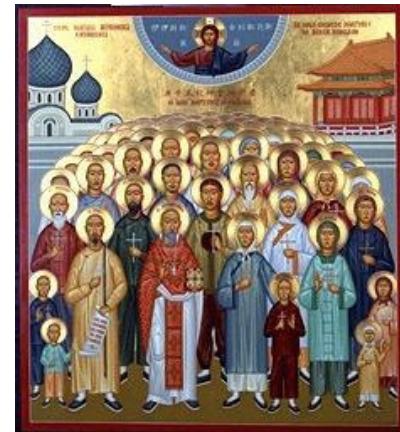


**AKATHIST TO THE
CHINESE MARTYR SAINTS
OF THE
BOXER REBELLION (+1900)**



*On the centennial of their martyrdom in Christ
June 10/23, 2000*

HAMILTON • ONTARIO • CANADA

INTRODUCTION

The year 2000 marks the centennial of the martyrdom of the Chinese martyrs of the Boxer uprising. The martyrdom of some 222 souls for the Orthodox faith at the hands of Boxer nationalists one hundred years ago stood on the eve of an unprecedented century for the Orthodox Christian faith and for the world.

For those of us living in the west – even those who share the Orthodox faith – the martyrdom of these holy saints might seem worlds away, in both time and place. Yet these Chinese martyrs who gave up their souls just before the modern world as we know it came into being, stand as both a beacon shedding light into the darkness of our age, and as intercessors who knew in their own sufferings the sufferings of our age.

Like Orthodox Christians today in most of the world, the martyrs of the Boxer rebellion truly found themselves outside of the culture in which they lived. To the average person living in turn-of-the-century Imperial China, paying homage to a human emperor considered divine, nothing could have been more countercultural than Christ, the Incarnate Word, the God Who had become man. Orthodoxy meant for Saints Mitrophan, Ia, John, and the others, a choice between the worship of man, and the worship of the God-man. This choice is little different for us today.

While the Orthodox martyrs of China suffered for Christ, the instrument of their suffering was the political trauma of their age. The uprising of the Boxers, asserting Chinese nationalism against any "foreign" influence, is an evil that is echoed daily on our evening news a century later. The imperialism of turn-of-the-century China has been replaced by a secular imperialism that rejects everything that is self-sacrificing – the family, the Holy Mysteries, and even life itself in the form of abortion, euthenasia, and the objectification of the Image of Christ in the human person. While the nationalistic forces who slew the Chinese martyrs believed in the value of something – however

misguided – the world of the 21st century knows the value of little more than that which passing desire dictates.

The martyrdoms of 1900 ushered in a century of unparalleled violence, suffering, and death – two world wars, famines (both natural and man-made), genocide, and the unparalleled persecution and martyrdom of Orthodox Christians under Communism, Islam, fascism, and others. Truly, it is a wonderful and divine mystery that a land virtually untouched through the centuries by the Orthodox faith should come to be the first witness of the violence of the modern age against the Body of Christ.

The Orthodox martyrs of China rejected idolatry in its most basic form; yet while idols today have changed, they nevertheless remain as a challenge to our faith in Christ. In some respects, the idols of our day are more difficult to recognize, appearing as they do as “the good life” (materialism) or a multitude of secular causes (secular humanism). Let us ask the prayers of the martyrs of China, that God may grant us the discernment to live piously, and not fall prey to the idols of our age.

In the 100 years since the martyrdom of Saint Mitrophan and his companions, societies both east and west, have been significantly eroded by the growth of a values vacuum – the nihilism of the modern age. The effects of this on our political, social, and spiritual life have been profound, and have magnified the evils that led to the sacrificial deaths of the holy Orthodox brethren in Harbin. What does this say to us today? Simply put, where the sway of evil grows, the necessity for sacrifice grows with it. Let us give thanks that the Lord provides for our need, always and everywhere, and that the grace of our Lord, God, and Saviour Jesus Christ strengthens us to face each day.

Holy martyrs, pray for us!

