

THE GENERAL VIGIL SERVICE TO TWO OR MANY MONK MARTYRS.

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

Spec. Mel.: 'What shall we call thee'.

Having valiantly fought the good fight, * O Monastic 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 may be saved.

O ascetic 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 honoring your memory * implore you to entreat the Lord * that He may have mercy upon our souls.

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

Arise! O my wretched soul, * for rising not to repent and fearing not the flames awaiting the wicked, * to whom then art thou likened? * Call upon thine only swift protection crying aloud: * 'O Virgin Mother! entreat thy Son and our God ** to deliver me from the snares of the evil one'.

The Stavrotheotokion: Beholding Thee, the Lamb and Shepherd, * the Savior of the world, upon the Cross, * she that gaveth birth to Thee said, weeping: * The world rejoiceth, having received deliverance; * but my womb doth burn, beholding Thy crucifixion, ** which Thou dost endure on behalf of all, O my Son and 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, sing the Tone VIII Dogmatic of the Resurrection, If a Resurrection service, sing the Dogmatic of the Tone of the Week:

Now & Ever ..., in Tone VIII:

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

Otherwise, Theotokion: 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 3 Readings, if appointed:

THE READING FROM THE BOOK OF PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

THE READING FROM THE BOOK OF PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the

humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

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.

With the Vespers Aposticha the Stichera, in Tone VIII:

Spec. Mel.: ;Thy Martyrs, O Lord;

○ Lord, Thy ascetic Martyrs, * emulating the bodiless ones in prayer * and by abstinence quelling 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.

○ ascetic 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 ascetic 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 ascetic-Martyrs of Christ our God; * for as ascetics, 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.

If the Celebration be with a Polyeleos, and not a Resurrection Service, sing the following in Tone VI:

Now & Ever ..., 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: **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, in Tone IV:

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

Theotokion in Tone IV:

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

The Dismissal:

AT MATINS

At the Matins, for 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 in Tone IV:

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

After the 1st Kathisma, the Sedalion: in Tone IV:

Spec. Mel.: Thou that wast of Thine own will lifted.

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 Monastic Fathers; * together with them entreat Christ that your servants be saved. (Twice)

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

The Lord, Who, seated on the cherubic throne * and abiding in the bosom of the Father, * made His abode in thy womb, O Sovereign Lady, * hath become incarnate, * and ruleth over the nations. * Wherefore we chant unto Him, * and beseech Thee to entreat Him, ** that thy servants be saved.

After the 2nd Kathisma, the Sedalion, 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 ..., Now & Ever ..., 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, * glorify thy 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: I waited patiently for the Lord, and he was attentive unto me.

After the Polyeleos, the Sedalion, 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 ones, abounding in spiritual riches! * entreat Christ God to grant remission of sins * unto those who with love honor your holy memory. (Twice)

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

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

If not a Resurrection Service, Sing the following:

The Songs of Ascent: Tone IV, First Antiphon:

From my youth * do many passions war against me; * but do Thou Thyself defend ** and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, by the fire ** shall ye be withered.

Glory ..., Now & Ever ...,

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted ** and made radiant by the Triple Unity in a hidden sacred manner.

Prokeimenon, in Tone VII:

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.

Now & Ever ...,

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

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

Then the Sedalion: in Tone IV:

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

The Canon, in Tone IV:

ODE I

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

Refrain: Holy 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 Ascetic 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 ascetic 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 in 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 holier than Thee, O Lover of mankind.

Having pleased God with the contrition of your hearts, O most 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 ascetic 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 Most Holy Word of God, sanctify the souls and bodies of those who bless thee, O all-immaculate one.

The Sedalion, in Tone IV:

Spec. Mel.: 'Speedily prevent'.

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

Glory ..., Now & Ever ..., 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 immaculate Sovereign-Lady * and undefiled ewe-lamb * seeing her Lamb lifted up upon the cross, * lamented maternally crying aloud: * 'What is this new and most strange sight, * O my sweetest Child? * how hath the shameless people given Thee over unto Pilate's judgment * and condemned to death the Life of all?' * But I hymn, O Word, ** Thine ineffable condescension.

