

THE GENERAL VIGIL SERVICE TO TWO OR MORE HIEROMARTYRS.

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

Spec. Mel.: “O all-praised martyrs ...”:

In truth brightly adorning your Hierarchical vestments * with the blood of Martyrdom, * you presented yourselves unto the Creator * together with the Angels, * radiantly illumined * in both soul and body, * Entreat Him O ye glorious saints, * to grant peace and great mercy ** unto our souls.

You have been revealed to us * as truly God-inspired vessels; * proclaiming the unspeakable mysteries of God * hidden in the divine scriptures, * thereby confirming the foolishness * of idol-worship, * whereby you brought all unto Christ; * entreat Him to grant peace and great mercy ** unto our souls.

With the word of God’s understanding, * O most wise ones, * ye have delivered thy flock from ignorance, * and having saved them, * ye brought them unto Christ the Word * Who hath shone forth, * begotten of the Father our God; * Entreat Him to grant peace and great mercy ** unto our souls.

Glory ..., Now & Ever ..., Theotokion, in Tone I:

O all-hymned Virgin, * in whom Moses beheld a mystery with prophetic eyes * the bush that burned yet remained unconsumed; * for the fire of the Godhead did not burn thy womb, O pure one. * Wherefore, we beseech thee, as the Mother of our God: ** beg thou peace and great mercy for the world

Stavrotheotokion: Standing before the Cross of thy Son and God, * and beholding His long-suffering, O pure Mother, * thou didst say, weeping: * “Woe is me, O my most sweet Child! * How is it that Thou dost unjustly suffer, O Word of God, ** that Thou mightest save mankind?”

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

Ye have passed from this temporal world, * O godly called Hierarchs, * after enduring the most severe beatings, * being cut asunder and even crucified * for the sake of Christ, * but neither fire, nor wounds, nor instruments of torture, * could weaken the resolve of your souls, * wherefore having trampled underfoot the might of demons, * O glorious Hieromartyrs; ** we beseech you to pray Christ God that He save our souls.

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

Now & Ever ..., in Tone VIII:

In His love for mankind, the King of heaven appeared on earth * and dwelt among men; * for He Who received flesh from the pure Virgin * and cameth forth from her having received human nature, * is the only Son of God, * twofold in nature but not Hypostasis. * Therefore, proclaiming Him to be truly perfect God and perfect man, * we confess Christ our God. * Him do thou beseech, O unwedded Mother, ** that our souls find mercy!

Otherwise, Theotokion: I flee to thy protection, O holy Virgin Theotokos, * for I know that through thee I shall obtain salvation; ** for thou art able to help me, O pure one.

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

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

THE READING IS FROM ISAIAH (43, 9-14;)

Thus saith the Lord: Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no savior. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? Thus saith the LORD, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. Thus saith the Lord. The Holy One of Israel

THE READING IS FROM THE WISDOM OF SOLOMON (3, 1-9)

The souls of the righteous are in the hands 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 for ever. They that 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 visitation for His elect.

THE READING IS FROM THE WISDOM OF SOLOMON (5, 15-23; 6, 1-3).

The righteous live unto the ages; their reward is also 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-arming thunderbolts go abroad, and from the clouds, as from a welldrawn bow, shall they fly to the mark. And from the hailstones full of wrath and cast as out of a bow the cities shall fall down, 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 that be judges of the ends of the earth. Give ear, ye that rule the people and glory in the multitude of nations, for power is given you of the Lord and sovereignty from the Highest.

On the Aposticha, these Stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...,"

Like most luminous stars * spiritually illumining * the firmament of the Church, * ye illumine all of creation, * driving away the power of darkness * by the radiant effulgence of your miracles, * wherefore we rejoice today * celebrating your radiant and holy memory, ** O glorious Hieromartyrs.

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

Ye have appeared unto all to be equal in honor with the Apostles * O holy Hierarchs, * and with equally zealous minds, * you were unafraid of the godlessness of the inhuman tyrants, * but valiantly and earnestly preaching * the word of the Savior, * ye endured a multitude of sufferings; * for which ye now enjoy the blessings of future rewards, ** O most wise ones.

