

THE GENERAL SERVICE TO A MONK-MARTYR.

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

Spec. Mel.: “On the third day ...”:

Let us, O faithful, as is meet, * praise the ascetic feats, and pangs, * of the wise faster and warrior of Christ, * and cry out unto the Lord: * By his prayers, O Christ God, ** deliver us from every evil circumstance.

An abundance of most gracious peace * hath been granted thee from God, * O venerable father (**name**), * for thou didst endure * the turbulent storm of torments, * O invincible warrior, ** ever intercede for those who praise thee.

Thou, O wise one, having suffered lawfully, * and been most wisely disposed to God, * became another temple of the Fashioner of all that is, * and revealed to be a god-bearing martyr, * thou light of the church, ** and adornment of the venerable.

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

O pure Virgin Theotokos, * entreat the Lord that by thine intercessions, * He grant our souls remission of sins, ** peace and great mercy.

Stavrotheotokion: Upon beholding our Life suspended upon the Tree, * the all-immaculate Theotokos cried aloud, * maternally lamenting: ** O my Son and my God, save those who with love hymn Thee!

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

O venerable father, * thou didst not give sleep to thine eyes, * nor slumber to thine eyelids, * until thou didst free thy mind and body from the passions, * and prepare thyself to be a habitation of the Spirit; * Wherefore Christ having come unto thee with His Father * made His abode within thee. * O great preacher and venerable one, * having received the grace of the Consubstantial Trinity, ** pray thou for our souls.

Both now ..., Theotokion in Tone V:

We bless thee, O Virgin Theotokos, * and we, the faithful, glorify thee as is meet, * thou unassailable city, * impregnable rampart, ** and steadfast intercession and refuge of our souls.

Spec. Mel.: “We bless thee ...”:

Stavrotheotokion: **O**f old, the Virgin Mother, the all-blessed Maiden, beholding the Lamb, her Son, lifted up upon the Cross, cried out, weeping: “Woe is me, O my Son! How is it that Thou diest Who art in essence God immortal?”

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

In the Red Sea of old * an image of the Bride who knew not wedlock was depicted. * There Moses was the one who parted the sea, * here Gabriel is the minister of the miracle. * At that time Israel marched dry-shod through the deep, * now the Virgin doth seedlessly give birth to Christ. * The sea after Israel's passage remained impassable; * the Immaculate one after bearing Emmanuel remained incorrupt. * O God, who doth exist and is pre-eternal, * and hath appeared as man, ** have mercy upon us.

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

THE READING FROM 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.

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is 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 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-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, 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, 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 by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by

number of years. But wisdom is the gray hair un to men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

On the Aposticha, these Stichera, in Tone I:

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

O all-famed (name), * thou didst dedicate thy life * to the cultivation of the virtues; * wherefore the faithful who with faith praise Christ, * were humbled by thy doctrines, * and having confirmed them while in the world, * and standing now before the Divine Spirit, ** ever beseech Him for us.

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

Thy life, O divinely inspired martyr (name), * was revealed to be * equal to that of the angels, * and like a sacrifice * of fragrant and precious incense, * thy confession was brought unto those on high. * Do thou now pray ** that our souls be granted peace and great mercy.

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

Having been abundantly rich * in the vanquishing the passions, * thou, O (name), didst triumph over the tyrant; * and exulting now together with the crown-bearers, * remember, O blessed one, * all those who celebrate thy memory, * and entreat Christ ** to grant our souls peace and great mercy.

Glory ..., in Tone IV:

O venerable martyr (name), with the help of the Spirit * thou didst vanquish the embittered enemy, * and as an invincible warrior, * thou didst slay the noetic Ethiopians * with the weapon of the faith, * and having lawfully completed thine ascetic endeavors, * thou hast been crowned together with all the choirs of the martyrs, ** O most noetically rich and venerable martyr.

Both now ..., 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: Deliver us from our needs, * O Mother of Christ God, * thou who hast given birth to the Creator of all, * that we all may cry out to thee: ** Rejoice, O thou who alone art the intercessor for our souls!

