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A Word to the Fore

The General Menaion contains services for each type of celebration (Apostles, Martyrs, etc.) with blank spaces for the name of the saint being celebrated. Until recently, it has not been available in print in English. Several versions are available through Amazon.com, but they are generally not useful for liturgical services, being either too small or too poorly formatted to use in Orthodox worship. This volume solves that problem: We have printed it in large format using 14pt Garamond for readability.

When a parish is not able to afford a complete set of menaia (as often happens in mission situations), or if they do not have the texts for a particular saint they wish to commemorate, it is normal to use the General Menaion to fill in for those services which are missing.

As a mission priest, I have a particular interest in materials which help those involved in mission work and in providing materials which will be useful to fellow missionaries, with a minimum of investment. A full menaion is a wonderful addition to any parish, but is often out of reach for several years, sometimes decades.

I hope that every priest and deacon, every seminarian and seminary graduate will have access to this volume once ordained, so that they will never be without this liturgical tome which will serve them well – whether they serve in a mission chapel or a thousand year old cathedral.

Fr. John A. Peck
Preachers Institute
THE FESTIVALS OF THE THEOTOKOS
At Vespers

On "Lord, I have cried ...", the Stichera in Tone 4:

In a Divine manner dost Thou preserve and shelter * from all attacks of the enemy * those who lovingly celebrate Thine all-glorious (name of the event) / and who cry unto Thee: * Thou art our strength and our confirmation * and Thy Son our God is our most comely joy, * Whom adoring we cry aloud saying: * O Jesus, Thou all-powerful One, save our souls for Thou alone art Compassionate!

Having divinely gathered together today, * we praise thee O Theotokos ! * O most holy Virgin, * many are thy splendors and without end are thy wonders, * for thou also art the holy protection, and the praise, * the glory and the source of all healing * unto us that celebrate thy holy (name of the event); / wherefore praying thus we cry aloud saying: * O Jesus, Thou all powerful One, save our souls for Thou alone art Compassionate!

As thou art One who is feared by our enemies * and cannot be subdued, * do thou, O most holy one, * with thy honorable supplications both shelter and preserve us, * and do thou grant also unto those that make festival * and celebrate thy (name of the event), * to call upon thy Son and say: * O Jesus, Thou all-powerful One, save our souls for Thou alone art Compassionate!

Glory ..., Now & Ever ..., In Tone 6:

O most holy Theotokos, * today the Church of God hath been surrounded with a most luminous periphery, * celebrating thy (name of the event), * and shining forth with joy, * exulting mystically she crieth aloud unto thee: * Rejoice O Sovereign-Lady, * precious diadem and crown of God's glory; * Rejoice thou only fulfillment of the divine splendor and eternal joy; * Rejoice the haven of those who flee unto thee, * the mediatrix and salvation of our souls.

The Entrance. The Prokeimenon of the day. The 3 Readings

The Reading from the Book of Genesis (28:10-17).

Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.
And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the Angels of God ascending and descending on it. And, behold, the Lord stood above it, and said: I am the Lord God of Abraham thy Father and the God of Isaac; be not afraid: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep and he said: Surely the Lord is in this place, and I knew it not. And he was afraid, and said: How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.

The Reading from the prophecy of Ezekiel (43:27; 44:1-4).

Thus saith the Lord: upon the eighth day and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings, and I will accept you, saith the Lord God. Then He brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me: This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel hath entered in by it, therefore it shall be shut. As for the Prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the pourch of that gate, and shall go out by the way of the same. Then brought He me the way of the north gate before the house, and I looked, and, behold, the glory of the Lord filled the house of the Lord.

The Reading from the Proverbs (9:1-11).

Wisdom hath builded her house, and hath fixed the seven pillars thereof. She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens. She crieth upon the highest places of the city: whoso is single, let him turn in hither; as for them that want understanding, she saith unto them: come, eat of my bread and drink of the wine which I have mingled. Forsake foolishness, and ye shall live, and go in search of understanding that ye may live, and improve understanding in knowledge. He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot, for rebukes unto the wicked are as wounds to him. Reprove not a scorner, lest he hate thee; rebuke a wise man, and he
will love thee. Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding. For understanding of the law proceedeth from a good thought, for in this wise thy days shall be multiplied, and the years of thy life shall be increased.

At the Aposticha, these stichera: In Tone 3:

Come, all ye from the ends of the earth, * and let us glorify the honorable (name of the event) of the Mother of our God, * for lifting up her hands unto her Son she doth pray. * Therefore with psalms, hymns and spiritual odes, let us joyfully celebrate with all the saints, * for with her holy (name of the event) * the restoration of life hath been granted unto all the world.

Stichos: The Virgins that follow after her shall be brought unto the King, those near her shall be brought unto Thee.

Greatly hath God adorned thee with beauty * since in the midst of mankind He placed the true Light in thine arms. * We beseech thee, the hope of Christians, * the help of those afflicted with needs and sorrows, * thou who art a haven for those laboring in the deep, * and who art ever in His light, * entreat Him that those who lovingly hymn thy all-honored (name of the event) * be delivered from all afflictions.

Stichos: Hearken, O daughter, and see and incline thine ear unto the praise of Thine all-honored (name of the event),

O all-holy and pure Virgin, * the Mother of Christ God the Creator of all, * thou who art glorified both by Angels in the heavens * and by the race of mankind here on earth. * We beseech thee to unceasingly entreat Him on our behalf; * for next to God, we have placed our trust in thee, * O Theotokos, thou most highly exalted One who knew not wedlock.

Glory ..., Now & Ever ..., In Tone 2:

Having purified our thoughts and minds, * and beginning with the hymn of David saying: * Arise, O Lord, in Thy repose, * Thou and the ark of Thy sanctuary; * we together with the Angels, joyfully celebrate the Virgin, * the Bride of Christ our God, * the King of all. * For, like unto a beautiful chamber * Thou hast adorned her, O
Master, * to rear and to shelter from hostile powers, * by the mighty power of her supplications, * those who are numbered among the inhabitants of Thy city.

The Troparion of the Festival from the Typicon. If there be no Typicon, sing the following:

Troparion, In Tone 4:

Let us, sinful and humbled, * now earnestly run and in penitence fall down before the Theotokos * crying from the depth of our souls: * O Sovereign Lady, help us, * and have compassion on us, * Make haste for we are perishing * from the multitude of our sins; * Turn not thy servants empty away, * for we have thee as our only hope.

Glory ..., Now & Ever ..., The Theotokion, In Tone 4:

We shall never cease, although unworthy, * to proclaim thy powers, O Theotokos; * for if thou didst not intercede with thy supplications, * who would have delivered us from so many dangers? * and who would have preserved us in freedom until now? * we shall never turn away from thee, * for thy servants dost thou always deliver from all manner of evils.

The Dismissal:

At Matins

At the Matins, for God is the Lord, the same Troparion (twice). Glory ..., Troparion. Now & Ever ..., The Theotokion.

After the 1st Kathisma, the Sedalion: In Tone 4:

Like unto an evening dawning * hath the world-wide joy of thy (name of the event) shone forth, * O Virgin Mother Mary. * Do thou enlighten the thoughts * of those who lovingly hymn thee here on earth.

Glory ..., Now & Ever ..., The same.

After the 2nd Kathisma, the Sedalion: In Tone 4:

Like a bright cloud hath the Virgin Mary, * the true Theotokos, shone forth unto us all; * Adam is no longer condemned and Eve is released from bonds; * wherefore we
also cry out with boldness unto the only pure one, exclaiming: * O most holy Virgin, * 
etreat thy Son to grant us the remission of our sins.

Glory ..., Now & Ever ..., The same.

After Praise ye the name of the Lord. The Megalynarion:

*The Nativity of the All-holy Theotokos:*

We magnify thee, O all-holy Virgin, and we honor thy holy Parents, and we glorify 
thy most glorious Nativity.

Stichos: Remember David, O Lord, and all his affliction.

*The Protection of the All-holy Theotokos:*

We magnify thee, O all-holy Virgin, and we honor thy honorable protection, thee 
whom Saint Andrew beheld in the air praying to Christ for us.

Stichos: Remember David, O Lord, and all his affliction.

*The Annunciation of the All-holy Theotokos:*

The Archangel's cry we sing to thee, O Pure One, Hail, thou who art full of grace, the 
Lord is with thee.

Stichos: Remember David, O Lord, and all his affliction.

*The Dormition of the All-holy Theotokos:*

We magnify thee, O all-immaculate Mother of Christ our God, and we glorify thy 
most glorious failing-asleep.

Stichos: Remember David, O Lord, and all his affliction.

*The General Megalynarion to the All-holy Theotokos:*

It is meet to magnify thee, O Theotokos, more honorable than the Cherubim and 
beyond compare more glorious than the Seraphim.

Stichos: Remember David, O Lord, and all his affliction.

After the Polyeleos, the Sedalion: In Tone I:

Spec. Mel.: The angelic hosts were upon Thy tomb-stone.
The fruit of thy virginal womb hath proved to be beautiful * for thou didst give birth to the Life of the world; * wherefore O most pure one the heavenly powers cry unto thee * praising thy esteemed festival O Theotokos singing: * Glory to thy (name of the event); * glory to thy virginity, * O Mother, who knew not a man.

Glory ..., Now & Ever ..., The same.

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

   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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

   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.

The Prokeimenon, In Tone 4:

The Prokeimenon: I shall commemorate thy name * in every generation and generation

Stichos: My heart hath poured forth a good word. I will speak of my works unto the King.

Let Every breath.


   At that time: Mary arose and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And
blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. And Mary abode with her about three months, and returned to her own house.

After the 50th Psalm:

Glory ..., Through the intercessions of the Theotokos…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion: In Tone 6:

Today the grace of gladness hath its beginning, * Today doth the gates of heaven open * and the divine doors open wide, * showing forth unto the world * the (name of the event) of the Mother of our God, * through whom earthly things unite with the heavenly, * unto the salvation of our souls.

The Canon of the All-holy Theotokos , In Tone 8: The Irmoi to be sung twice; the Troparia 12 times.

ODE 1

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Deliverer let us now sing.

Refrain: Most Holy Theotokos save us

Do thou graciously strengthen me with God's power to joyfully sing of thy (name of the event), O most pure one. For thou O all-holy one, art the protection of thy city, and unto all thy flock an invincible dominion and strength.

By thy supplications we secure Benevolence and mercy, for thou hast brought forth God, the Mighty One, Who saveth all the devout through thine intercessions, O most spotless one; for His sake we all glorify thee, O Sovereign-Lady.
We celebrate Thy divine (name of the event), since through thee O most pure Theotokos, we have been granted incorruptible salvation, and indestructible joy and hope, for thou art unto us a shelter and dominion, and a refuge for our souls.

We thy people flee for refuge Under thy shelter, O Sovereign-Lady. O most spotless one, be thou a help unto us, thy servants, and ever make supplications for the salvation of those who lovingly hymn thee.

Katavasia: I shall open my mouth * and the Spirit will inspire it, * and I shall utter the words of my song unto the Queen and Mother: * I shall be seen radiantly keeping feast * and joyfully praising her wonders.

ODE III

Irmos: O Lord, Creator of the vault of Heaven * and the Builder of the Church, * strengthen me in Thy love, O Summit of desire, * O Support of the faithful, O only Lover of mankind.

Let us with faith renew our hearts with the memory of (name of the event) of the holy Theotokos. Do thou, O most pure one, vouchsafe unto all that in faith pray for deliverance, protection from enemies, visible and invisible.

Thou dost act most graciously by sanctifying those who in faith flee to thy temple and with love fall down before thy (name of the event). Do thou therefore incline thy Son and our God to be gracious unto us, to deliver us from all dangers and to grant victory over adversaries to all Orthodox Christians.

In fulfillment of His Holy aspiration, God the Word become incarnate of thee, thereby making a house for Himself in thy holy womb, and granting us to see the day of thy (name of the event); which we lovingly celebrate, making supplication unto thee.

With gladsome souls and joyful hearts we have directed our mind unto the contemplation of Thy honored and divine (name of the event), wherefore O Theotokos, we the faithful pray unto thee, since thou hast suckled with thy milk Him who feedeth us with His mercy, thy most pure Son.

Katavasia: O Mother of God, * Thou living and plentiful fount, * give strength to those united in spiritual fellowship, * who sing hymns of praise to thee: * and in thy divine glory, vouchsafe unto them crowns of Glory ..., 
The Sedalion, In Tone 4:

Thy Church solemnly celebrates thy glorious (name of the event), * and in hymning thee, * we the faithful diligently supplicate thee O pure Virgin * to strengthen us against the power of the enemy * and to utterly destroy the counsels of the wicked, * and to direct our lives so that we may fulfill the divine will of thy Son.

Glory ..., Now & Ever ..., The same.

ODE 4

Irmos: I have heard, O Lord, the mystery of Thy plan, * and I contemplate Thy works * and glorify Thy divine nature.

O pure Virgin, since thou hast passed over into the never-setting Light, remember us who celebrate thy honored (name of the event) and make supplication unto thy Son and our God, that He grant unto us the remission of our sins.

As in crossing the horizon the resplendent sun doth radiate forth, so also doth thy divine festival radiate forth illuminating rays, and drives away from us the darkness of the passions, bestowing cleansing upon our souls and deliverance from all perils.

Now is the darkness of evil dispersed and like sunlight illuminating our souls, the festival of thy honored (name of event), shines forth O all-spotless Mother of our God, wherefore we devoutly celebrate thy feast.

O most pure and most spotless Mother, our celebrated refuge and adulation, hymned by all, the ark of holiness of the mind and the inexhaustible Source of cures for those who venerate thy honored (name of the event).

Katavasia: He Who sitteth in glory * upon the throne of the Divinity, * Jesus the true God is come in a swift cloud. * And with His sinless hands He hath saved those who cry: * Glory to Thy power, O Christ.

ODE 5

Irmos: A strange darkness hath overcome me, * I the wretched one, and I ask: * Why dost Thou drive me away from Thy presence * O neversetting Light? * I implore Thee however, do thou steer me * and set me on the path of the light of Thy commandments.
Unto those that flee to thee for refuge everything becometh full of holiness, and we the faithful, obtaining pardon, celebrate thy honored (name of the event), whereupon we entreat thee to grant us grace and mercy in the day of judgment.

Adorned with the purity of virginity wast thou who hast given birth to the Fair One, thy Son and our God; do thou also adorn with gladness the Hierarchical orders and all those who observe the festival of thy honored (name of the event); and from all enemies and dangers that can be do thou deliver the Orthodox.

Thy honored festival appeareth like another paradise possessing in its midst a sweet smelling flower, issuing forth a fragrance that granteth fullness of heart to the faithful who lovingly venerate thee, O most spotless Sovereign-Lady.

O Virgin, thou dost appear like a divine cloud sprinkling down upon fallen creation a gentle rain, the water of salvation with which the parched earth dried from sin is nurtured, O most spotless Sovereign-Lady, bringing forth the fruit of virtue; wherefore we glorify thee.

Katavasia: The whole world was amazed at thy divine glory: * for thou, O Virgin who hast not known wedlock, * hast held in thy womb the God of all, * and hast given birth to an eternal Son, * who rewards with salvation all who sing thy praises.

ODE 6

Irmos: Cleanse me, O Savior, * for my iniquities are many; * and bring me up, I beg Thee, from the depths of evils * for unto Thee have I cried * harken unto me, O God of my salvation.

Thou hast brought forth as a babe Him that existed before all ages, and thus rejuvenated our hearts, which were decayed through many sins; accept our praises which we offer for the sake of Thy festival, as an oblation of mending, O all-holy Theotokos.

Holy is thy temple and truly wonderful is thy most honored (name of the event) which we celebrate therein; granting unto all that glorify thee, O most pure one, cures for their hearts, do thou also preserve thy servants from all dangers.
O Virgin Mother of God, coming together in thy temple every soul rejoiceth, celebrating thy festival and singing the praises of thy honored (name of the event) which, resplendent as a sun, shineth with the light of God's grace. Do thou also illumine us and enlighten our hearts, O Virgin-Mother, Sovereign-Lady.

We hymn thy most honored (name of the event) and reverence thy spotless conception and birth, O Bride of God and Maiden; the angelic orders and the choirs of all saints together with us glorify thee.

Katavasia: As we celebrate this sacred and solemn feast of the Theotokos, * let us come, clapping our hands, * O people of the Lord, * and give glory to God who was born of her.

The Kontakion of the Festival from the Typicon. But if there be none, sing the following:

Kontakion, In Tone 1:

O Thou who, above all description and understanding, * became the honored dwelling of the ineffable divine nature, * entreat thy Son that we may obtain mercy in the day of judgment. * For thou art the Mother of the King of all, * the surety of sinners, * and the disburser of divine grace and spiritual healing.

Another Kontakion, In Tone 6:

We have no other help, we have no other hope but thee, * O pure Mother of God; * help us! for in thee do we hope, * and of thee do we boast; * for we are thy servants, * let us not then be put to shame.

The Ikos: Let us lovingly cry unto the Theotokos: Rejoice, mother of the never-setting Star! Rejoice, dawn of the mystic Day! Rejoice, thou who didst extinguish the furnace of error! Rejoice, thou who didst enlighten the initiates Trinitarian! Rejoice, thou who didst banish from power the inhuman tyrant! Rejoice, thou who hast shown us Christ as the Lord and Lover of mankind! Rejoice, thou who redeemest from pagan worship! Rejoice, thou who dost drag from the mire of works! Rejoice, thou who hast stopped the worship of fire! Rejoice, thou who hast quenched the flame of the passions! Rejoice, guide of the faithful to chastity! Rejoice, joy of all generations! Do thou entreat, O most pure one, thy Son and our God that we may obtain mercy in the day of judgment.
ODE 7

Irmos: Through God's descent the fire in Babylon became bedewed; * And so the Youths in the furnace, * dancing with joyful steps as in a meadow, * sang, 'Blessed art Thou the God of our Fathers!'

Showing thyself to all as the Queen of all, thou hast established for our sake thy divine festival of (name of the event) as a heavenly shelter, through which we obtain deliverance from the attacks of the invisible enemies. Therefore we cry unto thy Son saying: 'Blessed is the God of our Fathers'.

O Sovereign Theotokos and Virgin, the yearly liturgical cycle is crowned with thy nativity, and with all thy festivals. Do thou now also adorn the day of thy honored (name of the event) with an outpouring of grace, for which we the faithful flock unto thy holy temple.

All the heavenly powers praise her that bare the Lord and all the races of mankind glorify her that hath shown unto us the day of her honored (name of the event): For she is our refuge, hope and protection, and a shelter from all incursions of the enemy.

O gracious cloud, do thou sprinkle from above with the dew of thy grace and mercy, us who venerate the day of thy glorious festival (name of the event), which every soul gladly hymneth and glorifieth exclaiming: 'Blessed art thou among women and blessed is the fruit of thy womb'.

Katavasia: The Holy Children bravely trampled upon the threatening fire, * refusing to worship created things in place of the Creator, * and they sang in Joy: * 'Blessed art Thou and praised above all, O Lord God of our Fathers.'

ODE 8

Irmos: The Unoriginate King of glory, * before Whom tremble all the heavenly hosts, * ye priests sing and ye peoples * exalt unto all the ages.

Thou art the only Queen of all before God, O most pure parent of God, both the holy throne and the palace of Christ God. Do thou entreat Him that those who venerate thy honored (name of the event) be granted the remission of their sins.

O all-glorious One, In thy holy arms hast thou truly carried on earth the Lord Who became incarnate of thee, and having ascended above into the heavens thou hast left
unto mankind the celebration of the most joyous day of thy honored (name of the event), wherefore we glorify thee, singing: Sing unto the Lord and exalt Him unto all ages.

Rejoice, O ye divine Prophets, venerating the honored (name of the event) of the Virgin Theotokos, for she has fulfilled the sayings of you all, bringing forth Christ the King of all, Whom we exalt unto the ages.

Thou art the uplifting of the fallen, the gladness of the despondent, the instructress of the wandering, the visitation and cure of the sick and unto all Christians salvation. O Sovereign-Lady, preserve us who entreat thee and venerate thy (name of the event) and deliver us from all attacks of the aliens.

Katavasia: The offspring of the Theotokos * saved the Holy Children in the furnace. * He who was then prefigured hath since been born on earth, * and He gathers together all the creation to sing: * O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

ODE 9

Irmos: Heaven stood amazed and the ends of the earth astounded: * for God hath appeared to mankind in bodily form, * and thy womb hath become far wider than the heavens. * Wherefore, O Theotokos, * the ranks of Angels and of humans magnify thee.

O city of God, glorious exaltations have been made to thee, for He Who ever reigneth over heaven and earth was born from thee and raised thee from earth to heaven. Unceasingly entreat Him on behalf of those who venerate thy honored (name of the event), by which we magnify thee.

The incorporeal orders, the assembly of the patriarchs and of the Apostles, the choir of the Prophets, the army of the Martyrs, the companies of Hierarchs and of devout Fathers, and all ye saints Rejoice with us celebrating the (name of the event) of the Theotokos and magnifying her.

O most pure Virgin, thou hast sanctified everything with thy childbearing and shown thyself the cause of an even greater illumination, the all honorable day of thy (name of the event), which celebrating, we magnify thee.
O most pure Mother of God; exalt the horn of right believing Orthodox Christians and subdue the raging of the adversaries. Keep free from wars thy cities and preserve all Orthodox Christian lands wherein, O pure Sovereign-Lady, thy great and most-exalted name is magnified and faithfully glorified by all.

Katavasia: Let every mortal born on earth, * radiant with light, in spirit leap for joy, * and let the order of the angelic powers celebrate and honor the holy feast of the Theotokos , * and let them cry aloud: * Rejoice! Pure and blessed Ever-Virgin, who gavest birth to God.

Expostilarion:

Rejoice O Eve! and be renewed O Adam, * all ye Prophets together with the Apostles and Martyrs, * all ye ascetics and Hierarchs, rejoice and be glad; * for the (name of the event) of the most pure Theotokos Mary * hath been revealed as a Source of joy and gladness * both unto the Angels and unto mankind. (Thrice)

At the Aposticha, the Stichera, In Tone 1:

O Theotokos, since thou art the source of the Source of light * and the stream of inexhaustible tranquility * do thou, entreat Him to deliver from the darkness of ignorance * and from the passions of soul and body * those who offer unto thee the festive celebration of (name of the event), * that in the world to come * we may be saved from the endless torments. (Twice)

O Theotokos, He that was born of thee * in the flesh hath shown thee, * in the festival of (name of the event), * to be the Source of benevolent wisdom, * a depth of understanding and grace, * and the fathomless Source of the Hypostatical knowledge of God. * For His sake grant unto me * a droplet of thy wisdom and understanding, * and teach me the ways of a God-pleasing life.

Having beheld the solemn nativity, * chief among the mysterious wonders of Christ, * we honor and adore the venerable festival of (name of the event) of thee * O Sovereign-Lady the venerated Icon of divine wonders; * do thou O Theotokos , * visit us in times of sickness and sorrows * and deliver us from the torments to come.

Glory ..., Now & Ever ..., In Tone 8:
Let us all sing unto the Theotokos Mary: * Rejoice O Mother of God; * Rejoice, ladder exulted and judicious; * Rejoice, bush that remained unconsumed by fire; * Rejoice, O all-holy receptacle; * Rejoice, flower of the faith; * Rejoice, rod that sprouted forth; * Rejoice, O golden censer; * Rejoice O Virgin, the overshadowed mountain of God; * Rejoice, freeing of the first Eve; * Rejoice, O throne of God; * Rejoice, multi-merciful beauty; * Rejoice, O Sovereign-Lady.

The Great Doxology, after which the Troparion for the feast is sung, if there is no Typicon sing the following:

Troparion, In Tone 6:

Let us, sinful and humbled, * now earnestly run and in penitence fall down before the Theotokos * crying from the depth of our souls: * O Sovereign Lady, help us, * and have compassion on us, * Make haste for we are perishing * from the multitude of our sins; * Turn not thy servants empty away, * for we have thee as our only hope.

At The Liturgy

Typika and Beatitudes.

1. Let us with faith renew our hearts with the memory of (name of the event) of the holy Theotokos. Do thou, O most pure one, vouchsafe unto all that in faith pray for deliverance, protection from enemies, visible and invisible.

2. Thou dost act most graciously by sanctifying those that in faith flee to thy temple and with love fall down before thy (name of the event). Do thou therefore incline thy Son and our God to be gracious unto us, to deliver us from all dangers and to grant victory over adversaries to all Orthodox Christians.

3. In fulfillment of His Holy aspiration God the Word become incarnate of thee, thereby making a house for Himself in thy holy womb, granting unto us to see the day of thy (name of the event); which we lovingly celebrate, making supplication unto thee.

4. With gladsome souls and joyful hearts we have directed our mind unto the contemplation of Thy honored and divine (name of the event), wherefore O Theotokos, we the faithful, pray unto thee, since thou hast suckled with thy milk Him who feedeth us with His mercy, thy most pure Son.
5. Thou hast brought forth as a babe Him that existed before all ages, and thus rejuvenated our hearts which were decayed through many sins; accept also our praises which are offered unto Thy festival as an oblation of mending, O all-holy Theotokos.

6. Holy is thy temple and truly wonderful is thy most honored (name of the event) which we celebrate therein; granting unto all that glorify thee, O most pure one, cures for their hearts, do thou also preserve thy servants from all dangers.

7. O Virgin Theotokos, coming together in thy temple every soul rejoiceth, celebrating thy festival and singing the praises of thy honored (name of the event) which, resplendent as a sun, shineth with the light of God's grace. Do thou also illumine us and enlighten our hearts, O Virgin-Mother, Sovereign-Lady.

8. We hymn thy most honored (name of the event) and reverence thy spotless conception and birth, O Bride of God and Maiden; the angelic orders and the choirs of all saints together with us glorify thee.

_The Troparion and Kontakion from the Typicon. If there be no Typicon, sing the following:_

Troparion, In Tone 4:

Let us, sinful and humbled, * now earnestly run and in penitence fall down before the Theotokos * crying from the depth of our souls: * O Sovereign Lady, help us, * and have compassion on us, * Make haste for we are perishing * from the multitude of our sins; * Turn not thy servants empty away, * for we have thee as our only hope.

Kontakion, In Tone 1:

O Thou who, above all description and understanding, * became the honored dwelling of the ineffable divine nature, * entreat thy Son that we may obtain mercy in the day of judgment. * For thou art the Mother of the King of all, * the surety of sinners, * and the disburser of divine grace and spiritual healing.

Another Kontakion, In Tone 6:

We have no other help, we have no other hope but thee, * O pure Mother of God; * help us! for in thee do we hope, * and of thee do we boast; * for we are thy servants, * let us not then be put to shame.
Prokeimenon In Tone 3: (Lk 1:46-47)

My soul magnifies the Lord, and my spirit rejoices in God my Savior!

Stichos: For He has regarded the low estate of His handmaiden; for behold, henceforth, all generations will call me blessed.

The Epistle of St. Paul to the Hebrews (9: 1-7)

Brethren: verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

Alleluia, In Tone 8, (Psalm 44:10, 12)

Hearken, O daughter, and see and incline hyour ear.

Stichos: Before your face, the richest of the peoples will pray.


Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which
thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

Communion Verse: (Psalm 115:4)

I will lift up the cup of salvation, and call on the name of the Lord.
THE SERVICE TO THE PRECIOUS 
& LIFE-CREATING CROSS
At Vespers

On "Lord, I have cried ...", the Stichera,

In Tone 7:

Today the divine multitude of the faithful rejoices; * for unto the ends of the world the Cross hath appeared, * illumining the firmament with light unapproachable, * brightening the air and adorning the face of the earth. * The Church of Christ hymns with songs divine * and venerates the divine and most wonderful Cross * which from above preserves her; * let us, strengthened by its power, * approach the Master calling out and saying: * grant unto the world peace, and unto our souls enlightenment.

Let creation today rejoice and be glad; * for the heavenly Cross shines forth unto the ends of the world, * enlightening the earthly and uniting the scattered; * today mankind exults together with the choirs of the Angels, * for the Cross, having destroyed the forbidding call separating man from paradise, * hath now openly joined all into one. * Wherefore shining more brightly than the sun it enlightens the whole of creation with grace, * cleansing and saving those who with faith honor it.

The divine Cross appears to the world * shining more brightly than the sun, * the revered scepter and finality of Christ the King. * It shines forth clearly unto the ends of the world. * Bringing mankind forth from Hades * whom it hath greatly despoiled, * overturning the enemy and utterly destroying the arrogance of the demons. * And now declaring the resurrection of the Savior * it hath been revealed a Source of salvation to those who cry out saying: * Grant unto the world peace and enlighten our souls.

Glory ..., Now & Ever ..., In Tone 8:

Thy venerable Cross, O Christ our God, * whom Moses of old prefigured * whilst vanquishing and obtaining victory over Amalek, * and which David the Psalmist named Thy footstool, * and extolled us to adore, * this day do we sinners revere, * and with our unworthy lips magnify Thee * Who didst deign to be crucified thereon, * we entreat Thee O Lord: * make us worthy with the thief to be in Thy kingdom.

The Entrance. The Prokeimenon of the day. The 3 Readings
The Book of Exodus 15: 22-27; 16:1

Moses brought Israel from the Red Sea, and they went out, into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah. And the people murmured against Moses, saying: What shall we drink? And he cried unto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet; there He laid for them statutes and ordinances, and there He proved them, and said: If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians; for I am the Lord that healeth thee. And they came to Elim, where were twelve wells of water, and three score and ten palm trees; and they encamped there by the waters. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai.

The Book of Proverbs 3:11-18

My son, despise not the chastening of the Lord; neither be weary of his correction; for whom the Lord loveth He correcteth, even as a Father the son in whom he delighteth. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than costly stones: no evil can withstand her, she is well known to those who approach her, and everything that is honored cannot be compared unto her. Length of days, and years of life are in her right hand, and in her left hand riches and honor. Out of her mouth truth proceedeth, and law and mercy she carrieth on her tongue. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her and unto those that trust in her as in the Lord, she is steadfast.

The Book of Isaiah 60:11-16

Thus saith the Lord: thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree,
the pine tree, and the box together, to beautify the place of My sanctuary, and I will make the place of My feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee, the city of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal magnificence, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt consume the riches of kings; and thou shalt know that I the Lord am thy Savior and thy Deliverer, the Mighty One of Israel.

At the Aposticha, these Stichera: In Tone 2:

With deified water O Word, * and Thy blood, * Thy Church is brightly adorned as a bride, * praising the glory of the cross.

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for He is holy.

Let us bow down whilst exalting * the spear and the Cross, * the nails and other instruments * with which the life-bearing body of Christ * wast affixed to the cross.

Stichos: But God is our King before the ages, He hath wrought salvation in the midst of the earth.

When Moses vanquished Amalek * holding his hands in the air, * he prefigured the form of the Cross * and the most pure passion of Christ our God.

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

Jacob, the patriarch, whilst blessing his grandchildren * prefigured Thy Cross, O Christ, * by laying his hands upon their heads in the form of a Cross, * which today we exalt crying out: * O Savior grant victory over all adversaries to Orthodox Christians * as Thou didst grant victory unto Constantine.

The Troparion, In Tone 1:

Save O lord Thy people * and bless thine inheritance. * Grant now unto the faithful, * victory over adversaries, * and by the power of Thy Cross * do Thou preserve Thy commonwealth.
The Theotokion, In Tone 1:

When Gabriel announced to thee, "Rejoice!", O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! * Glory to Him Who hath set us free by thy birthgiving.

The Dismisal.

At Matins

At "God is the Lord ", the same Troparion (Twice), Glory ..., The Troparion, Now & Ever ..., The Theotokion

After the 1st Kathisma, the Sedalion: In Tone 6:

No sooner, O Christ, was the tree of Thy Cross, * fixed upon the earth, * than the very foundations of death were shaken O Lord; * for He Whom Hades so greedily engulfed, * with dread disgorged. * Thou, O Holy One, hast declared unto us * Thy salvation * and we glorify Thee; * O Son of God have mercy upon us.

Glory ..., Now & Ever ..., The same.

After the 2nd Kathisma; the Sedalion: In Tone 6:

Today is fulfilled the prophetic sayings, * for we bow down upon the spot upon which Thy feet stood, O Lord, * and having received the tree of salvation, * we obtain freedom from sinful passion, * through the supplications of the Theotokos, * O Only Lover of mankind.

Glory ..., Now & Ever ..., The same.

After the Polyeleos, the Megalynarion: We magnify Thee, O Life-giver, Christ, and we venerate Thy holy Cross with which Thou hast delivered us from enslavement to the enemy.

Stichos: Judge, O Lord, those who offend me, vanquish those who fight against me.
After the Polyeleos, the Sedalion: In Tone 8:

Spec. Mel.: That which was secretly ordained.

In paradise a tree once made me aware of my nakedness, * for through eating from it the enemy brought about death, * but when the tree of the Cross was fixed upon the earth, * vesting mankind with life, * the whole of creation was filled with every manner of joy. * Seeing therefore the Cross lifted up, * let us O people, with one voice and one faith cry aloud unto God: * Filled is Thy house, O Lord, with Glory ..., 

Glory ..., Now & Ever ..., The same.

*If not a Resurrection Service, Sing the following for the Graduals.*

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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 4: (Psalm 97:3,1) All the ends of the world * have seen the salvation of our God.

Stichos: O Sing unto the Lord a new song, for the Lord hath wrought wondrous things.

Let every breath.

The Holy Gospel according to St. John 12:28-36

The Lord said: Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An Angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the
judgment of this world: now shall the prince of this world be cast out. And I, if I be 
lifted up from the earth, will draw all men unto me. This he said, signifying what death 
he should die. The people answered him, We have heard out of the law that Christ 
abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this 
Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk 
while ye have the light, lest darkness come upon you: for he that walketh in darkness 
knoweth not whither he goeth. While ye have light, believe in the light, that ye may be 
the children of light. These things spake Jesus, and departed, and did hide himself from 
them.

After the 50th Psalm:

Glory: Through the intercessions of the Apostles…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion: In Tone 6:

O Cross of Christ, * the hope of Christians, * the instructor of those astray, * the 
haven of the assaulted, * victory in war, * establishment of the universe, * the healer of 
the infirm, * the resurrection of the dead, * have mercy upon us.

The Canon of the venerated and life-giving Cross -- the work of Gregory the Sinaite.

In Tone 4:

ODE 1

Irmos: Let us today with a pure mind * and a devout intent * worship the life-bearing 
Cross of the Lord; * for it is set forth granting unto those who approach it * 
sanctification and salvation, * illumination, glory and great mercy.

Refrain: Glory to Thy precious Cross O Lord

O Cross all-powerful! Thou art the boast of the Apostles, the establishment of 
ascetics and the sign of the faithful, the glory of both Hierarchs and Martyrs, the victory 
and establishment of all those who praise thee.
O supremely venerated cross! Thou hast proved to be a four-ended power, the adornment of the Apostles and the Martyrs, the strength and health of the infirm, the resurrection of the dead and the raising up of the fallen.

O cross! Be unto me the might, the strength and the power, the deliverer and foremost defender against my assailants, the shield and protector, my victory and establishment, ever preserving and sheltering me.

Theotokion: When thou, O all-spotless one, beheld thy Son on the Cross, a painful stabbing pierced thy breast, wherefore thou didst exclaim aloud making painful lamentations, but soon after thou didst glorify the might of the cross.

The Kantavasia, In Tone 8: Inscribing the invincible weapon of the Cross * upon the waters, * Moses marked a straight line before him with his staff * and divided the Red Sea, * opening a path for Israel * who went over dry-shod. * Then he marked a second line across the waters and united them in one, * overwhelming the chariots of Pharaoh. * Therefore let us sing to Christ our God, for He hath been glorified.

ODE 3

Irmos: The Cross, the cause of all blessings, * is now seen and worshipped; * and all creation doth joyfully keep festival, * enlightened by the grace of our God * who was willingly lifted upon it.

O most venerated cross! Thou art the weapon of ascetics, the two-edged sword of Christ, the adornment of the faithful, the cure of the ailing and the protection and resurrection of the dead.

O most sacred cross! Thou hast proved to be the foundation of piety, the destruction of demons, the ornament of Churches, the ruin of the wicked, and of our enemies, their humiliation in the day of judgment.

O life-bearing cross! Be unto me strength and victory, an unassailable shield and wall, the driving away of demons, the extinguishing of wicked thoughts, and the preservation of my mind.

Theotokion: O Virgin Sovereign-Lady, thy Son suffered a most humiliating crucifixion, as well as an unbecoming death; but as the exalted Immortal One, He overturned the opposing forces of the enemy.
The Kantavasia: The rod of Aaron is an image of this mystery, * for when it budded forth it showed who should be priest. * So in the Church, that once was barren, * the wood of the Cross hath now put forth the flower, * filling her with strength and steadfastness

The Sedalion In Tone 8:

Spec. Mel.: That which was secretly ordained.

The form of the Cross of old mysteriously typified Joshua the son of Nun, * when, O my Savior, he spread his arms forth in the form of a Cross, * and the sun stood still O God, * until the enemies that fought against Thee, were overpowered; * and seeing Thee on the Cross the sun hath now set, * and destroying the power of death, * Thou hast raised the whole world with Thyself.

Glory ..., Now & Ever ..., The same.

ODE 4

Irmos: Come and See the mighty protection and restoration of mortal man, * the invincible weapon of the faith, * the saving Cross is now set forth and doth appear, * sanctifying the hearts enlightening by grace * all who with faith approach it.

The ends of the world being four-ended, thou O Cross, dost therefore represent us, and as a three-edged sword thou dost cut off the principles of darkness, being the great weapon of Christ and an invincible and all-powerful trophy of victory.

Thy height, O life-bearing Cross, striketh at the prince of the air, and thy depth slayeth the serpent of the deep abyss, and thy width again appears subduing the prince of the world by thy might.

By being raised up, thou attracteth the fallen towards thyself, for thou hast exalted the nature of earthly things and art equally praised with the Thrones of God; O Cross, the greatest height, bridge for the world, do thou speedily raise my soul from the depth of the passions.

Theotokion: O most pure Maiden-Theotokos, stretching out thy hands in the form of a Cross unto Him Who was lifted upon the Cross, do thou now O Virgin, entreat Him on behalf of those who in faith pray unto thee.
The Kantavasia: O Lord, I have heard the mystery of Thy dispensation: * I have considered Thy works, * and I have glorified Thy Divinity.

ODE 5

Irmos: Shout for joy, O ye nations; * sing, leap and chant, O ye tribes; * unto God who hast given the Cross * as an unshakeable ally. * As it is now brought forth * let us believers rejoice * for by it we enjoy great blessings.

O Cross! Thou art the ladder of the heavenly sanctuary, the marker of steps, the height and glory of Christ, the trophy of God of equal gravitas unto both the worlds visible and invisible.

O Cross! Thou art a form indescribable in power, the sanctification of waters, the purification of air, the consecration and enlightenment of the faithful, appearing as a symbol of valor and as Christ's immutable scepter which overcometh every adversary.

O Cross all-powerful! Subdue the wicked enemies that foolishly hate and denounce thee; set afire the foolishness of the heathen and extinguish their rage. O Cross, all-holy and Christ-bearing, preserve us by thy might.

Theotokion: O Sovereign-Lady and Queen of all, by the scepter of thine Offspring do thou O Virgin destroy the revolt of those who deny the might of the Cross, and grant strength, cleansing, victory and help unto all right believing Orthodox Christians.

The Kantavasia: O thrice-blessed Tree, on which Christ the king and Lord was stretched! * Through thee the beguiler fell, * who tempted mankind with the tree. * For he was caught in the trap set by God, * who was crucified upon thee in the flesh, * granting peace unto our souls.

ODE 6

Irmos: When the Cross was established upon the earth, * the fall of the demons was brought about. * Now that we see it gloriously brought forth * let us greet it lovingly * and raise ourselves above the transgression of our sins.

The Cross is the resurrection of all, the Cross is the raising of the fallen, the mortification of passions and the subjugation of the body, the Cross is the glory of souls and light eternal.
The Cross is the destroyer of enemies, the Cross is the overthrow and captivation of the wicked, the might of the faithful, the preserver of the devout, and the expulsion of the demons.

The Cross is the destruction of passions, the Cross is the driving away of malicious thought, the Cross is the ruin of the crafty heathen and hath proved to be the captor of spirits.

No sooner was the Cross lifted, than the legions of the spirits of the air fell, and when the Cross descended, all the impious ones feared seeing the power of the Cross flashing like lightning.

The Kantavasia: Jonah stretched out his hands in the form of a Cross * within the belly of the sea monster, * plainly prefiguring the redeeming Passion. * Cast out from thence after three days, * he foreshadowed the marvelous Resurrection of Christ our God, * who was crucified in the flesh and enlightened the world * by His Rising on the third day.

The Kontakion, In Tone 4:

Thou who wast of Thine own will lifted upon the Cross, * grant unto Thy new community named after Thee * Thy bounties, O Christ our God, * and by Thy power make glad all right believing Orthodox Christians, * conferring victories over enemies * upon those who have as an ally, * Thy weapon of peace, the invincible trophy.

The Ikos: Come all ye who are zealous of scriptural understanding and read what he who was caught up into the third heaven in paradise and heard words divine and unspeakable, which cannot be uttered by human tongue, wrote unto the Galatians! 'But God forbid', saith he, 'that I should glory, save in the Cross of our Lord Jesus Christ', Who hath suffered thereupon and slain the passions. Therefore the same Cross of the Lord we all also hold in glory, for this tree of salvation is unto us the weapon of peace, and the invincible trophy.

ODE 7

Irmos: The One who is before time * is revealed in time bearing flesh, * and through His loving-kindness * now healeth our chronic passions of both body and spirit; * while sanctifying us by His divine Cross.
The Undivided and Unmixed Trinity we theologize as One in nature, the Father Unbegotten, the Son Begotten, and the Holy Spirit Proceeding from God the Father, Him let us hymn in song singing: Blessed art Thou, O God of our Fathers.

O Three-Hypostatic God, with the flashes of thy never-setting spiritual lightning, do Thou enlighten our mental eyes that we may comprehend Thy transcendent beauty, O Triluminous One, which is to man, incomprehensible, and to Angels, inaccessible.

With the rays of Thy divine light, O most-hymned, gracious, and all-powerful God, raise up from the depths my fallen soul which hath been snatched from the light of Thy grace and cast into the darkness.

Theotokion: O most pure one, stretching thine arms Crosswise, unto Him Who had stretched His arms on the tree of the Cross and exalted our nature as well as slain the armies of the enemies, cease not to make supplication on our behalf.

The Kantavasia: The senseless decree of the wicked tyrant, * breathing forth threats and blasphemy hateful to God, * confused the people. * Yet neither the fury of the wild beast nor the roaring of the fire could frighten the three Children: * but standing together in the flame, * fanned by the wind that brought refreshment as the dew, they sang: * ‘Blessed art Thou and praised above all, O our God and the God of our Fathers.’

ODE 8

Irmos: Godlike Elias once drew iron from the river by means of wood, * long ago presaging thee, * O most venerated Cross. * For we, who through thee, have likewise been drawn out of the abyss of error * into the true faith * are today counted worthy to behold thee * and to worship thee in faith * unto all ages.

The height of Christ's passion, the bow and arrow and sword, an invincible weapon and unconquerable power, Christ's footstool and victory over adversaries, symbol of reign and scepter of the faithful hast thou proved to be, O victorious cross.

Thou hast raised up our fallen nature, having restored us through Christ who was crucified upon thee, O height divine and depth unspeakable! Thou art the symbol of Christ, O most precious Cross, the breadth without measure, and the symbol of the Incomprehensible Trinity, O life-bearer.
Embracing the Cross of the Lord with our hearts souls and lips, let us now all come together, to exalt and magnify it, and adoring it let us sing together the purest hymn, exclaiming: Rejoice O Cross, the greatest of riches, and the adornment of the Church.

It is the tree of life and of salvation, the tree of immortality, the tree of knowledge, the tree thrice-beloved, incorruptible and inexhaustible threefold Cross, the honored tree, for it bears the image of the Three-Hypostatical Trinity.

The Kantavasia: O ye Children, equal in number to the Trinity, bless ye God the Father and creator; sing ye the praises of the Word who descended and changed the fire to dew; and exalt ye above all for ever the most Holy Spirit, who giveth life unto all.

ODE 9

Irmos: At one time affixed to the Cross * with nails through Thy feet and Thy hands, * and pierced in Thy side, * Thy thirst quenched with vinegar and gall, * Thou hast now healed my wounds, O King of all, * O supremely good One, * the joy, the sweetness, glory and eternal redemption of all.

O Cross most precious to the world, who, in writing, is able to proclaim thy works, thy powers, and thy wonders, or the raising of the dead? Howbeit the whole world exalts Him the greatly desired One, who together with the Cross, ascended unto God.

The thrice-blessed Cross, the all-powerful tree, the foundation of the faithful is their symbol and their Glory ..., The Cross of Christ is preeminent and most perfect, the glory of the Apostles, the corners ... Tone of ascetics, the strength and might of Martyrs, the victory and the glory of kings.

Rejoice O Cross, the most preeminent and uncircumscribed image, the thrice-plentiful tree both fearful and all-blessed; Rejoice, O all-holy and all-powerful cross; Rejoice, protection of our lives, O all-hymned Cross of the Lord.

O all-venerated cross! Be the preserver of my soul and body, and by the power of thy image subdue the demons, drive away mine enemies, destroy the passions and grant me blessings, life and strength by the co-operation of the Holy Spirit and through the honored supplications of the all-pure one.

The Kantavasia: O Theotokos, thou art a mystical Paradise, who untilled brought forth Christ, * Who Himself planted upon the earth the life-giving Tree of the Cross: *
Therefore celebrating its exaltation on this day, * Him do we worship * and thee do we magnify.

Expostilarion:

The Cross is the preserver of the universe; * the Cross is the adornment of the Church; * the Cross is the might of kings; * the Cross is the foundation of the faithful; * the Cross is the glory of Angels * and the scourge of demons. (Twice)

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

Today the death that came to man through eating from the tree, * is made of no effect through the Cross. * For the curse of our Mother Eve * which fell upon all mankind * is destroyed by the fruit of the pure Mother of God, * whom all the powers of heaven magnify.

At the Aposticha, the Stichera, In Tone 1:

The venerable Cross prepares the way to heaven * unto all that adore it in undoubted faith; * and, along with the choirs of the bodiless hosts, * joins unto Him Who was nailed thereon * those that lovingly hymn it.

Adoring in faith the venerable Cross, * let us hymn the Lord crucified thereon; * purifying both our lips and souls at the bidding of Him, * we shall become enlightened with its spiritual brightness, * whilst praising Him.

Sweetening the bitterness of the waters, * Moses of old saved Israel * by making the form of the Cross over them, * and we the faithful, mystically and divinely making its impression upon our hearts, * are always saved by its power.

Glory ..., Now & Ever ..., In Tone 4:

Having helped meek David to subdue the stranger, * do Thou, also O Lord, succor us * thy faithful and right believing Orthodox Christians * and with the arms of the Cross subdue our enemies; * and shine upon us Thy mercies of old, O Bounteous One, * that our enemies may truly understand that Thou art God, * and that trusting in Thee we obtain victories, * wherefore we also dutifully pray unto Thy most pure Mother * that great mercy may be granted unto our souls.

The great Doxology after which the following Troparion is sung:
The Troparion, In Tone 1:

O Lord save Thy people * and bless thine inheritance. * Grant victory to the Orthodox Christians, * over their adversaries, * and by virtue of Thy Cross * preserve Thy habitation.

The Dismissal.

At The Liturgy

Typika and Beatitudes.

1. O most venerated cross! Thou art the weapon of ascetics, the two-edged sword of Christ, the adornment of the faithful, the cure of the ailing and the protection and resurrection of the dead.

2. O most sacred cross! Thou hast proved to be the foundation of piety, the destruction of demons, the ornament of Churches, the ruin of the wicked, and of our enemies, and their humiliation in the day of judgment.

3. O life-bearing cross! Be unto me strength and victory, an unassailable shield and wall, the driving away of demons, the extinguishing of wicked thoughts, and the preservation of my mind.

4. The Cross is the resurrection of all, the Cross is the raising of the fallen, the mortification of passions and the subjugation of the body, the Cross is the glory of souls and light eternal.

5. The Cross is the destroyer of enemies, the Cross is the overthrow and captivation of the wicked, the might of the faithful, the preserver of the devout, and the expulsion of the demons.

6. The Cross is the destruction of passions, the Cross is the driving away of malicious thought, the Cross is the ruin of the crafty heathen and hath proved to be the captor of spirits.
7. O Cross most precious to the world, who, in writing, is able to proclaim thy works thy powers and thy wonders, or the raising of the dead? Howbeit the whole world exalts Him the greatly desired One, who together with the Cross, ascended unto God.

8. The thrice-blessed Cross, the all-powerful tree, the foundation of the faithful is their symbol and their Glory ..., The Cross of Christ is eminent and most perfect, the glory of the Apostles, the cornersIn Tone of ascetics, the strength and might of Martyrs, and the victory and the glory of kings.

The Troparion, In Tone 1:

O Lord save Thy people * and bless thine inheritance. * Grant victory to the Orthodox Christians, * over their adversaries, * and by virtue of Thy Cross * preserve Thy habitation.

The Kontakion, In Tone 4:

Thou who wast of Thine own will lifted upon the Cross, * grant unto Thy new community named after Thee * Thy bounties, O Christ our God, * and by Thy power make glad all right believing Orthodox Christians, * conferring victories over enemies * upon those who have as an ally, * Thy weapon of peace, the invincible trophy.

Prokeimenon In Tone 7: (Psalm 98:5,1 )

Exalt the Lord our God, and worship at His footstool, for He is holy.

Stichos: The Lord is King, let the people tremble.

The First Epistle of St. Paul to the Corinthians (1:18-24)

Brethren: The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God
Alleluia, (Psalm 73:2,12)

Remember thy congregation, which thou hast gotten from old.

Stichos: God is our King before the ages; He has wrought salvation in the midst of the earth.

The Holy Gospel according to St. John (12:28-36)

Jesus spake unto his Disciples saying: Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

Communion, (Psalm 73:12)

Thou hast wrought salvation in the midst of the earth, O God.
THE SERVICE TO JOHN THE BAPTIST
At Vespers

On "Lord, I have cried ...", the Stichera, In Tone 8:

O blessed John the Forerunner, * sincere friend of the Lord, * who in the waters of the Jordan * touched with thy hand His all-purest crown, * by thy holy intercessions * do thou always with love elevate my humble soul to the Lord, * extinguishing the fire of things that feed my passions, * and leading me to the faithful execution of the divine commandments * truly cleansing the senses of my heart, * that I may glorify thee.


Thou art the most compassionate of all mankind, * full of divine grace, * O ever-glorious Prophet, * making glad all those who come unto thee in faith, * sweetening our senses of both soul and body, * and effacing from us the bitterness of maladies and afflictions, * of attacks from the evil one, * and of all the soul destroying passions.

Glory ..., In Tone 4:

Today appeared the great Forerunner, * who came forth from the barren womb of Elizabeth, * a Prophet, indeed the greatest of all the Prophets, * for there was no greater before, nor hath one arisen since. * The lamp that preceded the most resplendent Light, * that followed after the voice the Word, * the Bridegroom's harbinger. * He prepared the multitudes of the peoples for the Lord, * cleansing them with water in preparation for the cleansing of the Spirit; * Zacharia's offspring and a good pupil of wilderness living, * the preacher of repentance and cleansing of transgressions, * announcing unto those in Hades * the resurrection from the dead and ever interceding for our souls.

If the Celebration does not coincide with a Resurrection Service, sing the following Dogmatic of In Tone IV (If the service is a Resurrection service sing the Dogmatic of the In Tone for that service):
Now & Ever ..., In Tone 4:

Prophet David, the ancestor of God, * spoke of thee in song unto Him who hath done great things for thee. * For God was well pleased without father to become man from thee, * the Queen who stands at His right hand, * and He the source of life * declared thee to be His mother, * that he might refashion his own image, corrupted by passions. * O Theotokos, thy son Christ, * who is richly and abundantly merciful, * hath found the lost sheep wandering on the mountain and hath laid it upon his shoulders, * that he might bring it to his Father; * and by his own will unite it to the heavenly Powers * and thus save the world.

The Entrance. The Prokeimenon of the day. The 3 Readings

The Prophecy of Isaiah

Thus saith the Lord: Comfort ye, comfort ye My people, saith the God. Speak ye, priests, unto the heart of Jerusalem, cry unto her that her humiliation is at an end, since her iniquity is pardoned, for she hath received of the Lord's hand double for her sins. The voice of him that crieth in the wilderness: Prepare ye the way of the Lord, make straight the paths for our God. Get thee up into the high mountain, O Zion, that bringest good tidings; lift up thy voice with strength, O Jerusalem, that bringest good tidings, lift it up, be not afraid: I am the Lord God, I will hear the poor of Israel and will not forsake them, but will cause rivers to flow in high places and fountains in the midst of the fields. I will turn the wilderness into meadow and the dry land into water-springs. Let heaven above rejoice and let clouds sprinkle down righteousness; let the earth shine and let mercy shoot forth and let righteousness spring up together. With a voice of singing declare ye, and let it be heard, utter it even to the end of the earth, say ye: The Lord hath redeemed His servant Jacob, and if they thirst in the wilderness, He will cause water to flow out of the rock for them. Sing, O barren one, thou that didst not bear, break forth into singing and cry aloud, thou that didst not travail, for more are the children of the desolate than the children of the married wife.

The Prophecy of Malachi

Thus saith the Lord Almighty: Behold I will send My messenger before Thy countenance, and he shall prepare the way before Thee. And the Lord, Whom ye seek, shall suddenly come to His temple, but who may abide the day of His coming? for He shall come like a refiner's fire and like fuller's soap, and He shall purify by consuming
and purging as gold and silver. And He shall come unto you for judgment, and will be a swift witness against the evil ones, and against the adulterers, and against false swearers, and against those that deprive the hireling of his wages, and against those that oppress the widows and push away the Fatherless, and that turn aside the stranger from his right, and fear not Him, with the Lord Almighty, for I am the Lord your God and I will not change. And ye the sons of Jacob are gone away from the law and have not kept it. Wherefore return unto Me and I will return unto you, saith the Lord Almighty, and all nations shall call you blessed. Learn ye that I am the Lord that doth discern between the righteous and the wicked, in that day wherein I shall affectionately meet those that love Me. Learn then and remember ye the law of Moses, My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the Tishbite before the coming of the great and illustrious day of the Lord; and he shall turn the heart of the Father to his son and the heart of man unto his neighbor, lest I come and smite the earth swiftly, saith the Lord Almighty, the Holy God of Israel.