Verse: Blessed is the man that feareth the Lord, * in His commandments shall he greatly delight.

Completing thine honored service * unto Christ the Master, * ye offered yourselves as a blameless sacrifice, * like a whole burnt and perfect offering * in your Martyrdom * O sacred and blessed Hierarchs; * pray Him to deliver from corruption and dangers * those who with faith and love ** celebrate your honored memory.

Glory ..., in Tone IV:

Ye were invincible Martyrs and lights of the universe, * unshakable pillars of the holy Church, * O most praiseworthy Hierarchs * standards of learning, instructors of the faithful, * vanquishers of heresies, * O Divinely-wise Fathers, * radiant guides of our souls, * co-conversers with the Angels ** and champions of the Holy Trinity.

Now & Ever ..., in Tone IV:

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

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

Otherwise, Theotokion: O all-hymned Theotokos! * purify my passionate heart from pollution, * and cleanse, O pure one, the festering wounds of sin from my soul, * make steadfast my mind, * so that I, thy sinful and unprofitable servant, ** may magnify thy might and thy great intercession.

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.

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 ..., Now & Ever ..., 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 ..., Now & Ever ..., Theotokion or Stavrotheotokion:

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

Spec. Mel.: “Of the wisdom ...”:

Imparting wisdom from the depths of your spiritual knowledge, * O holy ones, * ye preached the One Divinity in Trinity * and clarified the bright mysteries of the orders of Angels, * You also brought order to the priesthood, O Divinely-wise ones, * wherefore, O Hieromartyrs, ye have entered into the intimate communion with Christ God. * Pray Him to grant the remission of sins ** unto those who with faith and love venerate your holy memory. (Twice)

Glory ..., Now & Ever ..., Theotokion, in Tone VIII:

As the all-immaculate Bride of the Creator, * Mother of the Redeemer, who knewest not a man, * and as the receptacle of the Comforter O all-hymned one, * hasten thou to deliver me, * the vile abode of iniquity and noetic plaything of the demons, * from their evil machinations; * and make me the bright dwelling-place of the virtues, * O thou incorrupt light-bearing one. * Drive away the clouds of the passions and grant that, * by thy supplications, * I may receive a portion on high ** and share in the never-waning light.

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

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

Instructing your minds with apostolic discourses * and carefully tending the flocks of the faithful, * O holy ones, ye offered yourselves as a pure sacrifice * unto your King and Creator * Who for our sake became incarnate from the Virgin Theotokos * and rose again in glory, * He Whom you confessed before the tyrants, * O Hieromartyrs. (Twice)

Glory ..., Now & Ever ..., Theotokion, in Tone V:

O fervent and invincible intercessor, * diligent and unashamed hope, * rampart, protection and haven * of those who have recourse to thee, * O pure Ever-virgin do thou, together with the angels, * entreat thy Son and God, ** that He grant peace, salvation and great mercy to the world.

After the Polyeleos, the Megalynarion: We magnify you, O Hieromartyrs of Christ, 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 I:

Spec. Mel.: "While the stone was sealed ...":

By your labors you cultivated the fruit of the knowledge of God, * uprooting godlessness by the teaching of divine doctrines. * Anointed with the oil of grace you tended well the flocks given you, * and in the end, lawfully enduring Martyrdom, * wherefore ye were deemed worthy of double honors by Christ, * O Hieromartyrs. * Glory be to Him Who hath granted you such strength; * glory be to Him Who hath crowned you; * glory be to Him Who through you granteth healings unto all. (Twice)

Glory ..., Now & Ever ..., Theotokion, in Tone I:

O most holy Virgin, * stretching forth thy divine hands * which have borne thy Creator, * Who for the sake of mercy assumed flesh, * entreat Him that those who praise thee with love, * may be delivered from temptations, passions, and dangers and cry aloud: * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving

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 ..., Now & Ever ...,

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.

Prokeimenon, in Tone IV: 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. MATHEW (5: 14-19).

The Lord said unto His disciples: 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 fulfil. 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.

