

THE GENERAL VIGIL SERVICE TO ONE MARTYR.

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

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

O most blessed one, * comprehending with an upright and honorable heart * the uncircumscribable God, * and undeniably believing in Him; * thou hast faithfully followed * His ineffable and saving commandments, * O most wise one, * and patiently enduring sufferings, ** attained unto the eternal Kingdom.

With thine honored blood * consecrating the earth * and abolishing the defiled blood-sacrifice * offered lawlessly unto demons, * O all-honored one, * thou didst receive an incorruptible crown upon thy brow. * Wherefore do thou intercede for us * that our souls be granted peace ** and great mercy.

O all-honored Martyr (name), * Glorifying thy sacred struggles and exploits * we are also consecrated, * for by them thou hast become an associate of angels * and a companion of all the martyrs; * wherefore we beseech thee to pray, * together with them, * that our souls be granted ** peace and great mercy.

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

Woe unto me the sinful one! * What shall become of me whose mind, soul, and body * are defiled by transgressions? * What must I do to escape the insufferable flames, * the unbreakable and eternal chains? * O all-immaculate one, * entreat thy Son before my end ** to grant me the remission of sins.

Stavrotheotokion: **T**he Sovereign Lady, the unblemished ewe-lamb, * beholding her Lamb upon the Cross, * bereft of form and comeliness, * lamenting, said: “Woe is me! * Whither hath Thy comeliness gone, O most Sweet One? * Where is Thy splendor? Where is the brilliant grace * of Thine image, ** O my Son most beloved?”

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

Today the universe is illumined * with the bright rays of the passion-bearer, * and the Church of God, adorned with flowers, * doth cry aloud unto thee, O Martyr (name); * O favorite of Christ * and most fervent intercessor, * *cease not to pray for thy servants.

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

Stavrotheotokion: **W**hen, of old, the unblemished ewe-lamb and immaculate Sovereign Lady, * beheld her Lamb * upon the tree of the Cross, * she exclaimed maternally, and marveling cried aloud: * “O my Child most sweet, * what is this new and most strange sight I see? * How hath the thankless synagogue * betrayed Thee to the judgment-seat of Pilate * and condemned Thee to death, * Who art the Life of all? * Yet do I hymn Thine ineffable condescension, ** O Word!”

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

THE READING IS FROM ISAIAH

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: our 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 WISDOM OF SOLOMON

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 FROM THE WISDOM OF SOLOMON

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 IV:

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

Even though callous tyrants gave thee over * to be subjected to the most cruel and painful tortures, * and thy much-suffering and steadfastly enduring body * endured a multitude of torments, * thou, O godly-minded (name), * didst not renounce Christ, * neither didst thou offer sacrifice unto idols, * but endured all as if in another’s body, ** awaiting future reward and the undying love of the Word of God.

Verse: The righteous man shall flourish like a palm-tree; * like a cedar in Lebanon shall he be multiplied.

Raised up and cut asunder, * assaulted with stones, * wounded with iron instruments of torture * and executed with a sword; * thou didst remain steadfast, * affixing the gaze of thy soul upon the judicious Rock, * and wast thereby numbered * among the choirs of the Angels, ** and deemed worthy of the never-setting Light.

Verse: They that are planted in the house of the Lord, * in the courts of our God shall they blossom forth.

Thy relics, O glorious (name), * grant healing of their senses, vanquishing of their passions, * unto those who desire it, * curing their infirmities, * dispersing whole hosts of evil spirits, * and supplying nourishing waters * unto the hearts of the faithful * cultivating the divine fruits of the virtues, ** and the proper understanding of piety.

Glory ..., in Tone VI:

O come all ye lovers of the Martyrs, * let us reverently glorify the famous Martyr of Christ (**name**), * who bravely finished his course here upon the earth, * bruising the head of the serpent, * and with his blood consecrating the earth, * he hath passed from here to the never-ending habitations of the righteous; * receiving there great honors for his exploits from the hand of the Almighty, * unto Whom he prayeth, that our souls be cleansed ** from all iniquity and granted great mercy.

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

Both now ..., in Tone VI:

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 Sovereign Lady, with the holy apostles, ** that He have mercy upon our souls.