The Wisdom of Solomon

The righteous man if he happen to die early shall be at rest, and the dying righteous man shall bring judgment unto the wicked living, for they will see the end of the righteous one and will not understand what is destined for him. And the Lord will hurl the wicked down voiceless and will remove them from their foundations, and they shall pass away unto the last in sorrow and their memory shall vanish, for they shall come in dread unto the realization of their sins, and their transgressions shall convict them to their faces. Then the righteous man will stand up in great boldness before those who offended him and despised his works. At the sight of him they will be agitated with great fear and will feel astonished at his glorious salvation; for, repenting and sighing from the oppression of the spirit, they shall speak within themselves, saying: this is he whom we laughed at and held in scorn; we were so foolish as to account his life as madness and his end dishonorable; how, then, is he now numbered unto the sons of God and his lot is cast among the holy? We have therefore wandered away from the right path, and the light of truth bath not illumined us, and the sun hath not shone unto us; we were full of the wicked ways and perdition, and walked in the unpassable paths, but did not comprehend God's ways.
At the Aposticha, these stichera: In Tone 2:


Stichos: Blessed be the Lord God of Israel. He hath visited and wrought deliverance unto His people.

O blessed Forerunner, * upon seeing Christ walking upon the earth * thou didst cry out aloud * 'Behold the Lamb of God that taketh away the sins of the world'; * Him do thou entreat that those who honor thee * be granted the remission of their sins * for thou, O Baptist, dost truly possess great boldness * as the mediator of the law and grace.

Stichos: And thou, O youth, shalt be called blessed.

I implore thee O glorious Prophet of the Lord, * make haste and snatch me away from temptations, * for in vain the bitter demons array themselves against me, * making war and seeking to seize the soul of thy servant like a helpless hatchling, * do not forsake me even unto the end, * but rather let them understand, O most blessed one, * that thou art my refuge.

Glory ..., In Tone 4:


Now & Ever ..., Theotokia of the Resurrection, In Tone 4:

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!
The General Troparion (Also for the Beheading), In Tone 2:

The memory of the just is celebrated with hymns of praise * but the Lord's testimony is enough for thee, O Forerunner, * for thou wast shown to be more wonderful than the Prophets * since thou wast granted to baptize in the running waters * Him Whom thou didst proclaim. * Then having endured great suffering for the Truth, * Thou didst rejoice to bring, even to those in hell * the good tidings that God Who had appeared in the flesh * takes away the sin of the world * and grants us the great mercy..

Glory ..., Now & Ever ..., Theotokion, In Tone 2:

All of thy most glorious mysteries are beyond comprehension, * O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, * having given birth unto God. * Him do thou entreat, that our souls be saved.

Troparion of the Conception of the Forerunner In Tone 4:

Sing, O barren one that didst not bear, * for thou hast conceived the lamp of the Sun * Who is to enlighten the whole world suffering from blindness. * O Zacharias rejoice and shout: * "The Prophet of the Most High is to be born."

Glory ..., Now & Ever ..., Theotokion, In Tone 4:

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 being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

Troparion of the Synaxis of the Forerunner: In Tone 2:

The memory of the just is celebrated with hymns of praise, * but the Lord's testimony is enough for thee, O Forerunner * for thou wast shown to be more wonderful than the Prophets * since thou wast granted to baptize in the running waters * Him Whom thou didst proclaim. * Then having endured great suffering for the Truth, * thou didst rejoice to bring, even to those in hell, * the good tidings that God Who had appeared in the flesh * takes away the sin of the world and grants us the great mercy.
Glory ..., Now & Ever ..., Theotokion, In Tone 2:

   All of thy most glorious mysteries are beyond comprehension...

Troparion for the Birth of the Forerunner: In Tone 4:

   O Prophet and Forerunner of the coming of Christ, * we honor thee lovingly but
   cannot extol thee worthily; * for by thy birth * thy mother's barrenness and thy Father's
   dumbness were unfettered; * and the Incarnation of the Son of God is proclaimed to
   the world.

Glory ..., Now & Ever ..., Theotokion, In Tone 4:

   The mystery hidden from all ages ...

Troparion for the 1st & 2nd Finding: In Tone 4:

   The head of the Forerunner has risen from the earth * and sends forth healing rays of
   incorruption to all the faithful. * In heaven it is mustering a host of Angels, * and on
   earth it is assembling mankind * to ascribe glory to our God.

Glory ..., Now & Ever ..., Theotokion, In Tone 4:

   The mystery hidden from all ages ...

Troparion for the 3rd Finding: In Tone 4:

   Christ has revealed thy head to us, O Prophet and Forerunner * as a divine treasure
   hidden in the earth. * We come with hymns to honor its discovery, * and praise the
   Savior Who saves us from corruption, * through thy intercessions.

Glory ..., Now & Ever ..., Theotokion, In Tone 4:

   The mystery hidden from all ages ...
At Matins

At the Matins, for God is the Lord, the same Troparion (twice). Glory ..., Now & Ever ..., The Theotokion.

After the 1st Kathisma, the Sedalion: In Tone 4:

Spec. Mel.: Amazed was Joseph.

Today hath sprouted forth unto us the off-spring of Zachariah * bringing spiritually joyful thoughts unto the faithful, * an ornament of the desert and foundation of the Prophets, * wherefore he appeareth as the Forerunner of Christ * a true witness of His coming; * let us therefore with one voice cry out alou * unto the Baptist in spiritual songs: * O Prophet and proclaimer of the Truth, intercede that we may be saved. (Twice)

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

O Mother of Christ God we hymn thee, * O Bride of God, * we glorify thine incomprehensible birth-giving, * by which we were delivered from the deceit of the devil * and from every misfortune. * therefore we cry unto thee in faith * O Sovereign Lady Theotokos: * ‘Have mercy upon thy flock, O all-hymned one’.

After the 2nd Kathisma, the Sedalion: In Tone 2:

O Good One through Thy compassionate mercy * thou hast descended from on high to save Thy creation, * in Thy descent bowing down the heavens, * wherefore hymning Thine awe-inspiring dispensation, * we cry aloud unto Thee, * Through the intercessions of Thy Forerunner O Christ, * grant us the cleansing of our sins, * as Thou alone art the only Compassionate One. (Twice)

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

O Theotokos, * thou art a fervent defense of Orthodox Christians, * ever entreat Thy Son, * that we may be rescued from every affliction * and evil deed of the persecutor, * and that by thy prayers He may grant us the remission of our sins * for the sake of His abundant and rich mercies, * O Mother and Virgin.

After Praise ye the name of the Lord, the following Megalynarion:
For the Nativity of the Forerunner: We magnify thee, * John the Forerunner of the Savior, * and honor thy most glorious birth * from the barren one.

Stichos: Blessed be the Lord God of Israel:

For the Conception: The same as above

For the Beheading: We magnify thee, * John the Forerunner of the Savior, * and all honor the beheading of thy venerable head.

Stichos: Blessed is the man that feareth God and puteth his hope in Him:

For the Findings: We magnify thee, * John the Forerunner of the Savior, * and all honor the finding of thy venerable head.

Stichos: Blessed is the man that feareth God and puteth his hope in Him:

For the Synaxis: We magnify thee, * John the Forerunner of the Savior, * and all honor thine all-venerable assembly.

Stichos: Blessed is the man that feareth God and puteth his hope in Him:

After the Polyeleos, the Sedalion: In Tone 5:

Let us praise loudly in hymns * him who from the womb was revealed as a Prophet of God * and a lamp of the world, * who came forth from a barren mother, * the Baptist of Christ and the victorious sufferer and Forerunner John, * for he ever entreats God * that our souls may be saved. (Twice)

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

O bride who knew not wedlock, * most pure Mother of God, * thou who hast changed Eve's sorrow into joy, * we ever hymn and glorify thee, * for thou hast delivered us from the first curse; * O all-hymned one * unceasingly entreat thy Son and God that He may save our souls.

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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.

The Prokeimenon, In Tone 7:

The Prokeimenon: And thou, O youth, shalt be called Prophet of the Most High.

Stichos: Blessed be the Lord God of Israel.

Let every breath.

The Holy Gospel according to Saint Matthew (11:2-15)

At that time: John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, our do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is (he), whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A Prophet? yea, I say unto you, and more than a Prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the Prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.

After the 50th Psalm:
Glory ..., Through the intercessions of the Forerunner and Baptiser John..

Both now: Through the intercessions of the Theotokos...

Have mercy upon us:

Then the Sedalion:

In Tone I:

O John the Prophet and Forerunner, * thou art the Proclaimer of the Word, the Lamb of God, * thou who beforehand foretold the future * and declared it unto the nations saying: * 'Behold, the Lamb of God that taketh away the sins of the world * and granteth unto all peace and great mercy'.

The Canon of the Theotokos in 6, and of the Forerunner in 8.

In Tone 4:

ODE 1

Irmos: Do Thou who wast born of the Virgin, * drown, I implore Thee, in the depth of dispassion * the triune nature of my soul, * the mighty strongholds of passion, * that in the mortification of the flesh * as on a tymbral I may play unto Thee * a triumphant hymn.

Refrain: Holy Prophet, Forerunner and Baptizer of the Lord, John, pray to God for us.

As a great star of the living Sun, O Forerunner thou hast illumined the earth with thy radiance; wherefore I call unto thee; enlighten also my heart O Baptist, blinded with the dark shadows of my numberless transgressions.

O blessed one, as once thou loosed in thy birth the bonds of barrenness; I now implore thee, through thine intercessions, make my soul made desolate through the fruitlessness of passions, appear fruitful, and bring forth the offspring of the virtues.

O most glorious Baptist, thou who prepared the way for the Deliverer, going before Him in the power of Elijah; do thou also lead Him to observe the condition of my soul, that through thine intercessions I may be delivered from every temptation and the flame of passions.
Theotokion: O cloud of light, dispel through thy bright mediations, the multitude of dark clouds that cover my soul, that I may see the dawn of Him Who shone forth from thee, and that I may through light receive the never-setting Light.

ODE 3
Irmos: The bow of the mighty * hath been made impotent * and the infirm are now girded * with great strength; * wherefore my heart doth swell * strengthened in the Lord.

Thou hast manifested every virtue, and every evil deed hast thou heartily hated, showing unto mankind the blessed path of penitence, O all-blessed one.

Thou didst appear unto all as the great Forerunner of the incarnate Word; wherefore I implore thee to free me from the irrational influence of passions, by leading me to dispassion.

Whilst still living in the flesh, O Forerunner, thou didst manifest in thyself the life of the bodiless ones, and now that thou, with them, dost approach the Divinity, O God-bearing one, do thou strengthen us by thine intercessions.

Theotokion: The world that through transgression became worthless, was pardoned through thee, O Mother and Virgin; wherefore it dutifully blesses thee in songs and hymns.

The Sedalion, In Tone 1

In the wilderness thou didst dwell, * O Forerunner of Christ, * as also did Elijah; * wherefore, O all-blessed one, * do thou establish my heart. (Twice)

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

David proclaimed thee as the Queen and pure Virgin, * O most pure one; * wherefore I implore thee * to make me an heir of the heavenly Kingdom, * that I also may bless thee.

ODE 4
Irmos: For the sake of Thy love for mankind, * O dispassionate One, * Thou didst ascend the Cross * and the nations were moved * wherefore Thou, O Lover of mankind, * art my strength and my adulation.
Like a dove that foretells unto the world the coming of spring thou also in the truest of words announced the coming of Christ, wherefore we bless thee, O ever-glorious Forerunner.

I am Utterly devastated by the temptations of the deceitful one, do thou as the mediator of the old and the new covenant, wholly renew me who hymns thee, O Forerunner.

O Thou who departed into the wilderness to lead an irreproachable life, do thou, O Forerunner, by thy divine intercessions summon my mind made desolate with many and varied transgressions.

Theotokion: Thy Son, O Virgin hath granted us to know cleansing and redemption; Him do thou entreat to save the souls of those who lovingly praise thee.

ODE 5

Irmos: Do Thou send down upon us O Lord * Thine enlightenment, and free us * from the mists of transgression, * O Good One, * granting us Thy peace.

O child of the wilderness, do thou bedew me who am assaulted in the spiritual wilderness and inflamed with the burning coals of the passions, and by thine intercessions preserve me from the noxious effects of their flames.

O all-blessed one, under thy holy right hand, the Divine Right Hand of the Father was baptized, He who through thy holy intercessions saves us from the hand of the deceiver.

O Forerunner, the whole world possesses in thee a refuge, a mighty shelter, and a great wall; do thou by thine intercessions deliver us from every oppression.

Theotokion: In thee O youthful Virgin hath God seen and loved the good qualities of Jacob, and through thee, adorns all that were darkened by the original transgression.

ODE 6

Irmos: I have reached the very depths of the sea * and am submerged therein * by the storm of my many sins, * but do Thou O Greatly-merciful God, * raise up my life from the deep.
In the rapids thou stood baptizing the Lord who taketh away the sins of all mankind; cease not therefore, O Forerunner, to entreat Him to have compassion on our souls.

Thou wast revealed as a preacher of repentance; do thou also, O Forerunner, preserve my heart lacking healing and polluted with pernicious sins.

Thou hast, O all-blessed one, proclaimed unto the souls in the impassable wilderness the Word that came down to thee from above; wherefore every Church with never-silent voices blesses thee.

Theotokion: The mysteries of the law were explained by thine awe-inspiring birth-giving, O Bride of God, and contemplating their fulfillment we worthily honor thee, O Sovereign-Lady.

The Kontakion to be found in the Typicon or the Following:

The Beheading of St John the Baptist, In Tone 5:

The beheading of the glorious Forerunner * was a divine dispensation * that the coming of the Savior might be preached to those in hell. * Lament then, Herodias, * that thou didst demand a murder * despising the law of God and eternal life.

The Conception of St John the Baptist, In Tone I:

Great Zacharias radiantly rejoices * together with Elizabeth: * she worthily conceived John the Forerunner whom the Angel announced with great gladness * and whom we honor as an initiate of grace.

The Synaxis of St John the Baptist, In Tone 6:

Jordan turned back in fear at the sight of Thy bodily presence. * And having fulfilled his prophetic ministry, John drew back trembling. * The Angelic orders were amazed * to see Thee in the flesh baptized in the waters. * And all in darkness were illumined and praised Thee * Who had appeared and enlightened all creation.

The Birth of St John the Baptist, In Tone 3:

The formerly barren one today gives birth to the Forerunner of Christ * Who is the fulfillment of prophecy. * For the Prophet, Herald and Forerunner of the Word * submitted to Him Whom the Prophets foretold * by laying his hand on Him in the Jordan.
1st & 2nd Finding of the Glorious head of St. John the Baptist, In Tone 2:

O Prophet of God and Forerunner of Grace, * having obtained thy head from the earth as a most sacred rose, * we ever receive healings; * for still as of old in the world * thou preachest repentance.

3rd Finding of the Glorious head of St. John the Baptist, In Tone 6:

The shining pillar on earth, the Forerunner, lamp of the spiritual Sun, * has revealed his radiant, holy head to the world. * He sanctifies those who venerate it and who faithfully cry: * O wise Baptist of Christ, save us all.

But if there be none, or no Typicon, sing the following:

Kontakion In Tone 8:

I the unworthy one, sin more than all mankind * nevertheless I bring unto thee a hymn, * O John the Forerunner who art truly greater of all the saints, * and since thou hath boldness before the Lord, * I implore thee to free me from all misfortunes that can be, * that I may sing unto thee: * Rejoice thou the proclaimer of grace.

The Ikos:

Beginning an ode unto thee, O God-hymned blessed John, I am full of joy and yet also full of dread, for I fear that I shall not find words, O Forerunner to worthily praise thee, but do thou thyself strengthen me and grant that I may worthily speak of thee saying:

Rejoice, thou by whom gladness came;

Rejoice, thou by whom the curse was destroyed;

Rejoice, teacher of the ends of the world;

Rejoice, proclaimer of Christ's wonders;

Rejoice, height of conscience that reacheth unto the heavens;

Rejoice, breadth of purity that cleanseth all the earth;

Rejoice, since thou hast seen the Holy Trinity;
Rejoice, thou who despised the deceit of fallen nature;
Rejoice, star that revealeth the Sun;
Rejoice, luminary that illuminates all that are under the sun;
Rejoice, thou by whom Christ hath been proclaimed;
Rejoice, thou by whom Satan was rejected;
Rejoice, O proclaimer of grace.

ODE 7

Irmos: The youths of Abraham * having once trodden down the flame of the furnace in Babylon, * cried aloud in hymns: * 'O God of our Fathers, * blessed art Thou'.

Thou didst appear greater than all those born of men, O Prophet; by thy lofty intercessions do thou therefore deliver me who sins greatly against God, from the great flame and the everlasting darkness.

I appear like a barren fig-tree and am in fear of being cut down; By thine intercessions, O Forerunner of the Savior, establish me and make me fruitful, that I may bless thee.

O Forerunner John, by thy watchful supplications unto the Deliverer of all subdue every storm of the enemy raised against those who in faith have recourse to thee.

Theotokion: Do thou, O Virgin deliver thy servants who ever glorify thee with their souls and tongues, from all attacks of the deceiver, from wickedness and from enslavement to the demons.

ODE 8

Irmos: Thou, the Almighty Deliverer of all, * descended and bedewed the children in the midst of the flame, * encouraging their piety, * and teaching them to sing: * 'Bless ye the Lord and chant unto Him, all ye works of the Lord'.

Held captive by the sleep of despair and darkened by the mist of malice, do thou, O Forerunner, restore me with thy bright intercessions and grant that I may worthily walk in the daylight of virtues.
The winter of temptations holds me and the storm of passions troubles me, but do thou O Forerunner, reach hither with thy hand, and through thine intercessions lead the ship of my soul into the safe haven of penitence.

O Thou who baptized in the waters of the river Him that taketh away the sins of the world, do thou, with the streams of thine intercessions dry up, O blessed John the Forerunner, the abyss of my evil deeds.

Having seen the Holy Spirit, thou didst hear the voice of the Begetter testifying of Jesus Whom thou wast ineffably baptizing, O Forerunner; Him also entreat to save our souls.

Theotokion: O Theotokos and all-spotless Virgin, the Source of our atonement, do thou entirely renew me who am broken through the attacks of the serpent, that I may with faith and love bless thee.

ODE 9

Irmos: Eve by her disobedience brought about the curse, * but thee O Virgin Theotokos, * through the sprouting of the fruit of thy womb, * flowered forth blessing unto all the world, * wherefore we all magnify Thee.

My strength and my song is Christ the Lord; do thou, O blessed Forerunner, entreat Him to fortify me against the passions and all attacks of the demons, and vouchsafe me to fulfill the divine will, that I may ever bless thee with love.

O divine Forerunner, thou hast appeared as a beautiful turtle-dove, as a sweetly-spoken swallow, announcing Christ the Divine Spring; I implore thee do thou entreat Him to deliver me from the soul-corrupting wintry storm of sin.

Having leaped for joy in thy mother's womb, thou hast announced Him that shone forth from the Virgin; entreat Him to mortify the destructive passions of my flesh, and to fill my heart with joy, that I may ever hymn thee, O divine Forerunner.

Theotokion: O greatly-loving Theotokos, thou who gavest birth to the greatly-loving God, entreat Him to deliver me from every evil and to make my heart inclined to desire Him and to be indisposed to fleshly pleasure, that I may magnify thee in song.
Expostilarion (Svetilen):

O blessed Forerunner, as a morning star * before the Sun of Glory * thou didst shine forth in a God-pleasing manner * from the aged and barren one and an elderly priest, * announcing the Lord's birth from the Virgin * for the redemption of mankind; * wherefore O Baptist we lovingly hymn and adore, * thy most honored (name of the event.)

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

O most pure Theotokos, * the Prophets have announced, the Apostles have taught, * the martyrs have clearly and in a Divinely-wise manner * confessed thy Son, as the God of all, * Who through thee hath delivered us from the ancient condemnation; * together with them we magnify thee.

At the Aposticha, the Stichera. In Tone 4:

Possessing boldness before God * and being the greatest of all men, * do thou, O Forerunner, ever entreat Him * for those that in faith call upon thee, * to grant us our requests for repentance * that being saved we may ever hymn thee. ( Twice)

O Forerunner, thou wast called a Prophet from thy mother's womb, * a preacher and Apostle from the bosom; * whereas I am given over to the demons * and am a slave to sin, * do thou as a powerful warrior, * deliver me from both, * that I may profess thy speedy intercession.

Like unto a fan of the Divine Spirit, * blow away the chaff of passionate inclinations from my heart, * and like wheat gathered into the granary of God gather the harvest of divine works from me * that I may become acceptable unto the Lord, * O blessed one, * enriched by thine intercession, O Baptist of Christ.

Glory ..., In Tone 8:

Unto John the Baptist * it is befitting to offer sweet fragrances and beautiful hymns, * for when he leapt in his mother's womb he announced the commencement of our salvation, * and crying in the wilderness 'Repent ye for the Kingdom of Heaven is at hand' * he was revealed as the Sovereign's warrior, * the Forerunner of grace who hath declared the Lamb * and entreats the Savior for our souls.
Now & Ever ..., Theotokion:

   O Sovereign-Lady, * accept the prayers of us thy servants * and deliver us * from 
every need and suffering.

   The Great Doxology, after which, if not a Resurrection service, we sing The Troparion for the feast 
(from above) or else:

The General Troparion (Also for the Beheading),

In Tone 2:

   The memory of the just is celebrated with hymns of praise * but the Lord's testimony 
is enough for thee, O Forerunner, * for thou wast shown to be more wonderful than 
the Prophets * since thou wast granted to baptize in the running waters * Him Whom 
thou didst proclaim. * Then having endured great suffering for the Truth, * Thou didst 
rejoice to bring, even to those in hell * the good tidings that God Who had appeared in 
the flesh * takes away the sin of the world * and grants us the great mercy.

At the Liturgy

Typika and Beatitudes.

   1. Thou hast manifested every virtue, and every evil deed hast thou heartily hated, 
showing unto mankind the blessed path of penitence, O all-blessed one.

   2. Thou didst appear unto all as the great Forerunner of the incarnate Word; 
wherefore I implore thee to free me from the irrational influence of passions, by leading 
me to dispassion.

   3. Whilst still living in the flesh, O Forerunner, thou manifest in thyself the life of the 
bodiless ones, and now that thou, with them approachest the Divinity, O God-bearing 
one, do thou strengthened us with thine intercessions.

   4. In the rapids thou stood baptizing the Lord who taketh away the sins of all 
mankind; cease not therefore, O Forerunner, to entreat Him to have compassion on 
our souls.
5. Thou wast manifested as the preacher of repentance; therein do thou, O Forerunner, preserve also my heart polluted with pernicious sins and having no recuperation.

6. Thou hast, O blessed one, proclaimed unto the souls in the impassable wilderness the Word that came down from above; wherefore every Church with never-silent voices blesseth thee.

7. My strength and my song is Christ the Lord; do thou, O blessed Forerunner, entreat Him to fortify me against the passions and all attacks of the demons, and vouchsafe me to fulfill the divine will, that I may ever bless thee with love.

8. O divine Forerunner, thou hast appeared as a beautiful turtle-dove, as a sweetly-spoken swallow, announcing Christ the Divine Spring; I implore thee do thou entreat Him to deliver me from the soul-corrupting wintry storm of sins

Troparia:

The General Troparion (Also for the Beheading), In Tone 2:

The memory of the just is celebrated with hymns of praise * but the Lord's testimony is enough for thee, O Forerunner, * for thou wast shown to be more wonderful than the Prophets * since thou wast granted to baptize in the running waters * Him Whom thou didst proclaim. * Then having endured great suffering for the Truth, * Thou didst rejoice to bring, even to those in hell * the good tidings that God Who had appeared in the flesh * takes away the sin of the world * and grants us the great mercy.

Troparion of the Conception of the Forerunner In Tone 4:

Sing, O barren one that didst not bear, * for thou hast conceived the lamp of the Sun * Who is to enlighten the whole world suffering from blindness. * O Zacharias rejoice and shout: * "The Prophet of the Most High is to be born."

Troparion of the Synaxis of the Forerunner: In Tone 2:

The memory of the just is celebrated with hymns of praise, * but the Lord's testimony is enough for thee, O Forerunner * for thou wast shown to be more wonderful than the Prophets * since thou wast granted to baptize in the running waters * Him whom thou didst proclaim. * Then having endured great suffering for the Truth, * thou didst rejoice
to bring, even to those in hell, * the good tidings that God Who had appeared in the flesh * takes away the sin of the world and grants us the great mercy.

_Troparion for the Birth of the Forerunner: In Tone 4:_

O Prophet and Forerunner of the coming of Christ, * we honor thee lovingly but cannot extol thee worthily; * for by thy birth * thy mother's barrenness and thy Father's dumbness were unfettered; * and the Incarnation of the Son of God is proclaimed to the world.

_Troparion for the 1st & 2nd Finding: In Tone 4:_

The head of the Forerunner has risen from the earth * and sends forth healing rays of incorruption to all the faithful. * In heaven it is mustering a host of Angels, * and on earth it is assembling mankind * to ascribe glory to our God.

_Troparion for the 3rd Finding: In Tone 4:_

Christ has revealed thy head to us, O Prophet and Forerunner * as a divine treasure hidden in the earth. * We come with hymns to honor its discovery, * and praise the Savior Who saves us from corruption, * through thy intercessions.

Kontakia:

_The Kontakion for the Beheading of St John the Baptist, In Tone 5:_

The beheading of the glorious Forerunner * was a divine dispensation * that the coming of the Savior might be preached to those in hell. * Lament then, Herodias, * that thou didst demand a murder * despising the law of God and eternal life.

_The Kontakion for the Conception of St John the Baptist, In Tone 1:_

Great Zacharias radiantly rejoices * together with Elizabeth: * she worthily conceived John the Forerunner whom the Angel announced with great gladness * and whom we honor as an initiate of grace.

_The Kontakion for the Synaxis of St John the Baptist, In Tone 6:_

Jordan turned back in fear at the sight of Thy bodily presence. * And having fulfilled his prophetic ministry, John drew back trembling. * The Angelic orders were amazed *
to see Thee in the flesh baptized in the waters. * And all in darkness were illumined and praised Thee * Who had appeared and enlightened all creation.

The Kontakion for the Birth of St John the Baptist, In Tone 3:

The formerly barren one today gives birth to the Forerunner of Christ * Who is the fulfillment of prophecy. * For the Prophet, Herald and Forerunner of the Word * submitted to Him Whom the Prophets foretold * by laying his hand on Him in the Jordan.

Kontakion for 1st & 2nd Finding of the head of St. John the Baptist , In Tone 2:

O Prophet of God and Forerunner of Grace, * having obtained thy head from the earth as a most sacred rose, * we ever receive healings; * for still as of old in the world * thou preachest repentance.

The Kontakion for 3rd Finding of the head of St. John the Baptist, In Tone 6:

The shining pillar on earth, the Forerunner, lamp of the spiritual Sun, * has revealed his radiant, holy head to the world. * He sanctifies those who venerate it and who faithfully cry. * O wise Baptist of Christ, save us all.

But if there be no Kontakion, sing the following:

Kontakion, In Tone 8:

I the unworthy one, sin more than all mankind * nevertheless I bring unto thee a hymn, * O John the Forerunner who art truly greater of all the saints, * and since thou hast boldness before the Lord, * I implore thee to free me from all misfortunes that can be, * that I may sing unto thee: * Rejoice thou the proclaimer of grace.

Prokeimenon In Tone I: (Psalm 109:4, 1)

Thou art a priest forever, after the order of Melchizedech.

Stichos: The Lord said unto my Lord, Sit at my right hand, until I make thine enemies thy footstool.

Brethren: as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers,

Alleluia, (Psalm 98:6, 96:11)

Moses and Aaron were among His priests; Samuel also was among those who called on His name!

Stichos: They cried to the Lord and He heard them!

The Holy Gospel according to St. Matthew (11:2-15)

At that time: John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from
the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the Prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.

Communion Verse: (Psalm 111:6, 7) The righteous shall be in everlasting remembrance; He shall not fear evil tidings.
THE SERVICE TO A PROPHET
At Vespers

On "Lord, I have cried ...", the Stichera, In Tone IV:

Having received, in the purity of thy mind, * inspiration from the divine light * O divine sage and Prophet, * revealed as a God-inspired mouth of the Spirit, * thou didst speak divine words, * conveying that which was unveiled unto thee by Him, * O all-honored (name), / declaring unto all peoples the salvation that was to be bestowed * and the Kingdom of Christ; * do thou entreat Him to save and enlighten our souls.

Thou, O God-inspired (name), * hath shone forth worthily with the vision of God * and prophetic contemplation, * wherefore honored with grace, * thou wast deemed worthy of divine blessedness, * possessing now great boldness towards the Most gracious One * and great compassion towards us, * cease not to make supplication on behalf of those who in faith praise thee * and honor thee as a God-declaring, venerable and acceptable Prophet of God, * that we may be delivered from all dangers * and that our souls may be saved.

Thy Prophet (name) O Immortal One * hast thou revealed to be like a living cloud sprinkling forth the water of eternal life, * richly endowed with the All-holy Spirit, * Which is one in essence with both Thee, the Father Almighty, * and with Thy Son who hath shone forth from Thy essence; * Sending him forth Thou hast, through him, * foretold the saving revelation of Christ our God, * and announced the mystery of salvation unto all the Nations.

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

Since I, the miserable one, * through laziness, indifference and ignorance, * have fallen into the abyss of a multitude of transgressions, * and am now held fast in despair, * I implore thee, falling prostrate before thee crying unto thee in faith: * ‘O most pure one, * be my help, sanctification and salvation, * and grant me comfort * that I may not be a plaything for the evil one even until the end’.

The Stavrotheotokion: While beholding thy Son and God, hung upon the tree, * He Who hath suspended the earth unfettered upon the waters * and fashioned all of creation, * comforted thee saying: * 'Weep not for me, O Mother, for I shall rise again and be glorified, * and with a lofty arm I shall lay low the kingdoms of Hades, *
destroying its power, and freeing its captives from its sufferings, * bringing them unto My Father, * as the compassionate Lover of mankind'.

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

O Prophet and great herald of Christ, * thou who art ne'er separated from the throne of glory, * ever present with all those who suffer; * ever ministering upon high, blessing all the universe * wherefore thou art ever glorified throughout all the world; * do thou pray that our souls be granted great mercy.

Now & Ever ..., In Tone VI:

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

Who will not call thee blessed, * O all-holy Virgin? * Who will not hymn thy childbirth without labor? * For the only-begotten Son, who shone forth from the Father before time, * came forth ineffably incarnate from thee, O pure Maiden. * By nature he is God, by nature for our sakes, he hath become man * not divided in a duality of persons, * but known without confusion in a duality of natures. * O all-honored and all-blessed one, implore him to have mercy on our souls.

Otherwise, Theotokion: O ye faithful, * Let us, like the archangel, hymn the heavenly chamber and the truly sealed door * singing unto her; 'Rejoice! O spiritual garden * in which the Savior hath grown, * Christ the Giver of life and God of all', * and with thy lofty arm, O most pure Sovereign Lady, * the hope of all Orthodox Christians, * subdue our wicked tormenting enemies.

The Stavrotheotokion: Beholding Thee crucified, O Christ, * she that bare Thee cried aloud: * What strange mystery is that that I see, O my Son! * How can Thou, who art the Giver of life, * die while in the flesh, * and hung upon the tree.

The Entrance. The Prokeimenon of the day. The 3 Readings

The Wisdom of Solomon (3:1-9).

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 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 sIn Tone 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.


The righteous man if he happen to die early shall be at rest, and the dying righteous
man shall bring judgment unto the wicked living, for they will see the end of the
righteous one and will not understand what is destined for him. And the Lord will hurl
the wicked down voiceless and will remove them from their foundations, and they shall
pass away unto the last in sorrow and their memory shall vanish, for they shall come in
dread unto the realization of their sins, and their transgressions shall convict them to
their faces. Then the righteous man will stand up in great boldness before those who offended him and despised his works. At the sight of him they will be agitated with great fear and will feel astonished at his glorious salvation; for, repenting and sighing from the oppression of the spirit, they shall speak within themselves, saying: this is he whom we laughed at and held in scorn; we were so foolish as to account his life as madness and his end dishonorable; how, then, is he now numbered unto the sons of God and his lot is cast among the holy? We have therefore wandered away from the right path, and the light of truth bath not illumined us, and the sun hath not shone unto us; we were full of the wicked ways and perdition, and walked in the unpassable paths, but did not comprehend God's ways.

For the Vespers Aposticha, the Stichera: In Tone II:

Spec. Mel.: When from the tree.

Having found the purity of thy mind, O Prophet (name), * resplendent as a shining mirror, * the Spiritual Star hath through thee illumined the world * with the brightness of the knowledge of God, * enlightening us with knowledge of the divine mysteries * and of the grace that was to be bestowed upon all mankind, * O most wondrous one.

Stichos: Thou art a priest for ever, after the order of melchisedek.

Being the mouth of God, * thou hast openly reproved evil-doers, * sentencing them to their inevitable judgment, * O (name), most richly endowed in spirit, * while following the righteous teachings of God's decrees; * wherefore beholding the fulfillment of thy most wise declarations, * we worthily praise thee in hymns, * O most blessed one.

Stichos: Moses and Aaron among His priests.

Standing before the throne of the Master, * satiated with the ineffable and divine glory, * permeated with light, perceiving things above this world, * do thou, O God-inspired Prophet (name), / remember those who in faith honor thee, * praying, O favored of God, * that they may receive the salvation of their souls, * and the remission of their sins.

Glory ..., In Tone I:
The glorious and honorable Prophets, * through communion and grace, * and as a gift of God, * became partakers of the attributes intrinsic to the first-formed image of God, * for the Lord enlighteneth with His brightness those who please Him.

Now & Ever ..., In Tone I:

If the celebration be with a Polyeleos, sing the Theotokion of the Resurrection:

Behold, the prophecy of Isaiah hath been fulfilled, * for a Virgin hath given birth, * and after giving birth hath remained a Virgin as before. * For it was God who was born from her; * therefore He began nature anew. * O Mother of God, disdain not the supplications of thy servants, * which are offered unto thee in thy temple; * since thou didst bear the Compassionate one in thy embrace, * have pity on thy servants, and beseech Him that our souls be saved.

Otherwise, Theotokion: In Heaven, thou art the joy of the heavenly orders, * and on earth the mighty protection of mankind, * O all-pure Virgin, * save us who have recourse unto thee, * for after God we put our trust in thee.

The Stavrotheotokion: As Symeon of old hath foretold, * the Virgin, beholding Thee O Master hanging upon the tree, * spake in pain saying; * 'A sword hath pierced my heart, O my Son, * I pray Thee, arise O Immortal One, * and glorify Thy Mother and Thy servant'.

The Troparion from the Typikon; but if there be no Typikon, sing the following:

Troparion, In Tone II:

Celebrating the memory * of Thy holy Prophet (name), * we pray Thee O Lord, * that by his intercessions * we may save our souls.

Glory ..., Now & Ever ..., Theotokion In Tone II:

All of thy most glorious mysteries are beyond comprehension, * O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, * having given birth unto God. * Him do thou entreat, that our souls be saved.

The Dismissal:
AT MATINS

At "God is the Lord ...", the same Troparion (twice). Glory ..., Now & Ever ..., Theotokion.

After the 1st Kathisma, the Sedalion: In Tone III:

Spec. Mel.: Awed by the beauty of thy virginity.

Enlightened by the Divine Spirit, * thou didst prophesy concerning the incarnation of the Word, * O divine God-inspired (name); * wherefore we glorify thee as a Prophet * and celebrate today thy memory, * exclaiming unto thee with one voice, * O wise one, entreat Christ God to save our souls.

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

Inconceivable and incomprehensible is the overwhelming, divine mystery * that hath taken place in thee, * O divinely gladdened Sovereign Lady, * for conceiving, thou hast brought forth the Boundless One * clothed with flesh from thy most pure blood; * always entreat Him O pure one, as thy Son * that our souls may be saved.

After the 2nd Kathisma, the Sedalion: In Tone VI:

Spec. Mel.: Of the divine faith.

As a divine organ of the Comforter, * ever and clearly prompted by His grace, * O blessed Prophet (name); * thou hast foretold the manifestation of things unknown * and dost illumine those who in faith have recourse unto thee, * O glorious (name); / entreat Christ God to grant us great mercy. (Twice)

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

The Prophets have foreseen, * the Apostles taught, * the Martyrs confessed, * and we believe thee to be the true Mother of God; * wherefore we also magnify thine ineffable birth-giving.

After the Polyeleos, the Megalynarion: We magnify thee, O Prophet of God (name), and honor thy holy memory, for thou dost pray for us unto Christ our God.

Stichos: Blessed is the man that feareth the Lord.
After the Polyeleos the Sedalion: In Tone VI:

Spec. Mel.: The gate of commiseration.

   Having cleared thy mind from all corruption * O all-wise one, * transforming it into a reflection of the divine, * thou didst become receptive to illumination by the Divine spirit, * wherefore with joy thou hast departed * unto the Source of thy illumination, * O divine Prophet (name). (Twice)

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

   Thy Son and the Word of God, * who before all ages was begotten of the Father without a mother, * hast thou, in these the last days, * brought forth incarnate of thy pure blood without a husband, * O Mother of God; * entreat Him that, before the end, * we be granted remission of sins.

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

   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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

   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, (Psalm 109:4, 1)

The Prokeimenon: Thou art a priest for ever * after the order of Melchisedek.

Stichos: The Lord said unto my Lord: Sit at My right hand, until I make Thine enemies thy footstool.

Let every breath.

Jesus spake unto the Jews that had come to Him saying: Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our Fathers, we would not have been partakers with them in the blood of the Prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the Prophets. Fill ye up then the measure of your Fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you Prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

After the 50th Psalm:

Glory: Through the intercessions of the Holy Prophet (name)…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion:

In Tone VI:

The glorious and honorable Prophets, * through communion and grace, * and as a gift of God, * became partakers of the attributes intrinsic to the first-formed image of God, * for the Lord enlighteneth with His brightness those who please Him.
The Canon. In Tone VI:

ODE I

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

Refrain: Holy Prophet of God (name) pray to God for us

We beseech thee, O Prophet, standing before the throne of God, ever intercede that enlightenment may be granted unto us, who in faith hymn thy honored memory.

Thou wast revealed as a divine repository of the illuminations and gifts of the Divine Spirit, O most wise (name); wherefore rejoicing we the faithful glorify thee.

Standing before God the Savior as a Prophet, do thou now boldly entreat Him that those who, by the inspiration of God, glorify thee, may be enlightened in the faith by the divine radiance.

Theotokion: The rays of the Sun which hath shone forth from thy holy womb, O Sovereign-Lady, brilliantly illumineth the whole earth; therewith enlightened, we honor thee as the Mother of God.

ODE III

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

He who as God seeth all things, In a Godly manner clearly revealed unto thee, O blessed and wondrous one, the knowledge of things to come and the understanding of those which will come to pass.

With devout boldness correcting thy mind, thou, O glorious one, hast submitted thyself unto the Divine Spirit, and become receptive to its divine inspirations.

Like a stream of mysterious waters flowing from a deep abyss thou wast a herald of God's gifts of the Spirit.

Theotokion: Behold, all generations in faith call thee blessed, since thou hast brought forth in the flesh above nature and in time the pre-eternal Word and remained yet a Virgin.
The Sedalion, In Tone VI:

Spec. Mel.: The gate of commiseration.

Having cleared thy mind from all corruption * O all-wise one, * transforming it into a reflection of the divine, * thou didst become receptive to illumination by the Divine spirit, * wherefore with joy thou hast departed * unto the Source of thy illumination, * O divine Prophet (name).

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

Let us unceasingly hymn with our hearts * and our mouths, * the most glorious Theotokos, * who is eminently holier than the holy Angels, * confessing her to be the Mother of God, * since she hath truly borne God Incarnate * and unceasingly intercedes for our souls.

The Stavrotheotokion: O come, let us all hymn the One Who was crucified for us, * Whom Mary beheld on the tree and lamented: * ‘Even though Thou dost suffer crucifixion, * Thou art still my Son and my God.’

ODE IV

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

The Lord of all hath appeared unto us, according to thy prophecy, O glorious one, summoning all unto the intimate knowledge of Himself and hath thus freed us from slavery.

Enlightened by grace, thou hast prophesied saying: 'It behoves those who follow the faith and adore the Lord, to gather under one yoke and thus serve the Lord'.

Being a Prophet, ever enlightened with the radiance of the light of grace, do thou, O glorious one, enlighten us who lovingly hymn thee.

Theotokion: O Mary, all-purest! do away with the agitation of the passions in my mind and quell the storm of temptations, for thou, O Mother and Virgin, hast given birth to the Source of dispassion.
ODE V

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

By thy intercessions O blessed and glorious Prophet, turn me from unrighteousness to virtue and deliver me from enslavement to the passions, directing me toward the light of activity in true religion.

Having illumined thy soul with deeds of virtue, thou hast shown it to be receptive to illumination by the Divine Spirit, from Whom thou wast also enriched with the grace of prophecy.

Having led a pure life, thou wast revealed as a divine Prophet, and a vessel of the Holy Spirit; wherefore thou wast deemed worthy to contemplate Him Who is mystically comprehended.

Theotokion: The prophetic utterances heralded thy child-bearing in various symbols, O most pure one, and we who now behold their fulfillment, proclaim thee to be in truth the Mother of God.

ODE VI

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

Having received illumination from the Spirit, O glorious one, thou hast shone forth unto all, like a reflection in a clear mirror, divinely inspired prophecies, foretelling things to come as though things present.

Thy King is come, rejoice, O Zion, and exult at the sight of Him, He hath enlightened the world with the brightness of His Divinity, putting to shame the deceit of the demons.

By the power of the Divine Spirit thou, O Prophet, hast foreseen the future with clarity in thy soul as if in reflections of divine phenomena in a mirror.
Theotokion: He that is the Only-begotten of the Father, became united to perishable flesh in thy womb, one coming forth from two without corruption and preserving thy virginity pure and unharmed, O All-hymned one.

The Kontakion from the Typicon; but if there be no Typicon, sing the following:

Kontakion, In Tone IV:

Spec. Mel.: Thou hast appeared today.

Thy pure heart Illumined by the Spirit * became a repository of illustrious prophecy, * for thou didst see as things present * things that were to come; * wherefore we honor thee, O glorious Prophet (name).

The Ikos: Adorned with the grace of prophesy, comprehending things to come, O God-inspired (name), Thou wast taught of the Spirit in a Godly manner, foretelling the coming of Christ and the fruitful calling of the Gentiles; wherefore we celebrate thy honored memory and lovingly hymn thee, glorifying thee in faith and calling unto thee, O glorious one: unceasingly entreat Christ God on behalf of us all.

ODE VII

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

O Prophet, thy feast, like the sun, hath dawned upon the world, illumining with the grace of thy prophecy all those who in faith sing harmoniously: 'Blessed art Thou, O God of our Fathers'.

Revealed as a most abundant cloud, O blessed one, thou hast sprinkled upon us the salvific dew of the knowledge of God, from Sources enlightening us to cry aloud: 'Blessed art thou, O God of our Fathers'.

Enlightened by God, the Prophets foretold the significance of things to come, and in a Godly wise manner proclaimed the coming of the pre-eternal Word, unto Whom we sing: 'Blessed art Thou, O God of our Fathers'.
Theotokion: The Word, Who of old gave unto all their being by his divine will, wishing to recall mankind, O pure one, came and dwelt in thy womb, O blessed one, who hath given birth to God in the flesh.

ODE VIII

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

Having given thyself entirely to the Almighty, thou hast mystically learned the ways of providence and taught the Gentiles of God's dispensation, wherefore we hymn Thee, O God-inspired Prophet.

Bring unto God a hymn of supplication, O blessed of God, on behalf of those who hymn thee, and subdue the storm of temptations, that we may hymn thee, O God-inspired Prophet.

Thou hast appeared like a fire before those sitting in darkness, in a Divinely-wise manner illumining with divine light those that in faith hymn the Lord unto the ages.

Theotokion: By given birth unto the Giver of life, God and Lord, thou, O all-holy one, hast put an end to the destruction of death which hath unrestrained slain all; wherefore we hymn thee unto all the ages.

ODE IX

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

In the land of the meek hast thou made thy dwelling, beholding the angelic splendor, O all-wise Prophet of God (name), having thyself become meek and resplendent with grace; wherefore we the faithful rejoicing, glorify thee.

Clearly beholding the fulfillment of thy prophecies, O all-glorious one, we wonder at the grace that was given to thee, and are amazed at the purity of thy mind and the clear vision of God in thy soul.
Thou, O Prophet (name), hast made thine abode where the angelic orders, the Prophets and patriarchs, the heavenly choirs, and the luminous holy ones dwell; and now joyfully exulting with them, do thou entreat the Lord on our behalf, that those who in faith praise thee may be saved.

Theotokion: There hath been none from ancient generations that hath ever been graced as thee, O most pure Mother of God; for thee alone among all woman doth possess incomparable purity and holiness; wherefore thou hast received God incarnate in thee.

Expostilarion (Svetilen):

All the Prophets rejoice and joyfully exult * celebrating thy feast day, O Divinely-wise one, * participating in thy delight and the divine glory; * do thou intercede together with them * that those who hymn thee may be saved.

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

With the sprinkling of thy tender compassion, * O pure one, * cleanse the pollution of my soul, * and grant, O Maiden, that I may unceasingly pour forth tears * which wither the streams of my passions.

At the Aposticha, the Stichera, In Tone VIII:

Spec. Mel.: O most glorious wonder.

The Divine Spirit hath been poured out upon us the faithful, * as thou, O honorable (name), moved by Him, didst prophesy, * and He hath opened unto us revelations of divine mysteries, * and those who receive this activity prophesize, * being illumined both by divine light and divine grace. (Twice)

The wonderful Prophet (name), * cometh forth from Thy house O Master, * filled with Godly messages, * and like a wellspring nourishing our souls, * trickling down to us the divine sweetness, * and sweetening our thoughts, * he was revealed as wondrous in the fullness of his Spirit * and carried upon high by his virtues * he reached the divine heavenly heights.

Through thy prophetic boldness * and spiritual nearness to God, * thou, O (name), beheld heavenly visions, * entreat Him to be merciful unto us that in faith celebrate thy memory, * O glorious one, * and to grant us great mercy and the remission of our sins, * that we may partake of the delights of heaven.
Glory ..., In Tone IV:


Now & Ever ..., Theotokion:

Deliver us from all our needs, * O Mother of Christ our God * for thou hast given birth to the Creator of all, * that we may cry unto thee: * ‘Rejoice, O only intercessor for our souls’.

Stavrotheotokion:

Spec. Mel.: As a virtuous.

Seeing Christ crucified and slaying the crafty one, * the most pure Sovereign Lady sang unto Him the Compassionate One * as unto the Master who came forth from her, * for astonished at His long suffering, she cried aloud: * ‘O my greatly beloved Child! * forget not Thy servants, * tarry not, O my consolation’.

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 II:

Celebrating the memory * of Thy holy Prophet (name), * we pray Thee O Lord, * that by his intercessions * we may save our souls.

The Dismissal:
AT THE LITURGY

Typika and Beatitudes.

1. He who as God seeth all things, In a Godly manner clearly revealed unto thee, O blessed and wonderous one, the knowledge of things to come and the understanding of those which will come to pass.

2. With devout boldness correcting thy mind, thou , O glorious one, hast submitted thyself unto the Divine Spirit, and become receptive to its divine inspirations.

3. Like a stream of mysterious waters flowing from a deep abyss thou wast a herald of God's gifts of the Spirit.

4. Having received illumination from the Spirit, O glorious one, thou hast shone forth unto all, like a reflection in a clear mirror, divinely inspired prophecies, foretelling things to come as though things present.

5. Thy King is come, rejoice, O Zion, and exult at the sight of Him, He hath enlightened the world with the brightness of His Divinity, putting to shame the deceit of the demons.

6. By the power of the Divine Spirit thou, O Prophet, hast foreseen the future with clarity in thy soul as if in reflections of divine phenomena in a mirror.

7. In the land of the meek hast thou made thy dwelling, beholding the angelic splendour, O all-wise Prophet of God (name), having thyself become meek and resplendent with grace; wherefore we the faithful rejoicing, glorify thee.

8. Clearly beholding the fulfillment of thy prophecies, O all-glorious one, we wonder at the grace that was given to thee, and are amazed at the purity of thy mind and the clear vision of God in thy soul.

The Troparion and Kontakion from the Typicon. If there be no Typicon, sing the following:

Troparion, In Tone II:

Celebrating the memory * of Thy holy Prophet (name), * we pray Thee O Lord, * that by his intercessions * we may save our souls.
Kontakion, In Tone IV:

Spec. Mel.: Thou hast appeared today.

Thy pure heart Illumined by the Spirit * became a repository of illustrious prophecy, * for thou didst see as things present * things that were to come; * wherefore we honor thee, O glorious Prophet (name).

Prokeimenon, In Tone IV, (Psalm 109:4, 1)

Thou art a priest for ever * after the order of Melchisedek.

Stichos: The Lord said unto my Lord: Sit Thou at My right hand, until I make Thine enemies thy footstool.

The First Epistle to the Corinthians (14:20-25)

Brethren: be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

Alleluia, In Tone V, (Psalm 98:6, 96:11) Moses and Aaron were among His priests;

Samuel also was among those who called on His Name!

Stichos: A light has dawned for the righteous, and joy for the upright in heart.

The Holy Gospel according to St. Matthew (23:29-39)

The Lord said: Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the
children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Communion, (Psalm 111:6,7) The righteous shall be in everlasting remembrance; he shall not fear evil tidings.
THE SERVICE TO THE HOLY ANGELS
At Vespers

On "Lord, I have cried ...", the Stichera, In Tone IV:

Spec. Mel.: As a virtuous.


O Michael and Gabriel, fiery is your appearance, * as is your virtue wondrous, * you are the first among the Angels, * for in your unearthly nature you traverse the ends of the universe, * executing the commands of the Creator of all, * acknowledged as powerful in strength, * making temples dedicated to you and venerated on account of your holy calling * Sources of healing for all.

As hath been written O Lord, * 'Thou makest, Thine Angels spirits and Thy ministers flames of fire', * so hast Thou shown to be pre-eminent among the angelic orders * Thine Archangel Michael together with Thy Supreme Commander Gabriel, * who at any sign given by Thee, obey Thee O Word, * and chant the trisagion hymn, with fear, exclaiming Thy Glory ...,

Glory ..., In Tone VI:


Now & Ever ..., In Tone VI:

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

Who will not call thee blessed, * O all-holy Virgin? * Who will not hymn thy childbirth without labor? * For the only-begotten Son, who shone forth from the Father before time, * came forth ineffably incarnate from thee, O pure Maiden. * By nature he
is God, by nature for our sakes, he hath become man * not divided in a duality of 
persons, * but known without confusion in a duality of natures. * O all-honored and all-
blessed one, implore him to have mercy on our souls.

Otherwise, Theotokion:  Rejoice with us, all ye choirs of virgins, * for our intercessor 
and mediatrix, our shelter and great refuge, * doth today in her honorable and divine 
temple * comfort the afflicted; * wherefore, dutifully hymning her, let us cry: * ‘Shelter 
us within thy divine intercessions, * O most pure Theotokos, Sovereign Lady’.

The Entrance. The Prokeimenon of the day. The 3 Readings

The Reading from Joshua the son of Nun (5: 13-15)

   It came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, 
and, behold, there stood a man over against him with his sword drawn in his hand; and 
Joshua went up to him and said unto him: Art thou for us, or for our adversaries? And 
he said, As Commander of the host of the Lord am I now come. And Joshua fell on his 
face to the earth, and said unto Him: What saith my Lord unto His servant? And the 
Commander of the Lord's host said unto Joshua: Loose thy shoe from off thy foot; for 
the place whereon thou standest is holy. And Joshua did so.

The Reading from the Book of Judges (6: 2, 7, 11-24)

   It came to pass in those days that the hand of Midian prevailed against the children of 
Israel, and they cried unto the Lord God. And there came an Angel of the Lord, and sat 
under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite ; and his 
son Gideon threshed wheat by the wine-press to hide it from the Midianites. And the 
Angel of the Lord appeared unto him, and said unto him: The Lord is with thee, thou 
mighty man of valor. And Gideon said unto him: O, my Lord, if the Lord be with us, 
why then is all this befallen us ? and where be all the miracles which our Fathers told us 
of, saying: Did not the Lord bring us up from Egypt? but now the Lord hath forsaken 
us, and delivered us into the hands of the Midianites. And the Lord looked upon him 
and said: Go in this thy might, and thou shalt save Israel from the hand of the 
Midianites, and, behold, I have sent thee. And Gideon said unto Him: O my Lord, 
wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least 
of my Father's house. And the Lord said unto him: Surely I will be with thee, and thou 
shalt smite the Midianites as one man. And Gideon said unto Him: If now I have found 
grace in Thy sight, then shew me a sign that Thou talkest with me. Depart not hence,

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until I come unto Thee, and bring forth my present and set it before Thee. And the Angel of the Lord said unto him: It is I and I will tarry until thou come again. And Gideon went in, and made ready a kid and unleavened cakes of an ephah of flor: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto Him under the oak and worshipped Him. And the Angel of the Lord said unto him: Take the flesh and the unleavened cakes and lay them upon this rock and pour out the broth. And he did so. Then the Angel of the Lord put forth the end of the staff that was in His hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the Angel of the Lord departed out of his sight. And when Gideon perceived that He was an Angel of the Lord, Gideon said: Alas, O Lord God! for because I have seen an Angel of the Lord face to face. And the Lord said unto him: Peace be unto thee, fear not; thou shalt not die. Then Gideon built an altar there unto the Lord and called it Jehovah-shalom even unto this day.

The Reading from the Prophet Isaiah (14: 7-20)

Thus saith the Lord: Let the whole earth break forth into singing; yea, let the fir trees rejoice at thee, and let the cedars of Lebanon say: Since thou art laid down, no fitter has come up against us. Hell beneath is vexed at meeting thee, at thy coming; it stirreth up all the giants against thee, even the chief ones of the earth; it hath raised up from their Thrones all the kings of the nations. All they shall speak and say unto thee: Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and all thy noise; the worm is spread under thee and the worms cover thee. Thou art fallen from heaven, O Aurora, shining in the morning. Thou art broken down against the ground, thou which didst weaken the nations! For thou hast said in thy heart: I will ascend into heaven, I will exalt my throne above the stars of heaven, I will sit also upon the high mount in the midst of mountains that are in the north; I will ascend above the heights of the clouds, I will be like the Most High. Yet thou shalt be brought down to hell, to the foundations of the earth. They that see thee shall wonder and say of thee: This is the man that made the earth to tremble, that did shake kingdoms, that made the universe a wilderness, and destroyed the cities thereof, that loosed not his prisoners into their houses. All the kings of the nations lie in glory, yea every one in his own house, but thou shalt be cast out of thy grave like an abomination of the dead, with those dead that are slain, thrust through with a sword, that go down to the pit. As the raiment steeped in blood cannot be clean, so also thou wiltst not be
clean, for thou hast destroyed My laws and slain My people, and thou shalt never be renowned.

At the Aposticha, these Stichera: In Tone I:

O ye commanders of the spiritual hosts, * ever standing before the throne of the Most High, * entreat the Lord to grant peace unto the world * and unto our souls great mercy.