After the 50th Psalm:

Glory ..., in Tone VI:

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

Now & Ever ...,

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 IV:

Unshakable pillars of the Church of Christ, * ye have destroyed the strongholds of unbelief; * wherefore O Martyrs coming together from separate dioceses before your death, * ye vanquished the tempests of heresy, * we beseech you to pray for our souls.

The Canon, in Tone IV:

ODE I

Irmos: **T**hrough the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Refrain: Holy Hieromartyrs (names) pray to God for us

Resplendent with the radiance of God's light, O glorious ones, deliver those who reverently glorify your radiant and bright festival, from the fog of the passions.

The wicked one was put to shame by Thy Martyrs and ministers, O Christ our King; for even though he attacked them relentlessly quivering with rebelliousness, he was unable to overcome their strength.

Filled with life-creating spiritual waters, ye have given refreshment to those exhausted by the scorching wickedness of godlessness, guiding them to holy and salvific water.

Theotokion: **T**hrough thy birth-giving, O most pure one, the sin of our forefathers hath been pardoned, and a way into paradise hath been opened for those who praise thee.

ODE III

Irmos: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

Noetically enkindled with the fire of the Comforter and rejoicing therein, O Hieromartyrs, you have extinguished the raging flames of the wicked one.

By the light of the Holy Spirit, O glorious ones, you have brought those who were in the abyss of darkness to the light of holy baptism.

You appear unto all as gold refined by the fire of Martyrdom, O holy ones, carrying the seal of your sufferings as Martyrs.

Theotokion: Thou hast given birth, O most pure and all-immaculate Virgin, to the mighty God who delivereth all mankind from the violence of the enemy.

The Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the divine faith ...”:

Sanctified by the holy oil of unction, * ye have been revealed to your rational flock as wise pastors * and like the purest of lambs ye have sacrificed yourselves, * and were thus presented unto the Word and Chief Pastor, * Who Himself was slaughtered like a lamb, * O all-praised Martyrs, and lamps of all the universe, * wherefore with faith and love we celebrate your divine memorial.

Glory ..., Now & Ever ..., Theotokion, in Tone VIII:

Thou art our refuge and strength O Theotokos, * the mighty help of all the world: * by thy supplications do thou protect thy servants from every want, ** O thou who alone art blessed

Stavrotheotokion: Having 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: Beholding Thee, the Sun of righteousness, * lifted up upon the Cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord!

Let the sacred choir of Hieromartyrs be hymned, since they are adorned with both the grace of the episcopacy and with Martyrdom, and let us sing joyously: “Glory to Thy power, O Lord”.

Having been taught the divine mysteries, O God-bearing Fathers, you have truly tended well your flocks, in all righteousness and truth, divinely ending your lives Martyrdom.

Adorned with the sacred gifts of the Apostles and Prophets, the sacred choir of Hieromartyrs joyfully crieth aloud to Thee: “Glory to Thy power, O Lord”.

Theotokion: Taught by the word of God and beholding the fulfillment of what was spoken of thee, O Mother of God, as ones delivered by thy birth-giving we praise thee crying: “Rejoice, O most immaculate Virgin.”

ODE V

Irmos: Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

With the divine illumination of most wise instruction, ye have shone the light of grace upon those sitting in the darkness of ignorance.

Beholding Christ face to face, immersed now in the enjoyment of the ineffable divine light, entreat Him on our behalf.

Filled with the divine rivers of Christ’s teaching, ye have stopped the streams of ignorance and filled the minds of the faithful with noetic refreshment.

Theotokion: Having selected thee alone out of all generations, the Lord became incarnate from thee, O Theotokos, and thereby deified mankind.

ODE VI

Irmos: The church crieth out unto Thee O Lord, * “I will sacrifice unto Thee with a voice of praise” * having been cleansed of the blood of the demons” * by the blood that for mercy’s sake flowed from Thy side.

Having passed through life in manliness and wisdom, the choirs of Thy saints, O Lord, now rejoice in Thee in truth, in prayer and in chastity.

Sustained by the hope of eternal life, you cheerfully endured the rending of your bodies, O valiant and holy ones, emulating the sufferings of the divine Prophets.

Having been educated in spiritual law, O most wise ones, you offered unto the lawless salutary laws and thus guided them into the light of Orthodoxy.

