

THE GENERAL VIGIL SERVICE TO ONE HIEROMARTYR

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

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

O Divinely-wise, and blessed (name), * brightening thy sacred and divine vestments * with the purple of thy blood, * thou didst ascend * from strength to virtuous strength * and from glory to greater glory; * do thou now entreat the Lord * that peace and great mercy ** may be granted to our souls.

As a truly lawful priest * thou didst first offer unto God * the bloodless sacrifice, * then as a most true Martyr * by the spilling of thy blood * thou didst offer thyself unto Christ * as a whole-burnt and acceptable sacrifice, * O godly-spoken and all-honored one ** entreat Him on behalf of those who hymn thee.

By thy precepts and teaching, * O holy Father, * thou hast brought unto Christ legions of martyrs, * not only by instructing and teaching in word, * but by offering thyself as an example, * O divinely-wise one; * pray together with them * that peace and great mercy ** be granted to our souls.

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

Tempest-tossed on the abyss of transgressions, * fleeing to the calm haven * of thy most pure supplication, * I cry out to thee, O Theotokos: ** Save me, O all-immaculate one, extending thy mighty right hand unto thy servant!

Stavrotheotokion: **S**tanding at the foot of the Cross * of thy Son and God, * and looking upon His long-suffering, * O pure Mother, * weeping, thou didst say: * “Woe is me, O my sweetest Child! * How is it that Thou sufferest these things unjustly, * O Word of God, ** that Thou mayest save mankind?”

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

O blessed (name), * performing the divine and ineffable mysteries unto the very end * thou didst remain a most lawful vicar of Christ, * thereupon shedding thine own blood for Christ our God, * offering thyself as a sacrifice well pleasing to Him; * wherefore having boldness before Christ, * do thou ever intercede on behalf of those who in faith and with love honor thy most venerable memory, * that they be saved from all dangers, ** misfortunes and attacks of the enemy.

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

Both now ..., in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

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

Stavrotheotokion: Upon seeing Thee crucified, O Christ, * she who gaveth birth to Thee cried aloud: * “What is this strange mystery that I see, * O my Son How is it that Thou diest?, * suspended upon the Tree, ** O Bestower of life?”

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

THE READING IS FROM ISAIAH

Thus saith the Lord: Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: our let them hear, and say, It is truth. Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no savior. I have declared, and have saved, and I have shewed, when (there was) no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it? Thus saith the LORD, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. Thus saith the Lord. The Holy One of Israel

THE READING IS 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.

THE READING IS FROM THE WISDOM OF SOLOMON

The righteous live unto the ages; their reward is also with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom and a beautiful crown from the Lord's hand, for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-arming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, shall they fly to the mark. And from the hailstones full of wrath and cast as out of a bow the cities shall fall down, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away; thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the Thrones of the mighty. Hear therefore, O ye kings, and understand; learn ye that be judges of the ends of the earth. Give ear, ye that rule the people and glory in the multitude of nations, for power is given you of the Lord and sovereignty from the Highest.

On the Aposticha, these Stichera, in Tone VI:

Having steeped thy sacred vestments in blood, * O holy and glorious (name), * resplendent in thy Martyrdom thou didst enter the Holy of Holies, * and now adorned with sanctity, * ever enjoyeth participation in a communion purer than that of the Angels; * wherefore we honor thee and lovingly celebrate thy most sacred festival, ** O right blessed (name).

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

Bound with irons O holy one, * and adorned with thy precious wounds like precious ornaments * thou didst tread without faltering the path which leadeth unto the heavenly city, * O all-wise (name), * and entering therein as a true vanquisher, invincible martyr and most sacred minister, * thou dost now sing with the angels the divine Trisagion: ** Holy, Holy, Holy art Thou, O Consubstantial Trinity.

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

O Hieromartyr (name), * by thy sacred deeds thou hast established the Church, * preserving her unshaken and unassailable by mighty wolves, * wherefore she rightly proclaimeth thy virtues and magnifieth thy sufferings, ** which thou didst lawfully endure for Christ's sake, O blessed one.

Glory ..., in Tone IV:

O blessed and most holy one, * sprinkled with the blood of Martyrdom * thou hast entered the heavenly tabernacle, * and now standing before the Trinity, O spiritually rich hieromartyr, * thou art radiant with the radiance proceeding from God, * wherefore we celebrate today thy radiant memory, O (name), ** enlightening the senses of our souls.