THE CHINESE MARTYRS OF THE BOXER REBELLION (+ June 10/23, 1900)

Orthodox Christianity has often been described as the faith of the martyrs. Without doubt, the centuries have shown among the Orthodox an unparalleled degree of suffering for the sake of Christ’s Name. Yet despite the dramatic increase in Orthodox martyrdom in the last century, Orthodox believers living in the comforts of North America remain largely isolated from the suffering of the saints.

Ironically, the western world has become a more potent - and indeed, more subtle - enemy of Christian Orthodoxy than any regime of the past. Cut off from the struggles of our Christian forebears, we have too readily accepted materialism and hedonism. To be a Christian, especially an Orthodox Christian, has become a fundamentally counter cultural calling.

The arrival of the year 2000 marks the centennial of the first martyrs of the last century, and the first known group of Orthodox martyrs from China - a group who knew well the meaning of standing against the social tide of their day. Some of the 222 Orthodox martyrs of June 10/23, 1900, were direct descendants of the Russian mission set up at the end of the 17th century, after Russia lost its Albazin outpost to Chinese forces.

With the recapture of Albazin, the Chinese Imperial Court looked with curiosity and tolerance upon the Russians in their territories, allowing them a surprising level of religious freedom. A former Buddhist temple near Beijing was converted into a church dedicated to Saint Nicholas, and church vestments and holy objects were sent from the Imperial Court in Russia. The Chinese and Russian governments proceeded to establish diplomatic relations, a move facilitated by the presence and work of the Albazin Chinese Orthodox. Since the Russian soldiers were viewed as a loose equivalent of the warrior class of Chinese society, they also moved easily among the Chinese aristocracy, with many marrying aristocratic Chinese women. Just as

many of the first converts at Rome were noble patrons of the Church, so too were Orthodox Christians in China to see a similar beginning.

In the years following, Orthodoxy made significant inroads among the Albazin Chinese population, becoming a kind of ethnic religion of the people¹. Emperor K'ang Chi was favorable toward these Christians, and for a time it was hoped the emperor might become a kind of Saint Constantine of the East. When the Chinese court later discovered that local Roman Catholic missionaries followed orders from western masters, however, Emperor K'ang Chi and his successors began persecutions against Christians. Because of their position at court and the Orthodox foothold among the Albazin Chinese faithful, the Orthodox were spared much of this persecution - for a time.

While the growth of the Orthodox Chinese mission was modest, its faithful were solid witnesses for their faith in Christ. Just as pagan Rome saw earlier Christian devotion to Christ as a rival to Imperial loyalty, so to did the Imperial Chinese of the late 19th century see Christians as enemies of the Emperor. While some in China were embracing western modernist ideas, others - including the dowager Empress, nationalists, and those who practiced martial arts - sought to eliminate any challenges to tradition, including foreign influences. This movement was dubbed by foreigners the "Boxer movement".

By June 1900, placards calling for the death of foreigners and Christians covered the walls around Beijing. Armed bands combed the streets of the city, setting fires to homes and - with Imperial blessing - killing Chinese Christians and foreigners. Among the Orthodox community of the city were Priest Mitrophan Tsi-Chung, his Matushka Tatiana, and their children Isaiah, Serge, and John. Baptized by Saint Nicholas of Japan, Saint Mitrophan was a shy and retiring priest, who avoided honors, and labored continually for the building of new

¹ When popular opinion later turned against foreigners in China, non-Albazin Chinese Orthodox faithful had to pose as Albazins in order to avoid conflicts with authorities and local non-Christians alike.

churches, for the translation of spiritual books, and for the care of his flock.

It was in this ministry that Saint Mitrophan met his martyrdom on June 10, 1900. About seventy faithful had gathered in his home for consolation when the Boxers surrounded the house. While some of the faithful managed to escape, most - including Saint Mitrophan - were stabbed or burned to death. Saint Mitrophan's holy body fell beneath the date tree in the yard of his home, his family witnesses to his suffering.

