Tone 4:*

To the saints who are in His land, \* the Lord has made wonderful all His desires in them. (*Ps. 15 [16]:3*).

*Verse:* I foresaw the Lord always in my sight,  
for He is at my right hand that I may not be shaken. (*Ps. 15 [16]:8*).

*Epistle Reading to the Ephesians, per. 233, 6:10-17.*

*Alleluia, Tone 4:*

*Verse 1:* The just cried out and the Lord heard them, \*  
and delivered them out of all their afflictions. (*Ps. 33 [34]:18*)

*Verse 2:* The afflictions of the just are many, \*  
and out of them all will the Lord deliver them. (*Ps. 33 [34]:20*)

*Gospel Reading from Matthew 10:16-22 or from Luke 21:12-19.*

*Kinonikon:*

Rejoice in the Lord, O you just; praise befits the righteous. (*Ps. 32 [33]:1*). Alleluia, *thrice.*