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 VIII:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable (name).

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

The Dismissal:

AT MATINS

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

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable (name). (Twice)

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

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

Spec. Mel.: “Having been lifted up ...”:

Having despised the pleasures of earthly and corruptible things, * and loved the eremitic life, * thou didst reject temporal food and all the beauty of the world, * and wast thereby deemed worthy * to be a participant in the choir of martyrs and fasters. ** Do thou pray together with them that thy faithful servants be saved. (Twice).

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

He that sitteth upon the throne of the cherubim * and abideth in the bosom of the Father * doth sit in thy womb as upon a throne, O Lady; * for, being truly God incarnate, * He reigneth over all nations, * and with understanding we now chant to Him. * Him do thou also entreat, ** that thy servants be saved.

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

Spec. Mel.: “Of the Wisdom ...”:

Imitating the fasting of John the Baptist, * and the virtues of Elijah the Tishbite, * thou didst live a life likened to the immaterial angels, * and together with them thou dost glorify the Holy and Divine Trinity, * having valiantly defeated the assaults of demons; * wherefore O blessed (name), * having suffered, and manfully executed thy noetic warfare, * and confessed Christ’s divine incarnation and Godhead; * Do thou ever beseech Him to grant remission of sins ** unto those who lovingly celebrate thy sacred memory. (Twice).

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

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * hast given birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * worthily glorify thine all-holy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thine all-holy Offspring.

After the Polyeleos, the Megalynarion: We bless thee, O Venerable Father-Martyr, and we honor thy holy memory, Instructor of monks and converser with the Angels.

Verse: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

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

Spec. Mel.: “Thou hast appeared ...”:

As one proficient in abstinence, * thou didst shine forth in martyrdom * enlightening the faithful with thine ascetic endeavors, * O blessed (name); ** wherefore we all with one voice magnify thee. (Twice).

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

O all-pure one, * who hath contained the infinite Godhead in thy womb * Who, in His love for mankind, hath become a man, * and hath received our substance from thee, * deifying it: * disdain me not who am now sorrowing, * but quickly take pity * and free me from divers enemies ** and the malice of the evil one.

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: 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. MARK (8:34 - 9:1)

The Lord said: Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man

be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

After the 50th Psalm:

Glory ..., in Tone VI:

Through the prayers of the venerable (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 IV:

O venerable martyr (name), with the help of the Spirit * thou didst vanquish the embittered enemy, * and as an invincible warrior, * thou didst slay the noetic Ethiopians * with the weapon of the faith, * and having lawfully completed thine ascetic endeavors, * thou hast been crowned together with all the choirs of the martyrs, ** O most noetically rich venerable martyr.

The Canon, in Tone VI

ODE I

Irmos: **W**hen Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

From the seductions of life and from the passions that torment me, do thou set my mind at rest, O venerable spiritual athlete, that I may be found worthy to praise thy memory in peace.

As a martyr, thou wast crowned with a diadem of suffering, O venerable (name), and thereby translated from the earth into the world free from struggles, unto the true Light and Life, O most blessed one.

With the streams of thy blood thou didst extinguish the flames of the tyrants, and, O venerable martyr, thereby water the souls of the faithful, arousing within them the desire for eternal life, O venerable one.

Theotokion: **S**ince thou hast given birth unto the uncircumscribable Word, Who made His abode within thy womb, O divine tabernacle, do thou deliver me, O pure one, from the tempests of the evil one, which ever oppress me.

ODE III

Irmos: **T**here is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

O venerable father, fortified by God's strength, thou, O most blessed spiritual athlete, didst undertake the endurance of afflictions and torments from the tyrants.

The greatest of strugglers, even Christ, endowed thee with strength to destroy deception, and to put to shame the enemy, who impudently boasted, everywhere raging in vain.

Beautiful appear thy feet, O venerable one, traversing joyfully the path of martyrdom, covering the heads of the wicked with shame, O great sufferer **(name)**.