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: Bedew my mind * with showers of the Most holy Spirit, O most pure one, * who ineffably gaveth birth unto Christ * the drop Who with His compassions washeth away * the countless iniquities of mankind; * dry up the upwelling of my passions, * and grant unto me a torrent * of ever-living nourishment, ** by thy supplications.

Stavrotheotokion: Beholding Thee * nailed to the Cross, O Lord, * the ewe-lamb Thy Mother marveled * and cried out: “What is this that I see, * O my Son most desired? How hast Thou been rewarded by the unfaithful and iniquitous assembly * which hath enjoyed Thy many miracles? ** Yet glory to Thine ineffable condescension, O Master!”

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

Troparion, In Tone IV:

As thou didst share in the ways of the apostles * and didst occupy their throne, * thou didst find thine activity to be a passage to divine vision, * O divinely inspired one. * Wherefore, ordering the word of truth, * thou didst suffer for the Faith even to the shedding of thy blood, ** O Hieromartyr (name), entreat Christ God, that our souls be saved.

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

The Dismissal:

AT MATINS

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

As thou didst share in the ways of the apostles * and didst occupy their throne, * thou didst find thine activity to be a passage to divine vision, * O divinely inspired one. * Wherefore, ordering the word of truth, * thou didst suffer for the Faith even to the shedding of thy blood, ** O Hieromartyr (name), entreat Christ God, that our souls be saved. (Twice)

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

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

Spec. Mel.: “Of the divine faith ...”:

O ocean of confession of Orthodoxy! * Thou didst dispose of the falsehood of heterodoxy, * putting to shame the godlessness of idolatry, * thyself being made a divine whole-burnt offering, * illumining the ends of the world with thy miracles; * O holy Father, (name) entreat Christ God to grant us great mercy. (Twice)

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

Thou wast the divine tabernacle of the Word, * O only most pure Virgin Mother, * who dost surpass the angels in purity. * With the divine waters of thy supplications * cleanse me, who more than all others * am dust and defiled by carnal transgressions, O pure one, ** and grant me great mercy.

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

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

Shining forth as a ray of the sun, * radiating brilliantly unto all the world by thy teachings, * O voice of God, radiant and holy (name), * glory of the Martyrs. (Twice)

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

Stretching forth thy most pure arms, * O Virgin and Mother * shelter those who put their trust in thee * and who call out to thy Son exclaiming: ** O Christ grant unto us all Thy great mercy.

After the Polyeleos, the Megalyntarion: We magnify thee, O Hieromartyr (name) and honor thy holy memory, for thou dost supplicate for us Christ our God.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the World.

After the Polyeleos the Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the wisdom ...”:

Upon the wings of the Cross and steered by the omnipresent might, * sailing freely across the stormy sea of life * thou didst reach the divine harbor, * having acquired an abundant supply of virtues, * which thou didst present unto the Master of all, hearing from Him: * “Well done, thou good and faithful servant, * enter thou into the joy of the Lord”; * wherefore, O blessed (name), * entreat Christ God to grant remission of sins unto those who with love venerate thy holy memory. (Twice)

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

From the snares of enemies visible and invisible, * we have been overcome by the storms of our uncountable sins, * and fleeing unto the safe harbor of thy goodness O pure one, * we have thee as our rampart and sure protection. * Wherefore we thy servants beseech thee * to ceaselessly make fervent supplication, O all-pure one, * unto Him who seedlessly became incarnate from thee, * that those who worthily hymn thee ** may be granted the remission of their sins.

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: 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 HOLY GOSPEL ACCORDING TO ST. LUKE (12. 32-40).

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find (them) so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

After the 50th Psalm:

Glory ..., in Tone VI:

Through the prayers of Hieromartyr (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:

Cleansing thy soul from passions O holy one, * and becoming a sacred vessel of the Holy Spirit, * thou didst receive from Christ the divine and holy unction, * consecrated a Hierarch and counselor of the divinely-wise people * and an invincible Martyr of Him Who for our sake endured the passion ** from whence flows dispassion, O holy sufferer (name).

The Canon, in Tone II:

ODE I

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

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

Enlightened by the light of Christ, do thou, O glorious Hieromartyr (name), enlighten by thine intercessions my darkened soul, that I may hymn thee, O most blessed one.