His youngest son, Saint John, an eight-year-old child, was disfigured by the Boxers the same day. Although the mob cut off his ears, nose, and toes, Saint John did not seem to feel any pain, and walked steadily, declaring that it did not hurt to suffer for Christ. Saint Ia (Wang), a mission school teacher was also among the martyrs, was slashed by the Boxers and buried, half-dead. In an attempt to save her, a bystander unearthed her, carrying her to his home where the Boxers seized her again, torturing her to death, thereby crowning her with the crown of martyrdom for a second time.

Saint Isaiah, 23, the elder brother of Saint John, had been martyred several days earlier. Despite repeated urging, his bride Saint Mary, 19, refused to leave and hide, declaring that she had been born near the church of the Mother of God, and would die there as well.

When the feast of the Holy Chinese Martyrs was first commemorated in 1903, the bodies of Saint Mitrophan and others were placed under the altar of the church of the All Holy Orthodox Martyrs (built from 1901-1916). A cross was later erected on the site of their martyrdom, standing as a testimony of the first sufferings of Orthodox faithful in a century of such great suffering. The church, along with others, was destroyed by the communists in 1954; the condition and whereabouts of the relics are not known. A short history of the martyrs and an akathist in their memory have recently been written.

On the occasion of the centenary of the Holy Chinese Martyrs of the Boxer Rebellion, let us as Orthodox faithful ask their prayers that we may have the courage of their witness in our own time and place, and like them to live out the call of our Lord, God, and Saviour Jesus Christ to go and make disciples of all nations (Matthew 28:19).

Information for this article was taken from an uncredited website on the Chinese Orthodox martyrs, and the Synaxarion of the Chinese Orthodox Martyrs, produced by Apostoliki Diakonia of Athens, Greece.

**AKATHIST TO THE
CHINESE MARTYR SAINTS
OF THE BOXER REBELLION (+1900)**

Commemorated June 10/23

THE ORIGINAL KONTAKION

Fourth Tone

The divine Metrophanes, * the martyred shepherd, * with his great and faithful flock, * have hallowed China with their blood; * wherefore we praise them with sacred hymns, * for they were faithful to Christ even unto death.

Rejoice, O stars of the Orient.

KONTAKION

Sixth Tone

Thy holy martyrs O Lord did not see earthly glory as a treasure to be held, * but facing the torments of men and the wisdom of demons* humbled themselves for Thy sake, even unto death. * Wherefore, O Righteous Father, * as through them Thou brought the priceless pearl to an unbaptized land, * grant us Thy Spirit and great mercy for our souls.

Rejoice, O stars of the Orient.

A

As a new Herod the hand of the Boxers fell on the infants of the Church, writing on the doorpost of each soul the mark of the Lamb in the blood of the lambs, sealing them for the new Passover, that all might cry aloud:

Rejoice, ye righteous ones, tearing down the banner of worldliness.
Rejoice, ye abandoners of the kingdom that passeth away.

Rejoice, ye resistors of the legions of Hades.

Rejoice, ye swords in the Hand of the Righteous God.

Rejoice, ye lanterns of the Holy Spirit.

Rejoice, ye who drench the demonic flame with the waters of baptism.

Rejoice, ye celebrants of the new Passover.

Rejoice, ye children of the new Israel.

Rejoice, ye pearls of greatest price.

Rejoice, ye jade diadems in the treasury of God.

Rejoice, ye jewelled gates of the heavenly Jerusalem.

Rejoice, ye loyal subjects of the true Celestial court.

Rejoice, O stars of the Orient.

B

Holy Isaiah didst foretell: A shoot shall come forth from the root of Jesse, and thereby the earth shall be full of the knowledge of the Lord. Wherefore, O Lord, do we praise Thee, for Thou hast in truth kept the fullness of Thy word, filling the earth with knowledge of Thee that we may cry:

Alleluia.

Γ

As the new Bethlehem in the land of Manchuria, not least among the rulers of the present world, while last in obtaining the baptism of remission of sins, art first in witness to the eastern lands, for out of you came forth a flock who would lay down their lives like their Shepherd, crying:

Rejoice, O heirs of the household of the blessed prince of Chan-Timur

Rejoice, O blood brothers of the martyrs of K'ang Chi.