Theotokion: **L**et us hymn pure Mary - the palace of the Master - whom Jacob of old clearly foresaw as a divine ladder stretching from the earth to heaven.

The Sessional Hymn, in Tone IV:

Spec. Mel.: "Joseph was amazed ...":

In truth thou wast thrice baptized; the first: of water and the fire of the Holy Spirit, the second: in the ascetic struggles thou didst willingly endure, having lived on earth a life equal to that of the angels, the third, O blessed **(name)**: when thou, like a chosen lamb, wast slain for Christ our God. Him do thou unceasingly entreat that our souls be saved.

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

As he contemplated that which was beyond nature * Joseph was struck with wonder O Theotokos, at thy conception without seed. * He contemplated the mysterious dew upon the fleece, * the bush un-burnt by fire, * Aaron's rod which budded. * Thus thy Betrothed and guardian bore witness and cried unto the priests saying: * A Virgin beareth a child, ** and after child-birth remaineth yet a virgin.

Stavrotheotokion: **T**he thoughts of many a heart are being laid bare and mine own mind is pierced with the lance of Thy passion, in Thy voluntary sufferings: O Child! Who seeing my lamentations and bodily sufferings will recognize in Thee the most truly existing God? I hymn, O Word, Thy compassion for the sake of which dost Thou endure the crucifixion.

ODE IV

Irmos: **C**hrist is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

In accordance with the law thou didst observe the fasts, suffering legitimately, and wast therefore crowned, being fortified by God's word and preserving thyself unharmed, O most blessed one.

Suffering not to follow the path of falsehood, in thy wisdom O venerable one, thou didst traverse joyfully the path of the knowledge of God, and imbued with noetic light, thou hast been revealed to be a beacon of light.

In a sacred manner, thou didst offer thyself as voluntary and holy sacrifice, O (name), unto Him, Who was slain for thee, wherefore thou hast now found rest rejoicing in the temple of the first-born.

Theotokion: **Thou** didst remain a Virgin after giving birth, just as thou wast a Virgin before thy birthgiving, for thou hast given birth unto God the Word Who hath delivered us from corruption by thine intercessions, O most immaculate one.

ODE V

Irmos: **Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recallesh us from the darkness of sin.**

The enemy was smitten with the great endurance of the wise martyr; for having been trodden underfoot and put to shame, he became a subject of derision.

Having repulsed the malice of the tyrant, thou, O all-honored martyr, appearing meek and gentle, hast by thy bloody end been adorned with an incorruptible crown.

Thou hast truly been crowned with the honors of a martyr, and by the labors of fasting, O venerable (name), the longsuffering God fortified thee against the slayer of mankind.

Theotokion: **The** god-seeing choir of prophets, having mystically perceived thine ineffable divine birthgiving, O Virgin bride of God, proclaimed thee from afar in sacred images.

ODE VI

Irmos: **Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.**

Steered by the life-creating arm, thou didst sit upon the waters and remain unharmed, O our father, but the commands of the persecutor were drowned therein by thine ardent prayer, O all-sacred one.

By small things thou didst effect great things, for having given thyself up to martyrdom O divinely revealed one, by the spirit thou didst slay the serpent, the seducer of Eve.

Unable to bear the power of thy discourse, the flattering begetter of evil savagely gave thee over to chains, wounds and a violent death, O (name).

Theotokion: Behold, the Lord hath now assumed flesh from thy pure blood, O Virgin Theotokos, uniting Himself to mankind in an supra-natural manner, bringing about our salvation through His unspeakable mercy.

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

Kontakion of the venerable martyr, in Tone II:

As a pious and capable faster, * as an all-honored and willing martyr, * and as one who led an eremitic life in the desert, * let us worthily extol in hymns the ever-lauded (name), ** for he hath trampled the serpent underfoot.

