

THE GENERAL VIGIL SERVICE TO TWO OR MANY MONK MARTYRS.

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

Spec. Mel.: “What shall we call you ...”:

Having valiantly fought the good fight, * O venerable fathers, * manfully enduring the assaults of tyrants, * you gave up your souls to the sword * and put on crowns of martyrdom * and now with love worthily exult together with the Angels. * Great was your endurance * and still greater your spiritual gifts, ** ever intercede that our souls may be saved.

You lived god-pleasing lives, O holy ones, * valiantly emulating the deeds of the martyrs, * for having sanctified your bodies by fasting * you manfully scorned torments, * and shed your blood with love, * that together you might put on the crowns of your sufferings; ** ever intercede that our souls be saved.

O venerable martyrs of Christ! * You have struggled valiantly, * utterly disregarding temporal life * and manfully overcoming fleshly wisdom, * you willingly finished your course in martyrdom for Christ, * wherefore you have been found worthy to make your abodes with the angels; * we who lovingly honor your sacred memory * implore you to entreat the Lord ** that He may have mercy upon our souls.

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

Whom hast thou emulated, O wretched soul, * who in no wise dost rouse thyself to repentance * nor fearest the fire which awaiteth the wicked? * Arise, and cry aloud, * calling upon her who alone is quick to help: * O Virgin Mother, * entreat thy Son and our God, ** to deliver me from the snares of the deceiver!

Stavrotheotokion: **T**he ewe-lamb, as she beheld the Lamb * stretched out of His own will upon the Tree of the Cross, * cried out maternally, in pain with her weeping: * O my Son, what is this strange sight? * O Longsuffering One, how is it that Thou art slain, * Who, as Lord, bestoweth life upon all, granting resurrection to mortals? ** I glorify Thy great condescension, O my God!

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

Having lived angelic lives laboring in fasting, * and by abstinence subjecting your bodies to the spirit, * ye were revealed to be true laborers in the vineyards of the Lord, * fulfilling His commandments * and preserving the beauty of the original image within yourselves * accomplishing great feats of fasting * and suffering the pangs of martyrdom, * wherefore ye have been adorned with double crowns, ** fervently entreat the Savior that our souls be saved.

If the Celebration be with a Polyeleos, chant the Tone VIII Dogmatic of the Resurrection, If a Resurrection service, chant the Dogmatic in the Tone of the Week:

Both now ..., 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: Thy shelter, O Virgin Theotokos, * is spiritual healing; * for, having recourse unto it, ** we are delivered from spiritual infirmities.

The Stavrotheotokion: The unblemished heifer, beholding her Bullock * willingly nailed to the Tree, * cried out aloud, lamenting piteously: * “Woe is me, O my most beloved Child! * How hath the ungrateful assembly of the Jews rewarded Thee, * desiring to leave me childless and bereft of Thee, ** my most beloved Child?”

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 VIII:

Spec. Mel.: “Thy Martyrs, O Lord ...”:

O Lord, Thy venerable martyrs, * emulating the bodiless ones in prayer * and by abstinence * subduing the passions of the flesh, * shining forth with miraculous deeds, * they have enlightened the hearts of all the faithful; ** by their intercessions, grant unto Thy people, great mercy.

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

O venerable Martyrs! * Animated with virtuous zeal, * ye have shattered the heresies of Arius and Nestorius, * and as champions of Orthodoxy, * ye have become renown among all peoples; * by their intercessions, O Christ, ** grant unto Thy people great mercy.

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

O venerable martyrs, * like stars shining in the firmament of abstinence, * ye have illumined the souls of ascetics, * driving away legions of demons; * wherefore after your repose we ever bless you, * for you intercede on behalf of us who celebrate your holy memory, ** that our souls be saved.

Glory ..., in Tone VI:

Blessed are ye, O venerable martyrs of Christ our God; * for as venerable ones, you have loved the truth and received divine grace, * and as martyrs, the sword could

not separate you from the love of Christ, * wherefore ye now rejoice, for great is your reward in the heavens.

Both now ..., in Tone VI:

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

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

Otherwise, Theotokion: **N**o one that fleeth unto thee, O most pure Virgin Theotokos, * departeth from thee ashamed; * for those that asketh grace of thee, ** ever receiveth a gift for their profitable petition.

Stavrotheotokion: **U**pon 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!