Stichos: He maketh His Angels spirits and His ministers a flame of fire:

The Leader of the powers on high, * Michael, first among the divine orders, * ever accompanying us and preserving us from every attack of the devil, * hath called us today unto this feast. * Wherefore let us come, O you lovers of feasts and you lovers of Christ, * taking with us the flowers of virtues, * and with pure thoughts and an ever-clear conscience, * let us reverence the assembly of Archangels, * for standing continually before God and singing the trisagion hymn, they pray that our souls may be saved.

Stichos: Praise ye Him, all His Angels, praise ye Him, all His hosts.

O commanders of the spiritual hosts, * you that stand before the Immaterial Being * and with the splendors of the thrice-illuminating glory * illumine the universe, * with unceasing voices you sing the trisagion hymn; * wherefore pray that our souls may be saved.

Glory ..., Now & Ever ..., In Tone VIII:

As the defenders and commanders of the Angels, * O Supreme Leaders, * deliver from every want and every tribulation, * from wickedness and from mortal sins * those who hymn you and implore you, O glorious ones, * since, as bodiless Ones, you behold the Immaterial One * and are illumined with the unapproachable light of the glory of the Most High; * for out of love for mankind and for our sake He hath taken flesh from the Virgin, * in His desire to save the race of mankind.

The Troparion, In Tone IV:

Supreme Leaders of the Heavenly Hosts, * we implore you that by your prayers you will encircle us, * unworthy as we are, * with the protection of the wings of your
immaterial glory * and guard us who fall down before you and fervently cry: * deliver us from dangers, * for you are the commanders of the powers above.

Glory ..., Now & Ever ..., 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 being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

The Dismissal:

AT MATINS

At "God is the Lord ...", the same Troparion (Twice) Glory ..., Now & Ever ..., Theotokion.

After the 1st Kathisma, the Sedalion: In Tone VI:

The angelic hosts standing before Thy throne, O Christ, * ever pray for the race of mankind; * do Thou therefore grant peace unto all through their intercessions, * and by their prayers subdue the insolence of our enemies. (Twice)

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

O Theotokos, with the salutation of the archangel * thou didst conceive in thy womb, * the Word, Co-unoriginate with the Father and the Holy Spirit, * thou hast therefore appeared higher than the Cherubim, * and the Seraphim, * and the Thrones.

After the 2nd Kathisma, the Sedalion: In Tone VI:

Ever rejoicing around the throne of the King of all, * O ye orders of Angels, * preserve us who in faith invoke your intercessions, * and deliver us from sufferings. (Twice)

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

O Ever-Virgin Rejoice! * for thou art the door which opened unto God, * Who unspeakably entered therein, * and ensued forth from thee.
After the Polyeleos, the Megalynarion: We magnify you, O Archangels and Angels and all the heavenly hosts, Cherubim and Seraphim, who glorify the Lord.

Another: We magnify you, O Archangels, Angels, Principalities, Authorities, Thrones, Dominions, Powers, Cherubim and fearful Seraphim who glorify the Lord.

Stichos: I will confess unto Thee, O Lord, with all my heart, I will chant unto thee as long as I have my being.

After the Polyeleos the Sedalion: In Tone VI:

O ye, shining Angels of God * standing before the divine throne of grace, * and obtaining true humility and irrefutable illumination from the divine light, * with all the heavenly lovers of mankind, * you look down upon us who suffer from the terrible persecution of the prince of this world * and thus sleep in darkness. * Come then, O Archangels, to our assistance * and deliver us from the snares of our enemy, the origin of evil, * for unto your shelter, O most praised ones, we all make recourse. (Twice)

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

O tender Mother of God * thou art the hope, the shelter and the refuge of those who put their trust in thee, * intercessor for the world, * do thou, together with the bodiless ones, * ever entreat the man-befriending God Whom thou hast brought forth, * O all-blessed one, * that He may deliver our souls from all that threatens us.

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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: He makes His Angels spirits * and His ministers a flaming fire.

Stichos: Bless the Lord, O my soul; O Lord my God, Thou art very great.

Let every breath.

The Holy Gospel according to St. Luke (10:16-21)

The Lord spake unto his Disciples saying: He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

After the 50th Psalm:

Glory: Through the intercessions of the Archangels…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion: For One Angel, In Tone VI:

As the chief defender and leader of Angels, * do thou, O Supreme Commander (name), * deliver from every want and every tribulation, * from wickedness and from mortal sins * those that hymn thee and implore thee, O glorious one, * since, as One bodiless, thou beholdest the Immaterial One * and art therefore illumined with the unapproachable light of the glory of the Most High; * for out of love for mankind and for our sake He hath taken flesh from the Virgin, * in His desire to save the race of mankind.

Or for many, In Tone VI:
Thine Angels, O Christ, * stand in fear before the throne of thy majesty * and with the outpouring of Thy light * are ever illumined, * The heavenly cantors and ministers of Thy commands * who are ever sent by Thee, * enlightening our souls.

The Canon, In Tone VIII:

ODE I

Irmos: Let us, O people, send up a melody * unto our most marvelous God * Who hath liberated Israel from bondage, * singing unto Him an ode of victory and exclaiming: * We sing unto Thee, our only Lord.

Refrain: Holy Angels and Archangels pray to God for us

Refrain (for one): Holy Archangel (name) pray to God for us

Let us, O ye faithful, hymn the uncreated Trinity that ruleth over all the immaterial orders of the heavenly choirs, who worship Him exclaiming: Holy, Holy, Holy art Thou, O God Almighty.

At the beginning of creation, Thou, the Creator of Angels, established the bodiless essences which surround Thy most precious throne, to exclaim unto Thee: Holy, Holy, Holy art Thou, O God Almighty.


Theotokion: I tremble before the mystery of Thy condescension, O Christ, for being God by nature, Thou wast pleased to be born of a Virgin as man, that Thou mayest save the world from enslavement to the enemy.

ODE III

Irmos: Thy fear, O Lord, do Thou plant * in the hearts of Thy servants * and be the strength of those * who in truth invoke Thee.

In strength hast Thou, O Immortal One, established the mighty ones who perform Thy most holy will, and who above, ever stand before Thee.
Do Thou, O Christ, ever harken unto the supplications of the Supreme Leaders of the Angels, the initiates of Thine incarnation and august awakening, who ever intercede for us.

As One truly Compassionate Thou hast established the Angels as guardians of men and hast shown them to be, O Christ, ministers of salvation unto Thy holy ones.

Theotokion: Ineffably hast thou, O Bride of God, conceived the Lord and Savior Who delivers us that invoke thee in truth from all dangers.

The Sedalion, In Tone VIII:

Spec. Mel.: What was commanded.

O ye ministers of the Most High, * Leaders of the heavenly beings * standing first before the highest and dreadful throne of the divine glory, * Michael and Gabriel, * Supreme Leaders of the Angels, * together with all the bodiless ones. * We beseech you who unceasingly pray for the world, * that by your intercessions, * we may obtain the remission of our sins, * and thus empowered with mercy and grace, * meet you in the day of judgment. (Twice)

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

Lamentably falling into the slough of despondency * through the multitude of my wicked and lawless deeds, * I have foolishly fallen into a state of confusion * that grips me in the throngs of despair. * But do thou O Theotokos, Sovereign-Lady, save me and help me, * for thou art the salvation, cleansing and purification of sinners.

The Stavrotheotokion: Seeing, O pure one, * He who took flesh from thy pure blood * and who past all understanding was born from thee, * hanging upon the tree in the midst of malefactors, * thy heart sickened and with motherly lamentations thou didst cry: * 'Woe unto me, O my child!' * Yet I hymn Thy compassion, * for how ineffable is Thy divine condescension * whereby Thou hast granted rebirth and life unto Thy creation!

ODE IV

Irmos: Like unto One that mounts a steed, * Thou O Lord, hast taken in Thy hands * the reins of thy Angels * and thus commanding them, hast become * the salvation of those who sing in faith: * 'Glory to Thy power, O Lord'.
Like unto One that mounts a steed, Thou O Lord, hast taken in Thy hands the reins of thy Angels and thus commanding them, hast become the salvation of those who sing in faith: 'Glory to Thy power, O Lord'.

Thy virtue, O Lover of mankind, overshadows the Angels and fills the ends of the world with Thy glorious and divine praise, and with them we cry unto Thee, O Unoriginate One: Glory to Thy power O Lord.

Thou, O compassionate One, didst come forth for the salvation of Thy people, O Christ, and by Thy power dost Thou call them friends, wherefore Thy appearance brings great joy unto those who cry unto Thee in faith saying: Glory to Thy power, O Lord.

Theotokion: As Virgin and Mother thou, O most pure one, dost appear above nature, since as both God and man thou hast brought forth Christ, to Whom the angelic orders cry out with fear: Glory to Thy power, O Lord.

ODE V

Irmos: Thou hast enlightened * with the knowledge of God * the ends of the universe * that lay in the night of ignorance, * do Thou also, O Lord, illumine me * with the dawning of Thy love for mankind.

Carried by an eternal unchangeable angelic desire to serve Thee in the highest, O Christ, the summit of all desire, the angelic hosts unceasingly glorify Thee.

O Christ, Thou hast made the singers of Thy majesty spiritual by nature and incorruptible by Thy grace, fashioning Thine Angels after the divine image, O Incomprehensible One.

O Christ, Thou hast preserved Thy servants from inclination to evil by keeping them close to Thee. For being the Source of true goodness, Thou dost embellish with goodness those who worthily serve Thee.

Theotokion: Do Thou, O all-spotless one who brought forth the Preserver of life, revive my soul deadened with vile passions and set me upon the path to eternal and blessed life.
ODE VI

Irmos: Thou O Lord, didst place Jonah alone in the whale; * and Then didst save him, * 
do Thou also save me who am burdened by the snares of the enemy, * from the 
corruption of my passions.

In a Divine manner hast Thou O Lord, by Thy word, brought out of nothing into 
being the heavenly immortal hosts, making them luminous.

You have become, O bodiless ones, Honorable initiates of the praise of God, and 
dwellers of the heavenly and truly Divine tabernacle, worthily serving the Creator.

Thee, O truly Unoriginate Son of God, do the spiritual orders of the bodiless Ones 
unceasingly praise and glorify as Creator and Architect of all things.

Theotokion: Thou O all purest one, wast made worthy to hold in thine arms Him Who 
from eternity sits on the right hand of the Father. Do thou therefore incline Him to 
vouchsafe unto thy servants, O pure one, mercy.

The Kontakion, In Tone II:

Supreme Leaders of God's armies and ministers of the divine glory, * princes of the 
bodiless Angels and guides of men, * ask what is good for us and great mercy, * as 
Supreme Leaders of the Bodiless Hosts.

The Ikos: In Thy writings, O Lover of mankind, Thou hast said there is great joy 
among the Angels in heaven over the repentance of a sinner, O Immortal One. 
Wherefore we that are snared in sins always boldly implore Thee, the only Sinless One 
and Searcher of hearts, as One abounding in mercy, to show compassion and send 
down upon us, the unworthy Ones, Thy compunction, granting unto us pardon, and to 
hearken unto the intercession of the Commanders of the bodiless ones who without 
ceasing, O Master, make intercession for us all before Thee.

ODE VII

Irmos: The Hebrew youths did boldly tread * upon the flame in the furnace * and 
seeing the fire changed into dew, * cried out: 'Blessed art Thou, * O Lord God, unto 
the ages'
O Compassionate One, Thou hast revealed the immaterial nature of Thine Angels to be luminous, and ever imbued with the ineffable Divine light, as they cry unto Thee: Blessed art Thou, O Lord God, unto the ages.

Ever before Thee stand a myriad of Angels serving Thee, unable to endure the sight of Thy countenance they unceasingly cry unto Thee: Blessed art Thou, O Lord God, unto the ages.

Trinitarion: By Thy Hypostatic Word Thou hast created the many ranks of Angels and having sanctified them with the Divine Spirit, Thou hast taught them to cry, O God we bless the Trinity unto the ages.

Trinitarion: Meditating on the three Hypostases, we glorify the unbounded nature of the Father, Son, and Holy Spirit, crying out: Blessed art Thou, O Lord God, unto the ages.

ODE VIII

Irmos: The mystery of the Ever-Virgin birth * was shown unto Moses on the holy mount * in the form of a flame that burnt not the bush. * Unto the Lord who was thus glorified, * let us sing and exalt unto all the ages.

Let us emulate the life of the Angels and directing our thoughts on high, let us, together with the Angels, sing in contemplation, hymning the Lord and exalting Him unto all the ages.

Ever surrounding the throne of Glory, in ceaseless motion before God as participants of the joy of Heaven, the Angels hymn and exalt Him unto all the ages.

Trinitarion: Let us bow down and magnify unto all the ages the Trinity that maketh a flame of immaterial fire those who, without ceasing serve on high, and the Angels whom He hath made spirits.

Theotokion: Thou wast made worthy O Theotokos to carry in thine arms Him before Whom stand trembling a myriad of Angels and Archangels in heaven; do thou therefore entreat Him that those who magnify Him unto all the ages may be saved.
ODE IX

Irmos: Thou hast passed the limits of nature, * having conceived the Creator and the Lord, * and wast unto the world * the door of salvation; * wherefore we unceasingly magnify thee, O Theotokos.

O Thou, Who ineffably united the things of earth with the those in Heaven, and through Angels and mankind perfected one Church, Thee, O Christ, do we unceasingly magnify.

O ye Angels and Archangels, Thrones, Authorities and Dominions, Principalities and Powers, and ye Cherubim and Seraphim, together with the Theotokos, we beseech you to ceaselessly intercede for the world.

Showing yourselves as the protectors of all, O Michael and Gabriel, we beseech you to visit those who lovingly honor your all-festive memory, and to deliver from every calamity those who in faith sing your praises.

Theotokion: Rejoice, O holy Bride of God! Rejoice thou who brought forth unto the faithful the Light of the world; Rejoice! the wall and shelter of us all! We beseech thee as our Benefactor to unceasingly intercede for us unto God.

Expostilarion (Svetilen):

Spec. Mel.: With the spirit in the sanctuary.

Thou O Michael, Supreme Commander of the fiery ministers, * hast obtained from the Father the foremost place among the heavenly lights; * wherefore thou dost also possess the brightness of His glory, * standing, as the first of the immaterial orders, around His most pure throne.

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

The orders of the bodiless hosts honor thy birth, * for thou alone hast filled those born on earth with joy; * wherefore we the faithful glorify thee, * the all-spotless one, * magnifying in hymns thee * who hast kindled for those in darkness * the never-setting light of the morning-star.
With Lauds, the Stichera, In Tone II:

O spiritual beings, * divine and incorporeal! * surrounding the immaterial throne, * with flaming lips you sing the trisagion hymn * unto God the Ruler: * Holy God, the Father Unoriginate, * Holy Mighty the Son Co-unoriginate, * Holy Immortal-Spirit of the same essence, * glorified together with the Father and the Son. (Twice)

With immaterial lips and spiritual mouths * the orders of the Angels offer unceasing praise * unto Thine unapproachable Divinity, O Lord; * and the pure minds and ministers of Thy glory laud Thee, O Lord; * with whom Michael the bodiless one and Gabriel the greatly resplendent one, * foremost commanders of the angelic powers on high, * are our instructors, * enjoining us to sing the song of songs unto Thine unapproachable glory, O Lover of mankind; * before which they also unceasingly entreat on behalf of our souls.

In Tone IV:

O Christ God, with lips of fire doth the Cherubim hymn Thee, * and with immaterial mouths the choir of Archangels unceasingly magnify Thee, * and Michael, the Supreme Leader of the powers on high, * unceasingly offers victorious hymns unto Thy Glory ..., * He it is who enlightens us this day * so that we with our perishable lips on the occasion of this bright festival, * we may worthily chant the trisagion praise. * Everything is filled with Thy praise * for Thou grantest unto the world Thy great mercy!

Glory ..., In Tone V:

O Archangel, wherever thy grace overshadoweth, * the power of the devil is driven away, * for the fallen morning star cannot bear to see thy light. * Wherefore we entreat thee to extinguish with thine intercessions * the fire-bearing arrows which he directs against us, * delivering us from his temptations, * O worthily praised Supreme Commander (name).

Now & Ever ..., Theotokion:

We the faithful ever bless thee, O Virgin Theotokos, * and dutifully glorify thee, * the impregnable city, * the unshakable wall, * the firm intercession and refuge of our souls.
The Stavrotheotokion: Like a Ewe who seeing her lamb led out to be slaughtered, * followeth intently, * thou didst follow thy Son calling out after Him: * Whither goest Thou, O Jesus my sweetest Child? * Why dost Thou O Long-suffering One so swiftly make haste? * O Jesus, most desired Lord, * sinless, and plenteous in grace, * Give me, Thy servant, a word of reply; * O my most beloved Son, * do not despise with Thy silence O most Compassionate One, * the one who hath so strangely given birth unto Thee, * O all-compassionate God, granting unto the world Thy great mercy.

The Great Doxology:

*After the Great Doxology the following verses are sung:

Glory ..., In Tone IV:

Supreme Leaders of the Heavenly Hosts, * we implore you that by your prayers you will encircle us, * unworthy as we are, * with the protection of the wings of your immaterial glory * and guard us who fall down before you and fervently cry: * deliver us from dangers, * for you are the commanders of the powers above.

Now & Ever ..., Theotokion:

O Sovereign lady Theotokos, * the glory of all the Orthodox, * put an end to the machinations of the heretics * and put their countenances to shame, * since they neither adore, nor honor * thy honorable image, O all-pure one.

The Stavrotheotokion: Seeing Christ, the Lover of mankind, * crucified and with a lance pierced in His side, * thou O all-pure One lamented, crying out: * 'What is this, O my Son ? * What did the ungrateful people render unto Thee * in return for all the good things Thou hast rendered unto them ?' * And yet so lovingly dost Thou show thy care for me * that I may endure my childlessness. * I stand in awe, O Compassionate One, at Thy voluntary crucifixion.

The Dismissal:
AT THE LITURGY

Typika and Beatitudes.

1. In strength hast Thou, O Immortal One, established the mighty ones who perform Thy most holy will, and who above, ever stand before Thee.

2. Do Thou, O Christ, ever harken unto the supplications of the Supreme Leaders of the Angels, the initiates of Thine incarnation and august awakening, who ever intercede for us.

3. As One truly Compassionate, Thou hast established the Angels as guardians of men and hast shown them to be, O Christ, ministers of salvation unto Thy holy ones.

4. In a Divine manner Thou, O Lord, hast brought out of nothing into being by Thy word, the heavenly immortal hosts, making them luminous.

5. You have become, O bodiless ones, Honorable initiates of the praise of God, and dwellers of the heavenly and truly Divine tabernacle, worthily serving the Creator.

6. Thee, O Son of God, truly Unoriginate, do the spiritual orders of the bodiless Ones unceasingly praise and glorify as Creator and Architect of all things.

7. Thou O Christ, Who ineffably united the things of earth with the those in Heaven, and through Angels and men perfected one Church, do we unceasingly magnify.

8. O ye Angels and Archangels, Thrones, Authorities and Dominions, Principalities and Powers, and ye Cherubim and Seraphim, together with the Theotokos, we beseech you to ever intercede for the world.

The Troparion and Kontakion from the Typicon, but if there be no Typicon, sing the following:

Troparion, In Tone IV:

Supreme Leaders of the Heavenly Hosts, * we implore you that by your prayers you will encircle us, * unworthy as we are, * with the protection of the wings of your immaterial glory * and guard us who fall down before you and fervently cry: * deliver us from dangers, * for you are the commanders of the powers above.

Kontakion, In Tone II:
Supreme Leaders of God’s armies and ministers of the divine glory, * princes of the bodiless Angels and guides of men, * ask what is good for us and great mercy, * as Supreme Leaders of the Bodiless Hosts.

Prokeimenon, In Tone IV, (Psalm 103:4, 1)

He makes His Angels spirits * and His ministers a flaming fire.

Stichos: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

The Epistle of St. Paul to the Ephesians (2: 2-10)

Brethren: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: (it is) the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them

Alleluia, In Tone V, (Psalm 148:2, 5) Praise Him, all ye His angels; praise Him all ye His hosts.

Stichos: For He spoke and they came to be; He commanded, and they were created.

The Holy Gospel according to Matthew (13:24-30, 36-43)

The Lord spake the following parable saying: The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence
then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Communion Verse: (Psalm 103:4) Who maketh His Angels spirits * and His ministers flames of fire.
THE SERVICE TO AN APOSTLE
At Vespers

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

Spec. Mel.: What shall we call ye.

O Apostle what shall we name thee? * heaven, since thou hast confessed the glory of God? * a stream, since thou dost mystically give drink unto creation? * a star, that illumines the Church? * a cup which pours forth holy nectar? * or true friend of Christ and companion of the Bodiless Powers? * We entreat thee, do thou make supplication that our souls be saved.

O glorious God-seeing Apostle! * Beautiful have become thy feet treading well along the paths of preaching * and making narrow the way of the enemy by the breadth of thy divine knowledge of the Word * who hath appeared in the coarseness of the flesh * and who O radiant one hath selected thee as a most glorious disciple. * Do thou make supplication unto Him that our souls may be saved.

O Godly-spoken Apostle, * thou wast truly sent from Christ * as a luminous arrow wounding our enemies * and manifestly granting unto wounded souls cures; * wherefore we dutifully, * glorify thee and celebrate today thy holy feast. * Do thou ever intercede that our souls be saved.

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

Thousands of times, have I O all-pure one, * promised to repent of my transgressions, * but the passionate habits of my evil deeds leave me not; * wherefore I cry unto thee and fall down before thee with this supplication: * ‘Do thou, O Sovereign Lady, * release me from this tyranny, * instructing me in better ways, that lead to salvation’.

The Stavrotheotokion: Beholding thee, the Lamb and the Shepherd, * hung upon the tree, * the ewe that gave birth to Thee wept inconsolably * and as Thy mother spake unto Thee: * 'O Son most desired! How is it that Thou, O Long-suffering one, art hung on the tree? * How is it, O Word, that Thy hands and feet are nailed to the cross by a lawless people, * and how is it that Thou, O Master, hast shed Thy blood?’

If an Idiomelion be appointed, Glory ..., In Tone VI:
Divine grace was poured out through thy lips, *O glorious Apostle (name), * and thou wast shown to be a lamp of the Church of Christ, *teaching the spiritual sheep *to believe in the Consubstantial Trinity, *and in the One Divinity.

Now & Ever ..., In Tone VI:

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

Who will not call thee blessed, *O all-holy Virgin? *Who will not hymn thy childbirth without labor? *For the only-begotten Son, who shone forth from the Father before time, *came forth ineffably incarnate from thee, O pure Maiden. *By nature he is God, by nature for our sakes, he hath become man *not divided in a duality of persons, *but known without confusion in a duality of natures. *O all-honored and all-blessed one, implore him to have mercy on our souls.

Otherwise, Theotokion: None who fleeth unto thee for refuge, ever leaveth thee ashamed, *O most pure Virgin Theotokos, *but imploring thee for grace, *they obtain granting of their profitable petitions.

The Stavrotheotokion: The all-pure one seeing Thee hung on the cross *with motherly tears cried out unto Thee: *‘O my Son and my God, *O my sweetest Child, *how is it that Thou sufferest *such a shameful death?’

The Entrance. The Prokeimenon of the day. The 3 Readings for an Apostle

The 1st General Epistle of John (3:21 - 4:6)

Beloved, if our heart condemn us not, (then) have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false Prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is
that (spirit) of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

The 1st General Epistle of St. John, (4: 11-16)

Beloved: if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son (to be) the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

The 1st General Epistle of St. John, (4:20-21 ; 5: 1-5)

Beloved: If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, (even) our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.

At the Aposticha, these Stichera: In Tone IV:

Spec. Mel.: Thou hast given a token.

Thou O Apostle hast obtained * an invincible authority over demons, * and power in the name of Christ * to drive away the princes of darkness. * Like unto a sun hast thou passed through the regions of the earth * shining forth enlightenment, * and, O glorious one, instructing all the lands, * preaching Christ's first and saving coming.
Stichos: Their sound hath gone forth into all the earth and their words unto the ends of the world.

   Resembling the first grace * and the most natural and divine life, * thou hast shown thyself (name) a good man in very deed, * and thus art called a son of divine grace. * for on account of the goodness of thy character and the purity of thy mind * thou hast appeared unto all to be a sincere disciple of Christ.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

   O Apostle (name), / through divine inspiration, * and like unto an instrument well fashioned, * thou didst devote thyself unto the conversion of the Gentiles, * instructing them by word and deed, * in the knowledge of Christ, * and thus enlightening all to confess * the true Divinity of Jesus, the Savior of our souls.

Glory ..., In Tone II:

   Leaving earthly cares O Apostle (name), * and having followed Christ sealed with the breath of the Holy Spirit * thou wast sent by Him unto the lost nations * to turn men unto the light of the knowledge of God, * thereupon, having ended the exploits of thy divine passion * and the suffering of various tortures, * thou hast given up thy soul unto Christ; * we beseech thee O all-blessed one to entreat Him, * to grant unto us great mercy.

Now & Ever ..., In Tone II:

   If the celebration be with a Polyeleos, sing the Theotokion of the Resurrection:

   O new wonder greater than all the wonders of old! * For who hath ever known a mother to give birth without having known a man, * and to bear on her arm Him Who sustaineth all creation? * Yet it was the will of God to be born. * O all-pure one, who carried Him as an infant in thy embrace * and towards Whom thou hast gained a mother's freedom of supplication: * cease not to pray in behalf of those who honor thee, * that He have compassion and save our souls

Otherwise, Theotokion: As a fertile olive-tree * the Virgin hath brought forth Thee, * the Fruit of life that enricheth the world * with great and abundant mercy.
The Stavrotheotokion: Seeing Thee, O Jesus, nailed to the tree of the cross, * she who knew not wedlock spake unto thee in tears: * ‘O my sweetest Child, why dost Thou leave me, who didst bear Thee? * O Unapproachable Light of the Unoriginate Trinity, * But do Thou glorify Thyself * that Thy divine glory may be granted unto all * who glorify Thy divine passion’.

The Troparion from the Typicon. If there be no Typicon, sing the following:

Troparion, In Tone III:

O holy Apostle (name), * entreat the Merciful God * that He may grant remission of sins * unto our souls.

Theotokion In Tone III:

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, * in that He is the Lover of mankind.

The Dismissal:

AT MATINS

At "God is the Lord ...", the same Troparion (twice). Glory ..., Now & Ever ..., The Theotokion.

After the 1st Kathisma, the Sedalion, In Tone II:

Having caught the nations, * the glorious Apostle hath taught the ends of the earth * to adore Thee O Christ God, * together with the Father and the Holy Spirit; * for which sake do Thou establish Thy Church * and send down unto the faithful Thy blessings, * O Only-merciful One and Lover of mankind. (Twice)

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

We have become partakers of the divine nature through thee, * O Theotokos and Ever-Virgin; * for thou hast brought forth unto us God Incarnate; * wherefore we all devoutly magnify thee.
After the 2nd Kathisma, the Sedalion, In Tone IV:

Christ the Sun of righteousness * hath emitted thee, O glorious Apostle (name), * as a bright ray that enlightens all the earth, * wherefore thou dost illumine with thine intercessions and enlightenest with the never-setting Light, * all those who in faith celebrate thy holy memory. (Twice)

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

A hope which can never be put to shame, * of those that put their trust in thee * the only one who, above nature, * hast brought forth Christ our God in the flesh, * with the holy apostles, entreat Him to grant unto all before the end, * cleansing of transgressions and reformation to our lives.

After Praise ye the name of the Lord. the Megalynarion: We magnify thee, O holy Apostle (name), and honor thy sufferings and pains with which thou hast labored in the preaching of the Gospel of Christ.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

After the Polyeleos, the Sedalion: In Tone VIII:

Podoben: Of the wisdom.

With a net of divine words * thou hast caught the spiritual fishes, * bringing them unto our God as first-fruits, * and, in thy desire to put on Christ's wounds, * thou didst resemble Him in His passion. * Wherefore, O glorious Apostle, * being gathered together we dutifully honor thine all-festive memory * and with one voice cry unto thee: * Make supplication unto Christ our God * that He grant remission of sins unto those who lovingly venerate thy holy memory. (Twice)

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

Let us hymn the heavenly portal and ark, * the all-holy mountain, and the cloud of light, * the heavenly ladder, * the spiritual paradise, * the recall of Eve, and of all the universe, * the great treasure, * for in her was wrought the salvation of the world * and forgiveness of the ancient transgression. * Wherefore let us cry unto her: ‘Entreat thy Son to grant remission of sins * unto those who devoutly worship thine all-holy birth-giving.
If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

   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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and
   unto the ages of ages. Amen.

   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 VIII, (Psalm 18:4, 1)

The Prokeimenon: Their proclamation has gone out into all the earth * and their words
unto the ends of the universe.

Stichos: The heavens are telling the glory of God, and the firmament proclaims his
handiwork.

   Let every breath.

The Holy Gospel according to St. Matthew  (9: 36-38; 10: 1, 5-8).

   At that time Jesus: saw the multitudes, he was moved with compassion on them,
because they fainted, and were scattered abroad, as sheep having no shepherd. Then
saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray
ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.
And when he had called unto (him) his twelve disciples, he gave them power against
unclean spirits, to cast them out, and to heal all manner of sickness and all manner of
disease. These twelve Jesus sent forth, and commanded them, saying, Go not into the
way of the Gentiles, and into (any) city of the Samaritans enter ye not: But go rather to
the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of
heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely
ye have received, freely give.
After the 50th Psalm:

Glory: Through the intercessions of the Holy Apostle (name)…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion:

In Tone VI:

Clearly receiving the grace of the Divine Spirit, * thou, O (name), wast numbered with the sacred choir of the Apostles; * wherefore thou also received the fiery breath that once descended from heaven * in the form of tongues of fire, * with which thou didst burn up the thorny godlessness of the heathens. * Do thou, O preacher, supplicate Christ God * that our souls may be saved.

The Canon, In Tone VIII:

ODE I

Irmos: Let us, O people, send up a melody * unto our most marvelous God * Who hath liberated Israel from bondage, * singing unto Him an ode of victory and exclaiming: * We sing unto Thee, our only Lord.

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

Standing on high before the Master Who hath glorified thee, O wondrous Apostle (name), and hath manifestly shown thee to be His disciple, I beseech thee to enlighten my soul that I may hymn thy divine memory.

Christ, righteous in His judgment, hath granted unto thee an abundance of good things, and as the pinnacle of divine gifts hath shown thee to be a God-inspired Apostle, being Himself the Only-righteous One.

Having received the spiritual light that came down from heaven upon thee, O Apostle, thou wast inspired with the Holy fire, burning the deceit of polytheism.
Theotokion: My mortal and corrupt substance hast Thou, O Savior, shewn as immortal and incorrupt. For having dwelt in the womb of the holy all-pure Virgin, who knew not wedlock, Thou didst take upon thyself the nature of man.

ODE III

Irmos: There is none holy as the Lord, * and none righteous as our God, * Whom the whole of creation hymns: * There is none righteous but Thee, O Lord.

The divine mystery of the incarnation hast thou, O God-acceptable Apostle, truly learned, having received from the Savior Himself illumination from above.

The Word Unoriginante and Eternal hath abundantly illumined thee His minister with the lustrous brightness of divine grace, O wondrous Apostle (name).

Ablaze with the spiritual dawning, thou, O most glorious Apostle, proceeded forth as a God-inspired brilliance sent from Christ. Wherefore, O radiant one, thou hast enlightened the world with thy teaching.

Theotokion: The Prophet foretold of thee, as one likened unto a golden candlestick carrying the never-setting Light, Christ our God, Who enlighteneth the world with the rays of His divinity.

The Sedalion, In Tone III:

Spec. Mel.: Of the divine.

With the illumination of the Divine Spirit * thou didst disperse the darkness of polytheism * and enlightened the hearts of the faithful, * loudly proclaiming, O all-wise Apostle (name), the saving commandments, * entreat Christ God to grant us great mercy.

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

All have the freedom * to make recourse unto whomever grants them salvation, * and what other recourse can there be, O Theotokos, * that shelters our souls, * other than thee?

The Stavrotheotokion: Thou didst acquire as a staff of strength the cross of thy Son, * O Virgin Theotokos, * with which we subdue the rage of enemies * and unceasingly and lovingly magnify thee.
ODE IV

Irmos: O Word, the Prophet clairvoyently perceived Thee, * desiring to become incarnate * of the overshadowed mount, * the only Virgin Theotokos , * and hath with awe therefore, glorified Thy might.

Being the treasury of all the gifts of the gospel, thou, O all-radiant (name), was found to be full of grace, the light of the world and the salt of the universe.

O wondrous one, turning away from shameful things, thou wast found worthy to behold the immaterial light of the Divinity, Who assumed the form of a man.

As a disciple of the incorruptible Life, do thou, with the life-creating power of the Lifegiver, Whose energy hast thou received, slay the sin that lives within us.

Theotokion: Being equal with Thy Father in essence, Thou didst become equal unto man in nature, having taken, O Master, our flesh from the all-pure Virgin.

ODE V

Irmos: Thou hast enlightened * with the knowledge of God * the ends of the universe * that lay in the night of ignorance, * do Thou also, O Lord, illumine me * with the dawning of Thy love for mankind.

Thy tongue, O God-seer, became mingled with the spiritual fire which thou didst lovingly receive sitting in the upper chamber.

Living on high as one dwelling in the uppermost abodes, thou, O Apostle (name), hast brought unto us lofty and noble teachings.

Having thy pure mind turned towards God in quietitude, thou didst acquire a pure heart and behold God, Who is incomprehensible for the intellect, incarnate.

Theotokion: With thy childbirth, O Virgin, the first law ceased, grace blossomed, and truth shone forth.

ODE VI

Irmos: O Thou that puttest on light as a garment * grant unto me also a tunic of light, * O All-merciful Christ, our God.
O glorious Apostle, as a disciple and friend of Christ thou hast zealously worked for the Lord God Almighty.

The Savior hath shown thee to be a selfless worker of divine wonders, having given thee such power through the operation of His grace.

O most praiseworthy Apostle of Christ (name), adorned with the divine grace of teaching, thou didst announce unto all the world the universal salvation of God Who is Lord over all.

Theotokion: Let the mouths of the wicked be closed, and let their faces be clothed with shame, for they do not reckon thee, O all-spotless one; as the Theotokos.

The Kontakion from the Typicon; but if there be no Typicon, sing the following:

Kontakion, In Tone IV:

Spec. Mel.: Thou hast appeared.

As a most bright star enlightening all* with the granting of a multitude of thy miracles,* the Church hath for ever acquired thee,* O Apostle (name),* wherefore we cry aloud unto Christ:* Save, O Greatly-merciful One,* those who in faith honor the memory of Thine Apostle.

The Ikos: O Lord grant unto me a stream of speech, O thou Who didst create the nature of water, and strengthen my heart. O Compassionate One. O Thou Who hast established the universe with Thy Word, enlighten also my thoughts. O Thou who puttest on light as a garment, grant that I may speak and sing such things worthy of the veneration of Thine Apostle, O Greatly-merciful One.

ODE VII

Irmos: The Hebrew youths didst boldly tread* upon the flame in the furnace* and seeing fire changed into dew,* cried out: Blessed art Thou,* O Lord God, unto the ages.

Possessing wonderful zeal, thou, O (name), now standing before the throne of the Master crowned as a servant of Christ and teacher of the law of God, crieth out: Blessed art Thou, O Lord God, unto the ages.
Exulting together with the Word and having been His companion, thou wast made a co-partaker of the Kingdom of the Most High, calling out: Blessed art Thou, O Lord God, unto the ages.

Full of wisdom, and enlightened by grace, adorned with serene beauty, thou, O Divinely speaking holy Apostle, crieth out: Blessed art Thou, O Lord God, unto the ages.

Theotokion: Through the false promise of a better life, the serpent of old drove the fore-parents from paradise, and thou, O Mother of God, hast recalled them; blessed is the Fruit of thy womb, O most pure one.

ODE VIII

Irmos: Long ago in the plain of Dura, * the musical instruments rang out their sounds in harmony, * and people innumerable adored the Pagan image, * but disobeying the orders the three youths hymned the Lord * and glorified Him unto all the ages.

As thy feet appeared beautiful, so also was thy speech stately, which proclaimed the glory of Christ and taught us all to call to Him: 'Hymn the Lord and exalt Him unto all the ages'.

Adorned with brilliant-rayed virtues and emitting the light of a multitude of miracles, thou didst become known unto the people as a blessed seed impelling us to call out: 'Hymn the Lord and exalt Him unto all the ages'.

A holy disciple, well versed in the heavenly mysteries, thou O Apostle, hast passed throughout the universe, teaching openly the word of faith in Christ, and confessing the ineffable grace, whilst exclaiming: 'Hymn the Lord and exalt Him unto all the ages'.

Theotokion: The mind cannot fathom thy child-bearing, O Mother of God, being feeble and incapable of expressing it in words; for having conceived, thou, O Virgin, didst give birth unto the very God, Whom we exalt unto all the ages.

ODE IX

Irmos: Saved by thee, O pure Virgin, * we confess thee as truly the Theotokos, * and together with the choirs of the bodiless hosts * we magnify thee.
Unto the ends of the world hast thou revealed, O Apostle, shining with the divine light. Receiving the spiritual fire, thou didst appear, O Apostle (name), resplendent with light, wherefore we magnify thee.

Giving thyself up entirely unto God, O Divinely revealed one, thou didst become thoroughly mingled with Him. Do thou now supplicate Him on behalf of us who in faith and with love praise thee.

Celebrating thy memory, O most radiant one, we entreat thee that by thy bold intercession, which thou dost possess as an Apostle of Christ, we be freed from all tribulations, O all-honorable God-seer.

Theotokion: We magnify in hymns the Mediatrix and the salvation of all, who hast appeared unto mankind, and illumined the world with the radiance of her God-like purity.

Expostilarion (Svetilen):

Spec. Mel.: By the Spirit foreseeing.

Having ceased the progress of thy beautiful feet, * O Apostle (name), * thou hast joyfully ascended making the heavenly passage, * and standing before the Trinity * thou dost see in the Father both the Son and the Divine Spirit; * wherefore we in faith celebrate thy most sacred and divine memory.

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

Having recalled to myself * the hour of the dreadful trial * I am horrified and frightened * by the multitude of my wicked deeds; * but take compassion on me, O most pure one, * and in thy warm supplications vouchsafe unto me salvation; * for whatsoever thou dost will thou can do.

With Lauds, the Stichera, In Tone IV:

Spec. Mel.: As a virtuous.

With the staff of grace O wondrous one, * thou hast snatched men from the depth of their vanities, * and having thyself obeyed, O (name), the beckoning of thy Teacher, * Who hath in everything * enlightened thine understanding, * thou hast been shown, O
all-radiant one, * to be an Apostle and honorable herald * of the incomprehensible Divinity of God. (Twice)

O radiant one, * the enlightenment of the Spirit came down upon thee * in the shape of fire and made thee a divine receptacle, * that swiftly drives away the mist of godlessness * and enlightens the world with the splendor of thy most wise speech, * O expounder of mysteries, * ornament of Apostles, * blessed eyewitness of Christ.

O glorious one, * with the lightning flashes of thy preaching * thou hast shown, that for the sake of their faith, * those that were sitting in the darkness of ignorance * became sons of the Master and God. * For His passion and death thou hast emulated * and thus hast become an the heir of His glory, * as one wise and Godly-spoken, * and as a disciple of truth.

Glory ..., In Tone II:

O Apostle (name); * having given up earthly things * thou hast followed Christ, and been sealed with the breath of the Holy Spirit, * and sent by Him unto the lost nations * to turn men unto the light of the knowledge of God. * Having thereupon ended the exploits of thy divine passion * and of various torments, thou didst give up to Christ thy soul; * do thou ever supplicate Him, * O all-blessed one, * to grant unto us great mercy.

Now & Ever ..., Theotokion:

All my trust I place in thee, * O Mother of God, * do thou preserve me * under thy shelter.

The Stavrotheotokion: When the undefiled lamb saw her offspring * as a man willingly dragged to the slaughter, * with weeping she spake saying; * 'Dost Thou now, O Christ my God, strive to make childless * the one who gave birth unto Thee? * Wherefore hast Thou done this to me, * O Deliverer of all? * Nevertheless, I hymn and glorify Thine extreme goodness * O Lover of mankind * which is above both mind and speech’.

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 III:

O holy Apostle (name), * entreat the Merciful God * that He may grant remission of sins * unto our souls

The Dismissal:

**AT THE LITURGY**

Typika and Beatitudes.

1. The divine mystery of the incarnation hast thou, O God-acceptable Apostle, truly learned, having received from the Savior Himself illumination from above.

2. The Word Unoriginate and Eternal hath illumined thee His minister abundantly with the lustrous brightness of divine grace, O wondrous Apostle (name).

3. Ablaze with the spiritual dawning, thou, O most glorious Apostle, proceeded forth as a God-inspired brilliance sent from Christ. Wherefore, O radiant one, thou hast enlightened the world with thy teaching.

4. O glorious Apostle, as a disciple and friend of Christ thou hast zealously worked for the Lord God Almighty.

5. The Savior hath shown thee as a selfless worker of divine wonders, having given thee such power through the operation of His grace.

6. O most praiseworthy Apostle of Christ (name), adorned with the divine grace of teaching, thou didst announce unto all the world the universal salvation of God Who is Lord over all.

7. Unto the ends of the world hast thou been manifest, O Apostle, shining with the divine light, and receiving the spiritual fire, thou didst appear, O Apostle (name), resplendent with light; wherefore we magnify thee.

8. Giving thyself up entirely unto God, O Divinely manifest one, thou didst become thoroughly mingled with Him. Do thou now supplicate Him for us who in faith and with love praise thee.
The Troparion and Kontakion from the Typicon. If there be no Typicon, sing the following:

Troparion, In Tone III:

O holy Apostle (name), * entreat the Merciful God * that He may grant remission of sins * unto our souls.

Kontakion, In Tone IV:

Spec. Mel.: Thou hast appeared.

As a most bright star enlightening all * with the granting of a multitude of thy miracles, * the Church hath for ever acquired thee, * O Apostle (name), * wherefore we cry aloud unto Christ: * Save, O Greatly-merciful One, * those who in faith honor the memory of Thine Apostle.

Prokeimenon, In Tone VIII, (Psalm 18:4, 1)

Their proclamation has gone out into all the earth * and their words unto the ends of the universe.

Stichos: The heavens are telling the glory of God, and the firmament proclaims his handiwork.

The First Epistle of St. Paul to the Corinthians (4:9-16)

Brethren: I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffetted, and have no certain dwellingplace; And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, (and are) the offscoring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn (you). For though ye have ten thousand instructors in Christ, yet (have ye) not many Fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.
Alleluia, In Tone I, (Psalm 88:5, 7) The heavens shall confess thy wonders, O Lord, thy truth in the Church of the saints.

Stichos: God, who is glorified in the council of the saints.

The Holy Gospel according to St. Matthew (9:36-38, 10:1-8)

At that time: Jesus saw the multitudes, and was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Communion Verse: (Psalm 18:4) Their proclamation has gone out into all the earth * and their words unto the ends of the universe.
THE SERVICE TO TWO OR MANY APOSTLES
At Vespers

On O Lord I have cried, the Stichera, In Tone IV:

Spec. Mel.: As a virtuous.

As eyewitnesses and ones who testified * of the incarnation of the Word, * O truly favored disciples, Ye are indeed blessed. * For like brilliant flashes of lightning you appeared to the world, * and like spiritual mountains dripping with sweet dew you nourished the faithful; * and like an assemblage of eternally-flowing rivers of paradise * you gave unto the Churches of the Gentiles divine waters to drink.

Like rays resplendent with the effulgence of the Spirit, * you were sent into the whole world * and wrought therein an abundance of miracles. * You showed yourselves to be ministers of the mysteries of Christ * and Godly written tablets of divine grace * inscribed by God with the law taught by God, * O ye sacred initiates.

The rods of the fishermen troubled the arrogant philosophers * and put in place the eloquent orators. * For clearly expounding in the gospels the teachings of Divine wisdom * and the doctrines of grace, * you taught all the salutary mystery of participation in eternal delight, * which is the never ending glory and delight of the Angels.

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

Rejoice luminous star that gave birth to the never-setting Sun * the Daystar that mysterically shines forth; * Rejoice, mind that flashes forth the divine light; * Rejoice, ray of pure and resplendent golden light * illumining the ends of the earth, * revealing unto the faithful * the never-ending uncreated Light.

The Stavrotheotokion: Seeing Christ, the Lover of mankind, * crucified and with a lance pierced in His side, * thou O all-pure One lamented, crying out: * 'What is this, O my Son ? * What did the ungrateful people render unto Thee * in return for all the good things Thou hast rendered unto them ?' * And yet so lovingly dost Thou show thy care for me * that I may endure my childlessness. * I stand in awe, O Compassionate One, at Thy voluntary crucifixion.
If an Idiomelon be appointed: Glory ..., In Tone VIII:

O ye disciples of the Savior, * enlightening with your teaching * the creation amongst which ye traversed, * and burning, as if dry sticks, the deceit of the idols * delivered nations from the depths of ignorance * to the understanding of things divine * and thereby saved them. * We beseech you to entreat Christ God * that He be merciful unto us on the day of judgment.

Now & Ever ..., In Tone VIII:

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

The King of heaven through his love for mankind * hath appeared on earth and dwelt among mankind. * Taking flesh from a pure Virgin * and coming forth from her, * he is one Son, dual in nature, * but not in persons; * therefore proclaiming him as truly perfect God * and yet perfect man, * we confess Christ to be our God; * therefore implore him, O Mother without bridegroom, * to have mercy on our souls.

Otherwise, Theotokion: O most pure Virgin Theotokos, * receive the supplications of us who entreat thee, * and unceasingly beseech the Lord, * that He grant us remission of sins.

The Stavrotheotokion: O Lord, when the sun beheld Thee, * who art Sun of righteousness, hung upon the tree of the cross, * it hid its rays changing light into darkness * as did the moon likewise, * while Thy Mother the all-immaculate one, * was sorely wounded in the depths of her soul.

The Entrance. The Prokeimenon of the day. The 3 Readings

The First General Epistle of St. Peter (1:3-9)

Brethren: Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold
That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see (him) not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, (even) the salvation of (your) souls.

The First General Epistle of St. Peter (1:13-19)

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning her in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, a silver and gold, from your vain conversation received by tradition from your Fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:

The First General Epistle of St. Peter (2:11-24)

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; our unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using (your) liberty for a cloke of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory (is it), if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this (is) acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth:
At the Aposticha, these stichera: In Tone VI:

Spec. Mel.: Risen on the third day.

O ye disciples of Christ, * theologians and seers of God, * were shown to be ministers of the great mysteries of God, * and having received the grace of healing, * you cure the maladies of all mankind.

Stichos: Their sound hath gone forth into all the earth and their words unto the ends of the world.

Revealed as great refuges and shelters for our souls * and the vanquishing of evil spirits, * O ye Apostles of the Lord and God-seers; * wherefore we always honor you.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

O ye, blessed Apostles of God, * deliver from every attack and mischief of the demons * and from transgressions and captivity to the evil one * all those who in faith praise you.

Glory ..., In Tone IV:

Like unto Vessels well appointed by divine ministering, O Apostles, * you were entrusted with the calling of the Gentiles, * instructing them both by word and deed * in the knowledge of Christ, * and thereby enlightening all to confess the true divinity of Christ, * the Savior of our souls.

Now & Ever ..., In Tone IV:

If the Celebration be with a Polyeleos, sing Theotokion of the Resurrection:

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: Possessing in thee, O Theotokos, * our hope and protection, * we fear not the assaults of the enemy, * for thou dost save our souls.

The Stavrotheotokion: A sword, as Simeon didst foretell, * pierced thy heart, O all-holy Theotokos, * when thou didst behold the ineffable Word, * Who shone forth from thee, * condemned by the lawless, and lifted upon the Cross, * partaking of vinegar and gall, * whilst His side was pierced and His hands and feet nailed. * With motherly lamentations thou didst exclaim: * ‘What is this new mystery, O my sweet Child?’

The Troparion, In Tone III:

O holy Apostles * entreat the Merciful God * that He grant remission of sins * unto our souls.

Glory ..., Now & Ever ..., Theotokion In Tone III:

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, * in that He is the Lover of mankind.

The Dismissal:

**AT MATINS**

At "God is the Lord ", the same Troparion (Twice). Glory ..., Now & Ever ..., The Theotokion.

After the 1st Kathisma, the Sedalion: In Tone I:

Spec. Mel.: Thy sepulchre O Savior.

The spiritual choir of Apostles * of the Most High God * have been mysteriously dispatched * and appeared as physicians of those suffering in servitude, * invoking the only Three-Hypostatic One; * they wisely described the divine incarnation of Emanuel the Lord. (Twice)

Glory ..., Now & Ever ..., Theotokion:
As the bush which Moses saw unconsumed, * as God's mountain, and a holy cloud, * as an undefiled tabernacle, and an alter acceptable to God, * as the palace of the Great King, and an all-radiant and impassable door, * do we hymn thee, O Virgin.

After the 2nd Kathisma, the Sedalion: In Tone IV:

Spec. Mel.: Thou hast appeared today.

Like unto stars on high, * you Apostles, illumine with resplendent beams of light, * even unto the ends of the earth, * by the instructions of your holy preaching, * O heavenly initiates of the Lord. (Twice)

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

As an ardent protection of those in need, * and as our succor and intercessor before God, * by whom we have been freed from corruption, * let us, O ye faithful, * bless the Theotokos and ever Virgin Mary.

After the Polyeleos, the Megalynarion: We magnify you, O holy Apostles, who have enlightened the whole world with your teachings and have brought all the ends of the Earth unto Christ.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

After the Polyeleos, the Sedalion: In Tone III:

Spec. Mel.: The Divine.

Ye, divine trumpets of the Comforter, * radiating the inspiring words of salvation, * which ye proclaim unto the world, * and thus awakening those that are sleeping in the darkness of deceit, * bringing them unto the light of the knowledge of God, * O Apostles of the Divine Light, * entreatning Christ God that our souls may be saved. (Twice)

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

Without divesting Himself of His divine nature, * God became flesh in thy womb; * and remaining God after His Incarnation, * preserved thee, His mother and Virgin, * without blemish, as thou wast before birth. * Being One and the same Lord, * ever entreat Him to grant unto us great mercy.
If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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 VIII, (Psalm 18:4, 1)

The Prokeimenon: Their proclamation has gone out into all the earth * and their words unto the ends of the universe.

Stichos: The heavens are telling the glory of God, and the firmament proclaims his handiwork.

Let every breath.

The Holy Gospel according to St. Matthew (9: 36-38; 10: 1-8)

At that time Jesus: saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly (is) plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
After the 50th Psalm:

Glory: Through the intercessions of the Holy Apostles…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion: In Tone VI:

The all-honorable festival of the Apostles * hath come unto the Church of Christ * for the salvation of us all; * wherefore praising them let us cry: * Rejoice, O ye lamps, radiating forth unto those in darkness * rays of the spiritual Sun; * Rejoice, O ye Apostles, immovable foundations of divine doctrines, * Ye friends of Christ, and honored vessels. * Come invisibly into our midst * and vouchsafe spiritual gifts unto those who praise your festival in song.

The Canon. In Tone IV:

ODE I

Irmos: Through 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 Apostles of the Lord pray to God for us

Grant unto me O Christ God, as One fervently desiring to hymn the choir of Apostles, and by their intercessions, a ray of the All-holy Spirit and the light of Thy wisdom.

Strengthened with Thy might and grace, and by their unyielding inclination toward Thee O Christ, Thy revered and Godlike Apostles triumphed over the power of hostile enemies.

Accomplishing healings in Thy name, O Master, thy glorious Apostles have netted the gatherings of the nations with the knowledge of Thee and made them shine with thy light.

Having learned heavenly wisdom, the most glorious and wise Apostles have clearly made foolish the verbosity of the impious by the brevity of their proclamations.
Theotokion: One of the most divine Trinity hast thou brought forth, O most pure one, He that appeared from thee, O Virgin and Mother, in our flesh, by the goodwill of the Father and by the working of the Most Holy Spirit.

ODE III


The heralds of Christ, aflame with tongues of fire, proclaimed on earth the divine and honorable doctrines handing them down unto us.

Thou, O Master, hast shown Thy disciples to be spiritual heavens who declare Thy glory unto all the ends of the world.

Written in the heavens and appearing as companions with Christ, O most wise ones, you now preserve us who lovingly venerate you.

Theotokion: He that dwelleth on high, O most pure one, dwelt among us, for without seed taking flesh of thee, He was revealed unto us.

The Sedalion, In Tone VIII:

Spec. Mel.: Of Wisdom.

With the net of divine words * you caught the rational fish * and brought them as first-fruits unto our God, * for longing to bear the marks of Christ you have appeared like Him in His passion, * O glorious Apostles; * wherefore having come together we dutifully honor your all-festive memorial, * and with one voice cry out to you: * Intercede with Christ God to grant remission of sins * unto those who lovingly venerate your holy memory.

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

As a Virgin and as a women * who brought forth God in the flesh without seed, * does the race of mankind call thee blessed, * for the fire of the Divinity dwelt in thee. * Thou didst suckle the Creator as the infant Lord, * wherefore, both the orders of Angels and the race of mankind, * worthily glorify thine all-holy birth-giving, * and with one voice cry unto thee; * 'Intercede with Christ God to grant remission of sins * unto those who lovingly venerate thy holy birth-giving.'
The Stavrotheotokion: The Ewe-lamb seeing the Lamb, Shepherd and Deliverer * upon the Cross, * lamented and wept bitterly crying unto Him: * ‘The world rejoices, for through Thee it receives redemption, * but my inner self burns at the sight of Thy crucifixion, * which thou didst endure through thy merciful compassion.’ * O long-suffering Lord, abyss of mercy, * have compassion and bestow forgiveness of sins * to those who with faith hymn Thy divine passion.

ODE IV.

Irmos: Seeing Thee, the Sun of righteousness * lifted upon the Cross, * the Church stands arrayed * and worthily cries out: * Glory to Thy power, O Lord.

The sound of the Apostles’ divine words hath passed like a torch of fire throughout the entire inhabited world, burning up the fuel of error, and enlightening the nations of the devout with grace.

The disciples of the Lord, like unto bright lights lit by God, have enlightened the world blackened by the fog of godlessness, with beams of grace and the brightness of their preaching.

O all-praised Apostles, Illumined with the sacred rays of the spiritual Sun, like unto the sun you shone forth in the world with the divine light and vanquished the fog of error.

Holding Thy Cross as a staff of strength, O Word, Thine eye-witnesses like horses cutting through the salty sea of life, disturbed the waters of polytheism

Theotokion: Adorned with a multihued illumination, thy living heaven O Christ, Thou King of kings, the most pure Virgin is now glorified as the Theotokos.

ODE V


O Christ, Thou hast shown thy divine and most wise servants, as lights in the world, announcing Thee, the never-setting Light, unto all.

O Apostles, you clearly practiced every virtue, and thereby destroyed the snares of the many-sided malice of the demons.
Uttering in tongues of fire, the Apostles made clear unto us the Trinity shining in the Unity of the Divinity.

