

THE VIGIL SERVICE COMMON TO TWO OR MANY HIERARCHS.

On “Lord, I have cried ...,” the Stichera, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

O all-famed Hierarchs, * as luminous stars of the spiritual firmament * ye have enlightened the world, O all-honored ones, * and illumined the universe * with the dogmas of the Orthodox faith * driving away the darkness of heresies. * O Hierarchs, entreat the Lord that those * who in faith celebrate your all-honored memory ** may be delivered from all adversities.

Ye have enlightened the world, * with noetic radiance, * appearing unto all as light-bestowing suns * beaming dogmatic truth unto all the ends of the world, * ye enlighten the hearts of the faithful, * O all-blessed God-bearers, * and by the power of Him * Who shone forth from the Virgin ** ye drive away the darkness of heresies.

O most blessed ones, * with the staff of your dogmas * ye have driven the spiritual wolves * far from the Church of Christ, * and encompassing her with a spiritual rampart, * ye have presented her whole and unconquerable unto Christ; * Pray Him that those who in faith * celebrate your all-honored memory, ** be delivered from all defilement and dangers.

Glory ..., Both now ..., the Theotokion in Tone IV:

Deliver thou my soul * from condemnation and grievous transgressions, * O most holy Bride of God, * and rescue it from death by thy supplications. * Grant that on the day of trial * I may receive the justification * which the assemblies of the saints have received; * and before the end show me forth as cleansed through repentance ** and by the shedding of tears.

Stavrotheotokion: Seeing Christ, the Lover of mankind, * crucified and with His side pierced with a lance, * the most pure one lamented, crying aloud: * “What is this, O my Son ? * What have the ungrateful people rendered unto Thee * in return for all the good things Thou hast rendered unto them ?” * And yet thou dost show thy tender compassion for me, * that I may endure my childlessness. ** I stand in awe, O Compassionate One, at Thy voluntary crucifixion.

If an Idiomelon be appointed. Glory ..., in Tone VI:

O ye men of God and faithful servants, * ministers of the Lord, * most esteemed Hierarchs, * select vessels, and pillars supporting the Church, * heirs of the kingdom, ** cease not to intercede before the Lord on our behalf.

If the Celebration be with a Polyeleos, and not a Resurrection Service, sing the following Dogmatic in Tone VI (If the service is a Resurrection service sing the Dogmatic of the Tone for that service):

Both now ..., in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Otherwise, Theotokion: We have come to know God * Who was incarnate of thee, * O Virgin Theotokos. ** Him do thou entreat for the salvation of our souls.

Stavrotheotokion: Upon seeing Thee crucified, O Christ, * she who gaveth birth to Thee cried aloud: * “What is this strange mystery that I see, * O my Son How is it that Thou diest?, * suspended upon the Tree, ** O Bestower of life?”

The Entrance. The Prokeimenon of the day. The Three Lessons, if appointed:

THE READING FROM THE BOOK OF PROVERBS (3, 13-16; 8, 6)

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

THE READING FROM THE BOOK OF PROVERBS (10, 31-32 ; 11, 1-10).

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the

humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

THE READING FROM THE WISDOM OF SOLOMON (4, 7-15.)

Though the righteous man happen to die, yet shall he rest in peace. For honorable age is not that which is so for a length of time, nor that which is measured by the number of years. But wisdom and a spotless life to a ripe old age is the true gray hair of a man. He pleased God, and was beloved of Him, so that living among sinners he was taken away. Yea, speedily was he taken up, lest wickedness should pervert his understanding, or deceit beguile his soul. For the beguilement of transgression doth obscure things that are good, and the wanderings of lust doth undermine the innocent mind. Made perfect in a short time, he fulfilled many years; for his soul pleased the Lord; therefore the Lord hastened to take him away from among the wicked. This the people saw, and did not understand, neither did they lay this up in their hearts, that grace and mercy is with His saints, and that the Lord doth visit His chosen ones.

On the Aposticha, these Stichera, in Tone I:

Spec. Mel.: "O all-praised martyrs ...":

Let us today worthily praise the divine and God-inspired Hierarchs, * wise in the Spirit, * spiritual trumpets of God, * divine mirrors, who grant unto us the golden streams of their instructions. * Pray unto Christ that He grant our souls peace and great mercy.