Rejoice, O spiritual descendents of Beijing's prisoners for Christ.

Rejoice, O new tribe of the New Israel.

Rejoice, O least of all nations and last baptized.

Rejoice, O great star of the eastern sky.

Rejoice, O children of the land of silken majesty robed in Majesty.

Rejoice, O new Damascus road, illumination of the silk roads.

Rejoice, O light in the darkness which darkness cannot consume.

Rejoice, O witnesses of the Light.

Rejoice, O voices of the eastern wilderness.

Rejoice, O voices crying, "Prepare ye the way of the Lord".

Rejoice, O stars of the Orient.

Δ

Our Lord Christ warned that the impious shall cast out the faithful, speaking of these things that we should not stumble; calling the faithful to the knowledge that the infidel shall think in his butchery he offers service to God. Wherefore, O Father, hearken to us in our struggle, and enlighten us with Thy Truth as we sing to Thee:

Alleluia.

E

The prophets declared Thy suffering, O Christ, and Thou camest being incarnate of the Theotokos, reflecting the Image of God fully in the image of man, that we may grow to the fullness of Thy Likeness, wherefore as Thy martyrs do share in Thy sufferings, they too share in Thy Likeness that we may proclaim:

Rejoice, ye whom human might couldst not persuade.

Rejoice, ye for whom the might of Christ was thy defence.

Rejoice, ye who overturned the censer of idolatry.

Rejoice, ye who yearned for the incense of the Heavenly Realm.

Rejoice, ye who are trod underfoot by the legions of men.

Rejoice, ye who lay down life for the sake of your Brother, Christ.

Rejoice, ye who scatter the lots of the idols of fortune.

Rejoice, ye heirs of the Heavenly Fortune.

Rejoice, O ye merciful and meek of soul.

Rejoice, O ye righteous and pure of heart.

Rejoice, ye who are persecuted for righteousness' sake.

Rejoice, and be exceedingly glad, for great is your reward in the heavens.

Rejoice, O stars of the Orient.

Z

The Lord saith unto the scornful Jews: Destroy this temple and in three days I will raise it up. And so hath the Lord done unto the temples of the bodies of His martyrs as He saith, that we might cry unto Him:

Alleluia.

H

Together in an unbaptized land, you built a temple to God with holy hands, but when faced with the flames of the demon's host, you chose Life in the temple not made with hands, putting to death the things of the body, putting on life according to the Spirit that we may say:

Rejoice, O lambs of the eastern Zion.

Rejoice, oblations of Christ's shrine in the east.

Rejoice, ye who preached the Word in a new tongue.

Rejoice, ye whose holy books hallowed the pagans' fire.

Rejoice, ye who raised a Temple to Christ as new children of Solomon.

Rejoice, ye sanctifiers of the pagan temple shrine.

Rejoice, thrice-blessed children of the holy fire.

Rejoice, confessors who walk in the flame of death with the Flame of Life.

Rejoice, ye who repent in burning sackcloth and ashes.

Rejoice, ye who are mingled with the ashes of Christ's holy temple.

Rejoice, O sacrifices who scorned sacrifice to the new Baal.

Rejoice, O carriers of the Holy Flame.

Rejoice, O stars of the Orient.

⊕

The priests of Baal doth conspire against the Lord's anointed, revelling in the strength of their throng, but doused in the waters of the Redeeming God, the wood of the sacrifice dost burst forth with holy flame, scattering the wicked hosts that we might praise the Lord our God, and sing unto Him:

Alleluia.

I

Teacher and shepherd, our holy father Mitrophan, alone amongst his people as a priest of the Lord, called by the enemy to exceed the fire of their hate with the fire of faith, O thou who hallowest thy name Tsz Chung, unto thee do we cry:

Rejoice, ye of poor talent and little virtue whom God hath made great.

Rejoice, ye disciple of Nicholas the Enlightener.

Rejoice, ye witness of Christ's crowning of thy native land.

Rejoice, ye witness of the crowning in glory of thy wife and sons.