Theotokion: In paradise of old Adam was dragged from life to death, but with thy life-creating birth-giving, O Virgin, he was made immortal, O most pure Bride of God.

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

Kontakion In Tone III:

Spec. Mel.: “Today the Virgin ...”:

We who have assembled today, * praise you in song as never-waning lights of the noetic Sun; * for having shone forth unto those in the darkness of ignorance, * ye called all to the heights of piety, * O holy Hieromartyrs. * Wherefore we cry unto you: ** Rejoice, O ye foundations of those who fast.

The Ikos: Pour forth unto me thine uncreated grace, O Jesus the giver of life, that I may worthily hymn Thy Hierarchs who strove to emulate Thee, even unto death, mightily overcoming the forces of the enemy, and by power of Thy Cross, exposing the wickedness of the impious; wherefore they have been deemed worthy to be glorified by Thee, O Christ, and we cry unto them: Rejoice, O ye foundations of all those who fast.

ODE VII

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

Made illustrious through the chrism of the episcopacy and through the divine blood of Martyrdom, O divinely-wise ones, ye have been exceedingly glorified on account of both, crying aloud: “Blessed art Thou in the temple of Thy glory, O Lord”.

Instantly, O all-praised ones, ye completely subdued the enticements of earthly things, when you were most gloriously honored with martyrdom, and while in your most pure bodies, cried aloud: “Blessed art Thou in the temple of Thy glory, O Lord”.

Aware of the deceitful craftiness of the adversary, O glorious Hieromartyrs, ye repelled every rebellious illusion of the tyrants, chanting: “Blessed art Thou in the temple of Thy glory, O Lord”.

Theotokion: The Lord Who hath clothed the earth with mist and the heavens with clouds, hath Himself put on mortal flesh from thy pure blood, O Virgin, clothing mankind with the raiment of immortal Glory.

ODE VIII

Irmos: Having spread his hands, Daniel closed the lions jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

Scourged with lashes and afflicted with bodily pangs, O Hieromartyrs, ye bestowed eternal life by your intercessions upon those who previously served inanimate gods and who, having been saved, ever cry out with you: “Bless ye the Lord, all ye works of the Lord”.

Like clusters of spiritual grapes, O Hieromartyrs, ye pour forth the wine of healing gladdening the hearts of all those who with faith praise you and cry aloud: “Bless ye the Lord, all ye works of the Lord”.

From the tombs of the Hieromartyrs a multitude of miracles have poured forth upon the Church of the faithful, vanquishing the deceptive illusions of the malicious demons, and vouchsafing an abundance of wondrous healings to those who cry aloud: “Bless ye the Lord, all ye works of the Lord”.

Theotokion: The pre-eternal One Who was born of thee, O most pure Virgin, hath voluntarily assumed the likeness and appearance of a man, dual in nature, activities and desires; Unto Him do we sing with faith: “Bless ye the Lord, all ye works of the Lord”.

ODE IX

Irmos: A cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Come O ye faithful, let us celebrate the sacred memory of the holy Hieromartyrs, and with solemn and sacred odes let us honor them who pray for us to our All-compassionate God.

Consoled by the Word of God, you cleansed your souls of every defilement and by Martyrdom you stripped yourselves of your fleshly raiment, and put on the beautiful garment of salvation.

O ye people, we are gathered together in memory of the Martyrs, that we may partake of the grace of the saints, and hymn the valiant Hieromartyrs who suffered manfully, crushing the originator of evil.

Theotokion: As thou didst carry in thine arms O most pure one, Christ who by His will sustaineth all things, pray thou unto Him as thy Son, that I may be delivered from all assaults of the enemy, and encompassed by His mercy, may be saved.

Exapostilation in Tone III:

Spec. Mel.: “Hearken, O ye women ...”:

This day hath been revealed as a special day set aside for us, * for it is a day in which we celebrate the solemn memory of the sacred successors of the holy Apostles * who are both God-bearing teachers of the faith * and invincible Martyrs. **(Twice)**

Glory ..., Now & Ever ..., Theotokion, in Tone III:

With the sprinkling of thy tender compassion, * O pure one, * cleanse the pollution of my soul, * and grant, O Maiden, that I may unceasingly pour forth tears ** which wither the streams of my passions.