Verse: Precious in the sight of the Lord * is the death of His saints.

Let us worthily hymn * and in spiritual odes praise the intellectual fountains of the divine and holy faith, * the golden-streamed rivers, * the brilliant lights, * the champions of the Trinity, * the receptacles of the grace of the Holy Spirit, * the immovable pillars and supports of the Church.

Verse: Thy priests shall be clothed with righteousness, * and thy righteous shall rejoice.

O ye thundering spiritual instruments of divine knowledge, * flashing lightning of divine sermons, * golden candlesticks bright and bearing the light of God, * most blessed Hierarchs! * Ever pray for us, who honor you, * that Christ grant unto our souls peace and great mercy.

Glory ..., in Tone VI:

Let us today praise the mysterious trumpets of the Spirit, * the God-bearing Fathers * who, in the midst of the Church, * sang the Hypostatical hymns of the theology of the Trinity, * immutably One both in essence and Divinity, * the victors over heresies * and champions of the Orthodox, * who without ceasing pray unto God that our souls be saved.

Both now ..., in Tone VI:

If the celebration be with a Polyeleos, chant the Resurrection Theotokion:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, O most pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation for our souls!

Otherwise, Theotokion: **O** Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, with the holy apostles, ** that He have mercy upon our souls.

Stavrotheotokion: **S**tanding with the virginal disciple before the Tree * during the crucifixion, * the Virgin cried out, weeping: * “Woe is me! * How is it that Thou dost suffer, O Christ, ** since Thou art the dispassion of all?”

The Troparion from the Typicon, but if there be none, chant the following:

Troparion, in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

Glory ..., Both now ..., Theotokion or Stavrotheotokion:

The Dismissal:

AT MATINS

On “God is the Lord ...,” the Troparion in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace. (Twice).

Glory ..., Both now ..., Theotokion or Stavrotheotokion:

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone V:

Spec. Mel.: “The Co-beginningless Word ...”:

As royal adornments of the Church * let us praise the Hierarchs of the Lord (Names), * the inexhaustible treasures of His dogmas, * for through them Christ Himself hath instructed us to honor the Holy Trinity, ** united in essence and divided in persons. (Twice)

Glory ..., Both now ..., Theotokion, in Tone V:

O all-holy Virgin, * have mercy on us who with faith have recourse to thee, * the mercifully compassionate one, * and who ask thy fervent aid; * for, since thou art the good Mother of God Most High, * O thou who art full of the grace of God, * thou dost ever make entreaty with thy maternal supplications, ** that He save us all.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone III:

Spec. Mel.: “Of the divine ...”:

O divinely inspired Hierarchs! * you have been revealed as pillars of the Church * and inexhaustible treasures of piety, * your lives have been made illustrious through dispassion * and the expounding of the dogmas of the Trinity. * O holy Fathers! Entreat Christ God that our souls be saved. (Twice)

Glory ..., Both now ..., Theotokion, in Tone III:

Without separating Himself from the divine Essence, * when taking flesh in thy womb, * He remained God though He had become a man; * and even after thy birthgiving, preserved thee, His Virgin Mother, * as immaculate as thou wast before giving birth. * Him do thou earnestly beseech, ** that He grant us great mercy.

After the Polyeleos, the Megalynarion: We magnify you, O great Hierarchs, and honor your holy memory, for ye pray for us to Christ our God.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the World.

After the Polyeleos, the Sessional Hymn, in Tone IV:

Let the most wise teachers of the universe, * who have glorified God with their deeds and words on earth, * be magnified today as the mediators of salvation unto us. (Twice)

Glory ..., Both now ..., Theotokion, in Tone IV:

O invincible intercessor for those afflicted, * fervent help of those who trust in thee: * deliver me from misfortunes, ** for thou art the helper of all.

If of Polyeleos rank, and not a Resurrection Service, chant the following:

The Song of Ascents: The first antiphon, in Tone IV:

From my youth * do many passions war against me; * but do Thou Thyself defend ** and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, by the fire ** shall ye be withered.

Glory ..., Both now ...,

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted ** and made radiant by the Triple Unity in a hidden sacred manner.

The Prokeimenon, in Tone IV:

The Prokeimenon: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that he hath rendered unto me?