Rejoice, O pillar of faith amidst the blows of the faithless.

Rejoice, O last-standing pillar of Christ's temple in Harbin.

Rejoice, O hallowed martyr of Christ who fell beneath the date tree.

Rejoice, O hallowed martyr hung faithfully on the Tree of Life.

Rejoice, O lonely priest of God who sat beneath the broom tree, yet without despair.

Rejoice, O Mitrophan, arise and eat the Bread of Life.

Rejoice, O wind, storm, and fire that touchest not God's holy one.

Rejoice, O still small voice of the Spirit of God.

Rejoice, O star of the Orient.

K

In the abasement of themselves with fasting, sackcloth, and ashes, the race of Ninevites didst turn back the wrath of God; and like unto them didst the kinsmen of Esther repent, trusting not in their own

righteousness, but rather in the mercies of God towards those who honour Him, therefore let us sing to Him:

Alleluia.

Λ

Esther beheld the plotting of the unrighteous Haman, and although his wicked schemes were set to destroy the sons of Israel, the children of the Lord humbled themselves before Him, granting them deliverance from certain death. Wherefore do we praise Tatiana, the Esther of the east, who by humility of martyrdom stole Life from the hand of death, that her soul might be saved and that we might cry:

Rejoice, O Li, who by meekness were exalted.

Rejoice, O Tatiana, name-bearer of her sister martyr in Christ.

Rejoice, O eastern Esther, loyal friend of thy people.

Rejoice, O Tatiana, loyal wife of Mitrophan, and true daughter of Christ.

Rejoice, Precious mother of the flock at Harbin.

Rejoice, Precious name in the prayers of the Mother of God.

Rejoice, Lovingkindness written in the red of thy blood.

Rejoice, Christian witness written in the stripes of thy pain.

Rejoice, Blossom of strength, boast of womanhood.

Rejoice, One in flesh with thy husband, one in witness with thy cross.

Rejoice, O mother-martyr of thy people.

Rejoice, O daughter of Christ our God.

Rejoice, O star of the Orient.

M

Righteous Gideon wondered at the word of the Lord, trusting with Israel in his own hand; but lessening their strength with the judgement of the water, the Lord made greater His victory in judgement over Midian. Let us now as the servants of God place all our hopes, in the Strength beyond strength and cry:

Alleluia.

N

As a new-born Theodore, fresh from the waters of baptism as a gift of God, standing before thine emperor, called by thy rank to sacrifice, thou disdained the incense and instead washed clean thy land with the baptism of thy blood. Unto thee O soldier of Christ do we cry:

Rejoice, O brother of George, Demetrius, and Theodore.

Rejoice, O soldier in the army of the righteous.

Rejoice, O defender of the maiden Mother of God.

Rejoice, O victor of martyrdom.

Rejoice, O vanquisher of the wicked serpent of Death.

Rejoice, O husbandman of the phoenix of Eternal Life.

Rejoice, O son of the proud and holy father.

Rejoice, O child of the Joyful and All-Holy Spirit.

Rejoice, O champion of the Eternal Son.

Rejoice, O pride of the land of the eastern sun.

Rejoice, O Isaiah, who hath borne grief and sorrows.

Rejoice, O thou who by Christ's stripes hath been healed.

Rejoice, O star of the Orient.

Ξ

Declaring with courage her willingness to suffer all the abasement of her Saviour Christ, holy Maria was wounded thus on hand and foot, bearing the marks of Christ on her very body. So as she found true birth in baptism in the place named for the Mother of God, in a like fashion was she born unto Life by the prayers of the Theotokos, crying:

Alleluia.

O

As the blessed Maria hurried to enter the house of her Lord, the very temple named for the Mother of her God, her heart leaped within her, and filled with the Spirit, she declared Christ with a loud cry, that we all might declare:

Rejoice, thou namesake of the Mother of God.

Rejoice, thou whose heart leapt at the sound of the Name of thy Lord.

Rejoice, thou crysanthemum of the new Eden.

Rejoice, thou lotus blossom that blossomed unto Life.