Theotokion: We offer thee as an invincible weapon against our enemies; For in thee, O Bride of God, we have gained an anchor and the hope of our salvation.

ODE VI

Irmos: The Church crieth out unto Thee * 'I will sacrifice unto Thee, O Lord, * with the voice of praise' * having been cleansed of the filth of the demons' * with the blood that mercifully flowed from Thy side.

Having fortified Thy disciples, O Savior, with wisdom and miracles, Thou didst make them stronger than the babbling Hellenes, and thus they overthrew their deceiving doctrines.

The divine rivers of wisdom have filled with the waters of salvation all the valleys of the Church, having enriched them with streams from the wellsprings of salvation.

Having appeared as living stars, O most highly praised Apostles, you have dispersed every dark and gloomy error by the brilliant beams of light radiating from you, illumining all with the light of the knowledge of God.

Theotokion: Having found in thee a dove entirely perfect, liken to a beautiful bright lily and flower of the valleys, the spiritual Bridegroom dwelt within thee.

The Kontakion from the Typicon; but if there be no Typicon, sing the following:

Kontakion, In Tone IV:

O most wise Apostles, * You have appeared as branches on the vine of Christ, * bearing great clusters of virtues * and making the wine of salvation flow forth unto us; * partaking of which and filled with gladness, * we celebrate your honored memory; * wherefore, O Apostles of the Lord, intercede before Christ our God * that we may be granted great mercy * and the remission of our sins.

The Ikos: O seers of God, as disciples of the Master of all, with the net of your prayers snatch out of the depth of transgressions my humble soul which hath been ensnared in the nets of the demons, that passing the rest of my life in well-doing I may lovingly
hymn you and glorify the unblemished lives which you led on earth, enlightening those in darkness and teaching them to honor the Divine Trinity, O Apostles of the Lord.

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'.

Thou who by nature wast God before (Thy incarnation) hast made sons of Thy disciples, O Most Gracious One, and shown them heirs of Thy Father's glory, for Thou, O God and Master, didst deign that they accompany Thee.

Granting unto Thy divine disciples O Word, an outpouring of wisdom, a breadth of heart and an eloquent tongue, Thou didst send them out unto all the nations to preach the Gospel of the Kingdom.

Appearing as clouds of divine light, the Apostles rained life-giving water upon all crying: 'Blessed art Thou in the temple of Thy glory, O Lord'.

Theotokion: O most pure one thou hast appeared adorned with divine glory, since thou alone from all eternity, O Mother and Virgin, conceived the Word of God. Blessed art thou among women, O all-blameless Sovereign-Lady.

ODE VIII

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

The divine and most wise choir of the Apostles of Christ, by the fire of the Spirit, burned like tares the temples of images of the demons, and illumined the hearts of the faithful, who cry out: 'Bless ye the Lord, all ye works of the Lord'.

With one accord let us honor with hymns the Apostles as divine Disciples of Christ who thundered unto us the heavenly doctrines, as refuges of the faithful, as common benefactors of mankind and as servants of the Savior.
Let us honor the all-venerable and spacious vessels of virtues, the first-fruits of mortals, the trumpets of preaching, the streams of incorruptible life, the God-bearing lightning, the wellsprings of healing and the beautiful feet of the Gospel.

Theotokion: So that we may partake of His fullness, The Full One emptied Himself for our sake; for He, the Immeasurable One, having entered thy most pure womb without leaving His Father's bosom, became incarnate; wherefore we all bless thee, O Mary, Bride of God.

ODE IX

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

O eyewitnesses of God, you received from the Master the power to loose the bonds of transgressions, we beseech you to mercifully cleanse the sins of those who hymn you, and make them worthy of salvation.

Ye all, O glorious Apostles, received the full radiance of the Spirit that appeared unto you in the fullness of its Divine energy, and in the upper room you were initiated into the sublime teachings and dogmas, and now you are worthily called blessed.

Unto you His friends that are gone to rest, Christ granted unfading crowns and the fullness of the contemplation of God; implore Him now to preserve securely all right believing Orthodox Churches.

Theotokion: Willing to dwell in the flesh He Who hath adorned everything by His word made His abode in thee, having found thee to be the holiest of all, and hath revealed thee to be the true Theotokos, O Virgin Mother.

Expostiliarion (Svetilen):

O come, all ye people! * Let us hymn in divine odes * the Apostles of Christ, * the preachers of faith, * as those who pray to Christ for our souls.

Glory ..., Now & Ever ..., Theotokion:
O all-holy, all-pure Sovereign-Lady, * our salvation and hope, * thou who conceived without wedlock, * entreat our God who was born of thee * to save the world * from all deception, calamities and afflictions.

With Lauds, the Stichera,

In Tone VIII:

Spec. Mel.: O Lord, although before the judgment seat.

O Lord, Thou hast illumined Thine Apostles * with the glowing of the Comforter * and by the enlightenment of the understanding of Thee, O Master * hast set them forth as beacons for the strengthening of the faith; * wherefore we adore Thine unspeakable love toward mankind. (Twice)

O Lord, through the intercessions of Thine Apostles * Thou hast fenced in this Thy flock, * which Thou hast purchased with Thine own precious blood * preserving it unharmed from the temptations of the enemies, * and from enslavement to the adversary, * as thou alone art Compassionate and the Lover of mankind.

You appear together as foundations of the Church, * as goodly stones, * radiating unto the universe the bright light of the knowledge of God, * O divine Apostles, * ye that stand before the Trinity, * pray for our souls.

Glory ..., In Tone IV:

As winged eagles * ye have traversed the entire earth, * spreading the venerable doctrines of Christ, * and by grace, O all-lauded ones, * tearing out the tares of deception * and producing abundant fruit, * with which ye eternally fill the spiritual granaries, * preserving them in all richness for the Immortal Shepherd.

Now & Ever ..., Theotokion:

In thee, O Theotokos, * do we have our hope and defence, * wherefore we fear not the assaults of the enemy, * for thou dost save our souls.

The Stavrotheotokion:

Spec. Mel.: As virtuous.
Seeing Christ, the Lover of mankind, * crucified and with a lance pierced in His side, 
* thou O all-pure One lamented, crying out: * 'What is this, O my Son ? * What did the 
ungrateful people render unto Thee * in return for all the good things Thou hast 
rendered unto them ?' * And yet so lovingly dost Thou show thy care for me * that I 
may endure my childlessness. * I stand in awe, O Compassionate One, at Thy voluntary 
crucifixion.

The Doxology:

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

The Troparion, In Tone III:

* O holy Apostles * entreat the Merciful God * that He may grant remission of sins * unto our souls.

**AT THE LITURGY**

Typika and Beatitudes.

1. The heralds of Christ, aflame with tongues of fire, proclaimed on earth the divine 
and honorable doctrines handing them down unto us.

2. Thou, O Master, hast shown Thy disciples to be spiritual heavens who declare Thy 
glory unto all the ends of the world.

3. Written in the heavens and appearing as companions with Christ, do ye, O most 
wise ones, now preserve us who lovingly venerate you.

4. Having fortified Thy disciples, O Savior, with wisdom and miracles, Thou didst 
make them stronger than the babbling Hellenes, and thus they overthrew their 
deceiving doctrines.

5. The divine rivers of wisdom have filled with the waters of salvation all the valleys 
of the Church, having enriched them with streams from the wellsprings of salvation.

6. Having appeared as living stars, O most highly praised Apostles, you have 
dispersed every dark and gloomy error by the brilliant beams of light radiating from 
you, illumining all with the light of the knowledge of God.
7. O eyewitnesses of God, you received from the Master the power to loose the bonds of transgressions, we beseech you to mercifully cleanse the sins of those who hymn you, and make them worthy of salvation.

8. Ye all, O glorious Apostles, received the full radiance of the Spirit that appeared unto you in the fullness of its Divine energy, and in the upper room you were initiated into the sublime teachings and dogmas, and now you are worthily called blessed.

The Troparion, In Tone III:

O holy Apostles * entreat the Merciful God * that He may grant remission of sins * unto our souls.

Kontakion, In Tone IV:

O most wise Apostles, * You have appeared as branches on the vine of Christ, * bearing great clusters of virtues * and making the wine of salvation flow forth unto us; * partaking of which and filled with gladness, * we celebrate your honored memory; * wherefore, O Apostles of the Lord, intercede before Christ our God * that we may be granted great mercy * and the remission of our sins.

Prokeimenon, In Tone VIII, (Psalm 18:4, 1)

Their proclamation has gone out into all the earth * and their words unto the ends of the universe.

Stichos: The heavens are telling the glory of God, and the firmament proclaims his handiwork.

The First Epistle of St. Paul to the Corinthians (4: 9-16)

Brethren: I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, (and are) the offscoring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn (you). For though ye have ten thousand instructors in Christ, yet
(have ye) not many Fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.

Alleluia, In Tone I, (Psalm 88:5, 7) The heavens shall confess thy wonders, O Lord, thy truth in the congregation of the saints.

Stichos: God is glorified in the council of the saints.

The Holy Gospel according to St. Luke (10:1-16)

At that time: The Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly (is) great, but the laborers (are) few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace (be) to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

Communion, (Psalm 18:4) Their proclamation has gone out into all the earth * and their words unto the ends of the universe.
THE SERVICE TO ONE HIERARCH
At Vespers

On "Lord, I have cried ...", the Stichera,

In Tone VI:

Spec. Mel.: Having put off all.

Thou wast revealed as wholly consecrated and God-bearing, * vested with the Holy Spirit * and anointed with the holy chrism of God; * always serenely approaching the holy of holies, * illumined with the splendor proceeding from God, * and initiated into the holy mysteries by grace, * as a true and most glorious Hierarch, * with boldness dost thou make supplication * for our souls.

Thy life became resplendent with the radiance of the virtues, * and hath both illumined the faithful, * and dispersed the foggy mist of error, * for thou O most blessed Hierarch (name) / didst truly appear as a radiant sun; * and now having become, by the grace of the Holy Spirit, * a son of the day, * thou hast made thine abode wherein the Never-setting Light doth shine; * wherefore, honorably celebrating thy divine and radiant memory, * we lovingly venerate thee, O ever-memorable one.

Thy mind, O Divinely-wise one, inclined unto God * and nourished by faith, * hath become radiantly divine * O all-glorious one, * in a mortal and corrupt body contemplating incorruption; * O all-wise one, * thou hast acquired the splendor of the bodiless ones, * and remaining passionless thou hast adorned thyself with dispassion, * O Father (name), most wise Hierarch, * radiant light and intercessor for those who with faith honor thy memory.

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

Rejoice, fulfillment of the law; * Rejoice, temple of the Holy Trinity, * Rejoice, O all-immaculate Bride; * Rejoice, divine bearer of the King of all; * Rejoice, O immaterial fire, * like unto tongs carrying in thine arms the most bright coal, * the new paradise, the enclosed garden, * the divine table, the incorrupt dove; * O thou throne of the Most High, * divine spiritual garden, * overshadowed O Maiden, by the Holy Spirit.

The Stavrotheotokion: The immaculate Sovereign-Lady * and undefiled ewe-lamb * saw her Lamb lifted upon the cross, * and in motherly astonishment cried aloud: * ‘What is this new and most glorious sight, * O my sweet Child? * how dost the shameless people
give Thee over unto Pilate's judgment * and condemn unto death the Life of all? * But I hymn, O Word, * Thine ineffable condescension.

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

The fruits of thy virtues, * O venerable Father, * hath enlightened the hearts of the faithful; * for upon hearing of thine immeasurable humility * who could not but wonder at thy patience, * at thy gentleness towards the poor and needy, * at thy consolation of the sorrowing? * For thou hast in a Godly manner instructed all, * O Hierarch (name), / and now adorned with a never-fading crown; * do thou intercede for our souls.

Now & Ever ..., In Tone VIII:

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

The King of heaven through his love for mankind * hath appeared on earth and dwelt among mankind. * Taking flesh from a pure Virgin * and coming forth from her, * he is one Son, dual in nature, * but not in persons; * therefore proclaiming him as truly perfect God * and yet perfect man, * we confess Christ to be our God; * therefore implore him, O Mother without bridegroom, * to have mercy on our souls.

Otherwise, Theotokion: Thy shelter, O Theotokos and Virgin, * is a spiritual cure, * fleeing unto which we are delivered * from the infirmities of the soul.

The Stavrotheotokion:

Spec. Mel.: O most glorious wonder.

The Virgin whom we magnify * spake in tears saying: * 'I cannot endure, O my Child, * the sight of Thee, the bestower of life, dying on the tree. * Do Thou vouchsafe Thy divine and life-saving grace * unto those who, by the fruit of the ancient transgression, * have fallen into the sleep of perdition'.

The Entrance. The Prokeimenon of the day. The 3 Readings
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. Hearken 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. Hearken 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 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 Wisdom of Solomon.

When the righteous is praised, the people will rejoice; for his memory is immortality,
because it is known with God, and with men; for his soul pleased the Lord. Love
wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the
beginning of her is love and the observation of the law. Honor wisdom, that ye may
reign for evermore. I will tell you, and will not hide from you the mysteries of God, for
he it is who is the instructor of wisdom, the director of the wise, the master of all
understanding and activity. And wisdom teacheth all understanding; for in her is a spirit
understanding and holy, the brightness of the everlasting light, and the image of the
goodness of God. She maketh friends of God, and prophets; she is more beautiful than
the sun, and above all the constellations of the stars; compared with the light, she is
found pre-eminent. She hath delivered from pain them that please her, and guided them
in right paths, given them knowledge of holy things, defended them from their enemies,
and given them a mighty struggle, that they might all know that godliness is stronger
than all; vice shall never prevail against wisdom, neither shall judgment pass away
without convicting the evil. For they said to themselves, reasoning unrighteously: Let us
oppress the righteous man, let us not spare his holiness, neither need we be ashamed of
the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in
wait for the righteous, for he is displeasing to us, opposeth our doings, upbraided us
with our offending the law, and denounceth to our infamy the transgressions of our
training. He professeth to have the knowledge of God, and calleth himself the child of
the Lord. He is become a reproof to our thoughts, and is grievous even for us to
behold; for his life is not like other men's, his ways are of another fashion. We are
accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the
end of the just to be blessed. Let us see if his words be true; let us test what things
happen to him. Let us examine him with mockery and torture, that we may know his
meekness and prove his forbearance. Let us condemn him with a shameful death, for
by his own words shall he be visited. Such things did they imagine, and were deceived;
for their own wickedness blinded them. As for the mysteries of God, they knew them
not; neither bethought they that Thou alone art God, who hast the power of life and
death, savest in time of tribulation, and deliverest from all evil; who art compassionate
and merciful, givest grace to Thy saints and opposest the prideful with Thine own arm.

At the Aposticha, these stichera: In Tone VIII:

O Hierarch (name), * radiance of the spiritual light, * lamp of the Church, and
adornment of Hierarchs, * true rule of the monks' life of fasting, * thou hast appeared
unto us as a defender of the faith * delivering our souls from the destructive wiles of
the enemy.

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

O Hierarch (name), * having received from God great power, * by thy prayer thou
dost expel the attacks of multitudes of evil spirits, * from all those who in faith have
recourse unto thee.

Stichos: What shall I render unto the Lord for all that he hath rendered unto me?

How can we worthily hymn the great Hierarch (name), * the venerable mind, * the
God-illumined light that enlighteneth and granteth us divine understanding, * the
confessor of profound mysteries, * Let us with one voice say; * Rejoice O holy
Hierarch (name), the Father of our Fathers.

Glory ..., In Tone VIII:

Thou art a good shepherd and a fervent teacher, * O Hierarch (name), * and ever
praising thee we cry aloud: * God made thee an adornment of His Church * and unto
His people revealed thy incorrupt body * which for many years remained hidden in the
earth. * Wherefore cease not to make supplication unto Him on behalf of those * who
praise thee and honor thy memory, * that by thy supplications we may obtain the
remission of our sins and the salvation of our souls.

Now & Ever ..., In Tone VIII:

If the celebration be with a Polyeleos, sing the Theotokion of the Resurrection:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of
God Most High: * accept the supplications of thy servants, O all-immaculate one, *
granting unto all cleansing of transgressions; * and, accepting now our supplications, *
pray thou that we all be saved.
Otherwise, Theotokion: O Sovereign-Lady, * accept the prayers of us thy servants * and deliver us * from every need and suffering.

The Stavrotheotokion: Seeing Thee O Lord Jesus, * nailed to the cross * and voluntarily accepting the passion, * the Virgin Thy Mother cried aloud: * Woe unto me, O my sweet Child! * how dost Thou wrongfully endure such wounds? * O compassionate Physician and healer of the infirmities of mankind * and deliverer of all from corruption.

The Troparion from the Typicon; but if there be no Typicon, sing the following:

Troparion, In Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * therewithal thou hast achieved greatness by humility * and riches by poverty; * O Father and Hierarch (name), * intercede before Christ God * that our souls be saved.

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 being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

The Dismissal:

AT MATINS

At "God is the Lord ...", the same Troparion (twice). Glory ..., Now & Ever ..., The Theotokion.

After the 1st Kathisma the Sedalion: In Tone I:

Spec. Mel.: Whilst thy sepulchre.

As a servant of Christ the Lord of all, * thou didst teach the peoples, * instructing them O Hierarch, to understand the truth, * and illumining them with divine baptism; * wherefore we all call thee a teacher of truth, * Hierarch and favorite of Christ. (Twice)
Glory ..., Now & Ever ..., Theotokion:

O most pure Virgin Theotokos, * intercessor and protector of the faithful, * deliver from afflictions and suffering, * and from all violent attacks of the enemy, * those, O Maiden, who put their trust in thee, * and by thy divine intercessions save our souls.

After the 2nd Kathisma, the Sedalion: In Tone IV:

From thy youth thou didst take up thy Cross, * and devoutly follow Christ, * subduing the subtlety of the flesh by abstinence; * wherefore sitting on the Hierarchical throne, * thou didst magnify, O Hierarch, * the Lord and His most pure Mother, * Who have adorned thee with a multitude of spiritual gifts, O God-blessed (name). (Twice)

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

O all-immaculate Virgin, * who hath given birth to the pre-eternal God, * do thou, together with the Hierarch (name), * unceasingly entreat Him to grant us remission of sins * and reformation of our life before our end, * for we dutifully hymn thee in faith and with love, * O only all-hymned one.

After the Polyeleos, the Megalynarion: We magnify thee, O Hierarch, Father (name), and honor thy holy memory, for thou dost pray for us unto Christ our God.

Stichos: Hearken unto this all ye nations, praise him, all ye peoples.

After the Polyeleos the Sedalion: In Tone VIII:

Spec. Mel.: Of the wisdom.

Having ruled over the passions of the flesh, * fervently tending thy flock * thou, O holy one, wast revealed as a glorious and God-like Hierarch; * for thou didst enlighten multitudes with holy baptism * enjoining them to glorify One God in three Hypostases; * wherefore even after thy repose thou dost pour forth healings * unto those that make pilgrimage to the holy temple of God * and approach the shrine of thy relics, * O Hierarch (name); * supplicate Christ our God that He grant remission of sins * unto those who lovingly honor thy holy memory. (Twice)

Glory ..., Now & Ever ..., Theotokion:
Let us hymn the heavenly portal and ark, * the all-holy mountain, and the cloud of light, * the heavenly ladder, * the spiritual paradise, * the recall of Eve, and of all the universe, * the great treasure, * for in her was wrought the salvation of the world * and forgiveness of the ancient transgression. * Wherefore let us cry unto her: ‘Entreat thy Son to grant remission of sins * unto those who devoutly worship thine all-holy birth-giving.

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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.

The Prokeimenon, In Tone I: (Psalm 48:3, 36:31)

The Prokeimenon: My mouth shall speak of wisdom, * and the meditation of my heart shall be of understanding.

Stichos: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgement.

Let every breath.

The Holy Gospel according to St. John (10: 9-16).

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have (it) more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.
The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my (sheep), and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, (and) one shepherd.

After the 50th Psalm:

Glory: Through the intercessions of the Holy Hierarch (name)…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion:

In Tone VI:

O inheritor of God's mysteries, * associate of Christ, * servant of the Lord, * holy Hierarch (name), * in perfect accord with thine calling was thy life, * for together with the multitude of thy gray hairs there shone forth wisdom, * the serenity of thy countenance testified to the gentleness of thy soul * and the calm beauty of thy speech revealed thy compassionate nature. * Thy life upon the earth was glorious * and thy repose is with the saints; * do thou intercede for our souls.

The Canon, In Tone VI:

ODE I

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

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

O Holy Hierarch, numbered with the Angelic hosts, servant of God, Thou wast found worthy to stand before Him, do thou ever entreat Him on our behalf, that we may obtain eternal blessings through thine intercessions.

Elected by the Lord to serve the precious gospel, thou O blessed Father (name), nourished thy people with wisdom by thy wise instructions.
Enriched with God's understanding, O most wise Hierarch of God, thou didst take the living-word that flowed from thy heart and feed it unto souls deadened by passions, O God-blessed (name).

Theotokion: The sacred choir of Prophets foretold of thee O pure one, as one that was to become a true Parent of God, higher than the Cherubim and all created things.

ODE III

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

By Shedding forth from thy lips divine sweetness, O Father, thou hast banished the bitter drink of godlessness, giving to the thirsting devout the nectar of the knowledge of God, O blessed one.

Predestined by God's judgment, thou didst appear O Hierarch offering the bloodless sacrifice unto God who offered up Himself for our sake, O Father Hierarch (name).

The sepulchre, wherein lieth thy precious body, likened unto a Godly paradise, sheds forth fragrant aromas filling the faithful with a sweet fragrance, O most glorious and all-honored Hierarch (name).

Theotokion: O pure one, the mind of man is incapable of comprehending the unspeakable depths of thy birth-giving, for God humbled Himself for the sake of compassion, and entirely renewed me in thy womb.

The Sedalion, In Tone IV:

Spec. Mel.: Thou hast appeared today.

In an Orthodox manner * hast thou, O holy one, * tended the Church of Christ * driving off the bitter taxing of heresy, * wherefore, O blessed one, thou dost now make thine abode on high.

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

We have come to know, O Theotokos Virgin, * the Word of the Father, Christ God, * who became incarnate from thee, * the only pure, the only blessed one; * wherefore, unceasingly hymning thee, * we magnify thee.
The Stavrotheotokion: Upon seeing thy Son hung upon the cross and lacerated * thou, O most pure one, * didst cry out from the depths of thy motherly bosom: * ‘Woe unto me! To where hast Thou descended, O my Ever-shining Light?’

ODE IV

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

Filled with the Holy Spirit, O sacred Father (name), thou hast driven away evil spirits from men and made them faithful with thy spiritual instructions.

Thou didst teach that God is a Unity undivided and yet known in three Hypostases, not separated nor mingled, thus enlightening the devout with thy sacred theology.

Having first mortified the subtleties of the flesh by abstinence and spiritual labors, thou hast been revealed as a divine Hierarch and all-sacred intercessor before the Trinity.

Theotokion: The foremothers curse hath been done away with by thee, O Mother of God; for thou, O most pure one, hast brought forth unto us the Source of holiness, the Ever-lasting Life.

ODE V

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

Performing the divine mysteries in a godlike manner, and with a most pure mind approaching the holy things, thou hast blamelessly served God as a most sacred Hierarch.

By thy precious instructions those who were enslaved to idolatrous things have become favorites of God, and recalling them from their unworthy ways thou hast become a worthy servant of God Almighty.

Called by grace O holy one, to abolish the lawlessness of idolatry by the sacred waters of thy instructions, thou hast, by the grace of God, made barren and frozen hearts fertile with the fruits of the spirit.
Theotokion: O Mary, thou who knew not wedlock didst remain a Virgin even after thy strange birth-giving, for it was God Who was born of thee and Who commands everything as He wills, O Bride of God.

ODE VI

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

At the bidding of God, thy tongue, sharpened by the Spirit in spiritual acuity, inscribed in the hearts of the devout as with a scribe's plume, the words of grace, O all-sacred Father.

O sacred Father, as one who enters the spiritual holy of holies and there, by the light Trinitarion, learns things divine, thou dost therewith perfect in spirit the faithful, thyself being most perfect, O Holy Hierarch (name).

Flushing away the foul commands of the wicked by the streams of thine commandments, thou appearest as a placid river watering with piety the communities of the faithful, O all-honored Hierarch.

Theotokion: O all-spotless Maiden favored of God, the Word hath, without seed, made His abode in thy womb and appeared a perfect man, renewing In a Godly manner human nature as He Himself alone knoweth.

The Kontakion from the Typicon; but if there be no Typicon, sing the following:

Kontakion. In Tone II:

Spec. Mel.: Of the highest.

O Hierarch (name), * divine thunder, spiritual trumpet, * planter of faith and pruner of heresies, * great favorite Trinitarion, * standing with the Angels before God * do thou unceasingly pray for us all.

The Ikos: O Father, through laziness I the wretched one have fallen into the sleep of death, but do thou, a good shepherd, raise me up, and pacify the passions which wickedly torment me, that on arising I may hymn thy bright festival with a pure spirit. O Father, whom the Master of the universe hath worthily glorified as a most faithful servant and most wise teacher, a friend of God and skilled minister of His traditions,
which thou hast well preserved; Undefiled unction, most wise (name), do thou 
unceasingly pray for us all.

ODE VII

Irmos: An Angel made the furnace throw dew on the holy Children. * But the
command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: *
'Blessed art Thou, O God of our Fathers'.

Thou wast Illumined by the grace of the Spirit to comprehend the Divine will, and
thus appeared as a radiant star enlightening those who wisely sing: 'Blessed art Thou, O
God of our Fathers'.

O sacred one, most holy Hierarch of the Church, shining with virtuous deeds, the
Uncreated Trinity made its abode in thee, wherefore thou didst sing: 'Blessed art Thou,
O God of our Fathers'.

Repelling sleep from thine eyes, with divine vigor thou didst receive the Divine Light
from the Source of Light, Who hath made thee a pillar and support of the faithful, a
true Hierarch.

Theotokion: He who beyond all accessibility is seated in the bosom of the Begetter, is
now seated in thy womb, O most pure one, as one accessible and imbued with thine
image, having become accessible for the sake of saving fallen Adam.

ODE VIII

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

O blessed one, as one elevated unto God by thy pure thoughts thou hast humiliated
the proud serpent with thy humility; wherefore we honor thee, exalting Christ unto the
ages.

O Hierarch, Father (name), thou hast saved thy people from slavery to error by
preaching the Incarnate Word and thus driving away the wickedness of idolatry, O most
wise and God-bearing one.
Leading a life like unto that of thy Master, in both word and deed fulfilling thy days in spiritual works, thou, O Father, didst repose and pass over into the heavenly heights.

Theotokion: Freed from the first curse by thy birth-giving, O most blessed God-greeted Maiden, we send up unto thee the greeting of Gabriel: Rejoice thou, the cause of the salvation of all.

ODE IX

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

Adorned with the virtues as with resplendent ornaments and radiant with their light, compassionate and meek, thou hast found thine abode in the land of the compassionate keeping company with the Heavenly Hosts.

Beholding the brightness of God and of the Angels, the radiance of the Patriarchs, the Martyrs and the Apostles, do thou with them make supplication unto the Lover of mankind that we who praise thee, O holy one, be granted the remission of our sins and restoration of life.

Adorning the city of thy See with thy episcopacy, thou hast arrayed with thy radiance all the cities of thy diocese, having lived therein as an Angel, thou hast hallowed them with thine unction and perfected the Divinely-wise people living therein.

Theotokion: The gentle heavenly rain O Virgin, descended into thy womb, and thereby dried up the streams of error, showering incorruption upon all mankind by the redemption that hath been made possible by thee, O God-greeted one.

Expostilarion (Svetilen):

Spec. Mel.: Thou hast visited us.

Today a glorious radiant festival * is revealed unto the faithful, * for standing in the light of the glory * of the countenance of God, * the Holy Hierarch (name), remembers us * who praise his honorable memory.

Glory ..., Now & Ever ..., Theotokion:
O most pure one, we put our trust in God, * and in the crucified Christ who came forth from thee. * By thy supplications unto Him * do thou preserve us unharmed even unto the end.

At the Aposticha, In Tone VIII:

Spec. Mel.: O most glorious wonder.

O holy Father (name)! * Having reached the pinnacle of the ladder of divine understanding * and approaching God as one who hath obtained the gift of adoption, * thou healest incurable diseases and drivest away unclean spirits; * therefore with joyful hearts we celebrate thy memory, * magnifying Christ Who hath exalted His favorite.

(Twice)

O marvelous Father (name)! * Brightly illumined with thy divinely lucid mind, * thou hast pacified the boisterous sea of the passions, * and flying upon the wings of the purity of thy dispassion, * thou reached the heights of ineffable and incomprehensible blessedness, * ever interceding for us who praise thee.


Glory ..., In Tone VI:

O holy one, * thrice blessed holiest Father, * good shepherd and disciple of Christ the chief shepherd, * as one who hast laid down thy life for thy flock! * Do thou now also, O most praised Hierarch (name), * entreat Him with thine supplications * to grant us great mercy.

Now & Ever ..., Theotokion:

We have come to know God * who was incarnate of thee, * O Virgin Theotokos; * entreat Him that our souls be saved.

The Stavrotheotokion: Standing before the Cross * and seeing her Son voluntarily suffering, * the Virgin-Mother magnified Him.
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:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * therewithal thou hast achieved greatness by humility * and riches by poverty; * O Father and Hierarch (name), * intercede before Christ God * that our souls be saved.

The Dismissal:

**AT THE LITURGY**

Typika and Beatitudes.

1. By Shedding forth from thy lips divine sweetness, O Father, thou hast banished the bitter drink of godlessness, giving to the thirsting devout the nectar of the knowledge of God, O blessed one.

2. Predestined by God's judgment, thou didst appear O Hierarch offering the bloodless sacrifice unto God who offered up Himself for our sake, O Father Hierarch (name).

3. The sepulchre, wherein lieth thy precious body, likened unto a Godly paradise, sheds forth fragrant aromas filling the faithful with a sweet fragrance, O most glorious and all-honored Hierarch (name).

4. At the bidding of God, thy tongue, sharpened by the Spirit in spiritual acuity, inscribed in the hearts of the devout as with a scribe's plume, the words of grace, O all-sacred Father.

5. O sacred Father, as one who enters the spiritual holy of holies and there, by the light Trinitarion, learns things divine, thou dost therewith perfect in spirit the faithful, thyself being most perfect, O Holy Hierarch (name).
6. Flushing away the foul commands of the wicked by the streams of thine commandments, thou appearest as a placid river watering with piety the communities of the faithful, O all-honored Hierarch.

7. Adorned with the virtues as with resplendent ornaments and radiant with their light, compassionate and meek, thou hast found thine abode in the land of the compassionate keeping company with the Heavenly Hosts.

8. Beholding the brightness of God and of the Angels, the radiance of the Patriarchs, the Martyrs and the Apostles, do thou with them make supplication unto the Lover of mankind that we who praise thee, O holy one, be granted the remission of our sins and restoration of life.

The Troparion and Kontakion from the Typicon; but if there be no Typicon, sing the following:

Troparion, In Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * therewithal thou hast achieved greatness by humility * and riches by poverty; * O Father and Hierarch (name), * intercede before Christ God * that our souls be saved.

Kontakion. In Tone II:

Spec. Mel.: Of the highest.

O Hierarch (name), * divine thunder, spiritual trumpet, * planter of faith and pruner of heresies, * great favorite Trinitarion, * standing with the Angels before God * do thou unceasingly pray for us all.

Prokeimenon, In Tone I, (Psalm 48:3, 1) My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Stichos: Hear this, all ye nations, give heed, all ye inhabitants of the earth.

The Epistle to the Hebrews (Heb. 7:26-8:2)

Brethren: For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests
which have infirmity; but the word of the oath, which was since the law, (maketh) the Son, who is consecrated for evermore. 26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Alleluia, In Tone I, (Psalm 36:30,31) The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Stichos: The law of his God is in his heart, and his foot shall not stumble.

The Holy Gospel according to St. John the Theologian (10:9-16)

Jesus said unto His Disciples: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Communion Verse (Psalm 111:6,7) The righteous shall be in everlasting remembrance, he shall not fear evil tidings.
THE SERVICE TO TWO OR MORE HIERARCHS
At Vespers

On "Lord, I have cried ...", the Stichera, In Tone IV:

Spec. Mel.: As virtuous.

O most glorious Hierarchs, * as eternally luminous stars of the spiritual firmament * you have illumined the world, O most honorable ones, * and enlightened the universe with the dogmas of the Orthodox faith * and thus driven away the darkness of heresies. * O Hierarchs, entreat the Lord that those who in faith celebrate your all-honored memory * may be delivered from all adversities.

With the brightness of the Spirit * you have enlightened the world, * and appearing unto all as light-bestowing suns * beaming dogmatic truth unto all the ends of the world, * you enlighten the hearts of the faithful, * O most blessed God-bearers, * and by the power of Him Who shone forth from the Virgin * you drive away the darkness of heresies.

O most blessed ones, * with the staff of your dogmas you have driven the spiritual wolves far from the Church of Christ, * and encompassing her with a spiritual rampart, * you present her whole and unconquerable unto Christ; * Pray Him that those who in faith celebrate your all-honored memory * may be delivered from all defilement and dangers.

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

O most holy Bride of God! * Deliver my humble soul from the condemnation of my wicked deeds * and by thy prayers deliver me from spiritual death; * Grant me in the day of judgement * to be worthy of the justification obtained by the assemblies of saints, * and before my end present me cleansed * through repentance and the shedding of copious tears.

The Stavrotheotokion: Seeing Christ, the Lover of mankind, * crucified and with a lance pierced in His side, * thou O all-pure One lamented, crying out: * 'What is this, O my Son ? * What did the ungrateful people render unto Thee * in return for all the good things Thou hast rendered unto them ?' * And yet so lovingly dost Thou show thy care for me * that I may endure my childlessness. * I stand in awe, O Compassionate One, at Thy voluntary crucifixion
If an Idiomelon be appointed. Glory ..., In Tone VI:

O ye men of God and faithful servants, * ministers of the Lord, * most esteemed Hierarchs, * select vessels, and pillars supporting the Church, * heirs of the kingdom, * never cease to intercede before the Lord on our behalf.

Now & Ever ..., In Tone VI:

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

Who will not call thee blessed, * O all-holy Virgin? * Who will not hymn thy childbirth without labor? * For the only-begotten Son, who shone forth from the Father before time, * came forth ineffably incarnate from thee, O pure Maiden. * By nature he is God, by nature for our sakes, he hath become man * not divided in a duality of persons, * but known without confusion in a duality of natures. * O all-honored and all-blessed one, implore him to have mercy on our souls.

Otherwise, Theotokion: We have come to know God * who was incarnate of thee, * O Virgin Theotokos; * entreat Him that our souls be saved.

The Stavrotheotokion: Beholding Thee crucified, O Christ, * she that bare Thee cried aloud: * What strange mystery is that that I see, O my Son! * How can Thou, who art the Giver of life, * die while in the flesh, * and hung upon the tree.

The Entrance. The Prokeimenon of the day. The 3 Readings

The Reading from the Book of Proverbs (3:13-16; 8: 6)

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. Hearken 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 (10: 31-32 ; 11: 1-10)

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 (4: 7-15)

Though the righteous man happen to die, yet shall he rest in peace. For honorable age is not that which is so for a length of time, nor that which is measured by the number of years. But wisdom and a spotless life to a ripe old age is the true gray hair of a man. He pleased God, and was beloved of Him, so that living among sinners he was taken away. Yea, speedily was he taken up, lest wickedness should pervert his understanding,
or deceit beguile his soul. For the beguilement of transgression doth obscure things that are good, and the wanderings of lust doth undermine the innocent mind. Made perfect in a short time, he fulfilled many years; for his soul pleased the Lord; therefore the Lord hastened to take him away from among the wicked. This the people saw, and did not understand, neither did they lay this up in their hearts, that grace and mercy is with His saints, and that the Lord doth visit His chosen ones.

At the Aposticha, these Stichera: In Tone I:

Spec. Mel.: All praised Martyrs.

Let us today worthily praise the divine and God-inspired Hierarchs, * wise in the Spirit, * spiritual trumpets of God, * divine mirrors, who grant unto us the golden streams of their instructions. * Pray unto Christ that He may grant unto our souls peace and great mercy.

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

Let us worthily make melody * and in hymns praise the intellectual fonts of the divine and holy faith, * the golden-streamed rivers, * the brilliant lights, * the champions Trinitarion, * the receptacles of the grace of the Holy Spirit, * the immovable pillars and supports of the Church.

Stichos: Thy priests shall be clothed with righteousness, and thy righteous shall rejoice.

O ye thundering spiritual instruments of divine knowledge, * flashing lightning of divine sermons, * golden candlesticks bright and bearing the light of God, * most blessed Hierarchs! * Ever pray for us, who honor you, * that Christ may grant unto our souls peace and great mercy.

Glory ..., In Tone VI:

Let us today praise the mysterious trumpets of the Spirit, * the God-bearing Fathers * who, in the midst of the Church, * sang the Hypostatical hymns of the theology Trinitarion, * immutably One both in essence and Divinity, * the victors over heresies * and champions of the Orthodox, * who without ceasing pray unto God that our souls may be saved.

Now & Ever ..., In Tone VI:
If the celebration be with a Polyeleos, sing the Theotokion of the Resurrection:

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

Otherwise, Theotokion: O Theotokos, * thou art the true vine * that budded forth the fruit of life, * thee do we entreat O Sovereign Lady: * Pray, together with the holy Martyrs, * that great mercy * may be granted unto our souls.

The Stavrotheotokion: The all-pure one seeing Thee hung on the cross * with motherly tears cried out unto Thee: * ‘O my Son and my God, * O my sweetest Child, * how is it that Thou sufferest * such a shameful death?’

The Troparion from the Typicon, but if there be no Typicon, sing the following:

Troparion, In Tone IV:

O God of our Fathers, * who ever dealest with us according to Thy loving-kindness, * withdraw not Thy mercy from us, * but by the intercessions of our Holy Fathers * direct our lives in peace.

Glory ..., Now & Ever ..., 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 being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

The Dismissal:
AT MATINS

At "God is the Lord ...", the same Troparion (twice). Glory ..., Now & Ever ..., The Theotokion.

After the 1st Kathisma the Sedalion: In Tone V:


As royal adornments of the Church * let us praise the Hierarchs of the Lord (Names), * the inexhaustible treasuries of His dogmas, * for through them Christ Himself hath instructed us to honor the Holy Trinity, * united in essence and divided in persons. (Twice)

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

O most holy Virgin, * have mercy upon us who in faith flee unto thee, * and implore thy warm protection, * O all-compassionate one, * for, as one tender-hearted and the Mother of God Most High, * thou art able to save all, * O thou who art ever embracing in thy motherly intercessions, * as one who hath been greeted by God.

After the 2nd Kathisma, the Sedalion: In Tone III:

Spec. Mel.: Of the divine.

O divinely inspired Hierarchs! * you have been revealed as pillars of the Church * and inexhaustible treasuries of piety, * your lives have been made illustrious through dispassion * and the expounding of the dogmas Trinitarian. * O holy Fathers! Entreat Christ God that our souls may be saved. (Twice)

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

Without divesting Himself of His divine nature, * God became flesh in thy womb; * and remaining God after His Incarnation, * preserved thee, His mother and Virgin, * without blemish, as thou wast before birth. * Being One and the same Lord, * ever entreat Him to grant unto us great mercy.

After the Polyeleos, the Megalynarion: We magnify you, O great Hierarchs, and honor your holy memory, for you pray for us to Christ our God.

Stichos: Hearken unto this, all ye nations.
After the Polyeleos, the Sedalion: In Tone IV:

Let the most wise teachers of the universe, * who have glorified God with their deeds and words on earth, * be magnified today as the mediators of salvation unto us. (Twice)

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

O invincible defender of the assaulted * and fervent protectress of those who put their trust in thee, * deliver me from dangers, * for thou art the succor of all.

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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.

The Prokeimenon, In Tone VII: (Psalm 115:6,3)

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

Stichos: What shall I render to the Lord for all his bounty to me?

Let every breath.

The Holy Gospel according to St. John the Theologian (10: 1-9)

The Lord said: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee
from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

After the 50th Psalm:

Glory: Through the intercessions of the Holy Hierarchs…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion:

In Tone VI:

O holy Fathers! * The sound of your exhortations has gone forth throughout all the world, * and now in heaven you enjoy the reward of your labors; * For annihilating the armies of the demons, * you have reached the habitations of the Angels, * whom you blamelessly emulated in your lives. * Since you possess great boldness before the Lord, * beseech Him that we may obtain peace for our souls.

The Canon, In Tone VIII:

ODE I

Irmos: Let us sing unto the Lord * Who hath led His people through the Red sea, * for He alone hath gloriously been victorious.

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

As most wise Hierarchs you have shone forth in the world, resplendent with the divine dogmas of the King who reigneth over all; wherefore let us hymn Christ, for He alone hath been victorious.
As ones who shone forth in the world with the light of piety and dispersed the darkness of wickedness, let us, O faithful, reverence the great and all-honorable Hierarchs.

As ones who stand with the Angels before the Unapproachable King, pray, O ye sacred and God-bearing preachers, that we who lovingly celebrate your holy memory, may be granted the remission of our sins.

Theotokion: As one who conceived the pre-eternal and Unoriginate Word of the Father, and above all expression brought Him forth in the flesh, O most holy one pray continually that we may be delivered from all dangers.

ODE III

Irmos: Thou who in the beginning established the heavens in wisdom * and founded the earth upon the waters, * O Christ, establish me upon the rock of Thy commandments, * for there is none holy but Thee, O only Lover of mankind.

O holy and God-bearing ones, with true abstinence and steadfast prayer you ascended on high to the lofty city of virtues, where you are ever nourished by the streams of divine knowledge.

As ones possessing boldness before God, O holy Hierarchs, supplicate Him on behalf of us who in faith hymn your memory, that we may be saved.

As teachers of the devout dogmas and declarers of true and wise words, O holy ones, you obtained victory over heresies.

Theotokion: As the heaven and throne of God we all hymn thee, O Parent of God, most pure Virgin, for from thee hath appeared Jesus Christ, in Truth our salvation.

The Sedalion: In Tone III:

O blessed ones, you have truly appeared as precious Icons of abstinence * and hallowed riches of piety, * illumining your lives with dispassion * and enriching with mercy those asking it of you; * O holy Fathers, pray to Christ our God that we may be granted great mercy.

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

All have the freedom * to make recourse unto whomever grants them salvation, * and what other recourse can there be, O Theotokos, * that shelters our souls, * other than thee?

The Stavrotheotokion: Thou didst acquire as a staff of strength the cross of thy Son, * O Virgin Theotokos, * with which we subdue the rage of enemies * and unceasingly and lovingly magnify thee.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy plan, * and I contemplate Thy works * and glorify Thy divine nature.

Let us all praise in hymns the most wise Hierarchs, crying O God-bearer Fathers! earnestly pray that we may be saved.

Possessing in you, O truly God-blessed and most wise teachers and Hierarchs, devout establishers and expounders of the divine dogmas, we praise you in hymns and spiritual odes.

Your sacred memory, O holy Hierarchs of the Lord, our instructors and nourishers, we the faithful celebrate in hymns and spiritual odes.

Theotokion: O unmarried Bride, pure Mother of Christ God, who knew not wedlock, unceasingly pray Him to save the souls of those that hymn thee.

ODE V

Irmos: Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other than Thee.

O Divinely-wise ones, as shepherds you have anointed yourselves with the ointment of piety, wherefore as Hierarchs we all honor you, O God-bearers.

Emulating the Apostles in labors and vigilance, you, O Divinely-wise and glorious ones, have presided over the peoples of the Church.

Emulating Isaiah the zealous and Moses the God-seer, you have, O God-seeing Fathers, put to shame the heresiarchs.
Theotokion: O come all ye faithful, let us, together with the Angels, bless the God-blessed one, the Queen who hath given birth unto the King of all.

ODE VI

Irmos: O Thou that puttest on light as a garment * grant unto me also a tunic of light, * O All-merciful Christ, our God.

Ye have adorned the glory of the Church, O blessed Fathers, with your divine dogmas, and eradicated heresies with all their roots.

O glorious teachers, you have shone unto all creation as lights of piety, and by the beauty of dogma, subdued heresies with the word of God.

Instead of the weapons of war you made use of speech and the written word, with which, O holy ones, you cut off all the strange teachings of heresies and clearly expounded the dogma Trinitarian to all.

Theotokion: Born of the Virgin, O Christ God, Thou hast, enlightened the world; do Thou, as the Lover of mankind, also deliver me from my many transgressions, and, I implore Thee, set my life aright.

The Kontakion from the Typicon; but if there be no Typicon, sing the following:

Kontakion, In Tone VIII:

Spec. Mel.: As the first fruits.

As teachers of virtue and adornments of the Church's Hierarchy, * the Church glorifies you in hymns; * We beseech you, as ones invincible, to intercede on behalf of us who lovingly honor you * that we be granted progress in virtues and release from temptations.

The Ikos: O divine Hierarchs, You have appeared as rivers of piety that fill the world with the streams of your dogmas, and with the gentle rain of your miracles, you wash away the filth of the passions, wherefore you worthily inherited the nourishing stream of the Holy Spirit; wherefore we, gathered together today, reverently honor you with hymns, and in faith cry out unto you as ones invincible; Pray unceasingly for us all to Christ God.
ODE VII

Irmos: Unto Thee, who in the beginning established the earth * and by Thy word made the heavens firm, * do we sing; 'Blessed art Thou unto the ages, * O Lord God of our Fathers'.

Unto Thee, who hath shewn thy Hierarchs to be true shepherds of Thy flock, do we sing; 'Blessed art Thou unto the ages, O God of our Fathers'.

O Lord, Thou didst extinguish the flame of passions and divinely bedew the souls of the devout youths in the fiery furnace who cried out; 'Blessed art Thou unto the ages, O God of our Fathers'.

O Ye Hierarchs, having labored in abstinence, vigilance and true faith; remember us all.

Theotokion: Unto Thee, Who for our sake wast born of the Virgin and hast delivered the world from the enemy, do we sing; 'Blessed art Thou unto the ages, O God of our Fathers'.

ODE VIII

Irmos: He who was glorified on the holy mountain * and revealed in the bush through fire unto Moses * hath shown unto us the mystery of the Ever-Virgin, * wherefore we hymn the Lord and exalt Him unto all the ages.

Like unto Moses, the God-bearing Fathers have ascended the cloudy mountain of dispassion and, as Hierarchs, obtained the spiritual law of grace; wherefore we hymn Christ unto all the ages.

O holy ones, You have well tended the flock of Christ, escaping the bondage of Egypt, and eluding the passions of Babylon, wherefore ye now make your abode above in Zion unto all the ages.

With words and deeds of piety anointed as if with myrrh, O divine Hierarchs, you perform sacred and divine acts, hymning the Trinity one in essence unto all the ages.

Theotokion: Unto Him who dwelt in the womb of the holy Virgin and ineffably restored Adam, do we hymn and exalt unto all the ages.
ODE IX

Irmos: In unceasing hymns we magnify the birth-giving of the Ever-Virgin * unto the salvation of us the faithful, * which was revealed unto the lawgiver upon the mountain * in the fire and the bush that remained unconsumed.

O most wise Hierarchs, who in acquiring dispassion and in faith, hope and love, revealed unto us the words of eternal life, pray that our souls may be saved.

All-honored Hierarchs, you have well tended thy flock with the staff of the Holy Spirit, and have driven away from the Church of God the heresies of God's enemies; wherefore we praise you in hymns.

In hymns and spiritual odes we unceasingly honor you as lights of the Church, O holy Hierarchs, and we worthily magnify the shrine of your relics, O blessed Fathers.

Theotokion: Rejoice!, ever-living source of incorruption; Rejoice!, luminous cloud of the sun; Rejoice!, chariot of the entire Divinity; Rejoice!, ark of sanctification.

Expostilarion (Svetilen):

Let us praise the God-bearing Fathers as brightly-shining rays of light, * clearer than those of the sun, * for they shine as lamps of the Origin of light, the Holy Trinity, * and of the three-rayed Unity commingled above nature. (Twice)

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

We ever bless thee in song, O Virgin, * for thou O Theotokos hast, * given birth to One Trinitarion, * and didst bear in thy divine arms the most plenteous Word, * unchangeable and immutable.

With Lauds, the Stichera, In Tone VI:

Spec. Mel.: Of three days.

Through the Apostles and Hierarchs * grace hath overcome, and faith hath been strengthened, * all things are filled with the knowledge of God, * and we are enriched with the gift of salvation. (Twice)
Thou, O Lord, hast made Thy Hierarchs wonderful * through the heavenly mysteries, * and by Thy grace rightly dividing the word of truth, * with strictness and dispensation, * overcoming every heretical invention.

Let the wisest teachers of the universal Church, * who have glorified God by word and deed here on earth, * be magnified today * as the presenters of salvation unto us all.

Glory ..., In Tone VI:

You were good and faithful servants, * industrious workers of the vineyard of Christ, * who endured well the burden of your day's work, * and increased the talent given you, bearing no ill-will to those who came after you; * wherefore the gate of heaven was opened unto you; * and entering therein, you partake of the joys of Christ, the Master, * wherefore we beseech you to pray for us, O holy Hierarchs.

Now & Ever ..., Theotokion:

O Theotokos, * thou art the true vine that hath budded forth for us the Fruit of life. * To thee we pray: * Intercede O Lady, * together with the Holy Apostles, * that our souls find great mercy.

The Stavrotheotokion: The all-pure one seeing Thee hung on the cross * with motherly tears cried out unto Thee: * 'O my Son and my God, * O my sweetest Child, * how is it that Thou sufferest * such a shameful death?'

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, * who ever dealest with us according to Thy loving-kindness, * withdraw not Thy mercy from us, * but by the intercessions of our Holy Fathers * direct our lives in peace.

The Dismissal:
AT THE LITURGY

Typika and Beatitudes.

1. O holy and God-bearing ones, with true abstinence and steadfast prayer you ascended on high to the lofty city of virtues, where you are ever nourished by the streams of divine knowledge.

2. As ones possessing boldness before God, O holy Hierarchs, supplicate Him on behalf of us who in faith hymn your memory, that we may be saved.

3. As teachers of the devout dogmas and declarers of true and wise words, O holy ones, you obtained victory over heresies.

4. Ye have adorned the glory of the Church, O blessed Fathers, with your divine dogmas, and eradicated heresies with all their roots.

5. O glorious teachers, you have shone upon all creation as lights of piety, and by the beauty of dogmas, subdued heresies with the word of God.

6. Instead of the weapons of war, you made use of speech and the written word, with which, O holy ones, you cut off all the strange teachings of heresies and clearly expounded the dogma Trinitarian to all.

7. O most wise Hierarchs, who in acquiring dispassion and in faith, hope and love, revealed unto us the words of eternal life, pray that our souls may be saved.

8. All-honored Hierarchs, you have well tended thy flock with the staff of the Holy Spirit, and have driven away from the Church of God the heresies of God's enemies; wherefore we praise you in hymns.

The Troparion and Kontakion from the Typicon; but if there be no Typicon, sing the following:

Troparion, In Tone IV:

O God of our Fathers, * who ever dealest with us according to Thy loving-kindness, * withdraw not Thy mercy from us, * but by the intercessions of our Holy Fathers * direct our lives in peace.
Kontakion, In Tone VIII:

Spec. Mel.: As the first fruits.

As teachers of virtue and adornments of the Church's Hierarchy, * the Church glorifies you in hymns; * We beseech you, as ones invincible, to intercede on behalf of us who lovingly honor you * that we be granted progress in virtues and release from temptations.

Prokeimenon, In Tone VII, (Psalm 115:6,3) Precious in the sight of the Lord * is the death of His saints.

Stichos: What shall I render to the Lord for all his bounty to me?

The Epistle of St. Paul to the Hebrews (13: 17-21)

Brethren: Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us: for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Alleluia, In Tone II, (Psalm 131:9, 13) Thy priests shall be clothed with righteousness, and thy saints shall rejoice with joy.

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

The Holy Gospel according to St. Matthew (5:14-19)

The Lord spake unto His disciples saying: Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one
jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Communion Verse: (Psalm 111:6, 7) The righteous shall be in everlasting remembrance; He shall not fear evil tidings.
THE SERVICE TO ONE HIEROMARTYR
At Vespers

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

Spec. Mel.: All-praiseworthy 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 may be granted to our souls.

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

Mired in the abyss of transgressions * I flee unto the calm haven of thy supplications, * and cry unto thee, O most pure Theotokos: * Lend me thy servant thy sovereign right hand * and save me, O all-immaculate Lady.

The Stavrotheotokion: O pure Mother, * while standing by the cross of thy Son and God * and contemplating His long-suffering, * thou didst speak in tears: * ‘Woe unto me, O my sweetest Child! * Why dost Thou unjustly suffer this, * O Word of God, * who savest 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 may be saved from all dangers, * calamities and attacks of the enemy.
Now & Ever ..., In Tone VI:

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

Who will not call thee blessed, * O all-holy Virgin? * Who will not hymn thy child-birth without labor? * For the only-begotten Son, who shone forth from the Father before time, * came forth ineffably incarnate from thee, O pure Maiden. * By nature he is God, by nature for our sakes, he hath become man * not divided in a duality of persons, * but known without confusion in a duality of natures. * O all-honored and all-blessed one, implore him to have mercy on our souls.

Otherwise, Theotokion: We have come to know God * who was incarnate of thee, * O Virgin Theotokos; * entreat Him that our souls be saved.

The Stavrotheotokion: Beholding Thee crucified, O Christ, * she that bare Thee cried aloud: * What strange mystery is that that I see, O my Son! * How can Thou, who art the Giver of life, * die while in the flesh, * and hung upon the tree.

The Entrance. The Prokeimenon of the day. The 3 Readings

The Reading is from Isaiah (43:9-14)

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 Deliverer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. Thus saith the Lord. The Holy One of Israel.
The Wisdom of Solomon (3:1-9).

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 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 sin Tone 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.
At 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 (name) worthy of blessedness.

Stichos 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.

Stichos 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 acquired for the Church her preservation, * establishing her unshaken and unassailable by mighty wolves, * wherefore she rightly proclaims thy virtues and magnifies 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 standing before the Trinity, now richly adorned * and radiating with the radiance proceeding from God, * wherefore we celebrate thy radiant memory, O (name), * enlightening the senses of our souls.

Now & Ever ..., In Tone IV:

*If the Celebration be with a Polyeleos, sing the Theotokion of the Resurrection:*

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: With the mist of the Most Holy Spirit, * bedew my thoughts O most pure one, * for thou hast given birth unto Christ, * the gentle rain that compassionately washes away the countless, and immeasurable lawless deeds of mankind; * by thine intercessions, * dry up the sources of my passions, * and vouchsafe unto me streams of eternal grace.

The Stavrotheotokion: Beholding Thee, O Lord, nailed to the cross, * the ewe-lamb and Thy Mother called out in wonder: * ‘What is this spectacle, O my beloved Son? * How can it be that the treacherous and lawless assembly hath thus repaid Thee, * for Thy many miracles in which it had taken delight?’ * Glory be to Thine unspeakable descent, O Master.