Let every breath ...,

THE GOSPEL ACCORDING TO ST. JOHN (10, 1-9)

The Lord said: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

After the 50th Psalm:

Glory ..., in Tone VI:

Through the prayers of Hierarchs (names), * O Merciful One, ** blot out the multitude of our transgressions.

Both now ...,

Through the prayers of the Theotokos, * O Merciful One, ** blot out the multitude of our transgressions.

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, ** blot out my transgressions.

Then the Sessional Hymn, in Tone VI:

O venerable Fathers! * The sound of your exhortations hath gone forth throughout all the world, * and now in heaven ye enjoy the reward of your labors; * For routing the armies of the demons, * you have reached the habitations of the Angels, * whom you blamelessly emulated in your lives. * Since you possess great boldness before the Lord, * pray Him that we be granted peace for our souls.

The Canon, In Tone VIII:

ODE I

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

Refrain: Holy Hierarchs (Names) pray to God for us

As most wise Hierarchs you have shone forth in the world, resplendent with the divine dogmas of the King who reigneth over all; wherefore let us hymn Christ, for He alone hath been victorious.

As ones who shone forth in the world with the light of piety and dispersed the darkness of wickedness, let us, O faithful, reverence the great and all-honorable Hierarchs.

As ones who stand with the Angels before the Unapproachable King, pray O ye sacred and God-bearing preachers, that we who with love celebrate your holy memory, be granted the remission of our sins.

Theotokion: As one who conceived the pre-eternal and Beginningless Word of the Father, and above all recounting brought Him forth in the flesh, O most holy one ever pray that we be delivered from all misfortunes.

ODE III

Irmos: O Christ, Who in the beginning established the heavens with understanding * and founded the earth upon the waters, * make me steadfast upon the rock of Thy commandments; * for there is none as holy as Thee, O only Lover of mankind.

O holy and God-bearing ones, with true abstinence and steadfast prayer ye have ascended on high to the lofty dwelling place of the virtues, where you are ever nourished by the streams of divine knowledge.

As ones possessing boldness before God, O holy Hierarchs, entreat Him on behalf of us who with faith hymn your sacred memory, that we may be saved.

As teachers of the devout dogmas and declarers of true and wise words, O holy ones, ye have obtained victory over heresies.

Theotokion: **A**s the heaven and throne of God we all hymn thee, O Birthgiver of God, most pure Virgin, for from thee hath appeared Jesus Christ, in Truth our salvation.

The Sessional Hymn, in Tone III:

O blessed ones, you have truly appeared as precious examples of abstinence * and hallowed riches of piety, * illumining your lives with dispassion * and enriching with mercy those asking it of you; * O holy Fathers, pray to Christ our God that we be granted great mercy.

Glory ..., Both now ..., Theotokion, in Tone III:

Whither doth each one who is saved, * rightly have recourse; * and to what other such refuge can there be * which doth protect our souls like thee, ** O Theotokos?

Stavrotheotokion: **H**aving obtained the Cross of thy Son as a staff of strength, * O Theotokos, * therewith we cast down the arrogance of the enemy, ** and with love unceasingly magnify thee.

ODE IV

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

Let us all praise in hymns the most wise Hierarchs, crying O God-bearing Fathers! earnestly pray that we be saved.

As truly God-blessed and most wise teachers and Hierarchs, ye are devout establishers and expounders of the divine dogmas, wherefore we praise you in hymns and spiritual odes.

Your sacred memory, O holy Hierarchs of the Lord, our instructors and nourishers, we the faithful celebrate in hymns and spiritual odes.

Theotokion: **O** Bride unwedded, pure Mother of Christ God, who knewest not wedlock, unceasingly pray Him to save the souls of those who hymn thee.

ODE V

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

O Divinely-wise ones, as shepherds you have anointed yourselves with the ointment of piety, wherefore as Hierarchs we all honor you, O God-bearers.

Emulating the Apostles in labors and vigilance, O Divinely-wise and glorious ones, ye have presided over the peoples of the Church.

Emulating Isaiah the zealous and Moses the God-seer, O God-seeing Fathers, ye have put to shame the heresiarchs.

Theotokion: **O** come all ye faithful, let us, together with the Angels, bless the God-blessed one, the Queen who hath given birth unto the King of all.