Rejoice, thou who camest early to declare the Risen Lord.

Rejoice, thou who will share His empty tomb at the Last Day.

Rejoice, thou who seeketh Life in death.

Rejoice, thou who declarest the Truth to those who would not believe.

Rejoice, thou who at once denied the idols of thy people.

Rejoice, thou who thrice denied liberty from Eternal Liberty.

Rejoice, thou newly freeborn of an enslaved land.

Rejoice, thou Maria of the eastern Egypt.

Rejoice, O star of the Orient.

Π

The Lord bestowed His Strength to Israel through the child David, and called Israel to humility through the mouth of the shepherd of Tekoa. As it was as a babe that Our Lord vanquished the legions of Death, let us recall with awe the mystery of the Lord's mightiness in Harbin, for here too doth the Lord manifest His strength in weakness, wherefore let us be instructed by the life of John as we sing:

Alleluia.

P

The Lord called the Twelve together and declared: He who desirest to be first must be last of all. Then taking in His arms a faithful child, He called those assembled to receive one as this, for he who receiveth

such receives not simply the Son, but the Father in Heaven Who sent Him. Wherefore we recall John, a child like unto this, who wast received unto the Lord with manly strength, that we who honour him should cry:

Rejoice, O child of God, the least of all.

Rejoice, O innocent one, first in God's sight.

Rejoice, O meek one, reviled by demons as a demon.

Rejoice, O small one, glorified by God as a champion of Christ.

Rejoice, O lamb, dishonoured by a thousand cuts.

Rejoice, O lion, honoured by thousands in the heavenly throng.

Rejoice, O thirsting one, denied refreshment by thy neighbours.

Rejoice, O little one, refreshed by the Water springing up unto salvation.

Rejoice, O young one, youngest of the martyrs of Harbin.

Rejoice, O faithful one, who by grace feelest not pain.

Rejoice, O bold one, holy confessor of Christ.

Rejoice, O victorious one, vanquisher of a thousand demons.

Rejoice, O star of the Orient.

Σ

By God's grace Sarah begot many nations by Abraham, and Elizabeth and Zachariah bore the Forerunner of Christ. Let us also praise the Lord for righteous Ia and holy Paul, who begot eternal life by their martyrdom and prayers and let us sing:

Alleluia.

T

Ananias and Sapphira testified their love for Mammon, wherefore they tasted the singular sting of death; but Christ was the testimony of holy Paul and righteous Ia, for he didst die with the Lord's name on his lips, and she didst suffer martyrdom a second time. So holy Peter declares to them, "How dost the Spirit of the Lord test you?"; and we the faithful do sing in solemn reply:

Rejoice, O blessed Paul, faithful martyr of Christ.

Rejoice, twice-blessed Ia, faithful teacher of the flock.

Rejoice, goodly servant, ever-faithful unto death.

Rejoice, noble sharer in the Passion of the Lord.

Rejoice, holy Paul, boast of all the Seraphim.

Rejoice, righteous Ia, bright companion of the Cherubim.

Rejoice, humble servant, archetype of piety.

Rejoice, noble teacher, instructor in the ways of purity.

Rejoice, friend of Stephen, O lamb led unto slaughter.

Rejoice, friend of Catherine, outwiter of philosophers.

Rejoice, holy servant of the house of sacred martyrs.

Rejoice, holy bride, exemplar of steadfastness.

Rejoice, O stars of the Orient.

Y

Thrice-holy is the cry of the multitude, the heavenly host around the Heavenly Throne, let us in hope therefore join the angels' song, and chant the thrice-holy:

Alleluia.

Φ

The righteous Maccabees withstood with godly strength the threats of the pagan legions, and foresaw the Holy Cross as a balance testing the righteous, weighing the righteousness of God with the boasts of the world, offering the choice to all between life and Eternal Life. Wherefore do we sing to the martyrs of the east, who wisely chose the eternal prize:

Rejoice, O Kui-Kin, new Clement of Asia.

Rejoice, O Hai Chuan, baptized in blood Matthew.

Rejoice, Holy Sergius, blessed son of Tsz Chung.