Thy pure heart like an untarnished mirror reflecting the rays of divine enlightenment emitteth knowledge upon all through thy salutary preaching, O blessed Father.

By fasting, thou didst subdue the activity of the passions, by abstinence thou didst transform thy desire, and by manifold ascetic exploits thou didst attain to the height of dispassion.

Theotokion: God who existed before all ages and before the creation of every creature, became incarnate from thee without seed or the confused desire of man; Him we have come to know, wherefore we hymn thee as the true Theotokos .

ODE III

Irmos: O Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

With the conscience of a Martyr, as one who suffered in the ascetic life, thou hast presented thyself unto Christ through Martyrdom as an all-perfect living sacrifice.

By thy sacred life, through thy divine words and with thy divine deeds didst thou make ascent in thy heart attaining to the true contemplation of God.

In a divinely-wise manner didst thou direct thy words in accordance with the commandments of the Savior, wherefore thou wast revealed to be an invincible defender of the faith.

Theotokion: **B**y giving birth to Immortality thou hast relieved our minds of the thought of our mortality, and with thy birth-giving O Virgin thou hast woven for us a vesture of incorruption.

The Sessional Hymn, in Tone III:

O Hieromartyr (name), * enlightened by the Divine Spirit and through thy great wisdom and pastoral boldness * putting to shame the ferocity of Godless tyrants, * thou didst traverse the abyss of temporal life, * reaching the divine refuge. * O holy Father (name) ** entreat Christ our God to grant us His great mercy.

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

Whither doth each one who is saved, * rightly have recourse; * and to what other such refuge can there be * which doth protect our souls like thee, ** O Theotokos?

Stavrotheotokion: **H**aving obtained the Cross of thy Son as a staff of strength, * O Theotokos, * therewith we cast down the arrogance of the enemy, ** and with love unceasingly magnify thee.

ODE IV

Irmos: I have heard report of Thy dispensation, O Lord, * and have glorified Thee * Who alone lovest mankind.

As a divine whole burnt-offering and a pure sacrifice thou wast brought before the Savior of all, O most wise Hierarch.

Instructing the flock of Christ in the light of the knowledge of God, thou hast driven away the darkness of godlessness.

With the streams of thy sweat, O Father and Hierarch, thou hast dried up the depths of godlessness.

Theotokion: **W**ith thy light do thou, O most pure one, enlighten my darkened soul, since thou hast given birth unto the One Hypostatic Light.

ODE V

Irmos: O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

Christ, the true wisdom, seeing Thine exceeding love for Him, hath granted thee O blessed one, both riches and glory, length of days, and eternal life.

With the staff of faith thou didst drive away the snares of heresies and uniting thy flock in the bonds of love, thou hast, by love and faith preserved it unharmed.

By thy strict ascetic life, refusing temporal food, thou hast satisfied the needs of thy soul with the food of unceasing prayer, instruction, and humility by which one is raised on high to God.

Theotokion: **W**e have acquired in thee, O pure one, our protection, a sure hope, a mighty shelter, a wall of refuge, and a bridge that leadeth into the Kingdom of heaven.

ODE VI

Irmos: **W**hirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

Both a sacrifice and a priest, thou hast wholly given thyself unto God for the sake of the faith, and thus preserved undefiled the fulfillment of thy ministry unto Him.

A spectacle seen as slain by the world, yet remaining alive in God, thou O godly-spoken one, passed over to Christ enriched by the life of incorruption.

Passing from earthly life into the never-waning glory, do thou, O holy one, by thy supplications fervently heal and cleanse my soul savaged by the passions.

Theotokion: **O** most pure and all-immaculate one, who didst conceive Christ, Who taketh away the sins of the world, cease not to entreat Him that remission of sins be granted unto thy servants.

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

Kontakion of the Hieromartyr, in Tone IV:

Spec. Mel.: "Having been lifted up ...":

As one who lived piously among hierarchs and who underwent martyrdom, * thou, O divinely-wise one, hast extinguished the sacrifices of idolatry * and shown thyself to be a protector of thy flock. * Wherefore, in honor we fervently cry out unto thee: * Do thou, through thine intercessions, * ever deliver us from all misfortunes, ** O (name), our Father.