Stavrotheotokion: **T**he 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 Troparion from the Typicon; but if there be none, chant the following:

Troparion, in Tone IV:

In his sufferings, Thy martyr (**name**) O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

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

The Dismissal:

AT MATINS

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

In his sufferings, Thy martyr (name) O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls. (Twice).

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

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

Spec. Mel.: “The choir of Angels ...”:

Counting as naught * military honors upon the earth, * O great Martyr (name), * thou didst desire the glory of heaven, * enduring great pangs and ultimately death; * wherefore we celebrate today thine all-holy memory, ** offering praise unto Christ, O most blessed (name).

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

All we who with love flee for refuge to thy goodness * know thee to be the Mother of God * and after childbirth still truly Virgin; * for we sinners have thee as our protection; * we have thee as our salvation in misfortunes, ** as the only all-immaculate one.

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

Spec. Mel.: “Thou hast appeared today ...”:

Faithfully finishing thine earthly course, * thou hast vanquished all the might of thy tormentors, * and obtained an eternal crown from the hand of the Almighty, * O all-honored (name), * revealed unto all ** to be a companion of the Angels. (Twice)

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

The Word of the Father, Christ our God, * Who was incarnate of thee, * we have come to know, O Virgin Theotokos, * who alone art pure, who alone art blessed. ** Wherefore, we unceasingly hymn and magnify thee.

After the Polyelos, the Megalynarion: We magnify thee, O holy Martyr (name), and honor thy precious sufferings which thou didst endure for the sake of Christ.

Verse: Our God is refuge and strength, a helper in afflictions which mightily befall us.

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

As Christ's invincible warrior, * and a great vanquisher of the enemy, * thou didst shine forth with great miracles, * wherefore let us all in faith magnify the Martyr (name), * for he poureth forth healings upon all those who come to him in faith, * a consoler of great pain ** and unceasing intercessor for the afflicted. (Twice)

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

O Virgin Theotokos, * thou art an invincible wall for all Orthodox Christians. * For having recourse unto thee we remain unharmed * and in thee we have a sure intercessor for the forgiveness of our sins; * wherefore rendering thanks unto thee, we cry aloud! ** Rejoice, O thou who art full of grace, the Lord is with thee.

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.

Prokeimenon, in Tone IV:

The Prokeimenon: The righteous man shall flourish like a palm-tree; * like a cedar in Lebanon shall he be multiplied.

Verse: They that are planted in the house of the Lord, in the courts of our God shall they blossom forth.

Let every breath.

THE 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 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 Spirit 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 Holy Spirit shall teach you in the same hour what ye ought to say.

After the 50th Psalm:

Glory ..., in Tone VI:

Through the prayers of the Martyr (name), * 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:

Today the universe is illumined * with the bright rays of the passion-bearer, * and the Church of God, decorated with flowers, * cries aloud unto thee, O Martyr (name); * O favorite of Christ * and most fervent intercessor, ** cease not to pray for thy servants.

The Canon, in Tone V,

ODE I

Irmos: Christ, who with an upraised arm * bringeth wars to naught, * hath shaken horse and rider in the Red Sea; * but Israel hath He saved * as they chanted a song of victory.

Refrain: Holy Martyr (name) pray to God for us

As an invincible Martyr standing with boldness before the throne of God, do thou, O god-blessed one, preserve by thine intercessions those who lovingly celebrate thy holy passion.

Having in thy soul an abiding supply of the living water, thou O holy and all-glorious one, dried up the turbid streams of evil, being strengthened by the grace of the Savior, O god-blessed one.

O god-blessed one, strengthened with the power of God, and empowered to overcome the pride of the enemy, thou didst become a great champion and citizen of the city on high.

Theotokion: O most pure Sovereign Lady, reveal to me, the wretched one, thy compassion, diligently entreating thy Son, O most holy one, that by thine intercessions I may escape the eternal fire.

ODE III

Irmos: By Thy command Thou didst establish the earth upon nothing * and suspended it unsupported; * do Thou establish Thy Church on the unshakeable rock of Thy commandments, O Christ, * who alone art good * and the Lover of mankind.

Withdrawing from the stench of the passions and approaching God with divine purity, thou, O right worthy one, didst obtain illumination from God, who revealed thee to be a son of light, as one who fulfilleth the work of light.