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

Troparion of the venerable martyrs, in Tone IV:

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

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

The Dismissal:

AT MATINS

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

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

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

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

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

Disregarding earthly and corruptible things, * you were moved by devotion for the desert-life * and an aversion for the temporal delights of the world, * wherefore you were deemed worthy to be numbered among the choirs of martyrs and venerable fathers; ** together with them entreat Christ that your 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 ...”:

In your abstinence, imitating John the Baptist, * and in your virtues, Elijah the Tishbite, * ye have lived like the bodiless Angels * glorifying the Holy and Divine Trinity * valiantly enduring the trials of your warfare, * defeating the attacks of demons, * and adoring Christ’s divine incarnation and Divinity, * O blessed (names); * entreat Him to grant remission of sins ** to those who with love celebrate your holy 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 you, O Venerable Father-Martyrs, and we honor your holy memory, Instructors of monks and conversers 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 VIII:

Spec. Mel.: “Of the wisdom ...”:

Brightly illumined with the light of the Trinity, * O light-bearing Fathers, * you forsook the darkness of temporal delights, * and appeared as lamps * illumining the hearts of the faithful with your divine works, * blessed for both your asceticism and your sufferings; * wherefore today we venerate your radiant and honorable memory, * and with one voice cry aloud: * O ye divinely spoken and most noetically rich ones! * entreat Christ God to grant remission of sins * unto those who with love honor your holy memory. (Twice)

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

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

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. MATHEW (10, 16-22)

The Lord said: Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye

shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

After the 50th Psalm:

Glory ..., in Tone VI:

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

Both now ...,

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

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

Then the Sessional Hymn, in Tone IV:

With your souls brightly illumined * with the most brilliant light of the Holy Trinity, * O venerable fathers, * you have adorned the earth with your virtues; * bearing Christ in your hearts, * like a never-setting sun ye have enlightened heathen peoples, * and adorned us with your martyrdom, ** O holy venerable martyrs.

The Canon, in Tone IV:

ODE I

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

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

Radiant with your ascetic feats, and the shedding of your blood, O most blessed ones, you appear as divinely luminous lights, wherefore you now rejoice together with all the venerable fathers and martyrs of Christ.

Having first drowned the spiritual Pharaoh in the sea of your tears, O wise ones, you then vanquished him in the streams of your blood, giving him over to ruin.

Let us praise the venerable fathers who were slain for Christ, the martyrs who lived as ascetics, singing unto our God their Redeemer, for He is glorified.

Theotokion: He that is by nature God, Whom nothing can contain, hath confined Himself within thee, O Virgin Theotokos, for the sake of His great compassion, He took on our form that He may save the earth-born by His ineffable mercy.

ODE III

Irmos: Not in wisdom, nor in power do we glory, * but we glory in Thee O Christ, * the Hypostatic Wisdom of the Father, * for there is none more holy than Thee, O Lover of mankind.

Having pleased God with the contrition of your hearts, O blessed ones you shattered the proud boasting of your adversaries, while being cut asunder with the sword and slain.

Meditating on the everlasting nature of the future life, O wise ones, you rejected the fleeting and corruptible things of this life, wherefore we bless you, O venerable martyrs.

Glorifying Thy power, the god-bearing ones mightily vanquished the armies of the destroyer, and having been slain for Thee, O Savior, were revealed doubly great in their exploits, wherefore they received double crowns.

Theotokion: O most pure one, who hast given birth to the Word of God, sanctify the souls and bodies of those who bless thee, O most immaculate one.

The Sessional Hymn, in Tone IV:

Spec. Mel.: “Go thou quickly before ...”:

Ye appeared on earth as strangers and exiles, * O venerable fathers; * making your abodes in the wilderness * and valiantly fighting the invisible enemies, * ye adorned your nakedness with the vesture of virtue * and emulated the sufferings of Christ; ** for Whom ye endured the sacrifice of martyrdom.

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

To the Theotokos we the sinful and lowly ones, * do we now earnestly hasten; * and we fall down in repentance, * crying out from the depths of our soul: * O Sovereign Lady, have compassionate pity and mercy upon us! * Hasten thou, for we are perishing * from the multitude of our transgressions! * Turn not thy servants empty away, ** for thee do we have as our only hope!

Stavrotheotokion: The Virgin and ewe-lamb, beholding on the Cross the Lamb Who was born of her without seed, His side pierced by a spear, was wounded and with grief and cried aloud, exclaiming amid her pain: “What is this new mystery? How is it that Thou diest Who alone art Lord of life? Wherefore, arise, raising up our fallen forefather!”

ODE IV

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

Having refused obeisance to the passions of the flesh, O most blessed ones, you conquered the enemy, and having been slain with the sword, ye have been translated to life eternal, rejoicing together.