The Troparion from the Typicon; if there be no Typicon, sing the following:

Troparion, In Tone IV:

Having been a participant of the constitution of the Apostles * and on the throne their successor, * thou, O God-inspired one, strove to acquire divine vision; * whereby thou didst rightly divide the word of truth, * and for the sake of the faith even suffered unto the shedding of thy blood. * O Hieromartyr (name), intercede before Christ God that our souls may be saved.

Glory ..., Now & Ever ..., 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 being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

The Dismissal:
AT MATINS

At "God is the Lord ...", the same Troparion (twice). Glory ..., Now & Ever ..., The Theotokion.

After the 1st Kathisma, the Sedalion: In Tone III:

Spec. Mel.: Of the divine faith.

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

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

O divine tabernacle of God the Word, * most pure Virgin and Mother; * who in thy purity excelleth even the Angels, * do thou cleanse with the divine waters of thine intercessions, * me who am dust and above all defiled by sins of the flesh, * granting me O pure one, great mercy.

After the 2nd Kathisma, the Sedalion: In Tone IV:

Spec. Mel.: Thou hast appeared.

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

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

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

Stichos: Hear this all ye people.

After the Polyeleos the Sedalion: 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), * supplicate Christ God to grant remission of sins to those who with love venerate thy holy memory. (Twice)

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

Falling prey to the many and varied assaults of enemies both visible and invisible, * withheld by the storm of my innumerable sins, * I have recourse unto the refuge of thy loving kindness, O pure one, * my compassionate defense and protection; * wherefore O most pure Theotokos, * ceaselessly entreat Him Who without seed took flesh from thee, * that all thy servants who worthily hymn thy glory * and unceasingly entreat thee, * be granted remission of sins.

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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, (Psalm 115:6,3) Precious in the sight of the Lord * is the death of His saints.

Stichos: What shall I render to the Lord for all his bounty to me?

Let every breath.

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, our 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: Through the intercessions of the Hieromartyr (name)…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion:

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 which flows dispassion, O holy sufferer (name).
The Canon, In Tone II,

ODE I

Irmos: Come, O you 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 is glorious.

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

Enlightened by the light of Christ, do thou, O glorious Hierarch (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 emits knowledge unto 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 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 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 found worthy to be an invincible defender of the faith.
Theotokion: By 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 vestment of incorruption.

The Sedalion, 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 ..., Now & Ever ..., Theotokion:

All have the freedom * to make recourse unto whomever grants them salvation, * and what other recourse can there be, O Theotokos, * that shelters our souls, * other than thee?

The Stavrotheotokion: Thou didst acquire as a staff of strength the cross of thy Son, * O Virgin Theotokos, * with which we subdue the rage of enemies * and unceasingly and lovingly magnify thee.

ODE IV

Irmos: I have hearkened unto Thy glorious dispensation * and glorified Thine incomprehensible might, * O Lover of mankind.

As a divine whole burnt-offering and a pure sacrifice wast thou 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 hast thou, O Father and Hierarch dried up the depths of godlessness.

Theotokion: With thy light do thou, O most pure one, enlighten my darkened soul, since thou gavest birth unto the One Hypostatical Light.
ODE V

Irmos: Giver of light and Sovereign Creator of the worlds, * guide us in the light of Thy commandments, * for we know no other God than Thee

    Christ, the true wisdom, seeing thy exceeding love for Him, hath granted thee O blessed one, both riches and glory, longevity 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: We all 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: Whirled 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-ending 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-spotless one, who conceived Christ who taketh away the sins of the world, ever entreat Him that remission of sins be granted unto thy servants.

    The Kontakion from the Typicon; but if there be no Typicon, sing the following:

Kontakion, In Tone IV:

Spec. Mel.: Thou who of Thine own will wast lifted.
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 cry out heartily unto thee: * Do thou, through thine intercessions, * ever deliver us from all dangers that can be, * O (name), our Father.

The Ikos: Faithfully 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 as a faithful Hierarch and Champion of the faith, delivers the souls of those that heartily beseech him from all passions and pitfalls; wherefore let us cry out unto him: Through thine intercessions do thou ever deliver us from dangers, O (name), our Father.

ODE VII

Irmos: The 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 out: '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, hath 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: Sing of the acts of God * Who descended into the fiery furnace with the Hebrew children, * and changed the flame into dew, * and exalt Him as Lord throughout all ages.

With fervor didst thou execute the ministry of the mysteries of Christ, and like a spiritual sheep 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 Eternal Father, * God and Lord, has appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos 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 worthy of all admiration, partakers of the divine light; wherefore we render unto thee veneration in spiritual song, 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 radiating with the fullness of 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.

Expostilarion (Svetilen):

Spec. Mel.: The heaven with the 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 ..., Now & Ever ..., Theotokion:

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 flame and darkness, * that I may with joy praise thy majesty.

At the Aposticha, the 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 dawned the daylight of passionlessness * wherefore thou wast united with the Divine Light; * and abiding therein, forget not, O Godly-spoken Hieromartyr, * those who in 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 with thy tears, thou didst fill thy soul with such spiritual food.

Giving thy body, covered with wounds from beating 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 worthyly hymned Hieromartyr (name), * we beseech thee that through thine intercessions we also may be made partakers * of the Heavenly Kingdom.

Now & Ever ..., Theotokion:

O Sovereign lady Theotokos, * the glory of all the Orthodox, * put an end to the machinations of the heretics * and put their countenances to shame, * since they neither adore, nor honor * thy honorable image, O all-pure one.

The Stavrotheotokion: Seeing Christ, the Lover of mankind, * crucified and with a lance pierced in His side, * thou O all-pure One lamented, crying out: * 'What is this, O my Son ? * What did the ungrateful people render unto Thee * in return for all the good things Thou hast rendered unto them ?' * And yet so lovingly dost Thou show thy care for me * that I may endure my childlessness. * I stand in awe, O Compassionate One, at Thy voluntary crucifixion.

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:

Having been a participant of the character of the Apostles * and on the throne their successor, * thou, O God-inspired one, strove to acquire divine vision; * whereby thou didst rightly divide the word of truth, * and for the sake of the faith even suffered unto the shedding of thy blood. * O Hieromartyr (name), intercede before Christ God that our souls may be saved.

The Dismissal:
AT THE LITURGY

Typika and Beatitudes.

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

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

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

5. 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.

6. 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.

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

8. O most pure and all-spotless one, who conceived Christ who taketh away the sins of the world, ever entreat Him that remission of sins be granted unto thy servants.

The Troparion and Kontakion from the Typicon; if there be no Typicon, sing the following:

Troparion, In Tone IV:

Having been a participant of the character of the Apostles * and on the throne their successor, * thou, O God-inspired one, strove to acquire divine vision; * whereby thou didst rightly divide the word of truth, * and for the sake of the faith even suffered unto the shedding of thy blood. * O Hieromartyr (name), intercede before Christ God that our souls may be saved.
Kontakion. 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 cry out heartily unto thee: * Do thou, through thine intercessions, * ever deliver us from all dangers that can be, * O (name), our Father.

Prokeimenon, In Tone VIII, (Psalm 149:5,1) The saints shall boast in glory * and they shall rejoice upon their beds.

Stichos: Sing unto the Lord a new song, His praise in the congregation 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, (Psalm 131:9, 13) Thy priests shall be clothed with righteousness, and thy righteous shall rejoice.

Stichos: For the Lord hath chosen Zion; He hath chosen Her to be a habitation for Himself.
The Holy 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 (Psalm 32:1) Rejoice in the Lord, O ye righteous; praise befits the just.
THE SERVICE TO TWO OR MANY HIEROMARTYRS
At Vespers

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

Spec. Mel.: The all-lauded Martyrs.

In truth brightly adorning your Hierarchical vestments * with the blood of Martyrdom, * you presented yourselves unto the Creator * together with the Angels, * radiantly illumined in both soul and body, * Entreat Him O ye glorious saints, * to grant peace and great mercy unto our souls.

You have been revealed to us as truly God-inspired vessels; * proclaiming the unspeakable mysteries of God * hidden in the divine scriptures, * thereby confirming the foolishness of idol-worship, * whereby you brought all unto Christ; * entreat Him to grant peace and great mercy unto our souls.

With the word of God's understanding, * O most wise ones, * you delivered thy flock from ignorance, * and having saved them, * you brought them unto Christ the Word * Who hath shone forth, begotten of the Father our God; * Entreat Him to grant peace and great mercy unto our souls.

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

O all-hymned Virgin! * The mystery that took place in thee, * was seen by Moses with his prophetic eyes * when he beheld the bush which burnt, yet remained unconsumed, * for the divine fire hath not consumed thy womb, O pure one, * wherefore we implore thee as the Mother of our God * to grant peace to the world and great mercy.

The Stavrotheotokion: O pure Mother, * while standing by the cross of thy Son and God * and contemplating His long-suffering, * thou didst speak in tears: * 'Woe unto me, O my sweetest Child! * Why dost Thou unjustly suffer this, * O Word of God, * who savest mankind?'

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

You passed from this temporal world, * O God-called Hierarchs, * after enduring the most severe beatings, * being cut asunder and even crucified * for the sake of Christ, * but neither fire, nor wounds, nor instruments of torture, * could weaken the strength of your souls, * wherefore you trampled under foot the strength of demons, * O glorious Hieromartyrs; * we beseech you to pray Christ God that He save our souls.
Now & Ever ..., In Tone VIII:

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

The King of heaven through his love for mankind * hath appeared on earth and dwelt among mankind. * Taking flesh from a pure Virgin * and coming forth from her, * he is one Son, dual in nature, * but not in persons; * therefore proclaiming him as truly perfect God * and yet perfect man, * we confess Christ to be our God; * therefore implore him, O Mother without bridegroom, * to have mercy on our souls.

Otherwise, Theotokion: Unto thy shelter I flee, * O holy Virgin Theotokos * assured that I shall find salvation through thee, * for thou art my helper, O pure one.

The Stavro-theotokion.

Seeing Thee O Lord Jesus, * nailed to the cross * and voluntarily accepting the passion, * the Virgin Thy Mother cried aloud: * Woe unto me, O my sweet Child! * how dost Thou wrongfully endure such wounds? * O compassionate Physician and healer of the infirmities of mankind * and deliverer of all from corruption.

The Entrance. The Prokeimenon of the day. The 3 Readings

The Reading is from Isaiah (43: 9-14)

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: or 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: 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 Deliverer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. Thus saith the Lord. The Holy One of Israel
The Wisdom of Solomon (3: 1-9)

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 Wisdom of Solomon (5: 15-23; 6: 1-3)

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 Sin Tone 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.

At the Aposticha, these Stichera: In Tone IV:

Spec. Mel.: As a virtuous.
Like unto most luminous stars * that spiritually shine forth upon the firmament of the Church, * you illumine all of creation, * driving away the power of darkness * by the glowing illumination of your miracles, * wherefore we rejoice today * celebrating your radiant and holy memory, * O glorious Hieromartyrs.

Stichos: Thy priests be clothed with righteousness and Thy righteous shall rejoice.

You appear unto all as equal in honor with the Apostles * O holy Hierarchs, * and with equally zealous minds, you were unafraid of the godlessness of the inhuman tyrants, * but manfully and earnestly preaching the word of the Savior, * you endured a multitude of sufferings; * on account of which you now enjoy the blessings of future rewards, * O all-wise ones.

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

Completing thy honorable service unto Christ the Master, * you offered yourselves as a blameless sacrifice, * like a whole burnt and perfect offering in your Martyrdom * O powerful and blessed Hierarchs; * pray Him to deliver from corruption and dangers * those who with faith and love celebrate your honored memory.

Glory ..., In Tone IV:

Ye were invincible Martyrs and lights of the universe, * unshakable pillars of the divine Church, * O most praiseworthy Hierarchs * standards of learning, instructors of the faithful, * vanquishers of heresies, * O Divinely-wise Fathers, * radiant guides of our souls, * co-conversers with the Angels * and champions of the Holy Trinity.

Now & Ever ..., In Tone IV:

If the Celebration be with a Polyeleos, sing the Theotokion of the Resurrection:

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: O all-hymned Theotokos! * purify my passionate heart from pollution, * and cleanse, O pure one, the festering wounds of sin from my soul, * make steadfast my mind, * so that I, thy sinful and unprofitable servant, * may magnify thy might and thy great intercession.

The Stavrotheotokion:

Spec. Mel.: As a virtuous.

Seeing Christ, the Lover of mankind, * crucified and with a lance pierced in His side, * thou O all-pure One lamented, crying out: * 'What is this, O my Son? * What did the ungrateful people render unto Thee in return for all the good things Thou hast rendered unto them? * And yet so lovingly dost Thou show thy care for me that I may endure my childlessness. * I stand in awe, O Compassionate One, at Thy voluntary crucifixion.

The Troparion from the Typicon; but, if there be no Typicon, sing the following:

Troparion, In Tone IV:

O God of our Fathers * who ever dealest with us according to Thy loving-kindness, * do not deprive us of Thy mercy, * but by the intercessions of our Holy Fathers * 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 being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

The Dismissal:
AT MATINS

At "God is the Lord ...", the same Troparion (twice). Glory ..., Now & Ever ..., The Theotokion.

After the 1st Kathisma, the Sedalion: In Tone VIII:

Spec. Mel.: Of the wisdom.

Imparting wisdom from the depths of your spiritual knowledge, * O holy ones, * you preached the One Divinity in Trinity * and clarified the bright mysteries of the orders of Angels, * You also brought order to the priesthood, O Divinely-wise ones, * wherefore, O Hieromartyrs, you entered into the most intimate communion with Christ God. * Pray Him to grant the remission of sins * unto those who with faith and love venerate your holy memory. (Twice)

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

O cloud of the Rational Sun, * lamp wrought in the gold of Divine Light, * unblemished, untainted, immaculate Theotokos! * Enlighten my soul, darkened by the blindness of passions, * with the brightness of dispassion, * and cleanse my defiled heart with streams of compunction * and tears of contrition, * driving away from me the fog of my evil deeds * that I may lovingly cry unto thee; * 'O Ever-virgin Theotokos, pray Christ God to grant unto me the remission of sins, * for I am thy servant and possess in thee great hope.'

After the 2nd Kathisma, the Sedalion: In Tone V:


Instructing your minds with apostolic discourses * and carefully tending the flocks of the faithful, * you, O holy ones, offered yourselves as a pure sacrifice * unto your King and Creator * Who for our sake became incarnate of the Virgin Theotokos * and rose again in glory, * He Whom you confessed before the tyrants, * O Hieromartyrs. (Twice)

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

O most pure Ever-Virgin, * fervent and invincible intercessor, * most certain and unfailing hope, * wall, shelter and refuge of those who flee unto thee! * With the Angels
do thou entreat thy Son and God * to grant peace to the world, salvation and great mercy.

After the Polyeleos, the Megalynarion: We magnify you, O Hieromartyrs of Christ, and honor your holy memory, for you pray for us to Christ our God.

Stichos: Hear this, all ye people.

After the Polyeleon, the Sedalion: In Tone I:

Spec. Mel.: While the stone was sealed.

By your labors you cultivated the fruit of the knowledge of God, * uprooting godlessness by the teaching of divine doctrines. * Anointed with the oil of grace you tended well the flocks given unto you, * finally lawfully enduring Martyrdom,* wherefore ye were deemed worthy of double honors by Christ, * O Hieromartyrs. * Glory be to Him Who hath granted you such strength; * glory be to Him Who hath crowned you; * glory be to Him Who through you granteth healing unto all. (Twice)

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

O most holy Virgin, * stretching forth thy divine hands upon which thou hast borne thy Creator * Who became flesh for the sake of mercy, * entreat Him that those who lovingly praise thee * may be delivered from temptations, passions and dangers and cry aloud: * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! * Glory to Him Who hath set us free by thy birthgiving

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.
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, (Psalm 115:6,3) Precious in the sight of the Lord * is the death of His saints.

Stichos: What shall I render to the Lord for all his bounty to 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, our 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: Through the intercessions of the Hieromartyrs…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion: In Tone IV:

Unshakable pillars of the Church of Christ, * you destroyed the strongholds of unbelief; * wherefore O Martyrs coming together from separate dioceses before your death, * you vanquished the storm of heresy, * we beseech you to pray for our souls.
The Canon, In Tone IV:

ODE I

Irmos: Through 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 Hieromartyrs (names) pray to God for us

Resplendent with the shedding of God's light, O glorious ones, deliver those who reverently glorify your radiant and bright festival from the fog of the passions.

The wicked one was put to shame by Thy Martyrs and ministers, O Christ our King; for even though he attacked them relentlessly quivering with rebelliousness, he was unable to overcome their strength.

Filled with life-creating spiritual waters, you gave refreshment to those who were exhausted by the sweltering wickedness of godlessness, guiding them toward the holy and salvific water.

Theotokion: Through thy birth-giving, O most pure one, the sin of our forefathers hath been pardoned, and a way into paradise hath been opened for those who praise thee in song.

ODE III


Mentally enkindled with the fire of the Comforter and rejoicing therein, O Hieromartyrs, you have extinguished the deluding flames of the wicked one.

By the light of the Holy Spirit, O glorious ones, you have attracted those who were in profound darkness to approach the light of holy baptism.

You appear unto all as gold refined by the fire of Martyrdom, O holy ones, carrying the seal of your sufferings as Martyrs.

Theotokion: Thou hast given birth, O most pure and all-spotless Virgin, to the mighty God who delivers mankind from the violence of the enemy.
The Sedalion, In Tone VIII:

Spec. Mel.: Of the divine faith.

Sanctified by the holy oil of unction, * you have been revealed to your rational flock as wise pastors * and like the purest of lambs you sacrificed yourselves, * and were thus presented unto the Word and Chief Pastor, * Who Himself was also slaughtered like a lamb, * O all-praised Martyrs, and lamps of all the universe, * wherefore we with faith and love celebrate your divine memory.

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

O Theotokos, our refuge and strength, * the mighty succor of all the world! * By thine intercessions shelter thy servants from their every need, * O only blessed one.

The Stavrotheotokion: Thou didst acquire as a staff of strength the cross of thy Son, * O Virgin Theotokos, * with which we subdue the rage of enemies * and unceasingly and lovingly magnify thee.

ODE IV

Irmos: Seeing Thee, the Sun of righteousness * lifted upon the cross, * the church stands arrayed * and worthily cries out: * 'Glory to Thy power, O Lord'.

Let the sacred choir of Hieromartyrs be hymned, since they are adorned with both the grace of the episcopacy and with Martyrdom, and sing joyously: 'Glory to Thy power, O Lord'.

Having been taught the divine mysteries, O God-bearimg Fathers, you have well and truly tended your flocks in righteousness and truth, and in Martyrdom ended your divine lives.

Adorned with the divine gifts of the Apostles and Prophets, the sacred choir of Hieromartyrs joyfully cries aloud: 'Glory to Thy power, O Lord'.

Theotokion: Taught by the word of God and beholding the fulfillment of what was spoken of thee, O Mother of God, as ones delivered by thy birth-giving we praise thee crying: 'Rejoice, O most spotless Virgin.'

ODE V

With the divine illumination of most wise instruction, you have shone the light of grace upon those sitting in the darkness of ignorance.

Beholding Christ face to face, immersed now in the enjoyment of the ineffable divine light, entreat Him on our behalf.

Filled with the divine rivers of Christ's teaching, you have stopped the streams of ignorance and filled the minds of the faithful with a most blessed refreshment.

Theotokion: Having selected thee alone out of all generations, the Lord became incarnate from thee, O Theotokos, and thereby deified mankind.

ODE VI

Irmos: The church crieth out unto Thee * 'I will sacrifice unto Thee, O Lord, * with the voice of praise' * having been cleansed of the filth of the demons' * with the blood that mercifully flowed from Thy side

Having passed through life In manliness and wisdom, the choir of Thy saints, O Lord, now rejoices in Thee in truth, in prayer and in chastity.

Sustained by the hope of eternal life, you cheerfully endured the rending of your bodies, O valiant and holy ones, emulating the sufferings of the divine Prophets.

Having been educated in spiritual law, O most wise ones, you offered unto the lawless salutary laws and thus guided them into the light of Orthodoxy.

Theotokion: In paradise of old Adam was dragged from life to death, but with thy life-creating birth-giving, O Virgin, he was made immortal, O most pure Bride of God.

The Kontakion from the Typicon; if there be no Typicon, sing the following,

Kontakion In Tone III:

Spec. Mel.: The Virgin today.

We that are assembled today, * praise you in song as never-setting lights of the rational Sun; * for you shone forth unto those in the darkness of ignorance, * and now
call all to the heights of piety, * O holy Hieromartyrs. * Therefore we cry unto you: * 
Rejoice, O ye foundations of those that fast.

The Ikos: Pour forth unto me thy uncreated grace, O Jesus the giver of life, that I may 
worthily hymn Thy Hierarchs who strove to emulate Thee even unto death, mightily 
overcoming the forces of the enemy, and by power of Thy Cross, exposing the 
 wickedness of the impious; wherefore they have been deemed worthy to be glorified by 
Thee, O Christ, and we cry unto them: Rejoice, O ye foundations of all those that fast.

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'.

Made illustrious through the chrism of the episcopacy and through the divine blood 
of Martyrdom, O Divinely-wise ones, you have been divinely glorified on account of 
both, crying out: 'Blessed art Thou in the temple of Thy glory, O Lord'.

Seemingly instantly, O most praised ones, you completely subdued the entrapment of 
earthly things, when you were gloriously elevated with martyrdom while in your most 
pure bodies, calling out: 'Blessed art Thou in the temple of Thy glory, O Lord'.

Aware of the crafty deceit of the adversary, O glorious Hieromartyrs, you repelled 
every rebellious illusion of the tyrants, singing: 'Blessed art Thou in the temple of Thy 
glory, O Lord'.

Theotokion: The Lord Who clothes the earth with mist and the heaven with clouds, 
hath Himself put on mortal flesh from thy pure blood, O Virgin, clothing mankind with 
the raiment of immortal Glory ...,

ODE VIII

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

Scourged with lashes and afflicted with bodily pain, O Hieromartyrs, you bestowed 
eternal life by your intercessions unto those who previously served inanimate gods and
who, having been saved, ever cry out with you: 'Bless ye the Lord, all ye works of the Lord'.

Like clusters of spiritual grapes, O Hieromartyrs, you pour forth the wine of healing and gladden the hearts of all those who in faith praise you and cry aloud: 'Bless ye the Lord, all ye works of the Lord'.

From the tombs of the Hieromartyrs a multitude of miracles have poured forth unto the Church of the faithful, dissipating the deceptive illusions of the malicious demons, and vouchsafing an abundance of wondrous healings to those who cry aloud: 'Bless ye the Lord, all ye works of the Lord'.

Theotokion: The pre-eternal One Who was born of thee, O most pure Virgin, voluntarily assumed the likeness and appearance of a man, dual in nature, deeds and desires; Unto Him do we sing in faith: 'Bless ye the Lord, all ye works of the Lord'.

ODE IX

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

Come O ye faithful, let us celebrate the sacred memory of the holy Hieromartyrs, and with solemn and sacred odes let us honor them who pray for us to our All-compassionate God.

Consoled by the Word of God, you cleansed your souls of every defilement and by Martyrdom you stripped yourselves of your fleshly raiment, and put on the beautiful garment of salvation.

O ye people, we are gathered together in memory of the Martyrs so that we may partake of the grace of the saints, and hymn the valiant Hieromartyrs who suffered manfully, and crushed the originator of evil.

Theotokion: As thou didst carry in thy, hands O most pure one, Christ who by His will sustaineth all things, do thou pray Him as thy Son, to deliver me from all assaults of the enemy, to encompass me with His mercy and to save me.
Expostilarion (Svetilen):

   This day hath been revealed as a special day set aside for us, * for it is a day in which we celebrate the solemn memory of the sacred successors of the holy Apostles * who are both God-bearing teachers of the faith * and invincible Martyrs. (Twice)

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

   Thou, O most hymned Maiden, hast given birth from the Father unto Christ * the Angel of great council, the King of glory, * Whose Cross the Hieromartyrs preached unto all * enlightening the nations and instructing them * to glorify thee as the Mother of God * and to adore thy birth-giving.

With Lauds, the Stichera,

In Tone IV:

   With sacred unction and martyric blood * you drew near to God, * O all-glorious Hieromartyrs, * like blossoms of nature, ornaments of reason, and summits of wisdom, * your theology was purely Orthodox, and as true rules of faith, * you were examples of discipline to your flocks, * and the glory of the Orthodox Church. (Twice)

   Directing all, O Divinely-wise ones, to offer adulation to the holy sufferers * and to glorify the holy Martyrs, * you prepared yourselves well to valiantly undertake diverse tortures, * bonds and imprisonment, * to be stripped naked, and bound in chains, * to be fearfully frozen, * to suffer cruel wounds and finally death, * O holy Hieromartyrs.

   By a multitude of tortures * and by discarding the garment of the flesh through death, * O glorious Martyrs you have been clothed in incorruptibility, * and now dwell in the heavens, * ever standing before the throne of God; * wherefore in faith we celebrate your radiant memory, * embracing the shrine of your holy relics.

Glory ..., In Tone VIII:

   Having passed your lives as Hierarchs * and died as Martyrs, * you were revealed as faithful pastors who drank of the cup of Christ; * wherefore, you were found acceptable to Christ * as both Hierarchs and as Martyrs, * now that you dwell eternally in the never-setting light * we beseech you that, together with the highest servants, * you intercede for us in prayer before Him.
Now & Ever ..., Theotokion:

With one voice let us with the archangel Gabriel, say: * Rejoice, O Mother of God, * for that hast brought forth into the world * the Creator Christ our God:

The Stavrotheotokion: The undefiled ewe-lamb * beholding her lamb voluntarily nailed upon the tree, * lamented with great tenderness, exclaiming: * ‘Woe unto me, O my most beloved child! * What hath the ungrateful Jews rendered unto Thee, * wishing to deprive me of Thee, O most beloved one’.

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 * who ever dealest with us according to Thy loving-kindness, * do not deprive us of Thy mercy, * but by the intercessions of our Holy Fathers * direct our life in peace.

The Dismissal:

AT THE LITURGY

Typika and Beatitudes.

1. Mentally enkindled with the fire of the Comforter, O Hieromartyrs, you have extinguished the deluding flames of the wicked one, rejoicing therein.

2. By the light of the Holy Spirit, O glorious ones, you have attracted those who were in profound darkness to approach the light of holy baptism.

3. You appear unto all as gold refined by the fire of Martyrdom, O holy ones, carrying the seal of your sufferings as Martyrs.

4. Having passed through life in manliness and wisdom, the choir of Thy saints, O Lord, now rejoices in Thee in truth, in prayer and in chastity.
5. Sustained by the hope of eternal life, you cheerfully endured the rending of your bodies, O valiant and holy ones, emulating the sufferings of the divine Prophets.

6. Having been educated in spiritual law, O most wise ones, you offered unto the lawless salutary laws and thus guided them into the light of Orthodoxy.

7. Come O ye faithful, let us celebrate the sacred memory of the holy Hieromartyrs, and with solemn and sacred odes let us honor them who pray for us to our All-compassionate God.

8. Consoled by the Word of God, you cleansed your souls of every defilement and by Martyrdom you stripped yourselves of your fleshly raiment, and put on the beautiful garment of salvation.

The Troparion and Kontakion from the Typicon; if there be no Typicon, sing the following:

Troparion, In Tone IV:

O God of our Fathers * who ever dealest with us according to Thy loving-kindness, * do not deprive us of Thy mercy, * but by the intercessions of our Holy Fathers * direct our life in peace.

Kontakion In Tone III:

We that are assembled today, * praise you in song as never-setting lights of the rational Sun; * for you shone forth unto those in the darkness of ignorance, * and now call all to the heights of piety, * O holy Hieromartyrs. * Therefore we cry unto you: * Rejoice, O ye foundations of those that fast.

Prokeimenon, In Tone VII, (Psalm 115:6,3) Precious in the sight of the Lord * is the death of His saints.

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

The Epistle of St. Paul to the Hebrews (5: 4-10)

Brethren: No man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the
days of his flesh, when he had offered up prayers and supplications with strong crying 
and tears unto him that was able to save him from death, and was heard in that he 
feared; Though he were a Son, yet learned he obedience by the things which he 
suffered; And being made perfect, he became the author of eternal salvation unto all 
them that obey him; Called of God an high priest after the order of Melchisedec.

Alleluia, In Tone II, (Psalm 131:9, 13) Thy priests shall be clothed with righteousness, 
and thy righteous shall rejoice.

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

The Holy 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 
Holy Ghost shall teach you in the same hour what ye ought to say.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 

Communion, (Psalm 32:1) Rejoice in the Lord, O ye righteous; praise befits the just.
THE SERVICE TO A HIERO-CONFESSOR OR MONK-CONFESSOR
At Vespers

On "Lord, I have cried ", the Stichera, In Tone IV:

Spec. Mel.: As a virtuous.

We know thee, O God inspired holy Father (name), * as the establishment of truth and confirmation of the faith, * the clarification of dogmas and model of piety, * an abode of purity, * a select vessel, * the sweet smell of the Spirit, * a great treasury of doctrines * and as the foundation of the Church of Christ.

We praise thee, O God-bearing, all-praised, wise (name) / as a successor to the Apostles, * as one in temperament with the Confessors, * a zealous emulator of ascetics, * the seal of teachers, * a divine representative of the sages of God, * a God-flowing river of understanding * which drowneth the notions of blaspheming heretics.

Increasing thy talent of wisdom O glorious (name), * thou wast deemed worthy to participate in the joy of thy Lord; * adorned with the bright illumination of divine grace and spiritual radiance, * standing now before the life-creating right hand of God, * thou hast been revealed eternally resplendent.

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

O all-hymned Theotokos! * purify my passionate heart from pollution, * and cleanse, O pure one, the festering wounds of sin from my soul, * make steadfast my mind, * so that I, thy sinful and unprofitable servant, * may magnify thy might and thy great intercession.

The Stavrotheotokion: Seeing Christ, the Lover of mankind, * crucified and with a lance pierced in His side, * thou O all-pure One lamented, crying out: * 'What is this, O my Son ? * What did the ungrateful people render unto Thee * in return for all the good things Thou hast rendered unto them ?' * And yet so lovingly dost Thou show thy care for me * that I may endure my childlessness. * I stand in awe, O Compassionate One, at Thy voluntary crucifixion.

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

Grace poured forth abundantly from thy lips, * O glorious Apostle (name), * lamp of the Church of Christ, * ever teaching the spiritual sheep to believe in the Divinity one in essence * and the Consubstantial Trinity.
Now & Ever ..., In Tone VI:

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

Who will not call thee blessed, * O all-holy Virgin? * Who will not hymn thy child-birth without labor? * For the only-begotten Son, who shone forth from the Father before time, * came forth ineffably incarnate from thee, O pure Maiden. * By nature he is God, by nature for our sakes, he hath become man * not divided in a duality of persons, * but known without confusion in a duality of natures. * O all-honored and all-blessed one, implore him to have mercy on our souls.

Otherwise, Theotokion: None who fleeth unto thee for refuge, ever leaveth thee ashamed, * O most pure Virgin Theotokos, * but imploring thee for grace, * they obtain granting of their profitable petitions.

The Stavrotheotokion: The all-pure one seeing Thee hung on the cross * with motherly tears cried out unto Thee: * ‘O my Son and my God, * O my sweetest Child, * how is it that Thou sufferest * such a shameful death?’

The Entrance. The Prokeimenon of the day. The 3 Readings

The Reading from the Book of Proverbs (3: 13-16; 8: 6)

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. Hearken 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. Hearken 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 (10: 31-32 ; 11: 1-10)

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 (3:1-9)

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.

At the Aposticha, these Stichera: In Tone VIII:

Spec. Mel.: O most glorious wonder.

O all-wise Father (name), * thou hast illumined the Church of Christ with thine odes, * likened unto those of David by the grace of the Spirit, * O most glorious Father, * striking the harp and singing of things divine, * thine odes draw all (to the Church).

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

O most glorious Father (name), * abandoning the unruly noise of the world, * thou, O holy one, didst reach the calm haven of Christ. * clearly adorned with a multitude of graces * through the contemplation of the Divinity, * reflecting them upon the faithful, * before whom thou didst shine * with thy God-pleasing life.

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

Come, O ye born of earth, * let us today devoutly honor with hymns * the sacred and honorable memory of holy (name); * for, behold, in truth he hath been deigned worthy to contemplate the divine light. * O how ineffable is Thy kindness, O Lord and Master, * through which we learned to glorify Thee, * the most compassionate One!

Glory ..., In Tone VIII:

We, the multitude of monks, * honor thee as our instructor, O Father (name), * for we have learned from the path trodden by thee * to conduct ourselves virtuously. * Blessed art thou for having labored for Christ and subduing the enemy, * O friend of Angels, and companion of the righteous and holy, * with them entreat the Lord that our souls may be saved.

Now & Ever ..., In Tone VIII:

If the Celebration be with a Polyeleos, sing the Theotokion of the Resurrection:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one,
granting unto all cleansing of transgressions; * and, accepting now our supplications, * pray thou that we all be saved.

Otherwise, Theotokion: Unto thy shelter I flee, * O holy Virgin Theotokos * assured that I shall find salvation through thee, * for thou art my helper, O pure one.

The Stavrotheotokion: The undefiled ewe-lamb * beholding her lamb voluntarily nailed upon the tree, * lamented with great tenderness, exclaiming: * ‘Woe unto me, O my most beloved child! * What hath the ungrateful Jews rendered unto Thee, * wishing to deprive me of Thee, O most beloved one’.

The Troparion from the Typicon; but if there be no Typicon, sing the following Troparion, In Tone VIII:

Teacher of Orthodoxy, instructor of piety and chastity, * luminary of the Church, God-inspired instruction of Hierarchs, * O supremely wise (name), thou hast illumined all by thy teaching; * entreat Christ God that our souls may be saved.

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

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, * cast down death by death, and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, * and save Thy despairing people, O our Savior!

The Dismissal:

AT MATINS

At the Matins, for God is the Lord, the same Troparion (Twice) Glory ..., Now & Ever ..., Theotokion.

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

Spec. Mel.: Thou that wast of Thy free-will lifted up.
Forsaking the enjoyment of earthly and corruptible things, * the fairness of the world and temporal pleasures, * thou didst live the life of a hermit, * and wast deemed worthy to be numbered with the choirs of Confessors and ascetics; * with them entreat that thy servants may be saved. (Twice)

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

O all-immaculate Virgin, * who hath given birth to the pre-eternal Son and Word of God, * do thou, together with the holy and venerable Apostles, Confessors, Prophets and Monks * entreat Him to grant us purification and great mercy.

After the 2nd Kathisma the Sedalion: In Tone IV:

Spec. Mel.: Speedily prevent.

Following Christ, thou hast forsaken the world * and by abstinence subdued thy flesh, * wherefore O most blessed (name), * thou wast deemed worthy of the unction of consecration * and hast now passed over to the incorporeal choirs, * interceding on behalf of us who praise thee. (Twice)

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

O most pure one, * thou hast given birth to the Creator of all, * and adorned mankind with thy birth-giving, * deliver me from the snares of the flattering Belial, * and set me upon the rock of Christ's commandments, * fervently entreating Him, to Whom thou hast given flesh.

After the Polyeleos, the Megalynarion: We magnify thee, O Hierarch, Father (name), and honor thy holy memory, for thou dost pray for us unto Christ our God.

Stichos: Hearken unto this all ye nations, praise him, all ye peoples.

For a Monk-confessor: We bless thee, O Venerable Father (Name), and we honor thy holy memory, Instructor of monks, and converser with the angels.

Stichos: I waited patiently for the Lord, and he was attentive unto me.

After the Polyeleos the Sedalion: In Tone III:

Spec. Mel.: Of the divine faith.
Enlightened by the Divine Spirit, * thou didst boldly proclaim Orthodoxy, O all-blessed (name), * putting to shame the lawless tyrant, even suffering banishment. * O holy Father! Entreat Christ God * to grant remission of sins * unto those who lovingly venerate thy holy memory. (Twice)

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

All have the freedom * to make recourse unto whomever grants them salvation, * and what other recourse can there be, O Theotokos, * that shelters our souls, * other than thee?

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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: (Psalm 115:6,3)

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

Stichos: What shall I render to the Lord for all his bounty to me?

Let every breath.

The Holy Gospel according to St. Luke (12, 8-12):

The Lord said unto His Disciples: I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God: But he that denieth me before men shall be denied before the Angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that
blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you unto the synagogues, and (unto) magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say.

After the 50th Psalm:

Glory: Through the intercessions of the Holy Confessor (name)...

Both now: Through the intercessions of the Theotokos...

Have mercy upon us:

Then the Sedalion:

In Tone VI:

O holy Father! * the echoes of thine instructions have gone forth into all the earth, * for contemplating the orders of Angels * thou didst faultlessly emulate them in thy life, * destroying the armies of the demons, * wherefore, thou hast reaped the rewards of thy labors in heaven. * Having boldness now before Christ God, * by thy intercessions grant peace unto our souls.

The Canon, In Tone VI:

ODE I

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

With all his thoughts our Holy Father (name) loved Thee, O Jesus, and with all his heart was ready to suffer for Thee, enduring sorrows, affliction and suffering, attaining everlasting grace.

With the drops of thy sacred blood thou hast assuaged the bitter seas of unbelief; and as Christ's sacred river, thou ever giveth proper refreshment to the Church.

Thou, O glorious (name), bringing unto God the ascetic feats accomplished by thee on earth, wast deemed worthy to receive a crown in the heavenly Kingdom and to inherit tranquil everlasting life.
Theotokion: Adorned with the beauty of virtues O pure Mother of God, thou hast, conceived the True God Who illumineth us all with divine virtues.

ODE III

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

Giving neither repose unto thine eyelids, nor sleep unto thine eyes, O holy Father (name), till thou wast shown to be a temple of the Holy Trinity and a treasury of wisdom, thou hast enriched the world with thy teachings, resplendent as gold, O blessed one.

Locked up in prisons, O Divinely-wise (name), thou wast a gate-keeper of the divine commandments, and by instruction thou didst open unto the faithful the gates (leading to) the path of perfect understanding.

Liken to a soldier in the divine army, and strengthened by divine might, O all sacred sufferer (name), thou hast vanquished the arrogant insolence of the lawless by thy firm confession.

Theotokion: The Wisdom and Word of the Father, Who existed before all ages, and in these latter days was ineffably incarnate from thee, hath made thee the Mother of God, O thou who knewest not wedlock.

The Sedalion, In Tone IV:

Spec. Mel.: Thou hast appeared today.

Like a morning star, * the glorious Sun placed thee on the summit of His Church * enlightening the faithful with thy teachings, * O heavenly (name), * our Divinely-wise Father.

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

O most pure one, * thou hast given birth to the Creator of all, * and adorned mankind with thy birth-giving, * deliver me from the snares of the flattering Belial, * and set me upon the rock of Christ's commandments, * fervently entreating Him, to Whom thou hast given flesh.
Stavrotheotokion: When Thy most pure Mother beheld Thee, * O Word of God, * lifted upon the Cross, * she lamented, crying out: * ‘What is this new and strange wonder, O my Son? * How dost Thou the Compassionate One and Life of all approach death, * desiring to give life the dead?’

ODE IV

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

As if with a lance, thou hast, with thy words, pierced godlessness, and as if with a sword thou hast, by thy sufferings, obtained victory over the armies of demons, from whose malice deliver those who venerate thee, O all-praised (name).

The sacred Confessor (name) cried out: I will not sacrifice to idols, neither do I fear death or physical tortures, for I confess One God known in the Trinity.

Beholding the glorious height of thy humility, the Lord granted unto thee words of divine inspiration, with which, O Father, thou hast humbled the devilish-insolence of heretics.

Theotokion: We bless thee, O Virgin, as the door and entrance leading into divine paradise, as the spiritual haven of sanctification, and as the beauty of Jacob.

ODE V

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

With the flow of thy tears, O all-wise Father (name), thou hast dried up the abyss of temporal delights, and by the outpouring of thy teaching thou hast dammed the torrents of heresies.

O Father (name), thou wast shown to be a truly spacious temple of the Holy Trinity, adorned with grace, resplendent with honorable virtues and illuminating humility.

By thine endurance thou didst vanquish the uprisings of the evil one, O glorious (name), do thou deliver me from his harm, and grant me courage, setting me aright on the path that leads to God.
Theotokion: We hymn Him Who came forth from thee, O all-pure one, and hath taken mortal flesh, revealed in His birth as commingled, but unmixed with his Divinity.

ODE VI

Irmos: Beholding the sea of life surging the flood of temptations, * I run to calm haven, and cry to Thee: * Raise up my life from corruption, * O Most Merciful One

As a luminary thou hast enlightened the ends of the world with the light of thy sufferings, confessing the name of Christ before the tyrants, O all-praised sufferer of the Lord (name).

Thy tongue was truly like the swift quill of a scribe; expounding the meaning of spiritual law, and inscribing it on the tablets of the hearts of the faithful, O Father (name).

Those who swim in the calm of thine instructions, O Godly-spoken Father, avoid the tempests of deep deception, and those returning from heresies are saved by faith in them.

Theotokion: O most pure one, preserver of virginity, the Holy Spirit overshadowed thee, and made of thee, O all-blessed one, an immaculate and all-honored abode of the Son of the Most High.

The Kontakion from the Typicon; but if there be no Typicon, sing the following:

Kontakion, In Tone II:

Finding delight in abstinence, * thou hast subdued the desires of the flesh * Revealed to be nurtured in the faith, * thou hast blossomed like the tree of life in paradise, * O sacred Father (name).

The Ikos: Standing now before God, O all-glorious most sacred and holy Confessor (name), do thou, by thy God-pleasing prayers, open my lips, that I may hymn thy blessed life and worthily describe thy virtues which fervently loving God, thou hast practiced on earth; for thou wast revealed a fearless confessor, loving vigilance, purity, and abstinence, whereby thou hast set aright the faith, O sacred Father (name).
ODE VII

Irmos: An Angel made the furnace throw dew on the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * 'Blessed art Thou, O God of our Fathers'.

Thy life was made illustrious by abstinence, thy suffering a confirmation of this, O Divinely-wise one, for thou hast openly glorified Christ, exclaiming: 'Blessed art Thou, O God of our Fathers'.

Girding thyself with manliness and the purity of chastity, thou hast obtained by grace the radiant crown of Confession, O God-pleasing Father (name), crying: 'Blessed art Thou, God of our Fathers'.

The wicked ones who refuse to adore Thy most pure icon, O Savior, have on numerous occasions deeply aggrieved Thy servant who ever exclaims unto Thee: 'Blessed art Thou, O God of our Fathers'.

Theotokion: He who unbounded sitteth in the bosom of the Begetter, having issued from thy loins, O most pure one, sitteth now bounded in the form of Adam, so that He may save Adam.

ODE VIII

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

Appearing radiant as the sun, O blessed (name), thou didst illumine the ends of the world with thine instructions, vanquishing the darkness of every perplexing sin with the light of repentance.

Issuing forth like a river from paradise, fed by the streams of divine knowledge, O God-pleasing (name), thou didst give nourishment to those on earth, drowning the tares of wickedness.

Adorned with beautiful speech, O all-blessed one, thou wast revealed as a quill, devoutly writing down for the faithful thy divine contemplations, extolling Christ unto the ages.
Theotokion: Unto thy shelter do I flee, O all-spotless one, the protection of my life, thou who beyond understanding gavest birth to God the Word, Whom we extol unto the ages.

ODE IX

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

Thou hast shone forth unto the Church of Christ, like light from a great sun, illumining the thoughts of the faithful; now making thine abode in the never-fading light, thou dost sing the trisagion hymn unto the Uncreated Trinity.

The earth hath been adorned with thy holy tomb and with thy sacred relics, O all-praised (name), and the souls of the righteous exulted when the Angels received thy spirit, O blessed one; with them remember us who hymn thee.

Thou wast a Temple of the Holy Spirit, a river filled with living water, an ever-flowing stream, and wondrous Source of divine repentance, O (name), thou steadfast foundation of the Church, and standard of Orthodoxy.

Theotokion: The heavenly rain descended into thy womb, O Virgin, drying the streams of deceit, and through thee, O full of God's grace, making incorruption and redemption flow forth unto all mankind.

Expostilarion (Svetilen):

Well tried in ascetisism, and finishing thy divine course in suffering, * thou hast ascended into heaven and dost stand before Christ, * O holy Father (name), * fervently entreat Him on behalf of us who hymn thee. (Twice)

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

O most pure one, having given birth to Christ the ineffable Joy, * make partakers of the heavenly joy * all those who honor thee * and offer unto thee their heartfelt thanks. * Forget not thy servants, O Mary blessed of God.

With Lauds the Stichera, In Tone IV:

Spec. Mel.: Thou hast given a sign.
The grace of the Holy Spirit, * hath brightly shone upon thee, * O Father (name), illumining thee * and shortening the dark night of the passions, * causing the light of dispassion to dawn upon thee; * Now dwelling immersed in that purest of Light, * forget not, O voice of God, * those who in faith hymn thy sacred memory. (Twice)

Forsaking earthly things, * thou didst acquire the heavenly grace desired by thee, * O holy (name), * and choosing a life of suffering, * O God-pleasing one, * thou didst, like the bodiless ones, * thirst for the streams of eternal beatitude, * wherefore drying up the murky spring of the passions by thy tears * thou hast nourished the senses of thy soul.

Having worthily obtained the grace of healing from God, * thou hast vanquished the seducing spirits who sought to ensnare thee, * thereby avoiding the corruption of spiritual afflictions, * O holy (name), * having reposed, thou dost now pour forth streams of grace, * with which we are watered, * ever hymning thy memory.

Glory ..., In Tone V:

O holy Father! * Giving neither sleep to thine eyes, * nor slumber to thine eyelids * till both thy soul and body were free from passion * and an abode for the Holy Spirit had been prepared within thyself, * thou didst receive Christ, * Who together with the Father and the Holy Spirit, made their dwelling in thee; * O Father (name), * great preacher and favorite of the Consubstantial Trinity, * entreat Him on behalf of our souls.

Now & Ever ..., Theotokion:

We the faithful ever bless thee, O Virgin Theotokos, * and dutifully glorify thee, * the impregnable city, * the unshakable wall, * the firm intercession and refuge of our souls.

The Stavrotheotokion: Beholding her Lamb lifted upon the Cross, * the Virgin and Maiden blessed by all, * cried aloud with tears: * ‘Woe unto me, O my Son * How canst Thou die, being God, * and immortal by nature?’

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 VIII:

Teacher of Orthodoxy, instructor of piety and chastity, * luminary of the Church, God-inspired instruction of Hierarchs, * O supremely wise (name), thou hast illumined all by thy teaching; * entreat Christ God that our souls may be saved.

The Dismissal:

**AT THE LITURGY**

Typika and Beatitudes.

1. Giving neither repose unto thine eyelids, nor sleep unto thine eyes, O holy Father (name), till thou wast shown to be a temple of the Holy Trinity and a treasury of wisdom, thou hast enriched the world with thy teachings, resplendent as gold, O blessed one.

2. Locked up in prisons, O Divinely-wise (name), thou wast a gate-keeper of the divine commandments, and by instruction thou didst open unto the faithful the gates (leading to) the path of perfect understanding.

3. Liken to a soldier in the divine army, and strengthened by divine might, O all sacred sufferer (name), thou hast vanquished the arrogant insolence of the lawless by thy firm confession.

4. As a luminary thou hast enlightened the ends of the world with the light of thy sufferings, confessing the name of Christ before the tyrants, O all-praised sufferer of the Lord (name).

5. Thy tongue was truly like the swift quill of a scribe; expounding the meaning of spiritual law, and inscribing it on the tablets of the hearts of the faithful, O Father (name).

6. Those who swim in the calm of thine instructions, O Godly-spoken Father, avoid the tempests of deep deception, and those returning from heresies are saved by faith in them.
7. Thou hast shone forth unto the Church of Christ, like light from a great sun, illumining the thoughts of the faithful; now making thine abode in the never-fading light, thou dost sing the trisagion hymn unto the Uncreated Trinity.

8. The earth hath been adorned with thy holy tomb and with thy sacred relics, O all-praised (name), and the souls of the righteous exulted when the Angels received thy spirit, O blessed one; with them remember us who hymn thee.

The Troparion and Kontakion from the Typicon; but if there be no Typicon, sing the following:

Troparion, In Tone VIII:
Teacher of Orthodoxy, instructor of piety and chastity, * luminary of the Church, God-inspired instruction of Hierarchs, * O supremely wise (name), thou hast illumined all by thy teaching; * entreat Christ God that our souls may be saved.

Kontakion, In Tone II:
Finding delight in abstinence, * thou hast subdued the desires of the flesh * Revealed to be nurtured in the faith, * thou hast blossomed like the tree of life in paradise, * O sacred Father (name).

Prokeimenon, In Tone VIII, (Psalm 149:5,1) The saints shall boast in glory * and they shall rejoice upon their beds.

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

The Epistle of St. Paul to the Ephesians (6:10-17)
Brethren: be strong in the Lord, and in the power of his might Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
Alleluia, In Tone II, (Psalm 131:9, 13) Thy priests shall be clothed with righteousness, and thy saints shall rejoice with joy.

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

The Holy Gospel according to St. Luke (12: 8-12)

The Lord said: I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God: But he that denieth me before men shall be denied before the Angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say.

Communion Verse: (Psalm 32:1) Rejoice in the Lord, O ye righteous; praise befits the just.
THE SERVICE TO TWO OR MANY MONK MARTYRS
At Vespers

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

Spec. Mel.: What shall we call you.

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:

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 thy only swift protection exclaiming: * 'O Virgin Mother! entreat thy Son and our God * to deliver me from the snares of the evil one'.

The Stavrotheotokion: Beholding the Lamb voluntarily stretched upon the tree of the Cross, * the ewe-lamb, suffering the pangs of motherly love cried aloud: * 'O my Son! What is this strange sight? * How dost Thou the Lord who grantest life and Resurrection unto those born on earth, * suffer such a shameful death, O Long-suffering One?', * 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, * you 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 pains of Martyrdom, * wherefore you were adorned with double crowns, * fervently entreat the Savior that our souls may be saved.

Now & Ever ..., In Tone VIII:

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

The King of heaven through his love for mankind * hath appeared on earth and dwelt among mankind. * Taking flesh from a pure Virgin * and coming forth from her, * he is one Son, dual in nature, * but not in persons; * therefore proclaiming him as truly perfect God * and yet perfect man, * we confess Christ to be our God; * therefore implore him, O Mother without bridegroom, * to have mercy on our souls.

Otherwise, Theotokion: Thy shelter, O Theotokos and Virgin, * is a spiritual cure, * fleeing unto which we are delivered * from the infirmities of the soul.

The Stavrotheotokion: Standing close by Thee O Lord, * and beholding Thee hung upon the Cross, * she who gave birth to Thee, cried unto Thee lamenting: * 'O my Child! why dost Thou suffer thus in the flesh, * making me childless? * Seek to glorify Thyself that I may be glorified through Thy passion'!

The Entrance. The Prokeimenon of the day. The 3 Readings

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. Hearken 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. Hearken 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.

O Lord, Thy ascetic Martyrs, * by their prayers emulating the bodiless ones * and by
their abstinence mastering 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.

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

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

Stichos: 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, * you have
illumined the souls of ascetics, * driving away myriads 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 may 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 you now rejoice, for great is your reward in the
heavens.

Now & Ever ..., In Tone VI:

If the Celebration be with a Polyeleos, and not a Resurrection Service, sing the
following Dogmatic of In Tone VI (If the service is a Resurrection service sing the
Dogmatic of the In Tone for that service):
Christ the Lord, my Creator and Deliverer, * Who came forth from thy womb, O all-pure one, * and clothed Himself in my nature, * hath freed Adam from the former curse. * Wherefore, like the angel we unceasingly cry out to thee, O all-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: None who fleeth unto thee for refuge, ever leaveth thee ashamed, * O most pure Virgin Theotokos, * but imploring thee for grace, * they obtain granting of their profitable petitions.

The Stavrotheotokion: Beholding Thee crucified, O Christ, * she that bare Thee cried aloud: * What strange mystery is that that I see, O my Son! * How can Thou, who art the Giver of life, * die while in the flesh, * and hung upon the tree.

The Troparion from the Typicon; but if there be no Typicon, sing the following:

Troparion, In Tone IV:

O God of our Fathers * who ever dealest with us according to Thy tender compassion, * withdraw not Thy mercy from us, * but by the intercessions of our Fathers * direct our lives 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 being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

The Dismissal:

**AT MATINS**

At the Matins, for God is the Lord, the same Troparion (Twice) Glory ..., Now & Ever ..., Theotokion.

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

Spec. Mel.: Thou that wast of Thine own will lifted.
Disregarding the delights of earthly and corruptible things, * you were moved with
loving devotion for the desert-life * and an aversion for the temporal delights of the
world, * wherefore you were counted worthy to be numbered among the choirs of
Martyrs and Monastic Fathers; * together with them entreat Christ that your servants
may be saved. (Twice)

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

The Lord, who seated on the cherubic throne * and abiding in the bosom of the
Father, * rested in thy womb, O Sovereign Lady, * and having become incarnate, *
ruleth over all the nations. * Wherefore we chant unto Him, * and implore Thee to
entreat Him * that thy servants may 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, * you lived like the bodiless Angels * glorifying the Holy and Divine Trinity *
manfully suffering the trials of your warfare * defeating the attacks of demons by your
valiance, * adoring Christ's divine incarnation and Divinity, * O blessed (names); *
entreat Him to grant remission of sins * to those who lovingly celebrate your holy
memory. (Twice)

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

As a Virgin and as a women * who brought forth God in the flesh without seed, *
does the race of mankind call thee blessed, * for the fire of the Divinity dwelt in thee. *
Thou didst suckle the Creator as the infant Lord, * wherefore, both the orders of
Angels and the race of mankind, * worthily glorify thine all-holy birth-giving, * and with
one voice cry unto thee; * 'Intercede with Christ God to grant remission of sins * unto
those who lovingly venerate thy holy birth-giving.'

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.

Stichos: 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 Trinitarian, * O lightbearing 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 out: * O ye, divinely speaking ones, abounding in spiritual riches! * entreat Christ God to grant remission of sins * unto those who lovingly honor your holy memory. (Twice)

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

As the all-immaculate Bride of the Creator, * and vessel of the Comforter, * and as the Mother of the Deliverer * who knew not wedlock, * hasten, O all-hymned one, * unto me and deliver me from the villainy of demons, * for although endowed with understanding I have become a defiled habitation of wickedness * and plaything of devils, * do thou however make me a bright habitation of the virtues; * O thou who grantest incorruptible light, * disperse the fog of my passions, * and by thine intercessions make me worthy of communion in the Highest * and the never-fading light.

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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: (Psalm 115:6,3)

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

Stichos: What shall I render to the Lord for all his bounty to me?

Let every breath.

The Holy Gospel according to St. Matthew (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: Through the intercessions of the Holy Fathers ...