Counting military calling and earthly glory as naught; thou didst enlist thyself as a soldier of Christ and now, numbered among the companies of Martyrs, thou dost rejoice therein O blessed god-bearer and Martyr (name).

O wondrous one, directing the paths of thy progress in the ways of peace O glorious one, thou didst enter the Kingdom of God, and in the midst of paradise hast found eternal rest.

Theotokion: O pure Lady, having given birth unto the Master and Creator of the whole of creation, thou hast appeared more honorable than the Cherubim and Seraphim, wherefore all generations, bless thee as is meet.

The Sessional Hymn, in Tone V:

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

Illumined with the radiance of the virtues * and adorned with the crown of Martyrdom, * thou, O most wise one, * dost shine more brightly than the sun, * truly enlightening those who faithfully keep thy splendid memory: * O most glorious Martyr (name), * save those who fall down and worship thy holy relics.

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

Awesome is the miracle of thy conceiving, and the ineffable image of birth giving known in thee, O pure Ever-virgin, filleth my mind with awe and amazeth my thoughts. Thy glory hath spread over all, O Theotokos, unto the salvation of our souls.

Stavrotheotokion: Through the Cross of thy Son, * O thou who art full of the grace of God, * hath the deception of idolatry been utterly vanquished, * and the might of the demons hath fallen; * wherefore, we, the faithful, ever hymn and bless thee as is meet, ** confessing thee to be the true Theotokos.

ODE IV

Irmos: Habbakuk, prophetically apprehending * Thy divine self-emptying, O Christ, * cried out to Thee with trembling: * Thou hast come for the salvation of Thy people; * to save Thine anointed Ones.

O most wise one, adorned with love and trust in God, thou hast shone forth as a Martyr, O most blessed one, becoming a co-dweller with the Angels, O most glorious one.

Thou didst remain unshakable and unyielding, living in exile for the sake of the Lord God of all, deprived of thine own, O divinely blessed and most wise one.

Having labored well and adorned now with the virtues of a Martyr, thou didst pass over to unseen blessings, reaping the rewards of thy labors.

Theotokion: **T**he only Good One, who co-enthroned on high with the Father, hath for our sake became incarnate below of thee, O all-immaculate Lady, through the abundance of His compassion and Love for mankind.

ODE V

Irmos: **O** Thou Who hast clothed Thyself in light as with a garment, * I rise early unto Thee and cry out to Thee: * Enlighten my darkened soul, O Christ, * in that Thou alone art compassionate!

Strengthened by the laws of the Almighty, thou didst reject the advice of the lawless, and suffering lawfully O Martyr **(name)**, thou hast obtained a crown of incorruption.

O most wise one, in the streams of thy blood thou hast extinguished the coals of carnal desire, and now, pouring forth healing waters, by the grace of God, thou drivest away the flames of infirmities.

O Martyr thou wast empowered in the infirmity of thy flesh to bring to naught the snares of the crafty one, and by grace O wise one, thou hast cast off multitudes of his allurements.

Theotokion: **I** beseech thee O most immaculate Virgin, Mortify the soul corrupting passions of my body, for thou hast given birth in the flesh unto Christ God, the Source of dispassion.

ODE VI

Irmos: **C**alm the raging sea of the passions, * O Master Christ, * with its soul-destroying tempest, * and lead me up from corruption * in that Thou art compassionate.

Thou didst stand before the judgment seat of the law breakers, O Martyr of Christ **(name)**, uprooting their deceit and manfully rebuking their accusations with thy wisdom, wherefore thou wast judged for the sake of Christ.

Thou wast adorned in thy passion with godly virtues, O most wise Martyr of Christ; by which thou wast enlightened by Christ and remained incorrupt.

With thy blood thou hast consecrated the earth and with thy consecrated soul hast thou, O most blessed one, illumined heaven and filled with joy the choirs of Martyrs.

Theotokion: **T**aught of the Spirit, the Prophet foresaw in thee a portal through which God would pass, becoming incarnate, yet leaving it sealed, O most immaculate one.

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

Kontakion of the martyr, in Tone II:

Spec. Mel.: “Seeking the highest ...”:

Thou hast been manifest by thy splendor * as a bright star announcing Christ, * to the temporal world, O Martyr **(name)**; * vanquishing the allurements of false gods, * thou hast granted the faithful true light, * ever interceding ** on behalf of us all.