O venerable fathers, before dying a martyr's death ye voluntarily slew yourselves with abstinence, after which you were involuntarily and cruelly murdered with the sword by the wicked ones, dying with the hope of eternal life.

O venerable fathers, though you departed this life slain by the sword of the wicked, ye willingly endured the sufferings of the eremitic life before your repose, being dead to the world.

Theotokion: The Son of the Eternal God hath renewed the nature of mankind, having appeared from the Virgin and taking the form of a man; let us chant unto Him: "Glory to Thy power, O Lord."

ODE V

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

The pools of your sacred blood have been revealed to be like ponds of a beautiful paradise, for like the tree of life, the Lord was in your midst, Who accepted you as pure whole-burnt offerings.

Mingling the drops of your blood with the streams of your tears, O God-bearers, you drowned therein the serpent.

Deemed worthy to behold the divine beauty, ye obtained eternal joy in place of labor and pangs, O blessed ones.

Theotokion: Beyond all utterance and understanding, thou hast given birth unto God, remaining a Virgin after giving birth, just as thou wast before giving birth, O pure Bride of God.

ODE VI

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

Casting aside the fetters of the passions with abstinence, and freeing yourselves from the bonds of the body by a savage death, you have been called unto the immutable blessedness of the Master.

Appearing like mountains by your exalted lives, ye have trampled under feet by the might of Christ, he who strives to destroy the spiritual mountains and the whole of creation.

Through abstinence and labors, O venerable fathers, ye have subdued your bodies and nobly offered your blood unto Christ wherefore you were rightly crowned.

Theotokion: Assuage the voracious tempest of my passions by thine unceasing prayers, O Virgin, I implore thee, and permit not the heavy slumber of sin to overcome me.

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

Kontakion, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Passing unharmed through a multitude of tempests, * and having received the gift of miracles, * ye drowned the immaterial enemies with the streams of your tears, * O divinely-wise venerable-martyrs, * wherefore having received the gift of miracles, ** cease not to pray for us all.

Ikos: O venerable-martyrs! in your ascetic endeavors, and yet again in your sufferings, you have mortified your flesh on earth with a life-bearing death, emulating the passion of Christ God; wherefore Christ hath crowned you with double crowns and prepared eternal abodes for you in the heavens. Having joyfully entered therein, rewarded as both martyrs and venerable fathers, unceasingly intercede on behalf of us all.

ODE VII

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

Adorned with the brilliant light of virtues and illumined by sacred sufferings, ye have passed unto the never-waning Light, appearing like suns of the spiritual day.

Voluntarily eschewing the temporal delights of this world, O venerable ones, you gave yourselves over entirely unto Him Who hath wondrously appeared in the flesh among mankind, thereby attaining future and incorruptible blessedness.

Blessed art Thou, O God, Who hath this day completed the course of the God-bearing Father-sufferers, revealing them to be participants in Thy heavenly Kingdom.

Theotokion: The ancient vessel of manna manifestly and truly prefigured thee who didst carry the Manna of life within thy womb. Blessed art thou among women, O most immaculate Lady.

ODE VIII

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

The great choir of the venerable-martyrs, adorned with the valor of asceticism, is revealed today together with all the members of the divine choirs praising and hymning Christ: “Bless the Lord, all ye works of the Lord.”

Standing like lambs while you were slaughtered by the swords of your tormentors”, you were set before the sacrificed Word as a perfect oblation; wherefore you also appear in the heavenly abodes, chanting: “Bless the Lord, all ye works of the Lord.”

Driven by abstinence you have dedicated to the Lord both body and soul, O venerable fathers, and with the streams of your blood you dried up the wicked sea of the tyrants, chanting: “Bless the Lord, all ye works of the Lord.”

Theotokion: Through thee, O pure divinely joyous maiden, the first paradise is once more opened, and man who was first condemned is led therein again, truly renewed and deified, chanting: “Bless the Lord, all ye works of the Lord.”

ODE IX

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

O come, let us praise in sacred hymns the venerable fathers who lived divine lives in deserts and caves and devoutly suffered martyrdom.

How exceedingly praiseworthy are your labors in asceticism, O father-martyrs; and how magnificent the exploits with which ye have trampled under foot the deceiving flatterer; and how wonderful are the sufferings which ye have lawfully endured and for which ye have obtained crowns in heaven.

Your divinely enlightening celebration is illumined by the brilliant light of the labors which ye endured for the sake of Christ, and by the grace of the All-powerful Holy Spirit, illumining the minds of all.

Theotokion: The Cherubim fear beholding the Child carried in thy motherly arms, O most pure Lady, even the Word Who in a manner beyond all telling sitteth upon them, above all creation.