Ikos: Emulating the Lord's passion O most blessed one, thou didst harbor the desire to sacrifice thyself for Him, and having manfully struggled against the adversaries, thou didst destroy the delusion of idolatry, bringing to naught the cunning machinations and wiles of the enemy, and hast thereby obtained a crown of honour, O (name), most venerable father; wherefore we in faith have recourse to thy protection and cry aloud to thee; From enemies visible and invisible do thou deliver us, for thou hast trampled the serpent underfoot.

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

Separating thy mind from sympathy for carnal things, O blessed one, and consumed with the fire of asceticism, thou, O wise one, didst chant the hymn of the children: "O God of our fathers, blessed art Thou."

By the mere invocation of thy name, evil spirits are driven away, for they have come to know thee, O venerable one, as an ascetic and martyr of Christ, who dost fervently chant: "O God of our fathers, blessed art Thou."

Thine end was announced to thee, O most blessed (name), by the all-accomplishing will; wherefore didst thou give thyself over to yet greater fasting, and ascending from glory to glory thou wast slain for the sake of Christ, the God of all.

Theotokion: Raise me up who am humbled by despondency, that I may do God's works, O most pure one, strengthening me against the enemies that ever assail me, seducing me with contrary thoughts.

ODE VIII

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Adorned with the virtues of fasting, and tormented with the pangs of wounds, O most glorious one, thou hast appeared before the Bestower of victories and obtained from Him the honors of victory.

Kindled by love of the Almighty, O most glorious (name), thou hast laid low the haughty enemy, and through thy desire for God, thou hast been granted to be His abode throughout the ages.

Deem me worthy of God's mercy, O godly-blessed martyr, and deliver me from temptations and calamities, O venerable one (name), for honoring thee I have recourse to thy protection.

Theotokion: **R**ejoice! O holy mountain, through which God hath passed; Rejoice! manifestation of the sacred mysteries, awesome tidings, and the revelation of things unseen; Rejoice! O Virgin, the restoration of the fallen.

ODE IX

Irmos: **I**t is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

O godly wise father (name), thou hast attained unto the uttermost beauty and sweetness, and standing now before God dost hymn with the immaterial hosts: Holy, Holy, Holy art Thou, O all-accomplishing and all-powerful Trinity.

Having escaped the snares of thy tyrants O venerable one (name), thou, hast found rest in the heavenly abodes and having joined the ranks of the martyrs; do thou now, together with the immaterial hosts, pray for us, that we all may glorify thee.

Placing Christ, thy strength and power, before the ferocious attacks of demons thou didst easily repel them, and attain to refuge in the highest, being thoroughly adorned and richly resplendent with the effulgence of the divine light.

Theotokion: **U**nable to comprehend the incomprehensible wonder of thy birthgiving, O Virgin Mother of God, but rather glorifying it silently, we exceedingly praise thee, O most blessed and immaculate one, who alone among women art supremely good.

Exapostilarion in Tone III:

Spec. Mel.: "Hearken, O ye women ...":

Having been well proved; first by suffering, and then by thine accomplished and divine eremitic life, thou didst ascend into heaven, and standing now before Christ; do thou, O venerable father (name), fervently intercede on behalf of us who hymn thee.

Theotokion: **H**aving given birth unto the Lord, the ineffable Joy, do thou make all who honour thee, to be participants of heavenly joy, O most pure and truly graced one, for they cry out to thee: “Forsake not thy servants, O blessed Mary.”

On the Praises, these Stichera, in Tone VI:

Having dyed thy sacred vesture in the purple of thy martyric blood, thou hast worthily entered into the Holy of Holies, wherein divine glory and ineffable Light doth shine, wherein is heard the voices of those feasting; wherein also thou hast obtained the reward of thy labors; thy victory as a martyr, the never-fading crown, right worthy praise, and ever abiding life in paradise. Do thou, O most wise **(name)**, with boldness intercede for our souls. **(Twice)**

The tempest of torments did cause thy soul to waiver, neither could long imprisonment in a dark dungeon hide thee, O glorious martyr; but rather, shining forth as light unto those in the gloomy darkness of vanity, thou didst reveal them to be the sons of day through the laver of baptism, the great and saving birth into divine life, as a God-pleasing martyr, O most wise **(name)**.