The Ikos: **G**rant me to hymn, O my God, to recount and honor the pangs of Thy passion-bearer and Martyr, that I may worthily praise the great sufferer **(name)**, vanquisher of passions, great in piety, who now shineth forth in the midst of the choirs of the Martyrs, and with the multitude of Angels unceasingly hymneth Christ, receiving from above divine illumination, and ever praying on behalf of us all.

ODE VII

Irmos: **T**he supremely exalted Lord of our fathers * quenched the flame, * and bedewed the Youths * as they chanted in harmony: * O God, blessed art Thou!

Translating thy Martyred body, the people who love to honor thee, O great sufferer and wise one, gratefully cry aloud: “Blessed is the God of our Fathers.”

By the grace of God thou hast destroyed the offerings of the Pagans, and by Martyrdom thou hast released thyself from fleshly ties. Suffering lawfully, O blessed one, thou didst end thy mortal life for Christ’s sake.

Seated upon thy blood as if upon a chariot, with joy thou didst ascend beyond this world to the abodes of rest, O rightly-praised Martyr.

Theotokion: **T**he glory of all art thou, O pure one, and the strengthening of those who confess thee to be the Mother of our God, O all-immaculate one, Who supernaturally passed through thy womb.

ODE VIII

Irmos: **U**nto Thee the Fashioner of all, * the children in the furnace chanted a hymn: * All ye works of the Lord, * supremely exalt Him throughout all ages.

Thou wast an heir of Jerusalem on high and dying in exile, O most wise one, thou dost unceasingly hymn: “All ye works of the Lord praise ye the Lord, and supremely exalt him throughout the ages.”

Partaking of many sufferings, O blessed one, thou didst attain to the life that knoweth no sorrow, from whence thou dost now cry aloud: “All ye works of the Lord praise ye the Lord, and supremely exalt him throughout the ages.”

Empowered by the all-embracing might of God thou didst destroy the beguiling allurements of the Pagans and their crafty falsehoods and received from the Master of all the crown of incorruption, O Martyr.

Theotokion: **T**he all-compassionate Word hath assumed flesh from thee, O pure one, uniting Himself to mankind. Beseech Him, O most holy one, to subdue the impulses of my flesh, and to save my soul.

ODE IX

Irmos: **O** Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

O come all ye faithful, gathered together today let us celebrate the sacred commemoration of the most blessed and holy Martyr of Christ (**name**); for in his Martyrdom he, by divine power, hath vanquished multitudes of the enemy.

Adorned, O glorious one, with the godly qualities of martyrdom, and riding upon thy blood as in a chariot of fire, thou hast joyfully ascended into the heavens where thou dost behold the ineffable goodness of our Savior.

Dwelling now in the Kingdom on high, and gloriously adorned with the crown of a victor, O all-praised Martyr, thou hast been revealed to be a prized warrior and passion-bearer of Christ God.

Theotokion: **O** most holy one, having given birth unto Christ, the enlightenment of those in darkness, enlighten thou my blinded soul and guide me along the paths that lead unto life, O directress of all who hymn thee.

Exapostilarion in Tone III:

Illumining all creation like a brightly radiant sun beaming with wondrous rays, * O most glorious Martyr (**name**), * we honor thy memory and beseech thee to entreat Him Who rose from the grave, * that we be delivered from all dangers.

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

With thine almighty protection preserve all of us, * thy servants O pure one, * unharmed by the attacks of the enemy; ** for thee alone do we have as our refuge in need.

On the Praises, these Stichera, in Tone IV:

Spec. Mel.: “Called from above ...”:

In psalms as well as in odes we praise thy glorious memory, O (name), * for thou hast brightly shone forth with renowned valor, * adorned with glory and grace. * Wherefore today O Martyr, the orders of Angels rejoice, * and the Martyrs together with the Apostles * praise thy valiant sufferings, * and hymn the Savior Christ our God, * who hath glorified thee; ** beseech Him to save and enlighten our souls. (Twice)

Thou wast found, O (name), * to be armed with the breastplate of Christ by those who expected thee to submit; * for being burned with fire for Christ's sake * and scorning the godless fury of the vain gods, * thou didst cry out to the lawless ones saying: * "I wage war for my King, Christ; * neither beast, nor wheels, nor any other torment * can ever separate me from the love of Christ", ** beseech Him to save and enlighten our souls.