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

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: Through 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 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 Deliverer, 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 earthiness that He may save the earth-born by His ineffable mercy.

ODE III

Irmos: We glory not in wisdom, nor in power, * nor in riches, O Christ, * but in Thee, the Personal Wisdom of the Father, * for there is none holier than Thou, * 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 in 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 unto 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.

You appeared on earth as strangers and exiles, O ascetic Fathers; making your abodes in the wilderness and valiantly fighting the invisible enemies, you 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:

Let us sinful and humbled, now flee To the Theotokos, and fall down before her in penitence, crying from the depths of our souls: 'O Sovereign Lady, help us, take pity on us, and hasten to our aid, for we are perishing from the multitude of our transgressions, turn not thy servants empty away, for thou art our only hope and in thee do we trust.

The Stavrotheotokion: The Virgin and ewe-lamb, beholding He who was born from her without seed, hanging upon the Cross and pierced with a lance, was wounded with the arrows of affliction in the depths of her soul, painfully cried in lamentation: 'What is this strange new mystery? How dost Thou, the Sole Lord of life, die? Arise now, and raise up the fallen forefathers.

ODE IV

Irmos: Seeing Thee, the Sun of righteousness lifted upon the cross, the church stands arrayed and worthily cries out: Glory to Thy power, O Lord.

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

O Monastic Fathers, before dying a Martyr's death you 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 ones, you willingly endured the sufferings of 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 sing unto Him: 'Glory to Thy power, O Lord'.

ODE V


The pools of your sacred blood have been revealed as ponds in 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 multiform serpent.

Vouchsafed to behold the divine beauty, you obtained eternal joy in place of labor and pain, 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 * 'I will sacrifice unto Thee, O Lord, * with the voice of praise' * having been cleansed of the filth of the demons' * with the blood that mercifully 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, you 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: Lull to sleep the unappeasable storm of my passions with thine unceasing supplication, O Virgin,-I implore thee,-and do not permit me to sleep the heavy sleep of sin.

*The Kontakion from the Typicon; but if there be no Typicon, sing the following:

Kontakion, In Tone II:

Spec. Mel.: Seeking the highest.

Passing unharmed through a multitude of storms, * and receiving the gift of miracles, * you drowned your bodiless enemies in the streams of your tears, * O Divinely-wise ascetic Martyrs, * having now received the gift of miracles, * unceasingly pray for us all.

The 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 heaven. 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, you have passed unto the never-fading 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 strangely appeared in the flesh amongst mankind, attaining the 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 truly and clearly represented thee who carried the Manna of life in thy womb. Blessed art Thou amongst women, O most immaculate Sovereign-Lady.

ODE VIII

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

ODE IX

Irmos: A cornersIn Tone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the separated natures; * therefore rejoicing 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 you have trampled under foot the deceiving flatterer; and how wonderful are the sufferings which you have lawfully endured and for which you have obtained crowns in heaven.
Your Divinely enlightening celebration is illumined by the brilliant light of the labors which you endured for the sake of Christ, and by the grace of the All-powerful Holy Spirit, illumining the consciences 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 unspeakable sitteth upon them, above all creation.

Expostilarion (Svetilen),

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

With the struggles of asceticism * you utterly destroyed the serpent and origin of evil, * upon your repose obtaining the crowns of Martyrdom, * O adornment of the Fathers, and glory of the Martyrs, * gathering 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 from on high. (Twice)

O most praiseworthy Fathers, * you forsook as fleeting the fallen ways of earthly life, * with its delights and worldly glory, * and attaching yourselves unto Christ, * set afire by His exceeding splendor, * you wholly devoted yourselves to Him, * wherefore you were deemed worthy * to receive the incorruptible crowns of the heavenly Kingdom.

You who scorned this world, * have been revealed above the world, * joined unto the Church of the first-born, * ceaselessly singing the Angelic odes, * standing together
before God; * as Martyrs you also rebuked the defiled illusions of the idols, * putting to shame the foolish arrogance of the tyrants.

Glory ..., In Tone IV:

Adorned with the raiment of purity * and illumined by divine prayer, * bearing within you Christ who was born of the Virgin, * you were not enamored with 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:

We have come to know the true God incarnate of thee, * O Virgin Theotokos; * entreat Him that our souls may be saved.

The Stavrotheotokion: As foretold by Simeon, * the heart of the Virgin and Thy pure Mother * was pierced when she behold 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 * who ever dealest with us according to Thy loving-kindness, * do not deprive us of Thy mercy, * but by the intercessions of our Holy Fathers * direct our life in peace.

The Dismissal:
AT THE LITURGY

Typika and Beatitudes.

1. 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.

2. 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.

3. Glorifying in 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.

4. 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.

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

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

7. 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.

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

The Troparion and Kontakion from the Typicon; if there be no Typicon, sing the following:
Troparion, In Tone IV:

O God of our Fathers * who ever dealest with us according to Thy loving-kindness, * do not deprive us of Thy mercy, * but by the intercessions of our Holy Fathers * direct our life in peace.

Kontakion, In Tone II:

Spec. Mel.: Seeking the highest.

Passing unharmed through a multitude of storms, * and receiving the gift of miracles, * you drowned your bodiless enemies in the streams of your tears, * O Divinely-wise ascetic Martyrs, * having now received the gift of miracles, * unceasingly pray for us all.

Prokeimenon, In Tone VII, (Psalm 115:6,3) Precious in the sight of the Lord * is the death of His saints.

Stichos: What shall I render to the Lord for all his bounty me?

The Epistle of St. Paul to the Romans (8:28-39 )

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, (Psalm 131:9, 13) Thy priests shall be clothed with righteousness, and thy saints shall rejoice with joy.

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

The Holy Gospel according to St. Luke (12:2-12)

The Lord said to His Disciples: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. 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: (Psalm 32:1) Rejoice in the Lord, O ye righteous; praise befits the just.

†
THE SERVICE OF THE HOLY FATHERS OF THE ECUMENICAL COUNCILS

This service is always served on a Sunday. It is sung on the 7th Sunday after Pascha in memory of the holy Fathers of the 1st Ecumenical Council, on the Sunday closest to July 16th after the memory of the holy Fathers of the first 6 Ecumenical Councils; and on the Sunday closest to October 11th after the memory of the holy Fathers of the 7th Ecumenical Council.
At Vespers

On "Lord, I have cried ...", 4 Stichera from the Octoechos, and the following 6 Stichera from the Fathers,

In Tone VI:

Spec. Mel.: The desperate.

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

Without mother, before the morning star, * Thou wast born from the bosom of the Father before all ages, * yet we behold Arius glorifying Thee as a creature and not as God, * audaciously commingling Thee, the Creator, with His creation * and thus brashly heaping upon himself the punishment of eternal Fire, * but the council that was held in Nicea, * proclaimed Thee, O Lord, to be the Son of God, * enthroned together with the Father and the Spirit.

Stichos: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Without mother, before the morning star, * Thou wast born from the bosom of the Father before all ages, * yet we behold Arius glorifying Thee as a creature and not as God, * audaciously commingling Thee, the Creator, with His creation * and thus brashly heaping upon himself the punishment of eternal Fire, * but the council that was held in Nicea, * proclaimed Thee, O Lord, to be the Son of God, * enthroned together with the Father and the Spirit.

Stichos: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

O Savior, Thou hast proclaimed Arius * as one who hath rent Thy divine raiment, * for having rejected Thee as One Trinitarion in his teachings * he endeavored to separate and divide the pre-eternal and equal in honor unity Trinitarion; * also teaching Nestorius to refuse agreement with the title Theotokos; * but the council that was held in Nicea, * proclaimed Thee O Lord, to be the Son of God, * enthroned together with the Father and the Spirit.
Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

O Savior, Thou hast proclaimed Arius * as one who hath rent Thy divine raiment, * for having rejected Thee as One Trinitarian in his teachings * he endeavored to separate and divide the pre-eternal and equal in honor unity Trinitarian; * also teaching Nestorius to refuse agreement with the title Theotokos; * but the council that was held in Nicea, * proclaimed Thee O Lord, to be the Son of God, * enthroned together with the Father and the Spirit.

Stichos: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Despising the comprehension of the true light, * Arius was recompensed with a most extreme consequence for his sin, * for his bowels were rent asunder as if by a divine cleaver, * after which, like unto Judas, he gave up his body and soul * in a manner similar to Judas; * nevertheless the council that was held in Nicea, * proclaimed Thee, O Lord, to be the Son of God, * enthroned together with the Father and the Spirit.

Stichos: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Arius, in his Foolishness, * attempted to divide the one essence of the Holy Trinity * into three independent and distinct essences; * wherefore the God-bearing Fathers zealously assembled * and moved by the flame of divine fervor, * like unto Elijah the Tishbite, * cut down the blasphemer with the sword of the spirit, * as the Spirit directed them.

Glory ..., In Tone VI:

Let us this day praise the trumpets of the mysteries of the Spirit, * the God-bearing Fathers * who in the midst of the Church * melodiously and with one voice chant the divine odes of theology * Trinitarian one in essence and without distinction, * in both essence and Divinity, * they who have vanquished Arius and exonerated the Orthodox * and ever pray to the Lord that our souls may be saved.

Now & Ever ..., 

The Dogmatic of the In Tone for the Saturday evening Vigil Service:

After the Entrance and O Joyous Light,
Saturday Vespers Prokeimenon, In Tone VI:

The Lord is King, * He is clothed with majesty.

Stichos 1: The Lord is clothed with strength and He hath girt Himself.
Stichos 2: For He established the universe which shall not be shaken.
Stichos 3: Holiness becometh Thy house, O Lord, unto length of days.

The readings for the Holy Fathers:

The Reading is from Genesis (14: 14-20)

When Abram heard that Lot his brother's son was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother's son Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the Most High God. And he blessed him and said: Blessed be Abram of the Most High God, Who created heaven and earth; and blessed be the Most High God, Who hath delivered thine enemies into thy hand.

The Reading is from Deuteronomy (1: 8-11 and 15-17)

In those days spake Moses unto the sons of Israel saying: Behold, I have set the land before you: go in and possess the land which the Lord sware unto your Fathers, Abraham, Isaac and Jacob, to give unto them and to their seed after them. And I spake unto you at that time saying: I am not able to bear you myself alone. The Lord your God hath multiplied you, and, behold, you are this day as the stars of heaven for multitude. The Lord God of your Fathers make you a thousand times so many more as ye are and bless you, as He hath promised you! So I took from among you wise men and known and experienced, and made them heads over you, captains over thousands, and captains of hundreds, and captains over fifties; and captains over tens, and scribes unto your judges. And I charged your judges at that time, saying: Hear the causes
between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's.

The Reading is from Deuteronomy (10: 14-21)

In those days spake Moses unto the sons of Israel, saying: Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy Fathers to love them, and He chose their seed after them, even you, above all people as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the Lord our God is God of gods, and Lord of lords, a great God, a mighty and a terrible, which regardeth not persons nor taketh reward; He doth execute the judgment of the Fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; Him shalt thou serve, and to Him shalt thou cleave, and swear by His name. He is thy praise, and he is thy God that hath done for thee these great and terrible things, which thine eyes have seen.

At the Litia, the Stichera of the Feast of the Temple then:

Glory ..., In Tone III:

O ye holy Fathers, * renowned preservers of the apostolic traditions, * for in an Orthodox manner * you declared the unity of essence of the Holy Trinity, * and overthrew in council the blasphemies of Arius, * and together with him you censured Macedonius the Pneumatomach * and with them you censored Nestorius, Eutyches and Dioscorus, * Sabellius and Severus the headless one; * wherefore we beseech you to pray that we may be delivered * from the allurement of their false teachings * and that our life may be preserved in the faith unsoiled.

Now & Ever ..., Theotokion:

By the will of the Father and without seed * thou didst conceive through the divine Spirit the Son of God * Who hath existed without mother from before the ages, * and for our sake thou gavest birth to Him in the flesh, * and suckled as a babe Him who came forth from thee without father. * Wherefore, cease not to pray, that our souls be delivered from all tribulations.
At the Aposticha, Four Stichera from the Oktoechos. Then:

Glory ..., In Tone IV:

   Let us, the assembly of the faithful, celebrate today in faith, * with devout veneration and thanksgiving, * the memory of the God-bearing Fathers * who were gathered together from the far ends of the world in the radiant city of Nicea, * for with the most devout wisdom they have vanquished the godless teaching of the rapacious Arius * and with an anathema expelled him from the Orthodox Catholic Church; * clearly teaching all to confess the Son of God as One in Essence, pre-eternal and equal with the Father, * devoutly expounding this with certainty in the symbol of faith; * wherefore we also believing and following their divine teaching, * rightfully serve, together with the Father, * the Son and All-holy Spirit in One Divinity, * the Trinity One in essence.

Now & Ever ..., 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!

   Now Master, Trisagion. Then:

   For the blessing of the loaves the Troparion:

In Tone IV:

   O Theotokos and Virgin, rejoice, * O Mary, full of grace; the Lord is with thee; * blessed art thou among women, * and blessed is the Fruit of thy womb, * for thou hast borne the Savior of our souls. (Twice)
And of the Fathers,

Troparion In Tone VIII:

Most glorious art Thou, O Christ our God, * since Thou hast established our Holy Fathers as luminaries upon the earth * and through them hath instructed us all in the true faith. * O Most merciful One, glory be to Thee. (Once)

And the Dismissal.

AT MATINS

At "God is the Lord", the Troparion of the Resurrection according to the In Tone of the Vigil Service (Twice)

Glory ..., 

Most glorious art Thou, O Christ our God, * since Thou hast established our Holy Fathers as luminaries upon the earth * and through them hath instructed us all in the true faith. * O Most merciful One, glory be to Thee.

Now & Ever ..., Theotokion:

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, * cast down death by death, and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, * and save Thy despairing people, O our Savior!

After the 2nd and 3rd Kathismata, the Sedalions from the Oktoechos.

The Canon of the Resurrection with the Troparia in 6, that of the Resurrection and Cross in 2 each, of the Theotokos in 2 and of the Fathers in 6. The Canon is the work of the Holy Ecumenical Patriarch, Germanus. In Tone VI:

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.
Let the Fathers from Nicea be honored With sacred words, they who, as if from the heavens, thundered everywhere the Word of the Living Father and by their thunder put to flight His enemies.

Through the Holy Spirit, Christ hath expelled far from His Church The evil inspirations of the Pneumatomachi, bringing union to His Church by the declarations of the second Ecumenical Council.

Nestorius hath been expelled along with the enticements of the Christomachi, for Cyril as the Chairman of the council clearly confessed the Virgin Mary to be the pure Mother of God.

Theotokion: Thou, O pure one, hast brought forth One of the uncreated Trinity, Christ in two natures and wills, Who for thy sake hath brought about the union of mankind and of Angels.

ODE III

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

The foolish Arius appeared as serving the creature, and Macedonius appeared equally abhorrent, wherefore both now suffer torments in the fire of Gehenna, together with the pagan Hellenes.

Thou, O Christ, hast illumined Thy Church with the radiance of the seven sacred councils of the holy Fathers as with the light of a seven-candled lamp, having expelled far from her the darkness of delusion.

Thy flock, O Word, was being ravaged by the multitudes of heretics, but the shepherds of Thy spiritual sheep have, by their teachings, returned order to the Church.

Theotokion: Thou, O pure one, hast brought forth One of the uncreated Trinity, Christ in two natures and wills, Whose venerated image we adore, being filled with grace.
The Kontakion and The Ikos of the Resurrection; thereupon the
Sedalion of the Fathers, In Tone IV:

Spec. Mel.: Speedily prevent.

Ye Godly-instructed ones have appeared on the earth, * shining forth unto the world like brilliant lamps of the truth of Christ, * O most truly blessed Fathers, * for you have withered the blasphemous babbling of the heretics, * and extinguished the fiery confusion of the ignoble teachers; * wherefore as Hierarchs of Christ we beseech you * to intercede that we may be saved. (Twice)

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

With thy divine birth O pure one, * thou hast renewed the nature of those born on earth, * mortal and corrupted by passions, * and raised all from death unto the life of incorruption; * wherefore we all dutifully bless thee, * O most glorious Virgin, * as thou didst foretell.

ODE IV

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

Noisome have thine enemies and those that hate Thee become, O Savior, raising their heads for a time, but soon they fall unable to endure the sound of Thy spiritual trumpets.

The suns of the pre-eternal Sun have shown clearly that both the Son and the Spirit are of the same essence as the Father, Uncreated, Co-unoriginate, and that we believe the sole cause of Both to be the Father alone.

Seven in number, are the spirits that descended upon Christ, in accordance with the prophecy of Isaiah, and seven are the councils upon which hath come to rest Christ, with the Father and the Divine Spirit.

Theotokion: Thou hast brought forth God, Who assumed flesh from thy pure blood, O most pure Maiden; and the Fathers have proclaimed Him in two natures and one Hypostasis.

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

The divine grapes of Christ's (dogmas) brought forth from Egypt, have been polluted by the servants of the dark and desolate destroyer; but with a sling from the holy Fathers they have been expelled far away.

By the illumination of the divine thrice-radiant brilliance the minds of the venerable Fathers have been enlightened to proclaim Christ the Lord as One of the Venerated Trinity, dual in nature and wills.

Trinitarion: Through the wisdom of the Fathers, the Church hath been made like unto heaven on earth, O Trinity, for she ever singeth unto Thee in the company of the Seraphim the trisagion hymn, confessing Thy unity in one Triunal Divinity.

Theotokion: Thou, O pure one, wast both the Mother and servant Of thy Son; for He that was born from thee, was thy Creator before thee, Who hath became known in two natures united through the Hypostatic Word.

ODE VI

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

"The God of gods, the Lord, hath spoken and He hath called the earth from the rising of the sun unto the setting thereof", once sung David, signifying thereby the ecumenical councils of the Fathers.

The wisdom of God hath builded Thy Church, she hath hewn out her seven pillars, O Master, by the sevenfold number of the councils of the holy Fathers, which undeviatingly protect her from all heresies.

Let the countenances of Eutyches and Dioscorus be shamed for they invented the teaching of commingling in the nature of Christ. Learn now that it was not in appearance only, but by deification He assumed human nature.

Theotokion: Let Nestorius be led into communion with the dark assemblies of the Hebrews and let his blasphemous tongue be cut off, for the Virgin Mary hath for our sake given birth to God incarnate.
The Kontakion, In Tone VIII:

Spec. Mel.: As the first fruits.

The preaching of the Apostles and the dogmas of the Fathers * have confirmed the one faith in the Church. * In the garment of truth woven by theology from on high, * she rightly divides and glorifies the great mystery of piety.

The Ikos: Let us hearken unto the Church of God crying in her sublime teachings: 'He that thirsteth, let him come unto me and drink of the cup that I hold; for it is the cup of wisdom.' This cup of truth hath been drawn by the word and it issues not the water of confusion, but of confession, drinking from which the present Israel contemplateth God, Who hath said: 'See ye, see that it is I Myself and that I change not; I am the first God, and I am also thereafter and there is none other; those that partake thereof shall be satisfied and will praise the great mystery of godliness.'

ODE VII

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

The Babylonian serpent was once shattered by Daniel, similarly the rapacious Egyptian serpent, Arius, who was destroying the flock of Christ, perished through the prayers of the Fathers.

Moved by unforgivable wickedness, the wolf Macedonius revolted against the Spirit that deifieth mankind and through the bath of baptism bringeth all the faithful unto the good estate.

Dioscorus, Eutyches and Severus, the Leviathan, the three who in mingling the spirit commingled the essence of Christ with His human nature, daringly revolted against the venerable Trinity.

Theotokion: The image of Thy fleshly countenance, O Master, do we kiss with reverence and in a right spirit do we venerate with honor those of Thy Mother and of all the saints that it may be well with us when we pass over to Thee, the first-born from the dead.

ODE VIII
Irmos: Thou didst make flame sprinkle the Saints with dew, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * and Thee do we exalt throughout all ages.

The Father is the One Cause of The Son and the Spirit, which shine forth like sprouts from one single, God-planted root; Ever-existing unto the Ever-existing Hypostases, equal in honor.

From an immaterial bosom dost Thou for ever shine forth, O Word; Being of the same essence with the Father and the Spirit, Who for our sake didst dwell in the temporal maternal womb of the only Mother of God.

Arrows burning with spiritual fire have pierced the cold hearts of the enemy heretics, for their demise hath been brought about by the sevenfold divine assemblies of the Fathers.

Theotokion: We do not glorify one Christ in separate persons, nor do we unite Him in the commingling of His divine essence with His human nature, for one and the same is He in person but divided in natures thy Son and Thy Creator, O Virgin.

ODE IX

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

It behoveth us to neither add anything to nor to omit anything from the sacred tradition of our Orthodox faith, for we were truly baptized into it, and those who pervert this faith, will be truly banned under the anathema.

With joyful hearts let us exult in the gathering of the sacred councils of the Fathers, for through them we behold the light of Orthodoxy, appearing unto us as lamps that instruct and lead us to the right ways of true knowledge.

Let us pray for the cleansing of our souls, and let us strive to pass our lives in piety, that we may be participants with the holy Fathers who have preserved for us their children, the riches of true dogmas.
Theotokion: God hath shone forth from thy side, O Theotokos, and hath deified the race of mankind, granting to them His own glory and making all who ever declare thee as the true Mother of God, His heirs.

Expostilarion (Svetilen).

Spec. Mel.: Hearken O ye, women.

Celebrating today the memory of the divine Fathers, * we pray Thee, O All-Compassionate One * that through their prayers Thy people may be delivered from every form of heresy, * and vouchsafe O Lord, that they all may rightly glorify * the Father, the Son and the Holy Spirit.

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

Rejoice! O divine mansion; Rejoice! O overshadowed mountain; Rejoice! O bush unconsumed; Rejoice! O throne of glory; Rejoice! O divine table; Rejoice! O handle of pure gold; Rejoice! O lamp all-radiant; Rejoice! O cloud of light, Virgin Mother Mary.

At the Aposticha, 4 Stichera of the Resurrection and 4 of the Fathers: In Tone VI:

Spec. Mel.: Having laid aside all.

Stichos: Praise Him with timbrel and dance, * praise him with strings and flute.

Gathering together with spiritual acumen, * consulting together under the guidance of the Divine Spirit, * the venerable Fathers divinely composed the blessed and venerable creed, * in which they most clearly teach the Word to be Co-unoriginate * and of the same essence as the Father, * clearly following the teachings of the Apostles * you revealed yourselves to be illustrious, * O Divinely-wise ones.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

Gathering together with spiritual acumen, * consulting together under the guidance of the Divine Spirit, * the venerable Fathers divinely composed the blessed and venerable creed, * in which they most clearly teach the Word to be Co-unoriginate * and of the same essence as the Father, * clearly following the teachings of the Apostles * you revealed yourselves to be eminently illustrious, * O Divinely-wise ones.
Stichos: Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy name unto the ages.

Above nature, receiving the fullness of the spiritual light and knowledge of the Holy Spirit, * the blessed Fathers have created an inspired declaration, * few in words but plenteous in meaning. * For as preachers of Christ, and principal interpreters of the Gospel's teaching and sacred tradition, * the revelation of which they had clearly received enlightened from on high, * they fashioned the God-inspired creed of the faith.

Stichos: Gather unto Him His righteous.

Gathering together with pastoral concern, * and expressing their spiritual ire, * the most righteous and divine pastors * in retribution (for heresy) expelled the dangerous and pernicious wolves, * smiting them with the sling of the spirit through the fullness of the Church * as ones incurably afflicted and fallen in death, * acting thus as true servants of Christ * and most sacred sages of divine teaching.

Glory ..., In Tone VIII:

The choir of the holy Fathers, * gathered together from all the ends of the world, * have taught the Father, Son and Holy Spirit * as one in essence and nature, * handing over to the Church in clarity the mystery of the Divinity. * Praising them therefore, let us faithfully bless them saying: * O divine company of God-inspired infantry in the Lord's army, * multi-illumined stars of the spiritual firmament, * unassailable pillars of the mystical Zion, * flowers of paradise fragrant with myrrh, * most precious golden- mouths of the Word, * the glory of Nicea, and ornaments of the universe, * unceasingly pray for our souls.

Now & Ever ..., Theotokion. In Tone II:

Thou art supremely blessed, O Virgin Theotokos, * for through Him who was incarnate of thee * Hell hath been taken captive, Adam recalled, the curse slain, and Eve set free, * death hath been put to death and we have been given life; * therefore with hymns we cry unto Thee: * Blessed art Thou O Christ our God who hast been thus well-pleased, glory be to Thee!
The Great Doxology.

After the Trisagion, the Troparion of the Resurrection. The Ectinias. And the Dismissal.

Glory ..., Now & Ever ..., The unread Eothinon of the Gospel. Thereupon the First Hour and the final Dismissal.

**AT THE LITURGY**

Typika and Beatitudes, 6 from the Oktoechos, and the following 4 from the Fathers:

7. The foolish Arius appeared as serving the creature, and Macedonius appeared equally abhorrent, wherefore both now suffer torments in the fire of Gehenna, together with the pagan Hellenes.

8. Thou, O Christ, hast illumined Thy Church with the radiance of the seven sacred councils of the holy Fathers as with the light of a seven-candled lamp, having expelled far from her the darkness of delusion.

9. Thy flock, O Word, was being ravaged by the multitudes of heretics, but the shepherds of Thy spiritual sheep have, by their teachings, returned order to the Church.

10. Thou, O pure one, hast brought forth One of the uncreated Trinity, Christ in two natures and wills, Whose venerated image we adore, being filled with grace.

Troparion of the Fathers, In Tone VIII:

Most glorious art Thou, O Christ our God, * since Thou hast established our Holy Fathers as luminaries upon the earth * and through them hath instructed us all in the true faith. * O Most merciful One, glory be to Thee.

The Kontakion of the Fathers, In Tone VIII:

The preaching of the Apostles and the dogmas of the Fathers * have confirmed the one faith in the Church. * In the garment of truth woven by theology from on high, * she rightly divides and glorifies the great mystery of piety.
The Prokeimenon of the Fathers: In Tone IV:

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy name forever.

Stichos: For Thou art just in all that Thou hast done for us!

The Epistle to the Hebrews (10: 19-31).

Brethren: Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And (having) an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of (our) faith without wavering; (for he (is) faithful that promised;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some (is); but exhorting (one another): and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance (belongeth) unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. (It is) a fearful thing to fall into the hands of the living God.

Alleluia of the Fathers, In Tone I: The Lord, the God of gods, speaks and summons the earth from the rising of the sun, to its setting.

Stichos. Gather to me my venerable ones, who made a covenant with me by sacrifice.

The Holy Gospel according to St. John the Theologian (17: 1-13).

At that time Jesus: lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou
hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received (them), and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we (are). While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

The Communion Verse: Praise ye the Lord from the heavens, Let the righteous rejoice in the Lord.
THE SERVICE TO A MARTYR
At Vespers

On "Lord, I have cried ", the Stichera, In Tone I:

Spec. Mel.: O all-praised Martyrs.

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

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

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

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

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

The Stavrotheotokion: Beholding her Lamb * without majesty or comeliness * hanging upon the cross, * the Maiden ewe-lamb and immaculate Sovereign-Lady * cried aloud bewailing: * ‘Woe unto me! To where hath Thy splendor gone, O my sweetest Child? * Whither thy majesty? * Whither the sparkling grace of Thine eye? * O my most beloved Son’.

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

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

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

Who will not call thee blessed, * O all-holy Virgin? * Who will not hymn thy childbirth without labor? * For the only-begotten Son, who shone forth from the Father before time, * came forth ineffably incarnate from thee, O pure Maiden. * By nature he is God, by nature for our sakes, he hath become man * not divided in a duality of persons, * but known without confusion in a duality of natures. * O all-honored and all-blessed one, implore him to have mercy on our souls.

Otherwise, Theotokion: We have come to know God * who was incarnate of thee, * O Virgin Theotokos; * entreat Him that our souls be saved.

The Stavrotheotokion:

Spec. Mel.: Having laid all aside.

The immaculate Sovereign-Lady * and undefiled ewe-lamb * saw her Lamb lifted upon the cross, * and in motherly astonishment cried aloud: * ‘What is this new and most glorious sight, * O my sweet Child? * how dost the shameless people give Thee over unto Pilate's judgment * and condemn unto death the Life of all?’ * But I hymn, O Word, * Thine ineffable condescension.

The Entrance. The Prokeimenon of the day. The 3 Readings

The Reading is from Isaiah (43: 9-14)

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 Deliverer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. Thus saith the Lord. The Holy One of Israel

The Wisdom of Solomon (3: 1-9).

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 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 sin Tone 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.

At the Aposticha, these Stichera: In Tone IV:

Spec. Mel.: As a virtuous.

Even though callous tyrants gave thee over to be subjected to the most cruel and painful tortures, and thy much-suffering and steadfastly enduring body did undergo a multitude of various torments, thou, O Godly-minded (name), didst not renounce Christ, neither didst thou offer sacrifice unto idols, but endured all as if it were somebody else who suffered, awaiting future reward and the undying love of the Word of God.

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

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

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

Thy relics, O glorious (name), give forth unto those who desire it, healing of their senses, drowning of their passions, curing of their diseases. They disperse whole armies of evil spirits, and unto the hearts of the faithful they provide nourishing waters cultivating the divine fruits of virtues and the understanding of piety.

Glory ..., In Tone VI:

O come all ye lovers of the Martyrs, let us reverently glorify the famous Martyr of Christ (name), who bravely finished his course here upon the earth, bruising the head of the serpent, and with his blood consecrating the earth, passed over from here unto the everlasting habitations of the righteous; obtaining there great honors for his exploits from the hand of the Almighty, unto Whom he prays that our souls may be cleansed from all iniquity and be granted great mercy.

Now & Ever ..., In Tone VI:
If the celebration be with a Polyeleos, sing the Theotokion of the Resurrection:

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

Otherwise, Theotokion: O Theotokos, * thou art the true vine that hath budded forth for us the Fruit of life. * To thee we pray: * Intercede O Lady, * together with the Holy Martyrs, * that our souls find great mercy.

The Stavrotheotokion: The all-pure one seeing Thee hung on the cross * with motherly tears cried out unto Thee: * 'O my Son and my God, * O my sweetest Child, * how is it that Thou sufferest * such a shameful death?'

The Troparion from the Typicon; but if there be no Typicon, sing the following:

Troparion, In Tone IV:

Thy Martyr, O Lord (name), * hast through his sufferings obtained from Thee O our God an incorruptible crown; * for rejoicing in Thy strength, * he overcame his tormentors and subdued the impotent offenses of the demons; * by his intercessions O Lord save our souls.

Glory ..., Now & Ever ..., 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 being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

The Dismissal:
AT MATINS

At "God is the Lord ...", the same Troparion (twice). Glory ..., Now & Ever ..., Theotokion.

After the 1st Kathisma, the Sedalion: In Tone I:

Spec. Mel.: The choir of Angels.

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

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

O most pure Virgin Theotokos, * intercessor and protector of the faithful, * deliver from afflictions and suffering, * and from all violent attacks of the enemy, * those, O Maiden, who put their trust in thee, * and by thy divine intercessions save our souls.

After the 2nd Kathisma, the Sedalion: In Tone IV:

Spec. Mel.: Thou hast appeared today.

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

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

We have come to know, O Theotokos Virgin, * the Word of the Father, Christ God, * who became incarnate from thee, * the only pure, the only blessed one; * wherefore, unceasingly hymning thee, * we magnify thee.

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

Stichos: God is our refuge and strength unto generation and generation.

After the Polyeleos, the Sedalion,

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

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

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

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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: (Psalm 91:12, 13)

The Prokeimenon: The righteous flourish like the palm tree and grow like a cedar in Lebanon.

Stichos. They are planted in the house of the Lord; they flourish in the courts of our God.

Let every breath.
The Holy Gospel according to St. Luke (12: 2-12)

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

After the 50th Psalm:

Glory: Through the intercessions of the Holy Martyr (name)…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion: In Tone VI:

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

The Canon, In Tone V,

ODE I

Irmos: Christ, who with a lofty arm * bringeth wars to naught, * hath shaken horse and rider in the Red Sea; * but Israel he saved * as they sang a song, * a hymn of victory.
Refrain: Holy Martyr (name) pray to God for us

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

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

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

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

ODE III

Irmos: Thou didst establish the earth from nothing by thy command, * and hath raised it, even though it hath been ungovernably dragged down; * establish thy Church on the unshakeable rock of thy commandments, O Christ, * who alone art good and the lover of mankind.

Withdrawing from the dung of the passions and approaching God with divine purity, thou, O worthy of glory, hast obtained illumination from God, who showed thee to be a son of light, as one who fulfills the work of light.

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

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

Theotokion: O pure Sovereign-Lady, having given birth unto the Master and Creator of the whole of creation, thou hast appeared more honorable than the Cherubim and Seraphim, wherefore all generations, dutifully bless thee.
The Sedalion, In Tone V:


Illumined with the radiance of virtues * and adorned with the crown of Martyrdom, * thou, O most wise one, * doth radiate more than the sun, * truly enlightening those who faithfully keep thy radiant memory: * O all-glorious Martyr (name), * save those that worship before thy holy relics.

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

An awe-inspiring miracle of conception * and an ineffable child-birth were revealed in thee, O pure Ever-virgin, * and thy glory, O Theotokos, * reaches all to the salvation of their souls. * Contemplating these mysteries my mind is terrified * and my reason bewildered.

The Stavrotheotokion: O thou vessel of God's grace, * by the cross of thy Son, * the beguilement of idols hath been done away with * and the might of demons vanquished. * Wherefore we, the faithful, dutifully hymn and bless thee, * confessing thee in truth as the Mother of God, * we magnify thee.

ODE IV

Irmos: Abakum, prophetically apprehending * thy divine self-emptying, O Christ, * cried out to thee in awe: * thou hast come for the salvation * of thy people; * to save thine anointed Ones

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

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

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

Theotokion: The only Good One, who is known to be on high with the Father, for our sake became incarnate below of thee, O all-spotless Sovereign Lady, through the abundance of His compassion and Love for mankind.
ODE V

Irmos: Unto Thee that arrayest Thyself with light as with a garment, do I watch and to Thee I call: Enlighten, O Christ, my darkened soul, as the only Compassionate One.

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

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

O Martyr thou wast empowered in the infirmity of thy flesh to bring to naught the snares of the clever serpent, and by grace hast thou, O wise one, rejected his numerous enticements.

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

ODE VI

Irmos: O Master Christ, subdue the raging tempest * of the sea of passions stirred up within me * and raise me up from corruption, * O Compassionate One.

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

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

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

Theotokion: Taught of the Spirit, the Prophet foresaw in thee a door through which God passed, becoming incarnate, and leaving it sealed, O most spotless one.

The Kontakion from the Typicon; but if there be no Typicon, sing the following:

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Kontakion, In Tone II:

Spec. Mel.: Seeking the highest.

Thou hast appeared as a bright star announcing Christ with thy radiance, * repulsive to the temporal world, O Martyr (name); * extinguishing the temporal allure of false gods, * thou hast granted unto the faithful true light, * ever interceding for us all.

The Ikos: Grant me to sing, O my God, to recite and honor the exploits of Thy passion-bearer and Martyr, that I may worthily praise the great sufferer (name), the vanquisher of passions, great in piety, who now shines forth in the midst of the choir of the Martyrs, and with the multitude of Angels unceasingly hymns Christ, receiving from above divine illumination and praying unceasingly for us all.

ODE VII

Irmos: The highly exalted Lord of our Fathers * quenched the flame, * and rained dew upon the Youths * as they sang in harmony: * 'O God, blessed art thou!'

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

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

Seated upon thy blood as if in a chariot thou didst with joy ascend beyond this world to the abodes of rest, O Martyr worthy of all praise.

Theotokion: The glory of all art thou, O pure one, and the strengthening of those who confess thee, O all spotless one, to be the Mother of our God, Who above nature passed through thy womb.

ODE VIII

Irmos: The Youths in the fiery furnace, * dancing and calling unto all creation, * sang unto thee the Creator of all: * 'All ye works of the Lord praise ye the Lord, * and highly exalt him unto all the ages'.
Thou wast an heir of Jerusalem on high and dying in exile, O most wise one, thou dost unceasingly sing: 'All ye works of the Lord praise ye the Lord, and highly exalt him unto all the ages'.

Partaking of many sufferings, O blessed one, thou didst attain the life that knows no sorrow, from whence thou dost now cry out: 'All ye works of the Lord praise ye the Lord, and highly exalt him unto all the ages'.

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

Theotokion: The All-compassionate Word hath taken flesh from thee, O pure one, uniting Himself unto mankind. Pray Him, O all-holy one, to subdue the urgings of my flesh and to save my soul.

ODE IX

Irmos: O Isaiah, dance now and be glad! * The Virgin hath conceived, and she hath borne a Son, Emmanuel, * who is both God and man; * and Orient is his name; him we magnify, * and thee O Virgin we call blessed.

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

Adorned, O glorious one, with the divine qualities of Martyrdom, riding upon thy blood as in a chariot of fire, thou hast joyfully ascended unto the heavens to behold the ineffable goodness of our Savior, and dwelling now in the Kingdom on high, gloriously adorned with the crown of a victor, O all-praised Martyr, thou hast been revealed as a choice warrior and passion-bearer of Christ God.

Theotokion: O all-holy one, having given birth unto Christ, the enlightenment of those in darkness, do thou enlighten my blinded soul and grant that I may proceed along the paths that lead unto life, O instructress of all who hymn thee.
Expostilarion (Svetilen):

Illumining all creation like a brightly radiant sun beaming with wondrous rays, * O most glorious Martyr (name), * thou hast become a Saint most worthy of celebration, * wherefore honoring thy memory we pray thee to entreat Him Who rose from the grave * to deliver us all from dangers.

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

Under thy sovereign shelter * do thou O pure one, * always preserve us thy servants unharmed from the calumny of the enemy; * for in thee alone do we find refuge in time of attacks.

At the Aposticha, the Stichera, In Tone IV:

Spec. Mel.: Called from above.

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

   Thou wast found, O (name), * to be armed with the armor of Christ by those who did not expect thee to resist; * for being burned with fire for Christ's sake and scorning the godless fury of the vain gods, * thou didst cry out to the lawless ones saying: * 'I wage war for my King, Christ; * neither beast, nor wheels, nor any other torment * can ever separate me from the love of Christ'. * Him do thou pray that He may save and enlighten our souls.

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

Glory ..., In Tone I:
O glory of the Martyrs (name)! * thine illustrious victories have destroyed the deceit of thine enemies, * and the glory of thy bodily sufferings hast thou borne compassionately as a victor, * do thou now raise up from the fall into sin * those who in faith honor thy memory.

Now & Ever ..., Theotokion:

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

The Stavrotheotokion:

Spec. Mel.: O all-famous Martyrs.

Beholding her Lamb * without majesty or comeliness * hanging upon the cross, * the Maiden ewe-lamb and immaculate Sovereign-Lady * cried aloud bewailing: * ‘Woe unto me! To where hath Thy splendor gone, O my sweetest Child? * Whither thy majesty? * Whither the sparkling grace of Thine eye? * O my most beloved Son’.

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 III:

Thy Martyr, O Lord (name), * hast through his sufferings obtained from Thee O our God an incorruptible crown; * for rejoicing in Thy strength, * he overcame his tormentors and subdued the impotent offenses of the demons; * by his intercessions O Lord save our souls.

The Dismissal:
AT THE LITURGY

Typika and Beatitudes.

1. Withdrawing from the dung of the passions and approaching God with divine purity, thou, O worthy of glory, hast obtained illumination from God, who showed thee to be a son of light, as one who fulfills the work of light.

2. Accounting military calling and earthly glory as nothing; thou didst enlist thyself as a soldier of Christ and now, numbered among the companies of Martyrs, thou dost rejoice therein O blessed Martyr (name), God-bearer.

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

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

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

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

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

8. Adorned, O glorious one, with the divine qualities of Martyrdom, riding upon thy blood as in a chariot of fire, thou hast joyfully ascended unto the heavens to behold the ineffable goodness of our Savior, and dwelling now in the Kingdom on high, gloriously adorned with the crown of a victor, O all-praised Martyr, thou hast been revealed as a choice warrior and passion-bearer of Christ God.

The Troparion and the Kontakion from the Typicon; but if there be no Typicon, sing the following:

Troparion, In Tone IV:
Thy Martyr, O Lord (name), * hast through his sufferings obtained from Thee O our God an incorruptible crown; * for rejoicing in Thy strength, * he overcame his tormentors and subdued the impotent offenses of the demons; * by his intercessions O Lord save our souls.

Kontakion, In Tone II:

Spec. Mel.: Seeking the highest.

Thou hast appeared as a bright star announcing Christ with thy radiance, * repulsive to the temporal world, O Martyr (name); / extinguishing the temporal allure of false gods, * thou hast granted unto the faithful true light, * ever interceding for us all.

Prokeimenon, In Tone VII, (Psalm 63: 10, 1) The righteous shall rejoice in the Lord, * and shall hope in Him.

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

The Second Epistle to Timothy (2:1-10)

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

Alleluia, In Tone IV, (Psalm 91:12, 13) The righteous flourish like the palm tree and grow like a cedar in Lebanon.

Stichos. They are planted in the house of the Lord; they flourish in the courts of our God.
The Holy Gospel according to St. John (15:16-17)

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

Communion, (Psalm 111:6, 7) The righteous shall be in everlasting remembrance; He shall not fear evil tidings.
THE SERVICE TO TWO OR MANY MARTYRS
At Vespers

On "Lord, I have cried ...", the Stichera, In Tone IV:

Spec. Mel.: As a virtuous.

Enlightened by the Holy Spirit, * O most praiseworthy ones, * ye have taken up arms against the prince of this world * and with God's help obtained victory over his snares; * wherefore celebrating today your most illustrious memory, * we with praises dutifully honor your sufferings.

Given over to wounds and tortures, O holy ones, * ye remained staunch in your wise confession. * O fires of supreme spiritual warmth, * ye ignite the hearts of the faithful with grace; * wherefore people of every rank and age make festival of your holy memorial, * glorifying the Lord in hymns.

With the brightness of your miracles O Martyrs, * ye enlighten the whole of creation. * O valiant sufferers of the Savior * ye drive away the fog of passions and afflictions * from those who have recourse unto you * and in faith seek your protection; * wherefore in faith we keep your holy and radiant commemoration.

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

O Sovereign-Lady, * have compassion on me * and establish me upon the rock of virtues, * for I am brought low by the assaults of demons * and have reached the depths of ruin. * Subdue the attacks of the enemy, * and make me worthy to fulfill the commandments of thy Son and our God, * that I may obtain forgiveness in the day of judgment.

The Stavrotheotokion: Seeing Christ, the Lover of mankind, * crucified and with a lance pierced in His side, * thou O all-pure One lamented, crying out: * 'What is this, O my Son ? * What did the ungrateful people render unto Thee * in return for all the good things Thou hast rendered unto them ?' * And yet so lovingly dost Thou show thy care for me * that I may endure my childlessness. * I stand in awe, O Compassionate One, at Thy voluntary crucifixion.

If an Idiomelon be appointed, Glory ..., In Tone III:

Behold O Christ God! * how good and beautiful is the brotherly love * that the Martyrs have for each another. * For although not brethren by blood * the faith of
brotherhood hath taught them to be like brothers * even unto the spilling of blood; * through their intercessions, O Christ God, save our souls.

Now & Ever ..., In Tone III:

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

How can we, O all-honored one, * not marvel at thy Offspring? * who is both God and man. * For without knowing man, thou O all-blameless One, * hast given birth in the flesh without a father to a Son, * who without mother was begotten before all ages from the Father, * yet in no way undergoing change, fusion or separation, * but preserving the characteristics of both natures. * Therefore, O Sovereign Lady, and Virgin Mother, * implore Him that the souls of those who with right belief * acknowledge thee as the true Mother of God may be saved. 

Otherwise, Theotokion: Invoking thee O Theotokos, * the protection of all Orthodox Christians, * we are emboldened, * for in thee we hope, and of thee do we boast, * entreat Him Whom thou didst bear, * on behalf of us thine unprofitable servants.

The Stavrotheotokion:

Spec. Mel.: Great of Thy cross.

Seeing Him Who was born of thee, * hung upon the tree, * the all-immaculate one exclaimed bewailing: * ‘O my most beloved Child? * To where hast Thou descended O illuminating grace * and benefactor of mankind?’

The Entrance. The Prokeimenon of the day. The 3 Readings

The Reading is from Isaiah (43: 9-14)

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 Deliverer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. Thus saith the Lord. The Holy One of Israel.

The Wisdom of Solomon (3: 1-9)

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.

From the Wisdom of Solomon (5:15-23; 6:1-3)

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 sin tone 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.

With the Vespers Aposticha, the Stichera, In Tone IV:

Spec. Mel.: As a virtuous.

O most famous Martyrs * as resplendent stars you illumine with divine brightness the
ends of the earth, * delivering all from the gloom of the demons, * and from pernicious
passions and dangers; * wherefore gathered together today * we praise your bright,
illuminating, and holy commemoration.

Stichos: The righteous cried, and the Lord heard them.

Let the wondrous, divine and most wise Martyrs * be honored with sacred odes; * for
with the spilling of their blood * they have rightly confessed the Uncreated Trinity
before their enemies, * thereby extinguishing the allure of paganism * and thus received
the never-fading Glory ...

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out
of them all.

The lawless ruler, unlawfully commanded you, * O blessed and greatly renowned
Martyrs, * to bow down before and worship the dumb and soulless Idols, * but with
your wisdom, you put him to shame * and having patiently suffered, * you lawfully
plaited for yourselves crowns of victory, * and now you ever intercede for the world.

Glory ..., In Tone VI:

O come, all ye who adore the Martyrs, * let us now celebrate in spirit * the most
sacred memory of the Godly-crowned company of Martyrs, * For they are an
unblemished fervent offering presented unto Christ, * the divinely selected army, * let
us cry out unto them: * By your intercessions subdue the fury of the godless Hagarenes
* and deliver the devout * from every affliction of the enemy.

Now & Ever ..., Theotokion, In Tone VI:

If the celebration be with a Polyeleos, sing the Theotokion of the Resurrection:
Christ the Lord, my Creator and Deliverer, * Who came forth from thy womb, O all-pure one, * and clothed Himself in my nature, * hath freed Adam from the former curse. * Wherefore, like the angel we unceasingly cry out to thee, O all-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: We have come to know God * who was incarnate of thee, * O Virgin Theotokos; * entreat Him that our souls be saved.

The Stavrotheotokion: Upon seeing the One born of her condemned and nailed to the cross, * The all-pure one and Bride of God, * cried aloud saying: * ‘Glory to Thy long suffering, * and to Thy great compassion, O my Son’.

The Troparion from the Typicon; if there be no Typicon, sing the following:

Troparion, In Tone I:

We implore Thee O Lord for the sake of the sufferings of Thy saints * which they endured on Thy behalf, * show compassion unto us, * and heal all or infirmities, O Lover of mankind.

Glory ..., Now & Ever ..., Theotokion, In Tone I:

When Gabriel announced to thee, "Rejoice!", O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! * Glory to Him Who hath set us free by thy birthgiving.

The Dismissal:

AT MATINS

At "God is the Lord ", the same Troparion (twice). Glory ..., Now & Ever ..., The Theotokion.

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

Spec. Mel.: Thou hast appeared.
O divine Martyrs, * warriors of Christ, * greatest of spiritual stars, * ever illumine the venerable firmament of the Church * and enlighten the faithful. (Twice)

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

O most pure Virgin, * accept the supplication of us who for shelter flee unto thee; * ever intercede before the Lover of mankind * that we thy servants be saved.

After the second Kathisma, the Sedalion: In Tone IV:

Spec. Mel.: He that was lifted up.

O wondrous Martyrs * ye passed through fire and water, * manfully enduring your Martyrdom, * and thus passed over unto salvation * inheriting the Kingdom of heaven; * wherefore O wise great-Martyrs * we beseech you to make supplications * unto the Divinity on our behalf. (Twice)

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

O Virgin Mother of God, * Sovereign Lady * we thy servants gratefully and wholeheartedly hymn thee, * and ever entreat thee for thy mercies, * crying unto thee: * ‘O most holy Virgin, * deliver us from enemies visible and invisible * and from every threat of the enemy, * for thou art our protection’.

After the Polyeleos, the Megalynarion: We magnify you, O holy Martyrs, and honor your precious sufferings which ye have endured for Christ.

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

After the Polyeleos, the Sedalion: In Tone VIII:

O holy ones, ye were bound by enemies, * who for long periods imprisoned you in dungeons, * you endured the cutting asunder of your bodies by sword, * yet bound by divine desire you were preserved by faith, * and didst remain unharmed. * Wherefore O blessed Martyrs you shine forth in the world, * illumining all by the grace of the Holy Spirit; * we therefore pray unto you, that you entreat Christ God * that those who with love celebrate your holy memory * may be granted the remission of their sins. (Twice)

Glory ..., Now & Ever ..., Theotokion:
As a Virgin and as a woman * who brought forth God in the flesh without seed, * does the race of mankind call thee blessed, * for the fire of the Divinity dwelt in thee. * Thou didst suckle the Creator as the infant Lord, * wherefore, both the orders of Angels and the race of mankind, * worthily glorify thine all-holy birth-giving, * and with one voice cry unto thee; * ‘Intercede with Christ God to grant remission of sins * unto those who lovingly venerate thy holy birth-giving.’

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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: (Psalm 33:17, 19)

The Prokeimenon: The righteous cried, * and the Lord heard them.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

If it be the Forty Martyrs, this Prokeimenon should be sung:

Prokeimenon, In Tone II: (Psalm 65:12,10)

The Prokeimenon: We went through fire and through water, and Thou didst bring us out into a place of abundance.

Stichos: For Thous, O God, have tested us; Thou hast tried us as silver is tried.

Let every breath.
The Holy Gospel according to St. Matthew (10: 16-22)

The Lord said unto his Disciples: 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: Through the intercessions of the Holy Martyrs…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion: In Tone II:

O come, all ye who adore the Martyrs, * let us now celebrate in spirit * the most sacred memory of the Godly-crowned company of Martyrs, * For they are an unblemished fervent offering presented unto Christ, * the divinely selected army, * let us cry out unto them: * By your intercessions subdue the fury of the godless Hagarenes * and deliver the devout * from every affliction of the enemy.

The Canon, In Tone V,

ODE I

Irmos: Unto God the Savior Who made His people pass dryshod through the sea, * but drowned Pharaoh with all his host, * unto Him let us sing: * For He alone is glorified.

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

Let us, O ye faithful, in a Divinely-wise manner hymn the Martyrs, warriors of Christ and illustrious vanquishers of delusion, singing unto God the song of victory: For He alone is glorified.
O sufferers, you cheerfully struggled on earth, enduring torments and thus obtained crowns in heaven, where you with one voice sing unto God the song of victory: For He alone is glorified.

United together in a bonding of souls, you turned away from delusion and now appear unto all as crown-bearing vanquishers of illusions, with one voice singing unto God the song of victory: For He alone is glorified.

Theotokion: O most pure Mother of God! unceasingly supplicate God who wast incarnate of thee, while having never left the bosom of the Father, to save from every attack of the enemy those whom He hath created.

ODE III

Irmos: By the power of Thy Cross, O Christ, * strengthen my mind * that I may hymn and glorify Thee * and Thy salvific ascension.

O ye warriors, adorned with the knowledge of Christ, you have drowned the wicked enemy in the streams of your blood.

O praiseworthy Martyrs, having given your bodies over unto bitter and cruel tortures, you have through faith received the divine inheritance.

O great sufferers, at the command of the tyrant you were crushed with a shower of stones, while unflinchingly preserving your Orthodoxy.

Theotokion: We beseech thee O pure one! unceasingly pray, together with the Martyrs, unto Him Who proceeded from thy loins, that those who hymn thee O all-spotless one, be delivered from the prelest of the evil one.

The Sedalion, In Tone IV:

Spec. Mel.: Thou that wast lifted up.

The valiant warriors of Christ, * having fought the good fight, * utterly drowned the cunning enemy * in the streams of their blood; * for being broken with stones and cut assunder with swords, * burnt in the fire or thrown into water, * they have shown themselves to be glorious crown-bearers; * wherefore we in faith honor and glorify them.

Glory ..., Now & Ever ..., Theotokion:
O Virgin Mother of God, * Sovereign Lady * we thy servants gratefully and
wholeheartedly hymn thee, * and ever entreat thee for thy mercies, * crying unto thee: *
‘O most holy Virgin, * deliver us from enemies visible and invisible * and from every
threat of the enemy, * for thou art our protection’.

The Stavrotheotokion: The Virgin and ewe-lamb beholding Thee the Lamb, * Whom
she didst bear without seed, * hanging upon the cross and pierced through with a lance,
* was smitten with arrows of grief and cried aloud in pain: * ‘What is this new mystery?
* How canst Thou, the sole Lord of life, die?’ * But do Thou O Lord arise * and raise
our fallen ancestor.

ODE IV

Irmos: I heard the rumor of the power of the Cross * that paradise is opened thereby *
and I cried out aloud saying: * Glory to Thy power, * O Lord.

Sustained by their God-pleasing customs and strengthened by the grace of the Savior,
the choir of sufferers vanquished the God-hating enemy.

The Godly-called company of Martyrs of Christ vanquished multitudes of impious
enemies of God, hymning; Glory to Thy power, O Lord.

Whilst in prison the Martyrs, perceiving the Light unapproachable, and being
strengthened by the power of God, destroyed the polytheistic darkness and deceit of
the idols.

Theotokion: The power of the Highest overshadowed thee, O Virgin, and made thee a
paradise, in the midst of which was found the Tree of life, the Mediator and the Lord.

ODE V

Irmos: Rising early we cry unto Thee: * Save us O Lord, * for Thou art our God, *
beside Thee we know none other.

With words taught by the Holy Spirit, the Martyrs abolished the foolishness of idols.

The Martyrs are liken to radiant stars and flowers of the faith, emitting sweet
fragrances.

O holy and all-praised Ones, you appear unto us as fields of corn, harvested with the
sickles of your tortures.
Theotokion: Cease not, O Theotokos, to make supplication unto Him Whom thou didst bear, that the souls of those who fervently hymn thee be saved.

ODE VI

Irmos: An Abyss hath consumed me, and a whale hath become my grave, * but I called out unto Thee, * O Lover of mankind, * and Thy right hand hath saved me.

Rejoicing the Martyrs cried out: O Master, Lover of mankind, Into Thy hands, take up our spirits and grant them rest, for we love Thee, who alone art plenteous in mercy.

The choirs of Thy Martyrs, O Lover of mankind, have become the companions of the Angels, for now, having finished their course, they pray that our souls may be saved.

O company of sufferers, chosen of God, the glory and beauty of the Martyrs! Assiduously entreat the Lord that all those who flee unto you may be saved.

Theotokion: What words can express the marvel of thy seedless conception, O most spotless one? For thou didst conceive God in the flesh, who mercifully came unto us.

The Kontakion from the Typicon; but if there be no Typicon, sing the following:

Kontakion, In Tone VIII:

Spec. Mel.: Seeking the highest.