ODE VI

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

Ye have adorned the glory of the Church, O blessed Fathers, with your divine dogmas, eradicating heresies with all their roots.

O glorious teachers, you have shone forth upon all creation as lights of piety, and by the beauty of dogma, subdued heresies with the word of God.

Instead of the weapons of war ye made use of speech and the written word, with which, O holy ones, you cut off all the strange teachings of heresies and clearly expounded the dogmas of the Trinity to all.

Theotokion: **B**orn from the Virgin, O Christ God, Thou hast, enlightened the world; do Thou, as the Lover of mankind, also deliver me from my many transgressions, and, I implore Thee, set my life aright.

The Kontakion from the Typicon; but if there be none, chant the following:

Kontakion, in Tone VIII:

Spec. Mel.: “As the first fruits ...”:

As teachers of virtue and adornments of the Church’s Hierarchy, * the Church glorifies you in hymns; * We beseech you, as ones invincible, to intercede on behalf of us who with love honor you ** that we be granted progress in virtues and release from temptations.

Ikos: **O** divine Hierarchs, You have appeared as rivers of piety filling the world with the streams of your dogmas, and with the gentle rain of your miracles, you wash away the filth of the passions, wherefore ye have worthily inherited the nourishing stream of the Holy Spirit; wherefore, gathered together today, we reverently honor you with hymns, and with faith cry out to you as ones invincible; Pray ye unceasingly to Christ God, for us all.

ODE VII

Irmos: **O** Thou who in the beginning founded the earth * and by Thy word made the heavens firm, * blessed art Thou throughout the ages, * **O Lord God of our Fathers.**

Unto Thee, who hath revealed thy Hierarchs to be true shepherds of Thy flock, do we sing; “Blessed art Thou O God of our Fathers.”

O Lord, Thou didst extinguish the flame of passions and divinely bedew the souls of the devout youths in the fiery furnace who cried aloud; “Blessed art Thou O God of our Fathers.”

O Ye Hierarchs, having labored in abstinence, vigilance and true faith; remember us all.

Theotokion: **U**nto Thee, Who for our sake wast born of the Virgin and hast delivered the world from the alien one, do we sing; “Blessed art Thou O God of our Fathers.”

ODE VIII

Irmos: **G**lorified in the holy mountain, * the Lord revealed the mystery of the Ever-Virgin unto Moses * in the flames of the burning bush: * praise ye and supremely exalt Him throughout all ages.

Like unto Moses, the God-bearing Fathers have ascended the cloud covered mountain of dispassion and, as Hierarchs, obtained the spiritual law of grace; wherefore we hymn Christ throughout the ages.

O holy ones, You have well tended the flock of Christ, escaping the bondage of Egypt, and eluding the passions of Babylon, wherefore ye now make your abode above in Zion, throughout all ages.

With words and deeds of piety anointed as if with myrrh, O divine Hierarchs, you perform sacred and divine mysteries, hymning the Trinity one in essence throughout all ages.

Theotokion: **U**nto Him who dwelt in the womb of the holy Virgin ineffably restoring Adam, do we hymn and exalt throughout the ages.

ODE IX

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

O most wise Hierarchs, who by acquiring dispassion, and in faith, hope and love, have revealed unto us the words of eternal life, pray that our souls be saved.

All-honored Hierarchs, you have well tended thy flock with the staff of the Holy Spirit, and have driven away from the Church of God the heresies of God’s enemies; wherefore we praise you in hymns.

In hymns and spiritual odes we unceasingly honor you as lights of the Church, O holy Hierarchs, and we worthily magnify the shrine of your relics, O blessed Fathers.

Theotokion: Rejoice!, ever-living source of incorruption; Rejoice!, luminous cloud of the sun; Rejoice!, chariot of the fullness of the Divinity; Rejoice!, ark of sanctification.

Exapostilarion, in Tone III:

Let us praise the God-bearing Fathers as brightly-effulgent beams of light, * clearer than those from the sun, * shining forth as beacons of the pre-eternal light of the Holy Trinity, * of the three-rayed supra-naturally commingled Unity. (Twice)

Glory ..., Both now ..., Theotokion in Tone III:

With unceasing hymns we bless thee, O Virgin Theotokos, in that thou hast given birth to One of the Trinity, and didst bear in thy divine embrace the Word Who is immutably and unchangeably transcendent.