Rejoice, Holy servant of the priesthood of Christ.

Rejoice, Holy Anna, friend of mothers and widows.

Rejoice, Holy children, inheritors of a heavenly birthright.

Rejoice, Holy nameless one, known only unto God.

Rejoice, ye unburied, buried with Christ that ye may rise.

Rejoice, ye defiled of pagans, washed clean in the Blood of the Lamb.

Rejoice, ye suffering witnesses of numberless sufferings.

Rejoice, ye blessed, who escaping death held firm in faith.

Rejoice, O ye martyrs of Christ in the east.

Rejoice, O stars of the Orient.

X

The holy Apostle saw a great wonder: for it was in a vision, as if in a dream. Behold, here stands a new heaven and a new earth, for the first heaven and earth are passing away. Wherefore, the Lord saith He shall make all things new. Let us therefore cry unto Him:

Alleluia.

Ψ

The Lord foresaw the tribulation of the martyrs, whom He said would be hated by all nations for His own sake, and exhorted that those who endured to the end that they would be saved. Wherefore let us preach unto all nations the gospel of the kingdom at the end of the age, that we the faithful might shout with joy with God's holy elect:

Rejoice, O dawn of the final days.

Rejoice, O first fruits of the great age of martyrs.

Rejoice, O witnesses of Christ against idolatry.

Rejoice, O confessors of the God-man in the age of godlessness.

Rejoice, O citizens of the Kingdom to come.

Rejoice, O strangers in a strange land.

Rejoice, O confessors of Christ crucified.

Rejoice, O declarers of foolishness to the Greeks.

Rejoice, O advocates who are stumbling blocks to Jews.

Rejoice, O outwitters of the philosophers of the east.

Rejoice, O righteous company of saints.

Rejoice, O blessed host of new martyrs of China.

Rejoice, O stars of the Orient.

Ω

The Lord saith: A little while and you will weep and mourn, yet the impious world shall rejoice. You the faithful will all be sorrowful, yet your sorrow shall be turned to rejoicing. Wherefore, O Righteous Father, let us rejoice in Thee as we cry:

Alleluia.

*This Kontakion is said thrice,
then the first Oikos is recited once again:*

A

As a new Herod the hand of the Boxers fell on the infants of the Church, writing on the doorpost of each soul the mark of the Lamb in the blood of the lambs, sealing them for the new Passover, that all might cry aloud:

Rejoice, ye righteous ones, tearing down the banner of worldliness.

Rejoice, ye abandoners of the kingdom that passeth away.

Rejoice, ye resistors of the legions of Hades.

Rejoice, ye swords in the Hand of the Righteous God.

Rejoice, ye lanterns of the Holy Spirit.

Rejoice, ye who drench the demonic flame with the waters of baptism.

Rejoice, ye celebrants of the new Passover.

Rejoice, ye children of the new Israel.

Rejoice, ye pearls of greatest price.

Rejoice, ye jade diadems in the treasury of God.

Rejoice, ye jewelled gates of the heavenly Jerusalem.

Rejoice, ye loyal subjects of the true Celestial court.

Rejoice, O stars of the Orient.

GLOSSARY

K'ang Chi (Kang CHEE): Notable ruler of the Manchurian Dynasty of the seventeenth and eighteenth centuries, K'ang Chi initially embraced Christ in the hope of being declared a Constantine of the Orient, but later turned to the persecution of the faithful.

Chan Timur (Chan TEE mur): Seventeenth century Chinese prince whose household embraced the Orthodox faith.

Tsz Chung (TZEE Chung): Chinese name of Saint Mitrophan of Harbin.

Li (LEE): Chinese name of Saint Tatiana of Harbin.

Ia (EE-ah): Chinese martyr of Harbin.

Kui-Kin (KWEE Kin): Chinese name of Saint Clement of Harbin.

Hai Chuan (HI Chew-an): Chinese name of Saint Matthew of Harbin.

THE END

And Glory be to God!

ADDITIONAL COPIES of this Akathist may be obtained by contacting
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