O divine Martyrs, you appeared as bright lamps, * enlightening the whole of creation with the brilliance of your miracles, * unceasingly supplicating Christ God on behalf of us all, * thereby releasing us from maladies, * and ever driving away the most profound darkness of ignorance.

The Ikos: O beautiful choir of Martyrs, brightly shining and divine lamps, ever standing before the Great Light on high, illumined and deified by the rays proceeding from the Never-setting Divinity! enlighten us that in faith celebrate your divine memory, O divinely blessed Martyrs, and pray unceasingly for us all, that we may be delivered from the darkness of the passions, and from all dangers and malice that can be.
ODE VII

Irmos: Unto Him Who saved * the chanting youths * in the burning furnace, we sing: *
'Blessed art Thou * O God of our Fathers'.

   In the furnace Thy Martyrs, O Christ, called out: 'Blessed art Thou O God of our Fathers'.

   Enlightened with the Triune Light, the Martyrs joyfully gave up their souls, singing: 'Blessed art Thou O God of our Fathers'.

   Standing before God and rejoicing, O ye crown-bearing Martyrs, we beseech you to make supplication unto Him for us.

Theotokion: As thou art our salvation we implore thee, O Theotokos, to pray for us unto Him Who was incarnate of thee.

ODE VIII

Irmos: The Son of God who before all ages * wast born of the Father * hath in these last times * become incarnate of the Virgin-Mother, * O ye priests hymn, * and ye peoples exalt Him unto all ages.

   O ye faithful, let our prayer unite with the Martyrs, and we shall be participators in their heritage, hymning Christ and exalting Him unto the ages.

   In a Godly manner and with heartfelt joy the choir of the patient sufferers received their crowns from Christ and joyfully hymn and exalt Him unto the ages.

   O ye praiseworthy Martyrs, dyed red with the streams of your blood, you reign with Christ in the heavens unto the ages, reverently singing and exalting Him unto the ages.

Theotokion: O pure Theotokos, thou hast appeared higher than the Cherubim, having carried in thy womb Him who is seated upon them; Him we below together with the bodiless Ones on high magnify and exalt unto the ages.

ODE IX

Irmos: Thee the true Mother of God, * who above all understanding * and beyond all description, * ineffably brought forth in time * the Eternal One, * with one mind do we the faithful magnify.
Standing before Christ O most glorious Martyrs, for Whose sake you even endured tortures, pray for the salvation of us all.

O invincible ones, with your powerful arm, you have put down the strongholds of deception, and are now accounted worthy to live together with Angels in the celestial habitations.

O Martyrs you lawfully obtained victory over the proud tyrant and thus received the crowns of the righteous, O all-honored ones.

Theotokion: Rejoice! O Theotokos, and Mother of Christ our God, whom thou didst bear. We beseech thee to supplicate Him that those who in faith hymn thee be granted the remission of their sins.

Expostilarion (Svetilen):

O passion-bearers you have been taken up * into the radiant habitations of paradise, * and vested in bright garments * woven by your multifarious tortures, * you now stand before the throne of the Creator of all, * unceasingly making supplication for us all.

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

Under thy sovereign shelter * do thou O pure one, * always preserve us thy servants unharmed from the calumny of the enemy; * for in thee alone do we find refuge in time of attacks.

At the Aposticha, the Stichera, In Tone VIII:

Spec. Mel.: O most glorious.

O most praiseworthy Martyrs of Christ! * Having counted the impetuous brashness of the persecutors * and violent death as of no account, * you boldly prepared yourselves for the wise and manful struggle, * wherefore you have been found worthy of the glory of victors * and numbered among the righteous; * along with them we ever praise and bless you. (Twice)

O most blessed Martyrs of Christ! * You have given yourselves up to voluntary slaying, * and thus sanctified the earth with your blood * and clarified the air with your repose; * and now that you dwell in the heavens, * in the never-setting light, * ever pray for us, O seers of God.
O invincible Martyrs of Christ! * you endured the red heat of tortures, * but by the
bedewing of divine grace * you remained unharmed * and having received the crowns
of victory, * you were accounted worthy to dwell * beside the still waters; * wherefore
today we joyfully celebrate your holy memory, * glorifying Christ.

Glory ..., In Tone VIII:

Engaging in war for Christ, * Whom you followed and for Whose sake ye didst
forsake the delights of earthly life, * you took the Cross upon your shoulders, * and
endured many and various tortures, * never denying Him before the multitude of
tyranical kings; * Wherefore the Angels adorned your heads with crowns of victory *
and you boldly and joyfully entered with your souls into the heavenly palace. * Since ye
possess such great boldness, * we beseech you to make supplication unto the Savior of
all * for our souls.

Now & Ever ..., Theotokion, In Tone VIII:

With one voice let us with the archangel Gabriel, say: * Rejoice, O Mother of God, *
for that hast brought forth into the world * the Creator Christ our God.

The Stavrotheotokion: O Lord, when the sun beheld Thee, * who art Sun of
righteousness, hung upon the tree of the cross, * it hid its rays changing light into
darkness * as did the moon likewise, * while Thy Mother the all-immaculate one, * was
sorely wounded in the depths of her soul.

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 I:

We implore Thee O Lord for the sake of the sufferings of Thy saints * which they
endured on Thy behalf, * show compassion unto us, * and heal all or infirmities, O
Lover of mankind.

The Dismissal:
**AT THE LITURGY**

Typika and Beatitudes.

1. O ye warriors, adorned with the knowledge of Christ, you have drowned the wicked enemy in the streams of your blood.

2. O praiseworthy Martyrs, having given your bodies over unto bitter and cruel tortures, you have through faith received the divine inheritance.

3. O great sufferers, at the command of the tyrant you were crushed with a shower of stones, whilst unflinchingly preserving your Orthodoxy.

4. Rejoicing the Martyrs cried out: O Master, Lover of mankind, Into Thy hands, take up our spirits and grant them rest, for we love Thee, who alone art plenteous in mercy.

5. The choirs of Thy Martyrs, O Lover of mankind, have become the companions of the Angels, for now, having finished their course, they pray that our souls may be saved.

6. O company of sufferers, chosen of God, the glory and beauty of the Martyrs! Assiduously make supplication unto the Lord that all those who flee unto you may be saved.

7. Standing before Christ O most glorious Martyrs, for Whose sake you even endured tortures, pray for the salvation of all.

8. O invincible ones, with your powerful arm, you have put down the strongholds of deception, and are now accounted worthy to live together with Angels in the celestial habitations.

The Troparion and the Kontakion from the Typicon; but if there be no Typicon, sing the following:

Troparion, In Tone I:

We implore Thee O Lord for the sake of the sufferings of Thy saints * which they endured on Thy behalf, * show compassion unto us, * and heal all or infirmities, O Lover of mankind.
Kontakion, In Tone VIII:

Spec. Mel.: Seeking the highest.

O divine Martyrs, you appeared as bright lamps, * enlightening the whole of creation with the brilliance of your miracles, * unceasingly supplicating Christ God on behalf of us all, * thereby releasing us from maladies, * and ever driving away the most profound darkness of ignorance.

Prokeimenon In Tone IV: (Psalm 15:3,8)

In the saints who are in His earth, hath the Lord been wondrous, * He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

The Epistle to the Romans (8:28-39)

Brethren: 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 IV, (Psalm 33:17,19) The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

The Holy Gospel according to St. Matthew (10:16-22)

Jesus spake unto his Disciples saying: 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.

Communion Verse: (Psalm 32:1) Rejoice in the Lord, O ye Righteous; praise befits the just.
THE SERVICE TO A FEMALE MARTYR
At Vespers

On "Lord, I have cried ...", the Stichera, In Tone IV:

Spec. Mel.: As a virtuous.

Having adorned thy soul with the beauty of virginity * and the blood of Martyrdom, * thou, O glorious Martyr (name), hast handed thyself over unto thy Creator * Who indeed for ever preserveth thee incorrupt; * wherefore, O all-praised one, thou hast been deemed worthy * to dwell together with the hosts of Angels and Archangels, * and with the choirs of Apostles, Prophets and Martyrs.

Tied to wheels of torture, * torn by ferocious beasts, * tortured both by fire and water, * thou didst sharpen thy mind with the Divine Spirit, * and by the gushing forth of thy blood manfully overcome the prince of darkness, * wherefore thou hast passed and dwelleth now in the spiritual palaces, * bringing thy Martyrdom as a precious dowry unto thy Bridegroom, O Martyr (name).

Sanctified with the blood of Christ thy Bridegroom, * thou, O most praiseworthy one, * hast adorned the garment of thy flesh with thine own blood; * purifying both the inner and the outer man, * wherefore O most praiseworthy (name), * thou wast found worthy to dwell in Christ's effulgent palaces; * beseech Him that those who in faith celebrate thine all-honored memory * may be delivered from corruption and dangers.

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

Thy supplications unto the Lord, O most pure one, * are inexhaustible * and thine intercessions ceaseless, * wherefore I pray thee, overcome the attacks of the adversary * and subdue the passions of my wretched soul; * I implore thee O Maiden, * grant consolation unto my sorrowing heart * and grace to my soul * that I may worthily glorify thee.

The Stavrotheotokion: Beholding thee, the Lamb and the Shepherd, * hung upon the tree, * the ewe that gave birth to Thee wept inconsolably * and as Thy mother spake unto Thee: * 'O Son most desired! How is it that Thou, O Long-suffering one, art hung on the tree? * How is it, O Word, that Thy hands and feet are nailed to the cross by a lawless people, * and how is it that Thou, O Master, hast shed Thy blood? '

If an Idiomelon be appointed, Glory ..., In Tone VI:
At the right hand of the Savior stands a virgin, * a great sufferer and Martyr (name), * arrayed in unconquerable virtues, * adorned with purity and the blood of Martyrdom, * joyfully holding her lamp and exclaiming unto Him: * 'I have directed my steps according to Thy will, O Christ God, * since I was smitten with love for Thee; * do not send me away, O Heavenly Bridegroom!' * Through her intercessions O All-powerful Savior * send down upon us Thy great mercies.

Now & Ever ..., In Tone VI:

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

Who will not call thee blessed, * O all-holy Virgin? * Who will not hymn thy childbirth without labor? * For the only-begotten Son, who shone forth from the Father before time, * came forth ineffably incarnate from thee, O pure Maiden. * By nature he is God, by nature for our sakes, he hath become man * not divided in a duality of persons, * but known without confusion in a duality of natures. * O all-honored and all-blessed one, implore him to have mercy on our souls.

Otherwise, Theotokion: None who fleeth unto thee for refuge, ever leaveth thee ashamed, * O most pure Virgin Theotokos, * but imploring thee for grace, * they obtain granting of their profitable petitions.

The Stavrotheotokion: The all-pure one seeing Thee hung on the cross * with motherly tears cried out unto Thee: * ‘O my Son and my God, * O my sweetest Child, * how is it that Thou sufferest * such a shameful death?’

The Entrance. The Prokeimenon of the day. The 3 Readings

The Reading is from Isaiah (43: 9-14)

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 Deliverer, the Holy
One of Israel; For your sake I have sent to Babylon, and have brought down all their
nobles, and the Chaldeans, whose cry is in the ships. Thus saith the Lord. The Holy
One of Israel

The Wisdom of Solomon (3: 1-9)

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 Wisdom of Solomon (5: 15-23; 6: 1-3)

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 sIn Tone 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.

At the Aposticha, these stichera:

In Tone IV:

Spec. Mel.: As a virtuous.

Having manfully and wisely withstood the rage of the tormentor * and his brazen cruelty, * thou, O Divinely-wise one, * didst foresee the ever-abiding delights of the life to come; * which thou, O glorious one, hast worthily achieved, * having passed from earth to the heavenly mansions * and into the eternal heavenly choirs.

Stichos: Wondrous is God in His saints, the God of Israel.

Thou hast been deemed worthy to behold the magnificence of the Kingdom * and the handsome comeliness of thy Bridegroom Christ, * for adorned with the wounds of thine uncompromising Martyrdom, * thou hast worthily approached the Source of all blessedness; * from Whom thou, O blessed one, * hast been richly rewarded * with the fruits of divine joy and immortal Glory ...,

Stichos: In the Congregations bless ye God, the Lord, from the wellsprings of Israel.

Neither the yoke of hard labor, * nor feminine weakness, * neither starvation nor painful wounds * could withhold thee, O all-praised one, * from exhibiting thy firm resolve in Martyrdom, * and having joyfully suffered torments * with thy fervent soul, * thou art now adorned with a crown of grace * and abidest forever in the heavenly habitations * standing before thy Creator.

Glory ..., In Tone V:

From thy youth thou hast loved Christ the King of glory, * wherefore He hath betrothed thee as a virgin bride unto Himself * in a pure unblemished union; * for of His own will He granted unto thee strength against adversaries and the passions, * and hath revealed thee as invincible * in thine endurance of the most painful wounds and grievous torments, * adorning thee with a twofold crown * and placing thee on His right hand like unto a resplendent queen. * Pray Him, O honorable and long-suffering
Martyr (name), * that those who hymn thee may be granted salvation, * eternal life and great mercy.

Now & Ever ..., In Tone V:

   If the Celebration be with a Polyeleos, sing the Theotokon of the Resurrection:

   Thou art the temple and portal, the palace and throne of the King, * O most honored Virgin, * through whom Christ the Lord, my Deliverer, * Who is the Sun of righteousness, * hath revealed Himself unto those who sleep in darkness, * deigning to enlighten those whom He hath fashioned in His image by His own hand. * Wherefore, O all-hymned one, * as thou hast acquired a mother’s boldness before Him, * entreat Him without ceasing, that our souls be saved.

Otherwise, Theotokion: We the faithful ever bless thee, O Virgin Theotokos, * and dutifully glorify thee, * the impregnable city, * the unshakable wall, * the firm intercession and refuge of our souls.

The Stavrotheotokion: Beholding her Lamb lifted upon the Cross, * the Virgin and Maiden blessed by all, * cried aloud with tears: * ‘Woe unto me, O my Son * How canst Thou die, being God, * and immortal by nature?’

The Troparion from the Typicon; if there be no Typicon, sing the following:

Troparion, In Tone IV:

   O Jesus, Thy Lamb (name) crieth unto Thee exclaiming: * ‘Thee, O my Bridegroom, do I love, * and seeking Thee I endure Martyrdom, * by baptism I have become crucified and buried with Thee, * and now I suffer for Thy sake, so that I may reign with Thee. * I die for Thee so that I may live with Thee. * As an unblemished sacrifice do Thou receive me * who in love sacrifice myself to Thee’. * By her intercessions, O most Merciful One, save our souls.

Glory ..., Now & Ever ..., 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 being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.
AT MATINS

At "God is the Lord ", the same Troparion (twice). Glory ..., Now & Ever ..., The Theotokion.

After the 1st Kathisma, the Sedalion: In Tone V:


Piously giving thyself to the Almighty, * thou, O all-honored one, did not yield thyself to the will of the impious tyrant, * but firmly endured dark confinement and wounds from fire, * wherefore thou hast ascended unto God, O Divinely-wise Martyr (name). * Pray for us who celebrate thy holy memory. (Twice)

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

O most pure Ever-Virgin, * fervent and invincible intercessor, * most certain and unfailing hope, * wall, shelter and refuge of those who flee unto thee! * With the Angels do thou entreat thy Son and God * to grant peace to the world, salvation and great mercy.

After the second Kathisma, the Sedalion: In Tone I:

Spec. Mel.: Thy sepulchre.

Thou, O all-honored one, * hast extinguished the fire of torments with the dew of thy spirit, * and now departed unto the divine and immaterial light * thou, O (name), dost sprinkle the faithful with drops of healing, * extinguishing the flame of the passions * by the power of the Spirit. (Twice)

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

Do thou accept, O Theotokos, * the entreaties of thy servants, * and deliver us from every difficulty, * since thou hast given birth unto the Savior-Christ, * the Deliverer of our souls.

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

Stichos: God is our refuge and strength unto generation and generation.
After the Polyeleos the Sedalion,

In Tone IV:

Spec. Mel.: Thou that wast lifted up on the cross.

   Let us the multitude of the faithful gracefully hymn (name), * who came unto Christ of her own free will * and adorning her heart with virtues, * put to shame the insolence of her tormentors, * shining forth like a sun in the midst of the lawless ones, * and after her repose appearing unto those on earth, * confirming her sanctity and the power of God. (Twice)

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

   Hearing from the Angel the good-tidings * and receiving in thy womb the Word * thou didst give birth to Emmanuel, * God Incarnate, * do thou, O Theotokos, ever pray for our

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

   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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

   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, (Psalm 67:34, 25)

The Prokeimenon: Wondrous is God in His saints, * the God of Israel.

Stichos: In the Congregations bless God, the Lord, you who are from Israel’s fountain.

Let every breath.
The Holy Gospel according to St. Mark (5: 24-34)

At that time Jesus went forth: and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

After the 50th Psalm:

Glory: Through the intercessions of the Holy Martyr (name)…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion: In Tone VI:

At the right hand of the Savior stands a virgin, * a great sufferer and Martyr (name), * arrayed in unconquerable virtues, * adorned with purity and the blood of Martyrdom, * joyfully holding her lamp and exclaiming unto Him: * 'I have directed my steps according to Thy will, O Christ God, * since I was smitten with love for Thee; * do not send me away, O Heavenly Bridegroom!' * Through her intercessions O All-powerful Savior * send down upon us Thy great mercies.

The Canon, In Tone III:

ODE I

Irmos: He who of old assembled the waters * into one gathering by His divine decree, * divided the sea for the people of Israel. * For He is our God and He is glorified * and to Him alone let us sing, for He hath been glorified.
Refrain: Holy Martyr (name) pray to God for us

By her wondrous actions the all-praised maiden (name) inspires the choirs of heavenly hosts above and those of us here on Earth below to hymn her holy exploits.

The Master of all beloved the beauty of thy most fair heart, O all-praised one, wherefore He hath made thee worthy to dwell in the heavenly palaces.

Thou, O Martyr, without fear underwent suffering, manifold wounds, and execution, taking with thee the sustaining grace of the Savior which helped thee to endure.

Theotokion: We ever hymn thee, O most pure Theotokos, who above nature hast given birth unto the pre-eternal Incarnate and Most Divine Word.

ODE III


   Thou O all-praised (name), didst appear before thy judges with a courageous soul, and vanquished the cowardly enemy.

   Sporting neither blemish in thy beauty, nor any failing in thy soul, Christ received thee as a fair bride in His incorruptible palaces.

   O all-praised Martyr of Christ (name), heal the scars of my soul and by thine intercessions still the stormy seas of my life.

Theotokion: All the races of Orthodox Christians have acquired in thee a refuge and an unshakable wall, wherefore we unceasingly magnify thee, O thou who knewest not wedlock.

The Sedalion, In Tone VIII:

Spec. Mel.: Of the wisdom.

   With the streams of thy blood * thou hast deluged the wicked, O all-praised Martyr of Christ, * and from joyous clouds of grace thou dost ever water the spiritual meadows, * rearing up therein the fruits of faith; * wherefore after thy repose thou appearest lustrously as a bright cloud, * shedding forth the testimony of thy life. * O all-praised
great sufferer (name), * pray to Christ God that those whom lovingly honor thy holy memory * be granted the remission of their sins.

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

As a Virgin and as a women * who brought forth God in the flesh without seed, * does the race of mankind call thee blessed, * for the fire of the Divinity dwelt in thee. * Thou didst suckle the Creator as the infant Lord, * wherefore, both the orders of Angels and the race of mankind, * worthily glorify thine all-holy birth-giving, * and with one voice cry unto thee; * ‘Intercede with Christ God to grant remission of sins * unto those who lovingly venerate thy holy birth-giving.’

The Stavrotheotokion: Seeing, O pure one, * Him who took flesh from thy pure blood * and who past all understanding was born from thee, * hanging upon the tree in the midst of malefactors, * thy heart sickened and with motherly lamentations thou didst cry: * 'Woe unto me, O my child!' * Yet I hymn Thy compassion, * for how ineffable is Thy divine condescension * whereby Thou hast granted rebirth and life unto Thy creation!.

ODE IV

Irmos: I have hearkened, O Lord, unto the mystery * of Thy dispensation, * comprehended Thy works * and glorified Thy Divinity.

Bearing manly wisdom of mind while in thy feminine body, thou, O glorious one, didst not fear beasts of land and sea.

Vanquishing the pride of thy tormentors, thy soul remained unharmed, O invincible Martyr, and thou hast obtained the crown of victory.

As righteous and beautiful, as honorable and resplendent with the radiance of virginity, the Bridegroom, even the Lord, hath brought thee to Himself, O all-praised one.

Theotokion: As the only Sinless One, grant deliverance from ignorance unto us, and peace to Thy world, O God, through the intercession of her who gave birth to Thee.
ODE V

Irmos: Rising in watchfulness at dawn * we cry unto Thee, O Lord: * Save us, * for Thou art our God, * and we know no other besides Thee.

Having learned the difference between the spiritual day and the darkness of the world, thou didst rebuke the contentious spirit.

Imagining he would be able to weaken thy divine strength, O Martyr (name), the most cunning enemy hath only made of himself a subject of derision.

Grant unto me, O all-praised one, enlightenment and peace, and by thine intercessions disperse the great agitation and confusion that afflicts my soul.

Theotokion: We ever hymn thee as a Virgin, O Theotokos, even after child-birth, for thou hast brought forth into the world God the Word in the flesh.

ODE VI

Irmos: O Thou that puttest on light as a garment * grant unto me also a tunic of light, * O most compassionate Christ, our God.

Presenting thyself as an unstained mirror of divine understanding, thou, O Martyr, doth shine forth in the midst of women sufferers like a golden lamp of priceless beauty.

Thou didst not offer sacrifice unto the dumb demons, O invincible Martyr (name), but rather lovingly desired to receive a life-granting death for thy piety.

With the other passion-bearers, O unblemished (name), thou didst bear upon thy body countless wounds, and yet remained without pain through the working of divine love.

Theotokion: As the only one who hath given birth in the flesh unto the Word, we implore thee O most pure one, do thou deliver our souls from the snares of the enemy.

The Kontakion from the Typicon; if there be no Typicon, sing the following:

Kontakion, In Tone II:

Spec. Mel.: Seeking the highest.
Finding thine all-revered temple * to be a source of healing for our souls, * we the faithful with a loud voice cry unto thee, * O greatly renowned maiden-Martyr (name), / entreat Christ God unceasingly on behalf of us all.

The Ikos: Coming together today let us worthily honor the Martyr of Christ (name), so that, by her intercessions, we may be delivered from the ruin of our souls, from pestilence, earthquake and plague, and that we may pass our lives in humility, and thus be granted to sing together with all the saints that pleased God in ages past, and to walk in the light that knows no end. For Thou, O Savior, hast bedewed with Thy mercies all those who in faith praise her. Wherefore we cry unto her, unceasingly pray for us all.

ODE VII

Irmos: The youths of Judea by their faith in the Trinity * trod down the flame of the furnace in Babylon, * and cried aloud in hymns: * 'O God of our fathers, * blessed art Thou'.

The courage of the divine Martyrs appears above understanding, for the Creator of all subdues His creation unto those who in the midst of their suffering cry out: 'O God of our Fathers, blessed art Thou'.

The glorious maiden hath silenced the wicked mouths of her tormentors and subdued the pride of the lawless, whilst in the Holy Spirit she divinely sang: 'O God of our Fathers, blessed art Thou'.

Of old, the trio of devout youths burned those who superheated the fiery furnace; and now, as then, the Divinely-wise maiden, hymning the Trinity, inspires us to sing: 'O God of our Fathers, blessed art Thou'.

Theotokion: O Savior, when thou didst deign to accomplish our salvation; Thou didst enter the womb of the Virgin and reveal her as a sure intercessor for all the world: O God of our Fathers, blessed art Thou.

ODE VIII

Irmos: The King of the heavens, * Whom the hosts of Angels sing, * praise ye and exalt Him unto all the ages.

The most blessed among women (name), having been rewarded with grace from the Most High, now sings praising Christ unto all the ages.
Strengthened by the thought of the Bridegroom and caring for things spiritual, thou didst give up thy body, even unto death, and inherited eternal life.

The Bridegroom, mysteriously descending unto the most pure maiden in the furnace, hath, by the dew of the Holy Spirit, and in accordance with the good pleasure of the Father, saved her who hymneth Christ unto all the ages.

Theotokion: Do not despise, O pure Virgin; those that seek thine aid, and who sing and extol thee unto the ages.

ODE IX

Irmos: Thee, the Mother of the Most High God, * who knew not wedlock, * hath above all understanding * given birth unto the True God, * wherefore we in unceasing hymns magnify thee * who art higher than the most pure powers of Heaven.

From on high thou wast granted to know that the flow of thy blood was a sign of thy future incorruptible life, O all-praised Martyr, wherefore thou hast appeared as an inexhaustible treasury of healings unto those that draw nigh to thee.

In accordance with the law of nature, O Divinely-wise one, thou didst suffer death, which thou didst willingly endure; and upon death thy all-precious body was laid to rest, and remained incorrupt, as was witnessed to even by the flow of thine own blood.

As the fairest bride of Christ and as an illumining sun, as a truly chosen turtle-dove and as a fertile olive tree more comely than the cedars of Lebanon we all praise thee, O divinely exalted (name).

Theotokion: O bride who knew not wedlock, receptacle of the most sweet fragrance, the true and immaculate Virgin and Mother who received in thy womb the heavenly rain descending from the cloud of divine light, thee do we magnify.

Expostilarion (Svetilen):

As a bride betrothed unto the Bridegroom * thou wast adorned with the virtuous desires of thy heart, * and as one chosen thou hast entered into the resplendent palaces on high, * as a maiden carrying the lamp of her virtues, O (name) * thou dost reign ever rejoicing with Him Who exists eternally.

Glory ..., Now & Ever ..., Theotokion:
All we sinners possess in thee, O most pure Virgin, a sure intercessor; * do thou pray thy Son that we may be reconciled with Him.

At the Aposticha, the Stichera, In Tone III:

Beholding the God-pleasing celebration * of the Martyr (name), * let us the faithful sing a hymn of thanksgiving unto our God * Who is wondrous in His saints. * For He hath vanquished the invisible might of the enemy * with the weaker vessel, * and hath shown forth His divine power in the frailty of a virtuous woman, * for by her intercessions He saves our souls. (Twice)

Having mingled the cup of truth with her martyric blood, * the all-praised Martyr of Christ (name), / ever offers words of wisdom unto those wisely gathered by her, saying: * 'Draw from the nectar of martyrdom, * given to you as a pledge of the Resurrection', * for it drives away unbelievers and purifies the passions, * and preserves the souls of the devout who call upon the Savior saying: * 'Thou Who hast filled us with the sweet streams of the grace of the Spirit, save our souls'.

Let us, whose souls have been sealed by the blood of Christ's redemption, * with joy draw spiritual inspiration from the holy well-spring of Martyrdom, * which prefigures both the life-bringing passion of our Savior * and eternal glory; * let us cry out unto Him; * 'O Lord, who art glorified in thy saints, * through the intercessions of Thy most glorious Martyr (name) save our souls.

Glory ..., In Tone VI:

Proceeding along the path of Martyrdom, * thou, O all-honored (name), * escaped the counsels of the tyrant; * for, as a maiden most wise, thou hast entered into the courts of thy Lord * carrying the lamp of thy virtues, * and as thou art a valiant Martyr * thou hast been granted the grace to cure the passions of the flesh. * Do thou, by thine intercessions before God, * also cure from spiritual maladies us who hymn thee.

Now & Ever ..., Theotokion:

We have come to know God * who was incarnate of thee, * O Virgin Theotokos; * entreat Him that our souls be saved.

The Stavrotheotokion: When the most pure one beheld Thee * hanging upon the Cross in the flesh, * with a broken heart she cried aloud in tears: * 'O Word, to where hast
Thou gone, * my most beloved Jesus, my Son, and my Lord? * O Christ, leave me not alone, who hath given birth to Thee!

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 Jesus, Thy Lamb (name) crieth unto Thee exclaiming: * 'Thee, O my Bridegroom, do I love, * and seeking Thee I endure Martyrdom, * by baptism I have become crucified and buried with Thee, * and now I suffer for Thy sake, so that I may reign with Thee. * I die for Thee so that I may live with Thee. * As an unblemished sacrifice do Thou receive me * who in love sacrifice myself to Thee'. * By her intercessions, O most Merciful One, save our souls.

The Dismissal:

AT THE LITURGY

Typika and Beatitudes.

1. Thou O all-praised (name), didst appear before thy judges with a courageous soul, and vanquished the cowardly enemy.

2. Sporting neither blemish in thy beauty, nor any failing in thy soul, Christ received thee as a fair bride in His incorruptible palaces.

3. O all-praised Martyr of Christ (name), heal the scars of my soul and by thine intercessions still the stormy seas of my life.

4. Presenting thyself as an unstained mirror of divine understanding, thou, O Martyr, shinest forth in the midst of the women sufferers like a golden lamp of priceless beauty.

5. Thou didst not offer sacrifice unto the dumb demons, O invincible Martyr (name), but rather lovingly desired to receive a life-granting death for thy piety.
6. With the other passion-bearers, O unblemished (name), thou didst bear upon thy body countless wounds, and yet remained without pain through the working of divine love.

7. From on high thou wast granted to know that the flow of thy blood was a sign of thy future incorruptible life, O all-praised Martyr, wherefore thou hast appeared as an inexhaustible treasury of healings unto those that draw nigh to thee.

8. In accordance with the law of nature, O Divinely-wise one, thou didst suffer death, which thou didst willingly endure; and upon death thy all-precious body was laid to rest, and remained incorrupt, as was witnessed to even by the flow of thine own blood.

The Troparion and the Kontakion from the Typicon; but if there be no Typicon, sing the following:

Troparion, In Tone IV:

O Jesus, Thy Lamb (name) crieth unto Thee exclaiming: * *Thee, O my Bridegroom, do I love, * *and seeking Thee I endure Martyrdom, * *by baptism I have become crucified and buried with Thee, * *and now I suffer for Thy sake, so that I may reign with Thee. * *I die for Thee so that I may live with Thee. * *As an unblemished sacrifice do Thou receive me * *who in love sacrifice myself to Thee'. * *By her intercessions, O most Merciful One, save our souls.

Kontakion, In Tone II:

Spec. Mel.: Seeking the highest.

Finding thine all-revered temple * to be a source of healing for our souls, * we the faithful with a loud voice cry unto thee, * O greatly renowned virgin-Martyr (name), / entreat Christ God unceasingly on behalf of us all.

Prokeimenon, In Tone IV, (Psalm 67:34, 25)

Wondrous is God in His saints, * the God of Israel.

Stichos: In the Congregations bless God, the Lord, you who are from Israel’s fountain.
The 2nd Epistle to the Corinthians (6:1-10)

Brethren: We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Alleluia, In Tone I, (Psalm 39:1, 2) I waited patiently for the Lord, and He was attentive unto me, * and hearkened unto my supplication.

Stichos: And he brought me out of the pit of misery, out of the mire of clay.

The Holy Gospel according to St. Mark: (5:24-34)

At that time, Jesus went: and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in (her) body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Communion, (Psalm 32:1) Rejoice in the Lord, O ye righteous, praise befits the just.
THE SERVICE TO TWO OR MORE FEMALE MARTYRS
At Vespers

On "Lord, I have cried ...", the Stichera, In Tone IV:

Spec. Mel.: Thou hast given a sign.

United by love and sustained by devotion to their Creator * the virgin-maidens, by faith, were freed from attachment to the flesh; * valiantly trampling the impotent enemy under their feet, * and became resplendently adorned with the honors of victors * and now rejoice, having made their abode * in the spiritual bridal chambers.

The all-honored and fairest maidens * endured fire and a multitude of tortures, even death. * Possessing the fairest beauty and faith in the Bridegroom, * adorned with a multitude of wounds, * they were numbered with His elect; * wherefore Jesus, the Lover of mankind and Savior of our souls, * hath crowned them with spiritual gifts.

O virtuous maidens, * you have brought unto Christ your most praiseworthy virginity, * and with manly understanding, by the power of the Cross, * overcome the deceptive allure of idolatry; * wherefore all the Churches of Christ celebrate your holy memory, * O most bright and all-glorious Martyrs.

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

Thy supplications unto the Lord, O most pure one, * are inexhaustible * and thine intercessions ceaseless, * wherefore I pray thee, overcome the attacks of the adversary * and subdue the passions of my wretched soul; * I implore thee O Maiden, * grant consolation unto my sorrowing heart * and grace to my soul * that I may worthily glorify thee.

The Stavrotheotokion: Beholding thee, the Lamb and the Shepherd, * hung upon the tree, * the ewe that gave birth to Thee wept inconsolably * and as Thy mother spake unto Thee: * 'O Son most desired! How is it that Thou, O Long-suffering one, art hung on the tree? * How is it, O Word, that Thy hands and feet are nailed to the cross by a lawless people, * and how is it that Thou, O Master, hast shed Thy blood?'

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

Let every tongue be moved to praise * the most praiseworthy and gentle Martyrs; * let every generation, old and young, * youths and maidens, * adore the great Martyrs of Christ; * for having exerted themselves lawfully and put aside the weakness of their
flesh, * they crushed the tormenting enemy, * and now adorned with heavenly and
divine crowns * in reward for their labors of Martyrdom, * they entreat their
Bridegroom and God to grant us great mercy.

Now & Ever ..., In Tone VIII:

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

The King of heaven through his love for mankind * hath appeared on earth and dwelt
among mankind. * Taking flesh from a pure Virgin * and coming forth from her, * he is
one Son, dual in nature, * but not in persons; * therefore proclaiming him as truly
perfect God * and yet perfect man, * we confess Christ to be our God; * therefore
implore him, O Mother without bridegroom, * to have mercy on our souls.

Otherwise, Theotokion: O Sovereign-Lady, * accept the prayers of us thy servants *
and deliver us * from every need and suffering.

The Stavrotheotokion: Seeing Him Who was born of thee, * hung upon the tree, * the
all-immaculate one exclaimed bewailing: * O my most beloved Child? * To where hast
Thou descended O illuminating grace * and benefactor of mankind?

The Entrance. The Prokeimenon of the day. The 3 Readings

The Reading is from Isaiah (43: 9-14)

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 Deliverer, the Holy
One of Israel; For your sake I have sent to Babylon, and have brought down all their
nobles, and the Chaldeans, whose cry is in the ships. Thus saith the Lord. The Holy One of Israel

The Wisdom of Solomon (3: 1-9)

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 Wisdom of Solomon (5: 15-23; 6: 1-3)

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 welldrawn bow, shall they fly to the mark. And from the hailstones full of wrath and cast as out of a sIn Tone 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.
At the Aposticha, these stichera: In Tone IV:

Spec. Mel.: As a virtuous.

The choirs of Angels stood in amazement at your wholehearted zeal, * divine love and your unity in sufferings, O blessed ones, * for having manfully conquered the invisible enemy by your united struggles, * you worthily and readily received crowns of victory * from the life-giving Hand of the Savior.

Stichos: Wondrous is God in His saints, the God of Israel.

   By the machinations of a furious delusion * you were put to death for the sake of Christ, * but by extinguishing the flame of vanity, * and keeping the lamp's flame of your souls lit, * ye have entered together into the heavenly palace of Christ; * wherefore, we all, enlightened by your grace, * reverently hymn your holy memory, O great sufferers.

Stichos: In the Congregations bless ye God, the Lord, from the wellsprings of Israel.

   Enduring much suffering and a multitude of tortures, * and resolutely withstanding them O all-praised ones, * you were translated and admitted into the glory of the never-setting illumination, * to participate in the serene joy of the eternal divine light; * wherefore we bless you and commemorate your holy memory, * most blessed and Godly Martyrs.

Glory ..., In Tone IV:

   Setting aside as transient * O most praiseworthy ones, * the pleasures of temporal life, * the delight of food and the glory of prosperity, * you were moved to devote yourselves to Christ in Martyrdom * by the fairness of His beauty, * wherefore He received you as sweetest and most fragrant roses * and adorned you with crowns in His eternal Kingdom, * O Godly acclaimed ones.

Now & Ever ..., In Tone IV:

   If the Celebration be with a Polyeleos, sing the Theotokon of the Resurrection:

   Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine
intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, * and the salvation of our souls!

Otherwise, Theotokion: Deliver us from all our needs, * O Mother of Christ our God * for thou hast given birth to the Creator of all, * that we may cry unto thee: * ‘Rejoice, O only intercessor for our souls’.

The Stavrotheotokion: Seeing Christ, the Lover of mankind, * crucified and with a lance pierced in His side, * thou O all-pure One lamented, crying out: * 'What is this, O my Son? * What did the ungrateful people render unto Thee * in return for all the good things Thou hast rendered unto them?' * And yet so lovingly dost Thou show thy care for me * that I may endure my childlessness. * I stand in awe, O Compassionate One, at Thy voluntary crucifixion.

The Troparion from the Typicon; if there be no Typicon, sing the following:

Troparion, In Tone I:

As rational sheep of Christ, the Lamb and the Shepherd, * you undertook the struggle of Martyrdom, * and finishing your course you preserved the faith, * wherefore, O wonderworthy Martyrs, * with gladsome hearts we celebrate today * your holy memory, magnifying Christ.

Glory ..., Now & Ever ..., Theotokion, In Tone I:

When Gabriel announced to thee, "Rejoice!", O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! * Glory to Him Who hath set us free by thy birthgiving.

The Dismissal:
AT MATINS

At "God is the Lord ", the same Troparion (twice). Glory ..., Now & Ever ..., The Theotokion.

After the 1st Kathisma, the Sedalion: In Tone I:

Spec. Mel.: Thy sepulchre.

Burning with the fire of divine desire, * O blessed ones, * you remained unburned by immersion in material fire, * rather, by those flames, you scorched the beguilement of idolatry, * and having suffered numerous merciless tortures, O ever-memorable Martyrs, * you attained the desire of your hearts * and inherited eternal Glory ..., (Twice)

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

O most blessed Mary, * thou who knew not wedlock, * God's dwelling place, and the refuge of despairing mankind, * set upon the path of repentance, * we who constantly turn to the path of self-will, * and thereby anger the Most kind Lord.

After the 2nd Kathisma, the Sedalion: In Tone IV:

Spec. Mel.: Wonder-struck was Joseph.

The choirs of the bodiless powers of heaven * stood awestruck by your celebrated endurance; * For it seemed as if you were witnessing the sufferings of others, * even though your own legs and joints were broken * and you suffered a most bitter death, * you destroyed the apostate serpent with your fragile bodies, * O ye virgins and brides of the Giver of Life, * champions of the faith. (Twice)

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

As he contemplated what was beyond nature, O Theotokos, * Joseph was struck with wonder at thy conception without seed. * He contemplated the mysterious dew on the fleece, * the bush unburned by fire, * Aaron's rod which blossomed, * hence thy Betrothed and guardian bore witness and cried unto the priests saying: * ‘A Virgin beareth a child, * and after child-birth remaineth a virgin’.

After the Polyeleos, the Megalynarion: We magnify you, O holy Martyrs, and honor your precious sufferings which you endured for the sake of Christ.
Stichos: God is our refuge and strength unto generation and generation.

After the Polyeleos, the Sedalion: In Tone VIII:

Spec. Mel.: Of the wisdom.

Betrothed unto the Lord * In a most Godly manner, * ye passion-bearing maidens brought unto Him your blood and your self-sacrifice * as a most precious dowry, * with which you inherited a place in the divine palace on high * unceasingly partaking of the most ineffable illumination; * wherefore, worthily celebrating your most holy and honorable memory, * we glorify our Savior and in faith call out: * 'Pray Christ God that He grant the remission of sins to those who lovingly honor your holy memory'. (Twice)

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

O most pure Theotokos, * the Prophets have announced, the Apostles have taught, * the martyrs have clearly and in a Divinely-wise manner * confessed thy Son, as the God of all, * Who through thee hath delivered us from the ancient condemnation; * together with them we magnify thee.

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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, (Psalm 67:34, 25)

The Prokeimenon: Wondrous is God in His saints, * the God of Israel.

Stichos: In the Congregations bless God, the Lord, you who are from Israel’s fountain.
Let every breath.

The Holy Gospel according to St. Mark (5: 24-34)

At that time Jesus went forth: and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in (her) body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

After the 50th Psalm:

Glory: Through the intercessions of the Holy Martyrs…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion: In Tone IV:

Setting aside as transient * O most praiseworthy ones, * the pleasures of temporal life, * the delight of food and the glory of prosperity, * you were moved to devote yourselves to Christ in Martyrdom * by the fairness of His beauty, * wherefore He received you as sweetest and most fragrant roses * and adorned you with crowns in His eternal Kingdom, * O Godly acclaimed ones.
The Canon, In Tone IV:

ODE I

Irmos: I shall open my mouth * and the Spirit will inspire it, * and I shall utter the words of my song unto the Queen and Mother: * I shall be seen radiantly keeping feast * and joyfully praising her wonders.

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

Valiantly have you battled the enemy, O maiden Martyrs, first by fasting and thereupon by the cruel shedding of your blood; wherefore we in faith honor your memory.

Moved by love for Him Who for our sake suffered both the Cross and death, the holy maiden Martyrs followed in His footsteps, disregarding the inherent weakness of their bodies.

O most honorable maiden Martyrs, with the weapon of Martyrdom you overthrew the sacrificial temples of the Hagarenes with their armies of demons, and as whole burnt offerings have you been brought into the heavenly Church.

Theotokion: Strengthened with the grace of Him Who hath shone forth from thy loins, O most spotless one, the virgin-maidens underwent the pains of Martyrdom, with rejoicing were led into the kingdom of heaven following thee.

ODE III

Irmos: The bow of the mighty * hath been made impotent * and the infirm are now girded * with great strength; * wherefore my heart doth swell * with strength in the Lord.

Strengthened by God with mighty power, you overthrew the might of the adversary, and have become famed as invincible trophy-bearers.

Through Christ's divine power the jaws of the beast gaped in vain, for you, O Divinely-wise ones, were delivered from them unharmed, glorifying God.

With minds enlightened with wisdom and grace, O maiden Martyrs of the Savior, and sustained by God's strength, you remained unfrightened by the threats of your tormentors.
Theotokion: With right worship we proclaim thee to be the true immaculate Mother of God, for through thee the Creator of all was pleased to unite with us.

The Sedalion, In Tone I:

   Acquiring in you a source of miracles * O most praiseworthy maiden Martyrs, * we receive an abundance of healing, * wherefore we praise your sufferings and divine zeal, * your wounds and valiant feats, * and to the glory of our God celebrate your wondrous memory.

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

   Do thou accept, O Theotokos, * the entreaties of thy servants, * and deliver us from every difficulty, * since thou hast given birth unto the Savior-Christ, * the Deliverer of our souls.

The Stavrotheotokion: Thou didst acquire as a staff of strength the cross of thy Son, * O Virgin Theotokos, * with which we subdue the rage of enemies * and unceasingly and lovingly magnify thee.

ODE IV

Irmos: He Who sitteth in glory * upon the throne of the Divinity, * Jesus the true God is come in a swift cloud. * And with His sinless hands He hath saved those who cry: * Glory to Thy power, O Christ.

   Suffering tortures and grievous bodily wounds, such as the breaking of limbs and being thrown into fire, you inherited a place in the heavenly mansions, where you unceasingly delight in the Tree of life, O wonder-worthy ones.

   The heavenly powers were astonished at the struggles of the blessed maiden Martyrs, for in their feminine nature they vanquished the enemy, strengthened by the power of Him Who hath shone forth from the Virgin.

   Rejecting the vanity of this world, you have with the whole of your souls devoted yourselves to God alone; wherefore you endured the anguish of fasting and of a multitude of tortures, O ye long-suffering brides of Christ.
Theotokion: Into thy womb, O immaculate one, the Lord descended like the dew upon the fleece of Gideon, as the Prophet of old described; Him hast thou brought forth in two natures and unto Him we cry; 'Glory to Thy might, O Christ!'

ODE V

Irmos: The wicked will not see Thy glory, O Christ, * but we who rise early to hymn Thee shall behold, * Thee the O Only-Begotten brightness of Thy Father's divine glory, * O only Lover of mankind.

As unblemished lambs and as perfect and pleasing whole-burnt offerings you were brought unto Christ the True Shepherd.

O maiden Martyrs, like He Who slew the might of death enduring the Cross, death and His voluntary passion, you have died in the body, but quickened in your souls.

The Divinely-wise ones, being of one mind while in separate bodies, were cut asunder in many ways, burned with fire, and all the while confessed the only Jesus Christ, Lord of all.

Theotokion: Raise me up who am fallen into the pit of passions and set me straight, O most pure one, for thou hast brought forth God, the Governor, Who by grace joined together that which in the beginning had been separated.

ODE VI

Irmos: The church crieth out unto Thee * 'I will sacrifice unto Thee, O Lord, * with the voice of praise' * having been cleansed of the filth of the demons' * with the blood that mercifully flowed from Thy side.

The first mother Eve divinely rejoices, seeing the serpent who had first driven her from Eden through flattery, now overthrown and trodden under the feet of the maiden Martyrs.

Joining fasting with lawful suffering, you are now most purely united with the spiritual Bridegroom and with gladsome souls you have taken up your abodes in the heavenly palaces.

The waves raised by the tormentors were unable to submerge the Martyr-ships, for the lofty arm of God protected and guided them to the divine haven.
Theotokion: Beholding now the fulfillment of thy prophetic words, we yet the more magnify thee, O Mother of God, and Him Who hath exalted thee; for truly all generations now call the blessed.

The Kontakion from the Typicon; if there be no Typicon, sing the following:

Kontakion, In Tone IV:

Spec. Mel.: Thou hast appeared.

We who now celebrate the feast of Christ's Martyred maidens * in faith now pray for help, * that we who call out; 'God, Who willed to glorify His maiden Martyrs, is With us, * who then can prevail against us', * may be delivered from every besetting affliction.

The Ikos: Acquiring in you a source of miracles O most praiseworthy maiden Martyrs, we receive an abundance of healing, wherefore we praise your sufferings and divine zeal, your wounds and valiant feats, and to the glory of our God celebrate your wondrous memory crying out: 'God, Who willed to glorify His maiden Martyrs, is With us, who then can prevail against us'.

ODE VII

Irmos: The youths of Abraham * having once trodden down the flame of the furnace in Babylon, * cried aloud in hymns: * 'O God of our fathers, * blessed art Thou'.

With the eyes of their hearts turned toward God the Savior and King, the ewe-lambs of Christ went boldly to face a multitude of evil lures and manfully vanquishing then, exclaimed: 'Blessed art Thou, O God of our Fathers'.

Focusing all your desires solely on the Master, O maiden Martyrs, you counted the attractions of temporal life as but a mere dream, exclaiming: 'Blessed art Thou, O God of our Fathers'.

While standing before the judgment seat the valiant maiden Martyrs cried aloud; 'Behold, the gates to the palace are open let us not be faint-hearted, for Christ bears our crowns, rather let us manfully confess our faith, not sparing our bodies'.
Theotokion: Blessed is the Fruit of thy blessed womb, O pure one; bless Him, O blessed one, and you heavenly powers and you assemblies of men, bless Him also as One Who hath delivered us from the first curse.

ODE VIII

Irmos: The offspring of the Theotokos * saved the Holy Children in the furnace. * He who was then prefigured hath since been born on earth, * and He gathers together all the creation to sing: * 'O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever'.

Through the blood of Martyrdom you have clothed yourselves in bright garments, in truth putting off the old-man corrupted by sins, while singing: 'O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever'.

By the bright effulgence of the divine light of the spiritual Sun, you have, O all-praised maiden Martyrs, passaged the dark night of godlessness, singing as if with one spirit: 'O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever'.

Like ewe-lambs and pure bullocks, and like Godly doves you offered yourselves as voluntary sacrifices, O maiden Martyrs, unto your Creator, singing with one voice: 'O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever'.

Theotokion: The maiden-Martyrs followed in thy succession, O most pure Bride of God, yearning for the sweet-smelling Myrrh that shone forth from thy womb, even thy Son, thy only Child, and in truth they reign with thee, hymning Christ unto the ages.

ODE IX

Irmos: Eve by her disobedience brought about the curse, * but thou O Virgin Theotokos, * through the sprouting of the fruit of thy womb, * flowered forth blessing unto all the world, * wherefore we all magnify Thee.

Like waters from a spring the most famed maiden Martyrs bestow healing upon those who seek it from them, allaying the sufferings of the diseased, driving away the armies of demons, and watering with fruitful divine activity the hearts of those who love God.

Having obtained power over your enemies, O brides of God, you have become angel-like and now freely partake of the delights of the source of all goodness from the tree of life in paradise, praying for the whole world.
The celebration of your memory, O maiden Martyrs, shining with divine illuminating grace, illumines the thoughts of those who praise you.

Theotokion: Thou hast been revealed as an abode of Wisdom, far above understanding, and as a spiritual throne and door, O undefiled Virgin, wherefore the pure virgins, the holy maiden Martyrs who loved thee as their Queen, were ushered into heaven in thy mystical entourage.

Expostilarion (Svetilen):

By all means desirous to behold the fairness of the Bridegroom, * and by heeding His call, * you have assumed immortality in your mortal bodies, O God-bearing ones; * wherefore you are worthily blessed.

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

When Thou comest in Thy glory to judge the world * O Christ, spare me, * and through the intercessions of her who bare Thee, and of Thy honorable maiden Martyrs, * dispel the fog of my passions, as Thou art Good and Greatly Merciful.

At the Aposticha, the Stichera, In Tone IV:

Spec. Mel.: As a virtuous.

Adorning yourselves with the shedding of your blood * O virgin-maidens, * you united yourselves in the purest way unto the Fair One, * Christ our God, * Who preserves your virginity undefiled * in the eternal bridal-chambers of the heavenly tabernacle, * in the palaces not made with hands, * O most praiseworthy maiden Martyrs. (Twice)

In imperfect bodies, * but with perfected minds O glorious ones, * you have vanquished the ancient serpent, * the origin of all evil, * and have revealed the weakness of his strength by the power of your spirit, * wherefore, O most praiseworthy maiden Martyrs, * champions Trinitarian, * you have received crowns of victory.

Neither the breaking of your limbs, * nor the burning of your bodies, * neither being torn with iron teeth, * nor being hung upon crosses and cut asunder with swords * could make you reject Christ, O most praiseworthy maiden Martyrs; * wherefore ye have received crowns of victory, * as richly adorned champions of the Holy Trinity.
Glory ..., In Tone II:

Having lived a pure life and vanquished the godless judges, * you have revealed yourselves as staunchly victorious, * O honorable ones; * adorned with the brightness of God like radiant flowers, * and vested with God’s strength, * you spurned the commands of the tyrants * and mocked the empty speeches of the pagan orators, * O Divinely-wise maiden Martyrs.

Now & Ever ..., Theotokion:

All my trust I place in thee, * O Mother of God, * do thou preserve me * under thy shelter.

The Stavrotheotokion: When the undefiled lamb saw her offspring * as a man willingly dragged to the slaughter, * with weeping she spake saying; * 'Dost Thou now, O Christ my God, strive to make childless * the one who gave birth unto Thee? * Wherefore hast Thou done this to me, * O Deliverer of all? * Nevertheless, I hymn and glorify Thine extreme goodness * O Lover of mankind * which is above both mind and speech’.

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 I:

As rational sheep of Christ, the Lamb and the Shepherd, * you undertook the struggle of Martyrdom, * and finishing your course you preserved the faith, * wherefore, O wonderworthy Martyrs, * with gladsome hearts we celebrate today * your holy memory, magnifying Christ.

The Dismissal:
AT THE LITURGY

Typika and Beatitudes.

1. Strengthened by God with mighty power, you overthrew the might of the adversary, and have become famed as invincible trophy-bearers.

2. Through Christ's divine power the jaws of the beast gaped in vain, for you, O Divinely-wise ones, were delivered from them unharmed, glorifying God.

3. With minds enlightened with wisdom and grace, O maiden Martyrs of the Savior, and sustained by God's strength, you remained unfrightened by the threats of your tormentors.

4. The first mother Eve divinely rejoices, seeing the serpent who had first driven her from Eden through flattery, now overthrown and trodden under the feet of the maiden Martyrs.

5. Joining fasting with lawful suffering, you are now most purely united with the spiritual Bridegroom and with gladsome souls you have taken up your abodes in the heavenly palaces.

6. The waves raised by the tormentors were unable to submerge the Martyr-ships, for the lofty arm of God protected and guided them to the divine haven.

7. Like waters from a spring the most famed maiden Martyrs bestow healing upon those who seek it from them, allaying the sufferings of the diseased, driving away the armies of demons, and watering with fruitful divine activity the hearts of those who love God.

8. Having obtained power over your enemies, O brides of God, you have become angel-like and now freely partake of the delights of the source of all goodness from the tree of life in paradise, praying for the whole world.

The Troparion and Kontakion from the Typicon. If there be no Typicon, sing the following:
Troparion, In Tone I:

As rational sheep of Christ, the Lamb and the Shepherd, * you undertook the struggle of Martyrdom, * and finishing your course you preserved the faith, * wherefore, O wonderworthy Martyrs, * with gladsome hearts we celebrate today * your holy memory, magnifying Christ.

Kontakion, In Tone IV:

Spec. Mel.: Thou hast appeared.

We who now celebrate the feast of Christ's Martyred maidens * in faith now pray for help, * that we who call out; 'God, Who willed to glorify His maiden Martyrs, is With us, * who then can prevail against us', * may be delivered from every besetting affliction.

Prokeimenon, In Tone IV, (Psalm 67:34, 25)

Wondrous is God in His saints, * the God of Israel.

Stichos: In the Congregations bless God, the Lord, you who are from Israel’s fountain.

The 2nd Epistle to the Corinthians (6:1-10)

Brethren: We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unsheigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.
Alleluia, In Tone I, (Psalm 39:1, 2) I waited patiently for the Lord, and He was attentive unto me, * and hearkened unto my supplication.

Stichos: And he brought me out of the pit of misery, out of the mire of clay.

The Holy Gospel according to St. Mark: (5:24-34)

At that time, Jesus went: and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in (her) body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Communion, (Psalm 32:1) Rejoice in the Lord, O ye righteous, praise befits the just.
THE SERVICE TO A MONK
At Vespers

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


A holy, precious, divine and radiant lamp * is not left hidden under the bushel of life, * rather, the Lover of mankind elevates him unto a high summit * through the gift of miracles; * by his intercessions O Christ grant unto Thy people great mercy.

O all-honored one, * taking in thy hands the divine plough * thou didst undertake a multitude of God-pleasing labors, * never turning back, thou didst press ever forward into the Kingdom of Christ our God, * Who became Incarnate for the salvation of our souls.

In thy body likened unto a buoyant boat * thou wast carried freely across the sea of life * by the gentle breezes of thy peaceful spirit. * Thou, O wise one, having found the pearl of great price, * went and sold all that thou didst have, and bought it. * Fervently protecting it, thou didst find blessedness in its divine virtues.

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


The Stavrotheotokion: The Virgin whom we magnify * spake in tears saying: * 'I cannot endure, O my Child, * the sight of Thee, the bestower of life, dying on the tree. * Do Thou vouchsafe Thy divine and life-saving grace * unto those who, by the fruit of the ancient transgression, * have fallen into the sleep of perdition'.