On the Praises, these Stichera, in Tone VI:

Spec. Mel.: “On the third day ...”:

Through the Apostles and Hierarchs * grace hath overcome, and faith hath been strengthened, * all things are filled with the knowledge of God, * and we are enriched with the gift of salvation. (Twice)

Thou, O Lord, hast made Thy Hierarchs wonderful * through the heavenly mysteries, * and by Thy grace rightly dividing the word of truth, * with strictness and dispensation, * overcoming every heretical invention.

Let the wisest teachers of the universal Church, * who have glorified God by word and deed here on earth, * be magnified today * as the proclaimers of salvation unto us all.

Glory ..., in Tone VI:

You were good and faithful servants, * industrious workers of the vineyard of Christ, * who endured well the burden of your day’s work, * and increased the talent given you, bearing no ill-will to those who came after you; * wherefore the gate of heaven hath been opened unto you; * and entering therein, ye partake of the joys of Christ, the Master, * wherefore we beseech you to pray for us, O holy Hierarchs.

Both now ..., Theotokion in Tone VI:

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Lady, * with the holy apostles, ** that He have mercy upon our souls.

Stavrotheotokion: The most pure one seeing Thee hanging upon the cross * with maternal tears cried aloud to Thee: * “O my Son and God, * O my sweetest Child, * how is it that Thou sufferest ** such a shameful death?”

The great Doxology: If a small Doxology is read, and a Doxasticon is appointed, the following is chanted after the Aposticha:

Glory ..., in Tone VI:

Let us today praise the mysterious trumpets of the Spirit, * the God-bearing Fathers * who, in the midst of the Church, * sang the Hypostatical hymns of the theology of the Trinity, * immutably One both in essence and Divinity, * the victors over heresies * and champions of the Orthodox, * who without ceasing pray unto God that our souls be saved.

Both now ..., Theotokion or Stavrotheotokion:

After Our Father ..., the Troparion, in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

Glory ..., Both now ..., Theotokion or Stavrotheotokion:

The Dismissal:

AT THE LITURGY

Typika and Beatitudes.

O holy and God-bearing ones, with true abstinence and steadfast prayer ye have ascended on high to the lofty dwelling place of the virtues, where you are ever nourished by the streams of divine knowledge. (Twice)

As ones possessing boldness before God, O holy Hierarchs, entreat Him on behalf of us who with faith hymn your sacred memorial, that we may be saved.

As teachers of the devout dogmas and declarers of true and wise words, O holy ones, ye have obtained victory over heresies.

Ye have adorned the glory of the Church, O blessed Fathers, with your divine dogmas, eradicating heresies with all their roots.

O glorious teachers, you have shone forth upon all creation as lights of piety, and by the beauty of dogma, subdued heresies with the word of God.

Instead of the weapons of war ye made use of speech and the written word, with which, O holy ones, you cut off all the strange teachings of heresies and clearly expounded the dogmas of the Trinity to all.

Theotokion: Born of the Virgin, O Christ God, Thou hast, enlightened the world; do Thou, as the Lover of mankind, also deliver me from my many transgressions, and, I implore Thee, set my life aright.

The Troparion and Kontakion from the Typicon; but if there be none, chant the following:

Troparion of the Holy Hierarchs, In Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

Kontakion of the Holy Hierarchs, In Tone VIII:

As teachers of virtue and adornments of the Church's Hierarchy, * the Church glorifies you in hymns; * We beseech you, as ones invincible, to intercede on behalf of us who lovingly honor you ** that we be granted progress in virtues and release from temptations.

Prokeimenon, In Tone VII: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

THE EPISTLE OF ST. PAUL TO THE HEBREWS (13: 17-21)

Brethren: Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and

not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Alleluia, In Tone II: Thy priests shall be clothed with righteousness, and thy righteous shall rejoice.

Verse: For the Lord hath elected Zion; He hath chosen Her to be a habitation for Himself.

THE HOLY GOSPEL ACCORDING TO ST. MATHEW (5:14-19)

The Lord spake unto His disciples saying: Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the Prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Communion Verse: In everlasting remembrance shall the righteous be; He shall not be afraid of evil tidings.