The Ikos: **F**aithfully and with love we draw together in celebration of the memory of the sacred sufferer (name), let us praise him today in song that we may obtain the enjoyment of his grace, for he, as a martyr and faithful hierarch and champion of the faith, delivereth the souls of those that fervently beseech him, from all passions and pitfalls; wherefore let us cry out unto him: Through thine intercessions do thou ever deliver us from misfortunes, O (name), our Father.

ODE VII

Irmos: **T**he wise children did not adore the golden idol in the plain of Dura, * but went themselves into the flame and defied the pagan gods. * They prayed in the midst of the flame, * and an Angel bedewed them saying: * "The prayer of your lips hath been heard."

Appearing unto all as a wellspring of wisdom full of virtue, by thy preaching and sublime life thou hast gathered thy flock, O divinely-wise one, and having well tended it, together with them, thou dost cry out: “Blessed is the God of our Fathers.”

O Father thou hast passed over from this temporal life and entered into the temples and habitations of honor, and now dwelling with the Angels therein thou rejoicest with them; wherefore honoring thee, O most blessed one, we with boldness cry aloud: “Blessed is the God of our Fathers.”

Blessed art thou and well it is with thee, for now, in thy heavenly dwelling where the legions of the righteous, the multitude of the Martyrs and the choirs of the most wise Apostles abide, thou dost with them cry aloud: “Blessed is the God of our Fathers.”

Theotokion: Thou alone, O most pure Virgin, hast become known as a Mother who knew not wedlock, and the Mother of Him Who created everything in His wisdom; wherefore we fervently call unto thee, saying: “Blessed art thou who hast given birth to God in the flesh.”

ODE VIII

Irmos: God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

With fervor didst thou execute the ministry of the mysteries of Christ, and like a spiritual lamb offered thyself unto Him as an acceptable and well-pleasing sacrifice, perfected with the spilling of thy blood, O most blessed one.

Adorning thy Hierarchical vestments with virtues, O most wise one, thou didst manifest thyself as a guardian of chastity, a partaker of the true food of abstinence, a teacher of prayer, and an instructor of repentance and law, unto eternal life.

At the time of our oblation, let us always bring forth fruit worthy of repentance, since the barren fig-tree lives ever threatened of being cut off; Fear such a curse O my soul, and worthily receive Christ, the abundant fruit of virtue.

Theotokion: O most venerated defender of Christian peoples, do not despise the voice of us thy servants and deliver us, O holy Virgin, from every danger and from every cruel advance of the enemy, for thy motherly intercessions ever incline God to mercy.

ODE IX

Irmos: The Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

Thou, O Father, hast destroyed the many and varied arrows of the enemy by the fire of abstinence, burning up the corruption of the flesh with the coals of chastity, wherefore thou wast gloriously deemed worthy of the true purity that exists on high.

Thy radiant memory, O Father, hath shone forth, illuminating the souls of those who reverently celebrate it, rendering them, O right wondrous one, partakers of the divine light; wherefore we offer thee hymns, O divinely-wise one.

Thou, O Father, having received from the right hand of God the reward of thy victory art now adorned with the crown of martyrdom, for finishing thine exploits and resplendent with the divine light, we the faithful now offer thee unto Christ as our fervent intercessor.

Theotokion: O Virgin and Mother of the Word, the true Theotokos, our mediatrix, thou hast brought forth unto us the eternal Life of God and the Sun of righteousness, Whom we the faithful with one mind magnify in spiritual songs.

Exapostilarion in Tone III:

Spec. Mel.: “The heaven with stars ...”:

As a Hieromartyr with power to bind and to loose, * do thou, O blessed one, * loose the bonds of my evil deeds * and with those beloved of God do thou number me * and through thine intercessions make me * a partaker of the Kingdom of God. **(Twice)**

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

Do thou, O pure one, illumine my soul * darkened by the multitude of my many transgressions * and through thine intercession deliver me * from the eternal flames and darkness, ** that I may with joy praise thy majesty.