Having contended with multifarious tortures, * and a multitude of fearful instruments, * thou, O crown-bearer (name), didst end thy devout life in Martyrdom; * wherefore we crown thy most splendid memory * with the flowers of hymns * and in faith kiss thy precious relics; * but since thou standest before the throne of the Master, Christ our God, * cease not to entreat Him ** to save and enlighten our souls.

Glory ..., in Tone I:

O glory of the Martyrs (name)! * thy splendid victories have destroyed the deceit of thine enemies, * and the glory of thy bodily sufferings hast thou borne meekly as a victor, * raise thou up from the fall into sin ** those who with faith honor thy memory.

Both now ..., Theotokion in Tone I:

Rejoice! O Virgin Theotokos, * for thou hast given birth to the King of heaven, ** the Savior and Enlightener of our souls.

Stavrotheotokion: The Sovereign Lady, the unblemished ewe-lamb, * beholding her Lamb upon the Cross, * bereft of form and comeliness, * lamenting, said: "Woe is me! * Whither hath Thy comeliness gone, O most Sweet One? * Where is Thy splendor? Where is the brilliant grace * of Thine image, ** O my Son most beloved?"

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:

O come all ye lovers of the Martyrs, * let us reverently glorify the famous Martyr of Christ (name), * who bravely finished his course here upon the earth, * bruising the head of the serpent, * and with his blood consecrating the earth, * he hath passed from here to the never-ending habitations of the righteous; * receiving there great honors for his exploits from the hand of the Almighty, * unto Whom he prayeth, that our souls be cleansed ** from all iniquity and granted great mercy.

Both now ..., Theotokion or Stavrotheotokion:

Troparion, in Tone III:

In his sufferings, Thy martyr (name) O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

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

The Dismissal:

AT THE LITURGY

Typika and Beatitudes.

Withdrawing from the stench of the passions and approaching God with divine purity, thou, O right worthy one, didst obtain illumination from God, who revealed thee to be a son of light, as one who fulfilleth the work of light. (Twice)

Counting military calling and earthly glory as naught; thou didst enlist thyself as a soldier of Christ and now, numbered among the companies of Martyrs, thou dost rejoice therein O blessed god-bearer and Martyr (name).

O wondrous one, directing the paths of thy progress in the ways of peace O glorious one, thou didst enter the Kingdom of God, and in the midst of paradise hast found eternal rest.

Thou didst stand before the judgment seat of the law breakers, O Martyr of Christ (name), uprooting their deceit and manfully rebuking their accusations with thy wisdom, wherefore thou wast judged for the sake of Christ.

Thou wast adorned in thy passion with godly virtues, O most wise Martyr of Christ; by which thou wast enlightened by Christ and remained incorrupt.

With thy blood thou hast consecrated the earth and with thy consecrated soul hast thou, O most blessed one, illumined heaven and filled with joy the choirs of Martyrs.

Theotokion: **T**aught of the Spirit, the Prophet foresaw in thee a portal through which God would pass, becoming incarnate, yet leaving it sealed, O most immaculate one.

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

Troparion of the martyr, in Tone IV:

In his sufferings, Thy martyr (name) O Lord, * received an imperishable crown from Thee, our God; * for, possessed of Thy might, * he set at naught the tyrants and crushed the feeble audacity of the demons. ** By his supplications save Thou our souls.

Kontakion of the martyr, in Tone II:

Thou hast been manifest by thy splendor * as a bright star announcing Christ, * to the temporal world, O Martyr (name); * vanquishing the allurements of false gods, * thou hast granted the faithful true light, * ever interceding ** on behalf of us all.

Prokeimenon, in Tone VII: The righteous man shall be glad in the Lord, * and shall hope in Him.

Verse: Hearken, O God, unto my prayer, when I make supplication unto thee.

THE SECOND EPISTLE TO TIMOTHY (2:1-10)

Brethren: Be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal Glory ...,

Alleluia, in Tone IV: The righteous man shall flourish like a palm-tree; like a cedar in Lebanon shall he be multiplied.

Verse: They that are planted in the house of the Lord, in the courts of our God shall they blossom forth.

THE HOLY GOSPEL ACCORDING TO ST. JOHN (15:17- 16:2)

The Lord said unto His disciples: These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

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