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the Cross, * the Church standeth in its place, * worthily crying out aloud: * Glory to Thy power, O Lord!

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 Monastic 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 holy Fathers, although 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 hast come, O my Lord, * as a light into the world, * a holy light turning from the gloom of ignorance * those who hymn Thee with faith.

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.

Vouchsafed to behold the divine beauty, you obtained eternal joy in place of labor and pangs, O blessed ones.

Theotokion: Beyond all expression 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, him who strives to destroy the spiritual mountains and the whole of creation.

Through abstinence and labors, O holy Fathers, ye have subdued your bodies and nobly offered your blood unto Christ wherefore you were befittingly crowned.

Theotokion: Assuage the voracious storm of my passions by thine unceasing supplications, 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 ascetic Martyrs, * wherefore having received the gift of miracles, ** cease not to pray on behalf of us all.

Ikos: **O** ascetic 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 Monastic 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 the flame of a fire, * cried out 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 holy ones, you gave yourselves over entirely unto Him Who hath wondrously appeared in the flesh amongst 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 hath manifestly and truly prefigured thee who didst carry the Manna of life in thy womb. Blessed art Thou among women, O most immaculate Sovereign-Lady.

ODE VIII

Irmos: Stretching forth his hands, * Daniel closed the jaws of the lions in the pit; * and the young zealots of piety, * girded about with virtue, * quenched the power of the fire, and cried aloud: * Bless the Lord, all ye works of the Lord!

The great choir of the ascetic 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 Monastic 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-rejoicing Lady, 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: Christ, the Chief Cornerstone uncut by human hands, * Who hath united the two disparate natures, * was cut from thee, the unquarried mountain, O Virgin. * Wherefore, in gladness we magnify thee, * O Theotokos.

O come, let us praise in sacred odes the holy ascetic Fathers who have 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 Sovereign-Lady, even the Word Who in a manner beyond recounting 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 ascetic Martyrs, and most wondrous Fathers.

Glory ..., Now & Ever ..., Theotokion:

The most glorious wonder of thy birth-giving, * above all understanding astoundeth every mind both of Angels and men: * For thou wast a Virgin before bearing child, * a Virgin in child-bearing * and after bearing a child remainest a Virgin. * What a strange mystery! * How wonderful and most glorious is thy birth-giving!

At the Aposticha, the Stichera, in Tone IV:

Spec. Mel.: 'As a virtuous'.

Come, let us joyfully hymn the wise Martyrs and ascetic 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 most praiseworthy 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 the incorruptible crowns of the heavenly Kingdom.

Ye who scorned this world, * have been revealed above the world, * joined unto the Church of the first-born, * ceaselessly singing the Angelic hymns, * standing together before God; * as Martyrs you 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 ascetic Martyrs, * to ever intercede that we may also be delivered * from the all-destructive and eternal fire.

Now & Ever ..., 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.

Stavrotheotokion: **A**s foretold by Simeon, * the heart of the Virgin and Thy pure Mother * was pierced with pain, upon beholding the most lawless people ** unjustly nailing Thee to the tree.

The Doxology:

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

Troparion, in Tone IV:

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

The Dismissal:

AT LITURGY

Typika and Beatitudes.

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

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 ascetic 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, him who strives to destroy the spiritual mountains and the whole of creation.

Through abstinence and labors, O holy Fathers, ye have subdued your bodies and nobly offered your blood unto Christ wherefore you were befittingly crowned.

Theotokion: Assuage the voracious storm of my passions by thine unceasing supplications, 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, in Tone IV:

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

Kontakion, in Tone 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 ascetic Martyrs, * wherefore having received the gift of miracles, ** cease not to pray on behalf of us all.

Prokeimenon, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

THE EPISTLE OF ST. PAUL TO THE 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 II: Thy priests shall be clothed with righteousness, and thy righteous shall rejoice.

Verse: For the Lord hath elected Zion; He hath chosen Her to be a habitation for Himself.

THE GOSPEL ACCORDING TO ST. LUKE (12:2-12)

The Lord spake unto His Disciples saying: 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. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 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.