On the Praises, these Stichera, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

Spiritual grace shining forth upon thee, * O Father **(name)**, * greatly illumined thee; * wherefore the night of passion was quickened within thee * and within thee the daylight of passionlessness dawned * wherefore thou wast united with the divine Light; * and abiding therein, forget not, * O divinely eloquent Hieromartyr, ** those who with faith hymn thy memory. **(Twice)**

As one possessing heavenly grace, * thou O Hieromartyr **(name)**, * abandoned earthly possessions; * and like an angel * desired the enjoyment of eternal spiritual food, * wherefore O god-pleasing one, * choosing a life of suffering * and drying up the troubled sources of the passions by thy tears, ** thou didst fill thy soul with spiritual food.

Giving thy body, * covered with wounds from beatings and exposure to fire, * over to insults, * but preserving thy mind * with an invincible desire * to behold the beauty of the divine Bestower, * thou didst become an embellishment of the martyrs, * and an adornment of Hierarchs, ** O martyr **(name)**, friend of the angels.

Glory ..., in Tone IV:

Like a newly planted, fertile olive tree * thou wast set in the house of God. * Like a good son who walked in the ways of the Lord, * the Lord blessed thee, * and for the sake of thy martyrdom, granted thee to behold the blessedness of the heavenly kingdom. * Wherefore, taking delight in the divine joys together with all the saints, * O worthily hymned Hieromartyr (name), * we beseech thee that through thine intercessions we also may be made partakers ** of the heavenly kingdom.

Both now ..., Theotokion in Tone IV:

O Theotokos, Queen of all, * thou praise of the Orthodox: * cast down the proud arrogance of the heretics, * and put to shame the countenances of those * who neither bow down before nor honor thy precious image, ** O most pure one.

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 great Doxology: If a small Doxology is read, and a Doxasticon is appointed, the following is chanted after the Aposticha:

Glory ..., in Tone IV:

O blessed and most holy one, * sprinkled with the blood of Martyrdom * thou hast entered the heavenly tabernacle, * and now standing before the Trinity, O spiritually rich hieromartyr, * thou art radiant with the radiance proceeding from God, * wherefore we celebrate today thy radiant memory, O (name), ** enlightening the senses of our souls.

Theotokion or Stavrotheotokion:

After Our Father ..., the Troparion, in Tone IV:

As thou didst share in the ways of the apostles * and didst occupy their throne, * thou didst find thine activity to be a passage to divine vision, * O divinely inspired one. * Wherefore, ordering the word of truth, * thou didst suffer for the Faith even to the shedding of thy blood, ** O Hieromartyr (name), entreat Christ God, that our souls be saved.

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

The Dismissal:

AT THE LITURGY
Typika and Beatitudes.

With the conscience of a Martyr, as one who suffered in the ascetic life, thou hast presented thyself unto Christ through Martyrdom as an all-perfect living sacrifice.

By thy sacred life, through thy divine words and with thy divine deeds didst thou make ascent in thy heart attaining to the true contemplation of God.

In a divinely-wise manner didst thou direct thy words in accordance with the commandments of the Savior, wherefore thou wast revealed to be an invincible defender of the faith.

Both a sacrifice and a priest, thou hast wholly given thyself unto God for the sake of the faith, and thus preserved undefiled the fulfillment of thy ministry unto Him.

A spectacle seen as slain by the world, yet remaining alive in God, thou O godly-spoken one, passed over to Christ enriched by the life of incorruption.

Passing from earthly life into the never-waning glory, do thou, O holy one, by thy supplications fervently heal and cleanse my soul savaged by the passions.

Theotokion: O most pure and all-immaculate one, who didst conceive Christ, Who taketh away the sins of the world, cease not to entreat Him that remission of sins be granted unto thy servants.

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

Troparion of the Hieromartyr, In Tone IV:

As thou didst share in the ways of the apostles * and didst occupy their throne, * thou didst find thine activity to be a passage to divine vision, * O divinely inspired one. * Wherefore, ordering the word of truth, * thou didst suffer for the Faith even to the shedding of thy blood, ** O Hieromartyr (**name**), entreat Christ God, that our souls be saved.

Kontakion of the Hieromartyr, in Tone IV:

As one who lived piously among hierarchs and who underwent martyrdom, * thou, O divinely-wise one, hast extinguished the sacrifices of idolatry * and shown thyself to be a protector of thy flock. * Wherefore, in honor we fervently cry out unto thee: * Do thou, through thine intercessions, * ever deliver us from all misfortunes, ** O (**name**), our Father.

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 TO THE HEBREWS (13: 7-16)

Brethren: Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and to day, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of (our) lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

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