On the Praises, these Stichera, in Tone IV:

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

With sacred unction and the blood of martyrdom, * ye have drawn near to God, * O all-glorious Hieromartyrs, * like blossoms of nature, ornaments of reason, and summits of wisdom, * your theology was purely Orthodox, and as true rules of faith, * you were examples of discipline to your flocks, * and the glory of the Orthodox Churches. **(Twice)**

Directing all, O divinely-wise ones, * to offer adoration to the holy sufferers * and to glorify the holy Martyrs, * you prepared yourselves well to valiantly undertake diverse tortures, * bonds and imprisonment, * to be stripped naked, and bound in chains, * to be fearfully frozen, * to suffer cruel wounds and finally death, * O holy Hieromartyrs.

By a multitude of tortures * and by discarding the garment of the flesh through death, * O glorious Martyrs ye have been clothed in incorruptibility, * and now dwelling in the heavens, * ye ever stand before the throne of God; * wherefore with faith we celebrate your radiant memory, * embracing the shrine of your holy relics.

Glory ..., In Tone VIII:

Having passed your lives as Hierarchs * and died as Martyrs, * you were revealed to be faithful pastors who drank of the cup of Christ; * wherefore, ye were found acceptable to Christ * as both Hierarchs and as Martyrs, * now that ye dwell eternally in the never-waning light * we beseech you that, together with the hosts on high, * ye intercede in prayer before Him on our behalf.

Now & Ever ..., Theotokion, in Tone VIII:

Taking up the cry of the Archangel Gabriel, let us say: * Rejoice, O Mother of God, * who hast given birth unto Christ, ** the bestower of life upon the world!

Stavrotheotokion: **B**eholding Thee O Lord Jesus, * nailed upon the cross and voluntarily accepting the passion, * the Virgin Mother cried aloud: * Woe is me, O my sweet Child! * how dost Thou wrongfully endure such wounds? * O compassionate Physician and healer of the infirmities of mankind, * Thou hast redeemed all from corruption ** by Thy tender compassion.

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

Glory ..., in Tone IV:

Ye were invincible Martyrs and lights of the universe, * unshakable pillars of the holy Church, * O most praiseworthy Hierarchs * standards of learning, instructors of the faithful, * vanquishers of heresies, * O Divinely-wise Fathers, * radiant guides of our souls, * co-conversers with the Angels ** and champions of the Holy Trinity.

Now & Ever ..., 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 ..., Now & Ever ..., Theotokion or Stavrotheotokion:

The Dismissal:

AT LITURGY

Typika and Beatitudes.

Noetically enkindled with the fire of the Comforter and rejoicing therein, O Hieromartyrs, you have extinguished the raging flames of the wicked one. **(Twice)**

By the light of the Holy Spirit, O glorious ones, you have brought those who were in the abyss of darkness to the light of holy baptism.

You appear unto all as gold refined by the fire of Martyrdom, O holy ones, carrying the seal of your sufferings as Martyrs.

Having passed through life in manliness and wisdom, the choirs of Thy saints, O Lord, now rejoice in Thee in truth, in prayer and in chastity.

Sustained by the hope of eternal life, you cheerfully endured the rending of your bodies, O valiant and holy ones, emulating the sufferings of the divine Prophets.

Having been educated in spiritual law, O most wise ones, you offered unto the lawless salutary laws and thus guided them into the light of Orthodoxy.

Theotokion: **I**n paradise of old Adam was dragged from life to death, but with thy life-creating birth-giving, O Virgin, he was made immortal, O most pure Bride of God.

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

Troparion of the Hieromartyrs, 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 Hieromartyrs, in Tone III:

We who have assembled today, * praise you in song as never-waning lights of the noetic Sun; * for having shone forth unto those in the darkness of ignorance, * ye called all to the heights of piety, * O holy Hieromartyrs. * Wherefore we cry unto you: ** Rejoice, O ye foundations of those that fast.

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 (8: 1-6)

Brethren: The things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

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. LUKE (14:25-35)

At that time; a great multitude followed Jesus: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

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