Who can worthily testify to the victories of thy virtues? Whose mouth can adequately describe thy torments and endurance? For in both hast thou been pleasing to Christ, O **(name)**. And now, O venerable martyr, since thou hast great boldness, cease not to pray that our souls may be saved.

Glory ..., in Tone II:

O come, let us crown with hymns the sufferer of Christ; as a lily of the field, and a divine flower of paradise; as a sheep of the orthodox flock, as the most comely purity and confirmation of the faith, the glory of fasters, as one manifestly revealed to the world; as one who hath obtained a never-fading diadem.

Both now ..., Theotokion:

All my hope I place in thee, * O Mother of God; ** keep me under thy protection.

Stavrotheotokion: **U**pon beholding the ripe Cluster, * Whom thou didst bear in thy womb without being tilled, * hanging upon the Tree, O pure one, * thou didst exclaim lamenting and crying aloud: * “I beseech Thee O my Child, * pour forth that sweetness * by which the drunkenness of the passions is taken away, * for my sake, O Benefactor, ** who didst bear Thee in Thy tender compassion!

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

Glory ..., in Tone IV:

O venerable martyr **(name)**, with the help of the Spirit * thou didst vanquish the embittered enemy, * and as an invincible warrior, * thou didst slay the noetic Ethiopians * with the weapon of the faith, * and having lawfully completed thine

ascetic endeavors, * thou hast been crowned together with all the choirs of the martyrs, ** O most noetically rich and venerable martyr.

Both now ..., in Tone IV:

Theotokion: Deliver us from our needs, * O Mother of Christ God, * thou who hast given birth to the Creator of all, * that we all may cry out to thee: ** Rejoice, O thou who alone art the intercessor for our souls!

After Our Father ..., the Troparion of the venerable martyr, in Tone VIII:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable (name).

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

The Dismissal

AT LITURGY

Typika and Beatitudes.

O venerable father, fortified by God's strength, thou, O most blessed spiritual athlete, didst undertake the endurance of afflictions and torments from the tyrants. (Twice)

The greatest of strugglers, even Christ, endowed thee with strength to destroy deception, and to put to shame the enemy, who impudently boasted, everywhere raging in vain.

Beautiful appear thy feet, O venerable one, traversing joyfully the path of martyrdom, covering the heads of the wicked with shame, O great sufferer (name).

Steered by the life-creating arm, thou didst sit upon the waters and remain unharmed, O our father, but the commands of the persecutor were drowned therein by thine ardent prayer, O all-sacred one.

By small things thou didst effect great things, for having given thyself up to martyrdom O godly venerable one, by the spirit thou hast slain the serpent, the seducer of Eve.

Unable to bear the power of thy discourse, the flattering begetter of evil savagely gave thee over to chains, wounds and a violent death, O (name).

Theotokion: **B**ehold, the Lord hath now assumed flesh from thy pure blood, O Virgin Theotokos, uniting Himself to mankind in an supra-natural manner, bringing about our salvation through His unspeakable mercy.

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

Troparion of the venerable martyr, in Tone VIII:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable (name).

Kontakion of the venerable martyr, in Tone II:

As a pious and capable faster, * as an all-honored and willing martyr, * and as one who led an eremitic life in the desert, * let us worthily extol in hymns the ever-lauded (name), ** for he hath trampled the serpent underfoot.

Prokeimenon, in Tone VIII: The saints shall boast in glory * and they shall rejoice upon their beds.

Verse: Sing unto the Lord a new song, His praise is in the Church of His saints?.

THE 2nd EPISTLE OF ST. PAUL TO TIMOTHY (1: 8-17)

My child Timothy: be not ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

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

Verse: His seed shall be mighty upon the earth; the generation of the upright shall be blessed.

GOSPEL ACCORDING TO ST. MATTHEW (10:32,33,37-38; 19 27-30)

The Lord said unto His disciples: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

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

