

THE GENERAL VIGIL SERVICE TO TWO OR MORE HIEROMARTYRS.

On "Lord, I have cried ...", the Stichera, in Tone I:

Spec. Mel.: 'The all-lauded 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 to 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 Child most sweet! * How is it that Thou dost suffer unjustly, 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 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 of all from corruption ** by Thy tender compassion.

The Entrance. The Prokeimenon of the day. The 3 Readings 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.

At the Aposticha, these Stichera, in Tone IV:

Spec. Mel.: 'As a virtuous ...,'

Like most luminous stars * spiritually illumining the firmament of the Church, * you 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 as 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 the future rewards, * O all-wise ones.

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

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

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, sing the Theotokion of the Resurrection:

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: **S**eeing 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.

Theotokion, in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an unmingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and thus saved our souls from death.

The Dismissal:

AT MATINS

At "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 ..., The Theotokion.

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncomingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and thus saved our souls from death.

After the 1st Kathisma, the Sedalion; 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 most 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 most 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 Kathisma, the Sedalion, 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 of 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 you pray for us to Christ our God.

Verse: Hear this, all ye people.

After the Polyeleon, the Sedalion, 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 healing 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 not a Resurrection Service, Sing the following:

The Songs of Ascent: in Tone IV, First Antiphon:

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 VII, (Psalm 115:6,3) 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. LUKE (12. 32-40).

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be

girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

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 Sedalion, 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: Having traversed the depths of the Red Sea with dryshod feet, * Israel of old vanquished the power of Amalek in the wilderness * by Moses' outstretched arms * raised in the form of the Cross.

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: Through 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 in hymns 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-spotless Virgin, to the mighty God who delivereth all mankind from the violence of the enemy.

The Sedalion, 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:

O Theotokos, our refuge and strength, * the mighty succor of all the world! * By thine intercessions shelter thy servants from their every need, ** O only blessed one.

Stavrotheotokion: Thou didst acquire as a staff of strength the cross of thy Son, * O Virgin Theotokos, * with which we subdue the raging of the enemies ** and unceasingly magnify thee with love.

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the Cross, * the Church standeth in its place, * worthily crying out aloud: * Glory 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 well tended your flocks in all righteousness and truth, ending your divine 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: **T**aught 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 spotless Virgin.'

ODE V

Irmos: **T**hou hast come, O my Lord, * as a light into the world, * a holy light turning from the gloom of ignorance * those who hymn Thee with 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 most blessed refreshment.

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

ODE VI

Irmos: **T**he 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: **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 Kontakion from the Typicon; if there be none, chant the following,

Kontakion In Tone III:
Spec. Mel.: 'The Virgin today'.

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.

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 that fast.

ODE VII

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by the flame of a fire, * cried out 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 divinely glorified on account of both, crying aloud: 'Blessed art Thou in the temple of Thy glory, O Lord'.

Intantly, O all-praised ones, ye completely subdued the enticements of earthly things, when you were 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: Stretching forth his hands, * Daniel closed the jaws of the lions in the pit; * and the young zealots of piety, * girded about with virtue, * quenched the power of the fire, and cried aloud: * Bless 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 unto 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, deeds and desires; Unto Him do we sing with faith: 'Bless ye the Lord, all ye works of the Lord'.

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, * Who hath united the two disparate natures, * was cut from thee, the unquarried mountain, O Virgin. * Wherefore, in gladness 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, and crushed 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 me by His mercy, may be saved.

Exapostilarion 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.

With Lauds, the Stichera, In Tone IV:

Spec. Mel.: 'As a virtuous'.

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 Church. (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, you were found acceptable to Christ * as both Hierarchs and as Martyrs, * now that you 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 gavest birth unto Christ, ** the bestower of life upon the world!

Stavrotheotokion: The unblemished ewe-lamb of the Word, * the incorrupt Virgin Mother, * beholding Him Who sprang forth from her without pain * hanging upon the Cross, * cried out, lamenting maternally: * "Woe is me, O my Child! * How is it that Thou sufferest willingly, * desiring to deliver mankind ** from the indignity of the passions?"

The Doxology:

If the service be with the Great Doxology, but not a Resurrection service, the Troparion is sung after the Doxology:

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.

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: 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 Troparion and Kontakion from the Typicon; 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.

Kontakion 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, (Psalm 115:6,3) 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 (5: 4-10)

Brethren: No man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the

days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec.

Alleluia, In Tone II, (Psalm 131:9, 13) 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 (12:2-12)

The Lord said: There is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever Holy Ghost shall teach you in the same hour what ye ought to say, shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and (unto) magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the

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