Exapostilarion, in Tone III:

Spec. Mel.: “By the Spirit in the sanctuary ...”:

With the struggles of asceticism * ye have utterly vanquished the serpent, the origin of evil, * and upon your repose ye have obtained crowns of martyrdom, * O adornment of the fathers, and glory of the martyrs, * assembly of venerable-martyrs, and most wondrous fathers.

Glory ..., Both now ..., Theotokion:

The most glorious wonder of thy birth-giving, * above all understanding astoundeth every mind, of both angels and mortals: * For thou wast a Virgin before bearing child, * a Virgin in child-bearing * and after bearing a child remained a Virgin. * O what an awesome mystery! ** O how exceedingly wondrous and glorious is thy birth-giving!

On the Praises, these Stichera, in Tone IV:

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

Come, let us joyfully hymn * the wise martyrs and venerable fathers, * for in obedience to Christ’s commandments, * the holy ones vanquished every unclean ritual, * honorably and faithfully serving * the One Lord and God, * Whom they valiantly confessed * in the presence of the tyrants, ** and for which they received crowns on high. (Twice)

O all-famed fathers, * ye forsook as fleeting * the fallen ways of earthly life, * with its delights and worldly glory, * and cleaving unto Christ, * ye were set afire by His exceeding splendor, * and wholly devoted yourselves to Him, * wherefore you were deemed worthy ** to receive incorruptible crowns in the heavenly Kingdom.

Ye who scorned this world, * have been revealed to be above the world, * and joined unto the Church of the first-born, * ceaselessly chanting the angelic hymns, * standing together before God; * as martyrs ye also rebuked * the falsehoods of the idols, * putting to shame ** the foolish arrogance of the tyrants.

Glory ..., in Tone IV:

Adorned with the vesture of purity * and illumined by divine prayer, * bearing within you Christ who was born of the Virgin, * you were not captivated by love for this world * nor did you partake in fleshly delights, * but fervently acquiring the fire of divine grace * you consumed the fire of the passions; * wherefore we beseech you, O blessed venerable Martyrs, * to ever intercede that we may also be delivered ** from the all-destructive and eternal fire.

Both now ..., Theotokion in Tone IV:

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

Stavrotheotokion: Thy pure Virgin Mother, * beholding the most iniquitous people * who unjustly nailed Thee to the Tree, ** was wounded within, as Symeon foretold.

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:

Blessed are ye, O venerable martyrs of Christ our God; * for as venerable ones, you have loved the truth and received divine grace, * and as martyrs, the sword could not separate you from the love of Christ, * wherefore ye now rejoice, for great is your reward in the heavens.

Both now ..., Theotokion or Stavrotheotokion:

After Our Father ..., the Troparion of the venerable martyrs, in Tone IV:

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

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

The Dismissal:

AT LITURGY

Typika and Beatitudes.

Having pleased God with the contrition of your hearts, O blessed ones you shattered the proud boasting of your adversaries, while being cut asunder with the sword and slain.

Meditating on the everlasting nature of the future life, O wise ones, you rejected the fleeting and corruptible things of this life, wherefore we bless you, O venerable martyrs.

Glorifying Thy power, the god-bearing ones mightily vanquished the armies of the destroyer, and having been slain for Thee, O Savior, were revealed doubly great in their exploits, wherefore they received double crowns.

Casting aside the fetters of the passions with abstinence, and freeing yourselves from the bonds of the body by a savage death, you have been called unto the immutable blessedness of the Master.

Appearing like mountains by your exalted lives, ye have trampled under feet by the might of Christ, he who strives to destroy the spiritual mountains and the whole of creation.

Through abstinence and labors, O venerable fathers, ye have subdued your bodies and nobly offered your blood unto Christ wherefore you were rightly crowned.

Theotokion: Assuage the voracious tempest of my passions by thine unceasing prayers, O Virgin, I implore thee, and permit not the heavy slumber of sin to overcome me.

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

Troparion of the venerable martyrs, in Tone IV:

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

Kontakion of the venerable martyrs, in Tone II:

Passing unharmed through a multitude of tempests, * and having received the gift of miracles, * ye drowned the immaterial enemies with the streams of your tears, * O divinely-wise venerable-martyrs, * wherefore having received the gift of miracles, ** cease not to pray for us all.

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 EPISTLE OF ST. PAUL TO THE ROMANS (5: 4-10)

Brethren: And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord..

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.

THE GOSPEL ACCORDING TO ST. LUKE (12:8-12)

The Lord said unto His disciples: 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 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 Holy Ghost shall teach you in the same hour what ye ought to say.

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