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

Preserving within thee the original image untainted, * and through fasting setting thy mind as master over the pernicious passions, * thou didst ascend as far as man is able unto heights of the divine likeness; * manfully restraining thy human nature, * and taking care to subdue the weaker unto the higher, * thou didst make the flesh subject to the spirit, * wherefore thou, O hermit, wast revealed as an instructor of monks, * a teacher of the blessed life, * and a most certain rule of virtue. * And now, in the heavens, no longer 'seeing through a glass, darkly' * thou, O Father (name), * clearly
beholdeth the Holy Trinity, * do thou ever entreat God, on behalf of those who in faith
and love honor thee.

Now & Ever ..., In Tone VI:

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

Who will not call thee blessed, * O all-holy Virgin? * Who will not hymn thy child-
birth without labor? * For the only-begotten Son, who shone forth from the Father
before time, * came forth ineffably incarnate from thee, O pure Maiden. * By nature he
is God, by nature for our sakes, he hath become man * not divided in a duality of
persons, * but known without confusion in a duality of natures. * O all-honored and all-
blessed one, implore him to have mercy on our souls.

Otherwise, Theotokion: O Theotokos, * thou art the true vine that hath budded forth
for us the Fruit of life. * To thee we pray: * Intercede O Lady, * together with the Holy
Fathers, * that our souls find great mercy.

The Stavrotheotokion: Beholding Thee crucified, O Christ, * she that bare Thee cried
aloud: * What strange mystery is that that I see, O my Son! * How can Thou, who art
the Giver of life, * die while in the flesh, * and hung upon the tree.

The Entrance. The Prokeimenon of the day. The 3 Readings

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. Hearken 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. Hearken 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.

At the Aposticha, these stichera: In Tone I:

Spec. Mel.: Of the heavenly orders.

   Thy festival, O God-bearer, * hath arrived brighter than the sun; * illuminating those
who in faith have recourse unto thee, * filling them with the sweet fragrance of
immortality * and radiating healing unto their souls, O holy Father, * fervent intercessor
for our souls.

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

   Through the struggles of abstinence * thou didst obtain victory over the sensual
passions of the body, * and here on earth exhibiting a zeal like that of the bodiless ones
in heaven, * thou didst subdue the desires of the flesh * making them serve the needs of
the spirit, * O wonder-worker, (name); * wherefore now, as a dweller in the heavenly
habitations, * do thou ever intercede on behalf of our souls.

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

   O blessed (name)! * laying within thyself the foundation of the virtues, * thou didst
put off the old man with his hosts, * and truly put on Christ; * wherefore, O holy one,
having put to shame the many armies of the enemy * thou hast been revealed a wise
instructor of monks, * ever intercede that our souls may be saved.

Glory ..., In Tone VIII:

   We honor thee as a teacher of monastics, * O (name) our Father, * for from thee we
have truly learned to walk upon the straight and narrow path. * Blessed art thou who
labored for Christ and laid to waste the might of the enemy; * O friend of the Angels
and companion of the holy and just ones, * do thou, with them, ever intercede before
the Lord that our souls may be saved.

If the Celebration be with a Polyeleos, sing the Theotokion of the Resurrection:
O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, * pray thou that we all be saved.

Otherwise, Theotokion: O pure Virgin, * portal of the Word, and Mother of our God * ever intercede that our souls may be saved.

The Stavrotheotokion: The Virgin whom we magnify * spake in tears saying: * 'I cannot endure, O my Child, * the sight of Thee, the bestower of life, dying on the tree. * Do Thou vouchsafe Thy divine and life-saving grace * unto those who, by the fruit of the ancient transgression, * have fallen into the sleep of perdition'.

The Troparion from the Typicon, but if there be no Typicon, sing the following:

Troparion, In Tone VIII:

In thee, O Father, the image of God was preserved unspoiled, * for taking up thy Cross, and following Christ, * thou didst teach by thine own example to despise the flesh as transient, * that we should rather bestow upon the immortal soul particular care; * wherefore, together with the Angels, thy most pure spirit rejoiceth, O venerable (name).

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

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, * cast down death by death, and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, * and save Thy despairing people, O our Savior!

The Dismissal:
AT MATINS

At the Matins, for God is the Lord, the same Troparion (Twice) Glory ..., Now & Ever ..., Theotokion.

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

Spec. Mel.: Speedily prevent.

Heeding the call of thy Lord * thou, O all-blessed (name), didst follow Him, * forsaking the world and everything that is beautiful therein. * Thou didst with fervor endure the hardships of the eremitic life * and manfully expulsed the armies of the demons; * wherefore in faith we also ever laud thee in hymns praising thy sacred memory. (Twice).

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

With thy divine birth O pure one, * thou hast renewed the nature of those born on earth, * mortal and corrupted by passions, * and raised all from death unto the life of incorruption; * wherefore we all dutifully bless thee, * O most glorious Virgin, * as thou didst foretell.

After the 2nd Kathisma, the Sedalion: In Tone V:


Let us honor with hymns the ascetic of the Lord * as one that, by true abstinence and ever-enduring patience, * exterminated the assaults of the passions, * and put to shame the adversary with all his pride, * and now intercedes before the Lord that our souls may be saved. (Twice)

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

Dreadful is the wonder of Thy conception * and ineffable is the manner of the childbirth that hath been shown in thee, * O most pure Ever-virgin Mary, * they astonish my mind and astound my thoughts. * Thy glory, O Theotokos, hath spread throughout all the world * to the salvation of our souls.

After the Polyeleos, the Megalynarion: We bless thee, O Venerable Father (Name), and we honor thy holy memory, Instructor of monks, and converser with the angels.
Stichos: I waited patiently for the Lord, and he was attentive unto me.

After the Polyeleos, the Sedalion: In Tone I:

Spec. Mel.: Thy sepulchre, O Savior.

Thou, O sacred Father by mortifying thy flesh, * subdued the uprisings of the passions, * and after thy decease obtained eternal life; * wherefore today the Church of Christ celebrates thy wonder-worthy memory, * O adornment of the ascetics. (Twice)

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

O most blessed Mary, * thou who knew not wedlock, * God's dwelling place, and the refuge of despairing mankind, * set upon the path of repentance, * we who constantly turn to the path of self-will, * and thereby anger the Most kind Lord.

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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: (Psalm 115:6,3)

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

Stichos: What shall I render to the Lord for all his bounty to me?

Let every breath.
The Holy Gospel according to St. Matthew (11: 27-30)

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and (he) to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

After the 50th Psalm:

Glory: Through the intercessions of the Holy Father (Name)...

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion: In Tone VI:

Throughout all the earth * the fame of thine ascetic labors hath gone forth O holy Father (Name), * wherefore reposing in heaven thou hast realized the reward of thy labors; * for having destroyed the armies of demons * thou wast found worthy to dwell with the orders of Angels, * whom thou didst irreproachably emulate in thy life. * Wherefore, possessing great boldness before Christ God, * we beseech thee to intercede that our souls find great peace and mercy.

The Canon. In Tone VIII:

ODE I

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Deliverer let us now sing.

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

From thy youth thou wast adorned with goodly moral qualities, cleaving unto Christ, and mortifying the passions of the flesh with abstinence and fasting, thou hast passed over unto Life, O venerable one.
O most wise Father, being a doer of the divine sayings and laws, thou hast been blessed with divine gifts and miracles, wherefore all are richly illumined with thy splendor.

Strengthened by Christ, thou, O Father, subdued the might and power of the enemy, wherefore in honor of thy victory thou hast been rewarded with the gift of miracles, O most venerable one.

Possessing a clear conscience, and directing the eye of thy heart towards God O most wise one, God, in answer to thy prayer, numbered thee among the just.

Theotokion: I implore thee, O most pure Virgin, pacify the passions of my flesh and quieten the beguiling thoughts of my mind, and do thou thyself set me upon the right path.

ODE III

Irmos: Thou art the strengthening of all who come to Thee, * O Lord, Thou art the Light of those in darkness, * and my spirit sings of Thee.

Altogether devoted to the Almighty thou, O most wise holy Father, escaped all the wiles of the demons, and adorned with the loftiest humility, thou didst, by thy most excellent works, overcome the proud boaster.

While still in the flesh thou, O most wise Father, shamed the stiff-neckedness of the wicked one by thy humble instructions.

Having as thy effectual helper the power of God, thou, O most wise and wonderful one, grantest miracles and drivest away diseases.

Theotokion: In becoming incarnate, the Creator found an abode in thy womb, O all-spotless one, unto the profit of those who in faith hymn thee.

The Sedalion, In Tone IV:

Spec. Mel.: Speedily prevent.

Vanquishing the fleshly subtlety of the passions through fasting, * thou didst make the weaker subject unto the better, * O most glorious Father (name), / and thereby destroyed the wily scheming of the demons. * In the brilliant radiance of thy virtues
thou didst shine forth in the world * as a beacon of divine light; * Wherefore we ever hymn thee.

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

Thou, O Theotokos Virgin, * art an impregnable wall to Orthodox Christians, * for fleeing unto thee for shelter we remain unharmed, * and should we sin afresh, we possess in thee a fervent supplicant; * wherefore, in giving thanks, we cry unto thee: * ‘Rejoice, O full of grace, the Lord is with thee’.

The Stavrotheotokion: O all-immaculate Virgin, * Mother of Christ God, * when thou didst behold thy Son and God voluntarily crucified * a sword pierced thy most holy soul; * cease not to entreat Him, O most blessed one, * that we may be granted remission of sins.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy plan, * and I contemplate Thy works * and glorify Thy divine nature.

Making thy soul a temple of the Holy Spirit, thou didst become an heir of the Heavenly Kingdom, together with the hosts on high.

Thou dost ever relieve the suffering of those who, afflicted with manifold diseases, have recourse unto thee; for thou, O holy one, hast obtained from the Lord the grace to work wonders and miracles.

Thou, O Father, sprouted forth like a preeminent blossom in the temple of God, adorned with virtues and filled with the sweet fragrance of a most grace-filled fruit.

Theotokion: Thou, O Ever-Virgin art a truly spiritual field, for from thy furrow thou didst bring forth the fruit that feedeth the whole of creation, the God of all.

ODE V

Irmos: Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other than Thee.

With thy mind purified, O all-glorious one, thou didst behold the ineffable goodness of Christ, the God of all.
Like unto Elijah, thou, O Father, helped by the Holy Spirit, ascended into heaven on
the chariot of thy virtues.

Having withered thy body with abstinence and attaining bodily purity, thou, O Father,
didst ascend unto the fullness of the highest abodes.

Theotokion: Heal the blindness of my polluted mind, O all-spotless Sovereign-Lady for
thou didst give birth unto Christ the great Physician.

ODE VI

Irmos: I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; *
for with evils my soul is filled, * and my life unto Hades hath drawn nigh, * and like
Jonah I pray unto Thee: * Raise me up from corruption, O my God.

By thy sacred prayers, O God-blessed one, the cunning serpent is slain and the malice
of those who demanded of thee a sign is destroyed, for thou art God's favorite,
radiating with light, and in thy faithfulness, unshakable.

Assiduously ploughing the fields of thy soul, and most wisely sowing the multi-fruitful
seeds of virtues, thou, O sacred Father, hast harvested the rich bounty of abundant
healings.

Helped, O holy Father, by the strength of the Spirit, thou hast subdued the might and
the power of the enemy, and in honor of thy victory thou hast been rewarded, O holy
one, with the bright gift of miracles.

Theotokion: The Lord is with thee, O most pure one! As it was well pleasing to Him, to
be with thee O Maiden, so by thine intercessions He hath delivered us all from the
reign of the deceitful one; wherefore from generation to generation we dutifully call
thee blessed.

The Kontakion from the Typicon; but if there be no Typicon, sing the following:

Kontakion, In Tone II:

Spec. Mel.: Seeking the highest.

Divinely arming thyself with purity of soul * and unceasing prayer, * which in a manly
manner thou didst take up like a spear, * and with which thou, O our Father (name),
dids slay the legions of the demons; * do thou ever make supplications on behalf of us who honor thee.

The Ikos: Having conceived within thyself a loving attachment to the divine commandments of Christ, and a hatred for the delights of this world, thou didst with diligence achieve thy God-pleasing goals and like a divine lamp enlightened the ends of the world with spiritual radiance. Wherefore falling down before thee I implore thee: Enlighten my spiritual eyes that I may worthily hymn thine exploits of fasting, thy watchfulness, the shedding of thy tears, thy labors and the emaciation of thy body, all for the sake of a blessed future life, which thou dost now enjoy; do thou ever make supplications on behalf of us who celebrate thy holy memory!

ODE VII

Irmos: Having gone down to Babylon from Judea, * the Children of old by their faith in the Trinity * trod down the flame of the furnace * while chanting: * 'O God of the Fathers, blessed art Thou'.

Having with great resolve completed thine exploits of fasting, thou, O Father, hast humbled the proudest of minds by thy divine humility, singing: 'Blessed art Thou, O God of our Fathers'.

Thou, O Father, sprouted forth like a preeminent blossom in the temple of God, adorned and filled with the sweet fragrance of the grace-filled fruits of virtue.

Having enlightened thy heart, O Father, thou wast made the superior of thy sacred assembly, giving them spiritual direction, teaching them and rousing them all to fulfill the will of God, singing: 'Blessed art Thou, O God of our Fathers'.

Theotokion: Giving birth to a new-sprung Child, the Unoriginate Word, thou, O Virgin, hast renewed us who have grown old through sin, and granted us strength to sing: 'Blessed art Thou, O God of our Fathers'.

ODE VIII

Irmos: Treading down the fiery flame in the furnace, * the divinely speaking youths sung: * 'Bless the Lord, all ye works of the Lord'.

As an heir of the divine habitations, thou, O Father, didst live as an angel; wherefore with the Angels thy spirit rejoices.
O most wise and marvelous Father, undeviatingly proceeding forth along the divine paths leading to heaven, thou hast, unto the end, avoided those that lead to perdition.

Through the grace which found an abode in thy soul, O Father, the unclean spirits that cunningly find their abode in men are driven away.

Theotokion: Thou, O Virgin, art an inexhaustible Source of spiritual water, drinking of which we all are filled with the grace, cleansed both in soul and body.

ODE IX

Irmos: All are awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos .

By the action of the Holy Spirit thy honored shrine abundantly sheds forth healings, curing the long standing diseases of those who have recourse unto thee, O Father; driving away the cunning, ferocious spirits and raising the faithful to praise thine illustrious deeds.

Like a great sun that shines forth with the majesty of thy deeds, O most wise one, thou hast enlightened the ends of the earth, and in thy death thou hast been exalted from light unto a most brilliant light; wherefore we cry unto thee: Enlighten our thoughts, O holy Father (name).

By touching thine enduring body resplendent with ascetic endeavors, O blessed one, incurable diseases are healed, for our God and Savior hath greatly glorified thee O most wise and wonder-worthy Father (name); wherefore, for thy good works, thou art showered with fame, O holy one.

In the hollows of fasting hast thou, O most praised Father, blossomed like a sweet-smelling rose, and as a lily hast thou filled the consciences of the faithful with the fragrances of thy virtues and miracles; wherefore, O holy one, drive away from us putrid passions.

Theotokion: Enlighten, O pure Virgin, my heart ever grieving from my transgressions and the multiplicity of worldly distractions, and never leave me to mine enemies, that I may glorify and lovingly hymn thee, O all-hymned one.
Expostilarion (Svetilen).

Spec. Mel.: Hearken, O ye women.

Like the palm of David, O Father, * Thou hast flourished and been revealed as an abode of the Holy Spirit, * by Whose action thou hast been shown illustrious in the universe, * do thou O holy (name), unceasingly pray for us * who faithfully honor thy most sacred memory,

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

We ever bless thee in song, O Virgin, * for thou O Theotokos hast, * given birth to One Trinitarion, * and didst bear in thy divine arms the most plenteous Word, * unchangeable and immutable.

At the Aposticha, the Stichera, In Tone VI:

O most blessed God-bearer (name)! * subjugating unto thy spirit all the subtleties of the flesh, * and having strengthened thyself with the pains of fasting, * like gold purified in the forge, * thou dost appear as a most radiant receptacle of the Holy Spirit. * Gathering together a multitude of monastics, * and with thine instructions, as with a ladder ascending into heaven, * thou hast elevated them unto the pinnacle of virtues. * Remember us also, who honor thy sacred memory, * and unceasingly intercede that our souls may be saved. (Twice).

Today shines forth thy most illustrious and all-festive memory, * O most glorious (name), * which calleth together a multitude of the assemblies of fasters * and the choirs of monastics, * both truly Angels and men, * unto the praise of Christ, our God adored in the Trinity. * Wherefore, approaching the sacred shrine of thy relics, * we abundantly receive the gifts of healing * and glorify Christ, the Savior of our souls, * Who hath crowned thee.

O most blessed God-bearer, Father (name)! * As did the Prophet of old, * so hast thou covered the earth with thy tears * never giving sleep unto thine eyes * nor even allowing thine eyelids to close in slumber * thus manifesting the yearning of thy heart after Christ, * Whom thou didst exceedingly love; * wherefore, thou art an example to all monastics * elevating them to the comprehension of every virtue; * wherefore, we also bless thee, * magnifying Him Who hath glorified thee.
Glory ..., In Tone II:

O holy Father! * Having from thy childhood fervently studied virtue, * thou wast revealed as an organ of the Holy Spirit, * and having obtained from Him the gift of working miracles, * thou didst admonish thy people to shun the sweet things of life. * Being now most clearly illumined with the divine light, * enlighten also our thoughts, O our Father (name).

Now & Ever ..., Theotokion:

All my trust I place in thee, * O Mother of God, * do thou preserve me * under thy shelter.

The Stavrotheotokion:

Spec. Mel.: When from the tree.

Seeing the Creator of all things lifted upon the cross * thou, O most pure one, didst endure many humiliations, * and bewailing exclaimed: * ‘O Most Holy Lord, my Son and my God! * How is it, O Master, that Thou Who didst deign to honor Thy creation, * dost suffer such dishonor in the flesh?’ * Glory be to Thy great mercy and condescension, * O Lover of mankind.

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 VIII:

In thee, O Father, the image of God was preserved unspoiled, * for taking up thy Cross, and following Christ, * thou didst teach by thine own example to despise the flesh as transient, * that we should rather bestow upon the immortal soul particular care; * wherefore, together with the Angels, thy most pure spirit rejoiceth, O venerable (name).

The Dismissal:
AT THE LITURGY

Typika and Beatitudes.

1. Altogether devoted to the Almighty thou, O most wise holy Father, escaped all the wiles of the demons, and adorned with the loftiest humility, thou didst, by thy most excellent works, overcome the proud boaster.

2. While still in the flesh thou, O most wise Father, shamed the stiff-neckedness of the wicked one by thy humble instructions.

3. Having as thy effectual helper the power of God, thou, O most wise and wonderful one, grankest miracles and drivest away diseases.

4. By thy sacred prayers, O God-blessed one, the cunning serpent is slain and the malice of those who demanded of thee a sign is destroyed, for thou art God's favorite, radiating with light, and in thy faithfulness unshakable.

5. Assiduously ploughing the fields of thy soul, and most wisely sowing the multi-fruitful seeds of virtues, thou, O sacred Father, hast harvested the rich bounty of abundant healings.

6. Helped, O holy Father, by the strength of the Spirit, thou hast subdued the might and the power of the enemy, and in honor of thy victory thou hast been rewarded, O holy one, with the bright gift of miracles.

7. By the action of the Holy Spirit thy honored shrine abundantly sheds forth healings, curing the long standing diseases of those who have recourse unto thee, O Father; driving away the cunning, ferocious spirits and raising the faithful to praise thine illustrious deeds.

8. Like a great sun that shines forth with the majesty of thy deeds, O most wise one, thou hast enlightened the ends of the earth, and in thy death thou hast been exalted from light unto a most brilliant light; wherefore we cry unto thee: Enlighten our thoughts, O holy Father (name).

The Troparion and Kontakion from the Typicon, but if there be no Typicon, sing the following:

Troparion, In Tone VIII:

In thee, O Father, the image of God was preserved unspoiled, * for taking up thy Cross, and following Christ, * thou didst teach by thine own example to despise the flesh as transient, * that we should rather bestow upon the immortal soul particular care; * wherefore, together with the Angels, thy most pure spirit rejoiceth, O venerable (name).

Kontakion, In Tone II:

Spec. Mel.: Seeking the highest.

Divinely arming thyself with purity of soul * and unceasing prayer, * which in a manly manner thou didst take up like a spear, * and with which thou, O our Father (name), didst slay the legions of the demons; * do thou ever make supplications on behalf of us who honor thee.

Prokeimenon, In Tone VII, (Psalm 115:6,3) Precious in the sight of the Lord * is the death of His saints.

Stichos: What shall I render to the Lord for all his bounty me?

The Epistle to the Galatians (5: 22, 6:1-2)

Brethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.

Alleluia, In Tone VI, (Psalm 111: 1, 2) Blessed is the man that fears the Lord, in His commandments shall he greatly delight.

Stichos: His seed shall be mighty upon the earth; the generation of the upright shall be blessed.
At that time, Jesus came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their Fathers unto the Prophets.

Communion, (Psalm 111:6, 7) The righteous shall be in everlasting remembrance, he shall not fear evil tidings.
THE SERVICE TO TWO OR MORE MONKS
At Vespers

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

Spec. Mel.: O most glorious wonder.

O Divinely-wise, Fathers! * You give light to the blind, * cures to the infirm, and health to the lame, * hearkening mercifully unto those who in faith come to your holy temple * entreating your help, * for all we who praise you, * know you to be sure protectors and intercessors for our souls.

O all-honored, Fathers! * ascending to God in the chariot of your virtues, * you received the honors of your victory, * and for our sakes, O Fathers, left your bodies in the grave * where they shed abundant healings and drive away evil spirits; * wherefore we bless you, O most praised ones.

Adorned with the life of fasting * you have been united with the choirs of ascetics, * and now, O most blessed ones, * you dwell joyfully in the heavenly habitations * where the choirs of Angels rejoice, * truly deified with the divine light. * Remember those who lovingly bless you on earth and celebrate your holy festival.

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


The Stavrotheotokion: The undefiled ewe-lamb * beholding her lamb voluntarily nailed upon the tree, * lamented with great tenderness, exclaiming: * 'Woe unto me, O my most beloved child! * What hath the ungrateful Jews rendered unto Thee, * wishing to deprive me of Thee, O most beloved one'.

If an Idiomelon be appointed, Glory ..., Tone 6:

O holy Fathers! * the fame of your exploits hath gone forth throughout all the earth, * for having destroyed the armies of the demons * you became like the Angels whom you purely emulated in your life * wherefore you enjoy the reward of your labors in heaven. * Possessing now boldness before Christ God, * we beseech you to grant peace to our souls.
Now & Ever ..., Tone 6:

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

Who will not call thee blessed, * O all-holy Virgin? * Who will not hymn thy childbirth without labor? * For the only-begotten Son, who shone forth from the Father before time, * came forth ineffably incarnate from thee, O pure Maiden. * By nature he is God, by nature for our sakes, he hath become man * not divided in a duality of persons, * but known without confusion in a duality of natures. * O all-honored and all-blessed one, implore him to have mercy on our souls.

Otherwise, Theotokion: O pure Virgin Theotokos, * entreat the Lord that through thine intercessions * He may grant unto our souls the remission of sins, * peace and great mercy.


The Entrance. The Prokeimenon of the day. The 3 Readings

The Reading from the Book of Proverbs (3: 13-16; 8:6 )

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. Hearken 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. Hearken 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 (10: 31-32 ; 11:1-10)

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 (3:1-9)

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.

At the Aposticha, the Stichera, In Tone IV:

Spec. Mel.: As a virtuous.

In a Divinely-wise manner * you put off the corrupt man and put on Christ, * shining like radiant stars upon the earth, * illumined with spiritual grace, * you intercede on behalf of those who fervently and faithfully celebrate your honorable memory * that they may be delivered from corruption and all dangers.

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

Having inherited eternal life, * you enjoy spiritual nourishment and immersion in the divine light, * O Divinely-wise ones, since you have great boldness towards God, * reveal now unto us your truly Christ-like love, * and deliver from dangers and the multitude of temptations * and from every affliction * those who have recourse unto you.

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

O all-wondrous God-bearers, * champions Trinitarion! * Vesting yourselves for the struggle against the prince of this world with manly wisdom, * you have firmly subdued him and obtained crowns of victory; * wherefore we, illumined with grace, * celebrate your divine and illustrious memory.

Glory ..., In Tone VIII:

O holy Fathers! * detesting the sweet things of this world * and harboring a greater love for monastic life, * you became friends of the Angels, * and by your miracles you shone like a multi-radiant sun upon the universe; * remember us who celebrate your sacred memory, * for we are your children and the sheep of your pastoral teaching; * we entreat you come to our aid, * that through you we may obtain peace and great mercy.

If the Celebration be with a Polyeleos, sing the Theotokion of the Resurrection:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one,*
granting unto all cleansing of transgressions; * and, accepting now our supplications, * pray thou that we all be saved.

Otherwise, Theotokion: Unto thy shelter I flee, * O holy Virgin Theotokos * assured that I shall find salvation through thee, * for thou art my helper, O pure one.

The Stavrotheotokion:

Seeing Thee O Lord Jesus, * nailed to the cross * and voluntarily accepting the passion, * the Virgin Thy Mother cried aloud: * Woe unto me, O my sweet Child! * how dost Thou wrongfully endure such wounds? * O compassionate Physician and healer of the infirmities of mankind * and deliverer of all from corruption.

The Troparion from the Typicon; but if there be no Typicon, sing the following:

Troparion, In Tone IV:

O God of our Fathers * who ever dealest with us according to Thy tender compassion, * withdraw not Thy mercy from us, * but by the intercessions of our Fathers * direct our lives 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 being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

The Dismissal:
AT MATINS

At the Matins, for God is the Lord, the same Troparion (Twice) Glory ..., Now & Ever ..., Theotokion.

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

Spec. Mel.: Prevent.

Brightest lamps of the truth of Christ, * our Godly-spoken Fathers, enlightened the world with their teaching, * vanquishing the heresies of wicked blasphemers, * and extinguishing their blazing confusion; * as favorites of Christ they enlighten all. (Twice)

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

O all-immaculate Virgin, * who hath given birth to the pre-eternal God, * do thou, together with the Hierarch (name), * unceasingly entreat Him to grant us remission of sins * and reformation of our life before our end, * for we dutifully hymn thee in faith and with love, * O only all-hymned one.

After the 2nd Kathisma, the Sedalion: In Tone VIII:

Hearkening unto the words of the eremitic teachings * you renounced your flesh for the sake of Christ, * forcefully subduing all the passions. * Revealed as spiritual leaders, and the rule of monastics * you vanquished the wiles of the demons even unto the end. * O God-bearing Fathers, * fervently pray unto God that remission of sins * be granted unto those who lovingly honor your holy memory. (Twice)

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

Behold O Maiden, as thou hast foretold, * generation upon generation bless thee, * for thou wast made a palace of the Creator of all, * a divine temple in which the Most High dwelt and put on flesh * that He might save us.

After the Polyeleos, the Megalynarion: We bless you, O Venerable Fathers, and we honor your holy memory, Instructors of monks and conversers with the Angels.

Stichos: 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.

O blessed ones, setting the desire of your minds on God, * you forsook all the subtleties of this life, * and making your abode in the wilderness, * you flourished like beautiful lilies, * with spiritual labors eradicating tares, * and with your good deeds planting the fruits of virtue. * Having therefore gathered a bountiful harvest in heaven, * entreat Christ God, O holy Fathers, * to grant remission of sins unto those who in faith honor your holy memory. (Twice)

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

In Thee, O Full of grace, * doth all creation rejoice, * the ranks of Angels and the race of mankind; * O all-hallowed Temple and spiritual Paradise, * boast of Virgins. * For from thee God became incarnate * and He who is our God before the ages became a child. * He hath made thy womb a throne and rendered it wider than the heavens. * In thee, O Full of grace, doth all creation rejoice; * glory be to thee.

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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: (Psalm 115:6,3)

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

Stichos: What shall I render to the Lord for all his bounty to me?
Let every breath.

The Holy Gospel according to St. Matthew (11: 27-30)

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

After the 50th Psalm:

Glory: Through the intercessions of the Holy Fathers ...

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion: In Tone VI:

Let us honor the great Fathers, * earthly Angels and heavenly men of God, * adornments of the world, * the praise of monks and abbots; * for planted in the house of the Lord, * you flourished in righteousness, * and like cedars in the wilderness you multiplied the flock of Christ's rational sheep * in holiness and righteousness.

The Canon, In Tone II:

ODE I

Irmos: Come, O you 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 is glorious.

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

Illumined with the brightness of the Three Suns of the Divinity, O most wise ones, you appear as lights unfailingly enlightening those who honor your bright memory.

Giving yourselves up entirely to your Creator, pouring out before Him all your spiritual desires, you were deemed worthy of divine grace.
Illumined with the light of divine grace, O holy ones, illumine those who in faith celebrate your memory and by your prayers deliver them from the darkness of sin.

Theotokion: Having given birth in the flesh to the Bodiless One, O most pure Mother of God, cleanse the impurities of our bodies and souls by the waters of your divine prayers.

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.

Filling your souls with streams of copious tears, O holy ones, you made them fruitful with every virtue and adorned them with wondrous miracles.

Your divine temple worketh healings, expelling diseases from men, and strengthening them to praise your spiritual struggles, O all-honored ones.

Having struggled against the enemy with abstinence you manfully obtained victory over him, and now placing that victory as a rampart against him, O holy ones, you subdue the rage of the demons.

Theotokion: Out of thy womb, O Virgin, hath most gloriously shone forth the great Sun, enlightening the world, and receiving the choir of the holy ones.

The Sedalion, In Tone IV:

Spec. Mel.: Thou hast appeared today.

Passing over the sea of life in abstinence, * you reached with ease the reasonable haven of dispassion, * O holy and Divinely-wise Fathers.

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

Beyond nature and speech, * Virginity and child-birth were joined in thee, * O Theotokos, * for thou hast given birth to God Incarnate, * and the Savior of our souls.

The Stavrotheotokion: Upon seeing thy Son hung upon the cross and lacerated * thou, O most pure one, * didst cry out from the depths of thy motherly bosom: * ‘Woe unto me! To where hast Thou descended, O my Ever-shining Light?’
ODE IV
Irmos: I have hearkened unto Thy glorious dispensation * and glorified Thine incomprehensible might, * O Lover of mankind.

As ones who loved Christ's humility, you have been exalted by dispassion and humbled the pride of demons.

Shining forth with bright rays of miracles like a sun from the east, O holy ones, you illumine all creation.

Like a censer full of sweet fragrance, O holy ones, you bring your prayers unto the All-seeing one, Who accepting them, established the celebration of your ascetic endeavors.

Theotokion: The choir of the holy ones and every faithful soul blesses thee, O most pure one, for beyond mind and understanding, thou didst give birth unto the Divine Word.

ODE V
Irmos: Giver of light and Sovereign Creator of the worlds, * guide us in the light of Thy commandments, * for we know no other God than Thee

Giving yourselves up entirely to the love of Christ and fervently endeavoring to fulfill the divine commandments, you obtained the grace of many miracles, O most glorious ones.

Meek and mild, you frustrated the malice of the enemy and remained gracious to the end, obtaining from the Only Merciful One true and saving divine grace.

Enduring patiently in prayer and fasting, and acquiring dispassion, you humbled the spirit of the flesh by the strength of the Holy Spirit.

Theotokion: Sing unto the Lord a new song, chant unto the name of Him Who hath shone forth in a Godly manner from the womb of one who knew not wedlock, and hath revealed her as a firm hope and praise of the faithful.
ODE VI

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

With the activity of your ascetic endeavors, O Fathers, you obtained victory over the demons, making yourselves, O holy ones, pleasing unto the Lord Who was crucified for our sake.

Having acquired a compassionate disposition, O Fathers, you received an abundance of gifts from the merciful God, freely bestowing them unto those in need, O holy ones.

Filled with spiritual gifts, O rational and wise Fathers, and always near God, you vanquished the adverse spirits.

Theotokion: By thy child-bearing, thou art the Source of dispassion, and the enlightenment of the choirs of the holy Fathers, do thou heal the passions of my soul.

The Kontakion from the Typicon; but, if there be no Typicon, sing the following:

Kontakion, In Tone II:

Spec. Mel.: Seeking the highest.

Passing unharmed through a multitude of storms, * and receiving the gift of miracles, * you drowned your bodiless enemies in the streams of your tears, * O Divinely-wise and holy ones, * unceasingly pray for us all.

The Ikos: O holy ones, with your prayer and fasting you have flourished like a beautiful garden coming forth from paradise, planted with the multitude of your virtues, and filling all with the sweet fragrance of your many spiritual struggles, deeds and toils, amidst which you skillfully passed over to the life without sorrow and were crowned with victory; unceasingly pray for us all.

ODE VII

Irmos: The 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 has been heard’.
With the weapon of prayer, O holy ones, you vanquished evil spirits, having received from heaven the grace to heal diseases and to drive away evil spirits from those who cry: 'Blessed art Thou, O God of our Fathers'.

O wise Fathers, by abstinence subjugating your bodies to the spirit, and with a pure conscience living a life of good works, O most praised ones, you attained the life in heaven, singing: 'Blessed art Thou, O God of our Fathers'.

Protected by divine grace O blessed ones, you escaped the assaults of demons and rightly entering into divine rest, you cry aloud: 'Blessed art Thou, O God of our Fathers'.

Theotokion: The flaming sword, which of old held fast the gates of Eden, doth now, O pure Virgin, elevate those who through fasting defeat the great enemy and ever cry out: 'Blessed art Thou, O God of our Fathers'.

ODE VIII

Irmos: He who revealed the miracle of the Virgin * unto Moses in the bush on mount Sinai, * Him do ye hymn, bless and exalt * unto all the ages.

The drops of your tears, O venerable Fathers, are like a wondrous stream quenching the fire of sin and drowning the sufferings of all those who have recourse unto you.

By your lives, O Fathers, you professed an indestructible faith and hope, true love and gracious fervor, kindly patience and spiritual instruction, humbleness and perfect meekness.

Having labored well, you obtained victory over the adversary, and at the end of your days you were crowned, O wise-ones, and numbered with the righteous of all ages, with whom we honor you, and exalt Christ unto the ages.

Theotokion: Save me, O Mother of God, the beginning of the world's salvation, by delivering me from unclean passions and every affliction of the adversary, that I may glorify thee unto all the ages.

ODE IX

Irmos: God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond
all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify
in song.

Behold the kingdom of heaven is open unto you, O Fathers, for having finished your
blessed course, you behold the Angels of God, and receive from God great honors for
your labors; Wherefore, O holy Fathers, we bless you.

Pleasing God with your contrite hearts, you destroyed the snares of the demons, O
God-bearers, and restored those devastated by them, wherefore we bless you, faithfully
adoring the shrine of your relics, O God-blessed ones.

Directing your thoughts towards God on high, O God-bearing holy Fathers, you
separated yourselves from things temporal, and for the sake of your labors and
wondrous abstinence received things divine, wherefore we honor you.

Theotokion: When the time to judge me arrives, spare me, O Lord, and condemn me
not to the fire, nor rebuke me in Thy wrath, but by the intercessions, O Christ, of the
Virgin who bare Thee, the choirs of Angels and the assembly of the holy ones, spare
me.

Expostilarion (Svetilen).

Spec. Mel.: Thou hast visited us.

Like the palms of David, O Fathers, * you have flourished and been revealed as
abodes of the Holy Spirit, * by Whose action you have been shown illustrious in the
universe, * O holy Fathers (names), unceasingly pray for us * who faithfully honor your
most sacred memory,

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

We ever bless thee in song, O Virgin, * for thou O Theotokos hast, * given birth to
One Trinitarion, * and didst bear in thy divine arms the most plenteous Word, *
unchangeable and immutable.

At the Aposticha, the Stichera, In Tone IV:

Spec. Mel.: Thou hast given a sign.

Your all-festive memory, O holy ones, * resplendent with the rays of your virtuous
deeds, * shines forth brighter than the sun, * and illumines the senses of the faithful *
with the light of your miracles, O blessed ones, * celebrating it, we joyfully praise you * and faithfully bless your all-festive memory. (Twice)

Living your earthly life like Angels, * subduing your bodies with abstinence, * by fervent vigilance and remembrance of death, * advancing in spiritual life and ascending unto the height of perfection; * wherefore, O holy Fathers, you attained Christ the corner stone.

Subduing the passions of the body with abstinence, * and with your fervent prayers drowning the flattering serpent in the streams of your tears, * O holy Fathers, you became more pleasing to God than many others, * wherefore Jesus, the Lover of mankind and the Savior of our souls, * hath adorned you, O wonder-worthy ones, * with heavenly gifts.

Glory ..., In Tone VIII:

Meditating on the law of the Lord day and night, * O holy Fathers, * you were deemed worthy to be planted together with the tree of life, * and the fruits of your suffering hath flowered forth eternal crowns; * possessing now boldness towards God the Creator, * implore Him that we may be purified and find great mercy.

Now & Ever ..., Theotokion:

O Sovereign-Lady, * accept the prayers of us thy servants * and deliver us * from every need and suffering.

The Stavrotheotokion: When the most pure one beheld Thee * hanging upon the Cross in the flesh, * with a broken heart she cried aloud in tears: * 'O Word, to where hast Thou gone, * my most beloved Jesus, my Son, and my Lord? * O Christ, leave me not alone, who hath given birth to Thee!'

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 * who ever dealest with us according to Thy tender compassion, * withdraw not Thy mercy from us, * but by the intercessions of our Fathers * direct our lives in peace.

The Dismissal:

AT THE LITURGY

Typika and Beatitudes.

1. Filling your souls with streams of copious tears, O holy ones, you made them fruitful with every virtue and adorned them with wondrous miracles.

2. Your divine temple worketh healings, expelling diseases from men, and strengthening them to praise your spiritual struggles, O all-honored ones.

3. Having struggled against the enemy with abstinence you manfully obtained victory over him, and now placing that victory as a rampart against him, O holy ones, you subdue the rage of the demons.

4. With the activity of your ascetic endeavors, O Fathers, you obtained victory over the demons, making yourselves, O holy ones, pleasing unto the Lord Who was crucified for our sake.

5. Having acquired a compassionate disposition, O Fathers, you received an abundance of gifts from the merciful God, freely bestowing them unto those in need, O holy ones.

6. Filled with spiritual gifts, O rational and wise Fathers, and always near God, you vanquished the adverse spirits.

7. Behold the kingdom of heaven is open unto you, O Fathers, for having finished your blessed course, you behold the Angels of God, and receive from God great honors for your labors; Wherefore, O holy Fathers, we bless you.
8. Pleasing God with your contrite hearts, you destroyed the snares of the demons, O God-bearers, and restored those devastated by them, wherefore we bless you, faithfully adoring the shrine of your relics, O God-blessed ones.

The Troparion and Kontakion from the Typicon, but if there be no Typicon, sing the following:

Troparion, In Tone IV:

O God of our Fathers * who ever dealest with us according to Thy tender compassion, * withdraw not Thy mercy from us, * but by the intercessions of our Fathers * direct our lives in peace.

Kontakion, In Tone II:

Spec. Mel.: Seeking the highest.

Passing unharmed through a multitude of storms, * and receiving the gift of miracles, * you drowned your bodiless enemies in the streams of your tears, * O Divinely-wise and holy ones, * unceasingly pray for us all.

Prokeimenon, In Tone VII, (Psalm 115:6,3)

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

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

The Epistle to the Galations (5: 22, 6:1-2)

Brethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.

Alleluia, In Tone VI, (Psalm 111: 1, 2) Blessed is the man that fears the Lord, in His commandments shall he greatly delight.
Stichos: His seed shall be mighty upon the earth; the generation of the upright shall be blessed.

The Holy Gospel according to St. Luke (6:17-23)

At that time, Jesus: came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their Fathers unto the Prophets.

Communion, (Psalm 111:6, 7) The righteous shall be in everlasting remembrance, he shall not fear evil tidings.
At Vespers

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

Spec. Mel.: Thy Martyrs, O Lord.

Enduring the labors of asceticism, * O honored mother (name), * thou hast obtained the grace to cleanse diseases * of both soul and body, * to vanquish unclean spirits by your spirit, * and to be a patron of the afflicted; * wherefore we implore thee that by thy prayers * we may be granted healing and great mercy.

The shrine of thy relics * pours forth recovery of sight to the blind, * and cures for all the sick who approach them with faith * and implore thy visitation, * O holy and wonder-worthy mother (name); * wherefore we implore thee that by thy prayers * we may be granted healing and great mercy.

Thou hast acquired mercy towards thy neighbor, * and Orthodox faith and love towards God, * O God-blessed, honored (name); * therefore the spiritual grace of God rested upon thee, * O holy mother; * wherefore we implore thee that by thy prayers * those who bless thee may be preserved in the faith.

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

O most pure one, * held down by our many afflictions * we entreat thee our intercessor, * forsake not thy servants that we be not utterly ruined; * but do thou hasten to deliver us from wrath and misery, * O most pure vessel of God, * for thou art an unassailable wall and succor.

The Stavro-theotokion: Seeing Thee O Lord Jesus, * nailed to the cross * and voluntarily accepting the passion, * the Virgin Thy Mother cried aloud: * Woe unto me, O my sweet Child! * how dost Thou wrongfully endure such wounds? * O compassionate Physician and healer of the infirmities of mankind * and deliverer of all from corruption.

If an Idiomelon be appointed, Glory ..., In Tone II:

Having cut down spiritual snares and bodily passions * by the sword of abstinence, * suffocating sinful thoughts with silence and fasting, * and watering the spiritual desert * with the streams of thy tears, * thou hast blossomed forth with the fruits of repentance; * wherefore we celebrate, O holy one, * thy sacred memory.
Now & Ever ..., In Tone II:

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

The shadow of the law hath passed now that grace hath come, * for as the Burning Bush was not consumed, * so didst thou bear a Child O Virgin * and remained a Virgin; * instead of a pillar of fire, the Sun of righteousness hath dawned, * instead of Moses, Christ, the salvation of our souls.

Otherwise, Theotokion: Save thy servants from harm, * O Theotokos, * for all we after God, * flee unto thee, as to an unassailable wall and intercessor.

The Stavro-theotokion.

Spec. Mel.: When from the tree.

When the undefiled lamb saw her offspring * as a man willingly dragged to the slaughter, * with weeping she spake saying; * 'Dost Thou now, O Christ my God, strive to make childless * the one who gave birth unto Thee? * Wherefore hast Thou done this to me, * O Deliverer of all? * Nevertheless, I hymn and glorify Thine extreme goodness * O Lover of mankind * which is above both mind and speech’.

The Entrance. The Prokeimenon of the day. The 3 Readings

The Wisdom of Solomon (5: 15-23; 6:1-3)

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 welldrawn bow, shall they fly to the mark. And from the hailstones full of wrath and cast as out of a sIn Tone 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.

The Wisdom of Solomon (3:1-9)

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 Wisdom of Solomon (4:7, 16, 17, 19-20; 5:1-7)

The righteous man if he happen to die early shall be at rest, and the dying righteous man shall bring judgment unto the wicked living, for they will see the end of the righteous one and will not understand what is destined for him. And the Lord will hurl the wicked down voiceless and will remove them from their foundations, and they shall pass away unto the last in sorrow and their memory shall vanish, for they shall come in dread unto the realization of their sins, and their transgressions shall convict them to their faces. Then the righteous man will stand up in great boldness before those who offended him and despised his works. At the sight of him they will be disturbed with great fear and will feel astonished at his glorious salvation; for, repenting and sighing from the oppression of the spirit, they shall speak within themselves, saying: this is he whom we laughed at and held in scorn; we were so foolish as to account his life as madness and his end dishonorable; how, then, is he now numbered unto the sons of God and his lot is cast among the holy? We have therefore wandered away from the right path, and the light of truth bath not illumined us, and the sun hath not shone unto
us; we were full of the wicked ways and perdition, and walked in the unpassable paths,
but did not comprehend God's ways.

With the Vespers Aposticha the Stichera, In Tone I:

Spec. Mel.: Of the heavenly orders.

Having truly adored the splendor of the Fathers, * and loved incorruptible glory; *
thou didst reject the delight of temporal things, O (name), * giving thy body over to a
multitude of labors, * and now having obtained the reward of thy struggles, * thou dost
reign together with Christ.

Stichos: Wondrous is God in His saints, * the God of Israel.

Desiring the fair beauty of the Bridegroom Christ, * and striving to betroth thyself to
Him, * thou didst adorn thyself with the labors of asceticism, * and with a multitude of
good deeds O (name), * wherefore thou dost now reign with Him in paradise.

Stichos: In the Congregations bless ye God, * the Lord, from the wellsprings of Israel.

Setting thy course towards the divine haven, * thou hast calmly traversed the seas of
worldly distractions, * piloting the ship of thy soul, * keeping it safe from foundering on
the shoals of temporal delights, * and filling it with secret treasures.

Glory ..., In Tone VI:

Thy sacred celebration hath today shone forth * more brightly than the sun, *
ilumining those in darkness, * and vanquishing the mist of demons, * O wonder-
worthy one.

Now & Ever ..., Theotokion:

O Theotokos, * thou art the true vine that hath budded forth for us the Fruit of life. *
To thee we pray: * Intercede O Lady, * together with the Holy Nun (name), * that our
souls find great mercy.

The Stavro-theotokion: Beholding Thee crucified, O Christ, * she that bare Thee cried
aloud: * What strange mystery is that that I see, O my Son! * How can Thou, who art
the Giver of life, * die while in the flesh, * and hung upon the tree.

The Troparion from the Typicon; but, if there be no Typicon, say this:
Troparion, In Tone VIII:

    In thee, O mother, was the image of God revealed; * for having taken up thy Cross, and following Christ, * thou didst teach by thine own example * that the flesh is to be spurned as something fleeting, * but particular care should be bestowed upon the immortal soul, * wherefore together with the Angels thy soul rejoiceth, O Mother (name).

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

    O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, * cast down death by death, and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, * and save Thy despairing people, O our Savior!

    The Dismissal:

AT MATINS

    At "God is the Lord ...", the same Troparion (twice). Glory ..., Now & Ever ..., The Theotokion.

After the 1st Kathisma, the Sedalion: In Tone V:


    Valiantly enduring the struggles of asceticism, * thou didst overthrow the crafty one, * and having reposed after living a devout life of hardships, * O holy (name), thou dost now entreat God * on behalf of all who reverently observe thy holy memory. (Twice)

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

    O all-immaculate Virgin Mother! * Shine down upon me the salvific rays of repentance, * dispelling the mist of my wicked wrong-doings, * and expelling from my heart evil thoughts.
After the 2nd Kathisma, the Sedalion: In Tone IV:

Spec. Mel.: Speedily prevent.

   Crucifying thy body, with its passions, * O (name), * and concentrating all thy love
upon Christ thine eternal Bridegroom, * thou hast obtained an everlasting crown of
 glory * and art now numbered with the choirs of the Angels, * fervently entreat ing
Christ on behalf of those who honor Thee, O holy one. (Twice)

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

   Troubled by the storm of my many sins, * and the turmoil of my estranged thoughts,
* do thou have compassion on me * and lend me thy servant thy sovereign right hand *
and save me, O all-immaculate one, * that I may magnify thee.

After the Polyeleos, the Megalynarion: We bless thee, O Venerable Mother (Name), and
we honor thy holy memory, Instructor of Nuns, and converser with the angels.

Stichos: I waited patiently for the Lord, and he was attentive unto me.

After the Polyeleos, the Sedalion,

In Tone VIII:

Spec. Mel.: The secretly ordained.

   O Mother foreordained of God! * thou hast humbly traversed the stormy sea of life, *
and entered the calm haven of heaven; * Singing now, together with Angels, unto the
Deliverer, * thou dost ever entreat Christ on our behalf, * that He may grant us grace
and great mercy, * and preserve the flock wisely gathered by thee. (Twice)

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

   Rejoice, thou who from the Angel * received the Joy of the world. * Rejoice thou that
hast given birth to thy Creator and Lord. * Rejoice thou who wast made worthy * to
become the Mother of God.

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:
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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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, (Psalm 67:34, 25)

The Prokeimenon: Wondrous is God in His saints, * the God of Israel.

Stichos: In the Congregations bless God, the Lord, you who are from Israel’s fountain.

The Holy Gospel according to St. Matthew (25:1-13)

The Lord said: Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

After the 50th Psalm:

Glory: Through the intercessions of the Holy Mother (name)…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:
Then the Sedalion:

In Tone II:

Having cut down spiritual snares and bodily passions * by the sword of abstinence, * suffocating sinful thoughts with silence and fasting, * and watering the spiritual desert * with the streams of thy tears, * thou hast blossomed forth with the fruits of repentance; * wherefore we celebrate, O holy one, * thy sacred memory.

The Canon, In Tone VIII:

ODE I

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they marched on foot, * singing a song unto God.

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

My soul is disturbed by beguiling thoughts and ever beset by the storm of passions, do thou, O holy (name), guide me to the calm haven of Christ's will, that I may worthily hymn thee.

O (name), thou art glorified by God, for having lived a life of divine abstinence, Illumined with virginal virtues, thou hast betrothed thyself unto the pure Word, following in His life-giving footsteps, and mortifying thy passions.

Following the instructions of the divine Fathers and fervently emulating their lives, thou, O glorious (name), hast lived a life of abstinence, purity, virginity and true humility, like that of an earthly Angel, O holy (name).

Theotokion: As a divine hearth and table that brought forth the Bread of life, as the unploughed land, and as the holy mount do we glorify in song the Virgin Mother of God.

ODE III

Irmos: O Lord, Creator of the vault of Heaven * and the Builder of the Church, * strengthen me in Thy love, O Summit of desire, * O Support of the faithful, O only Lover of mankind.
Chosen to be a bride of the Almighty, thou didst make thine abode in the glorious heavenly mansions, from which flows forth from thee O (name), streams of healing, drying up the flow of passions.

Adorned with the highest devotion to Christ, Who in His compassion, endured impoverishment of His body, thou didst follow His life-giving words, disdaining the temporal delights of this life.

Blessed with golden wings of virtue, thou didst soar on high like an immortal dove, to the heavenly heights, O blessed (name).

Theotokion: The race of mankind was saved, O Virgin, by the grace of Him Who endured impoverishment of His body, which ineffably came forth from thy womb; wherefore we honor and devoutly bless thee, O most pure Virgin Mother of God.

The Sedalion, In Tone IV:

Spec. Mel.: Thou that was lifted on the cross.

Thou hast been revealed as an undefiled virgin * adorned with the beauty of sacred ascetic endeavors * and as a bride of Christ. * Entering into the incorruptible chambers with Him, * thou dost delight in the contemplation of the beauty therein; * entreat Him that we, who lovingly hymn thee, * may be saved from every misfortune.

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

O all-immaculate Virgin, * who hath given birth to the pre-eternal Son and Word of God, * do thou, together with the holy and venerable Apostles, Martyrs, Prophets and Monks * entreat Him to grant us purification and great mercy.

The Stavro-theotokion: O all-immaculate Virgin, * Mother of Christ God, * when thou didst behold thy Son and God voluntarily crucified * a sword pierced thy most holy soul; * cease not to entreat Him, O most blessed one, * that we may be granted remission of sins.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy plan, * and I contemplate Thy works * and glorify Thy divine nature.
Thy bright festival shining forth with the light of God's Spirit, illumines the souls of those who in faith hymn thee, O holy (name).

By thy divine miracles thou didst bring to the faith those who knew not the Master, turning them from the darkness of ignorance to the knowledge of Him.

As gifts didst thou bring unto Christ the mortification of thy members and labors of abstinence, for which thou didst inherit the Kingdom of heaven and never-ending delight in paradise.

Theotokion: As one who lives in arrogance, humble me and save me, O most pure one, for thou hast given birth unto Him who hath exalted our humbled nature.

ODE V

Irmos: Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other than Thee.

Raising thine arms, O mother (name), unto thy Creator, thou hast subdued the rage of the adversaries.

Holding thee by thy right hand and guiding thee the Highest, hath led thee, O mother, into His heavenly kingdom.

Passing this life on the narrow path of ascetic struggle, thou, O all-honored (name), hast finished thy course in the fullness of paradise.

The Theotokion: Those that do not know thee, O Mother of God, as the Theotokos, shall not behold the Light born from thee, O most pure one.

ODE VI

Irmos: O Thou that puttest on light as a garment * grant unto me also a tunic of light, * O All-merciful Christ, our God.

Having humbled the cravings of the flesh, thou didst become the master of thy passions; and now, O all-honored (name), abidest in the passionless tranquility of Heaven.

Thou, O glorious one, accustomed to adore the image of the Savior, didst observe His saving teaching in both thy deeds and words.
Christ hath shown thee, O mother (name), to be a cloud shedding the dew of life unto those who in faith ask of it from thee, O glorious one.

Theotokion Thy Son, O most pure one, in the beauty of His Divinity is the fairest of all mankind, taking flesh for our sake.

The Kontakion from the Typicon; if there be no Typicon, sing the following:

Kontakion, In Tone II:

Spec. Mel.: Having received the grace.

Discarding a bed for rest, * for the sake of thy love for God, * O Mother (name), * and illuminating thy spirit with fasting, * thou hast completely vanquished thine enemies; * and by thine intercessions thou dost destroy the evil schemes of our adversaries.

The Ikos: O my God, fashion my mind a font of devotion, bless my tongue and grant me streams of fair speech, that I may hymn thy lamb whom Thou hast crowned with Thy grace. For if Thou dost not impart unto me words worthy of her praise, how could I, wretch that I am, bring a worthy gift unto her, who is exceedingly rich both in words and deeds? Wherefore grant me the wisdom to declare unto all the glory of her ascetic struggles in vanquishing the spiritual beasts, and by her fervent intercessions destroy the schemes of our adversaries.

ODE VII

Irmos: The Hebrew youths did boldly tread * upon the flame in the furnace * and seeing fire changed into dew, * cried out: Blessed art Thou, * O Lord God, unto the ages.

O holy (name), caring not for corrupt things, thou hast set thy mind on the eternal rewards of heaven, the light and the glory of God eternal life, and the beauty of the divine abodes.

Thou hast exchanged life in this corrupt world for eternal life, fleeting foods for eternal grace and temporal betrothal for the heavenly Bridegroom, O holy (name),
Having acquired the love and understanding of God, O (name), thou didst become like an Angel in thy body, fervently keeping vigil with love and singing: 'Blessed art Thou, O Lord God, unto the ages'.

Theotokion: O Maiden, behold the afflictions which the multitude of my evil deeds hath brought upon me, and snatch me from the fiery flame, that I may exclaim: 'Blessed art Thou, O Lord God, unto the ages'.

ODE VIII

Irmos: Treading down the fiery flame in the furnace, * the divinely speaking youths sang: * Bless the Lord, all ye works of the Lord.

Adorned with the radiance of thy virtues and illumined by the purity of thy life, O mother, thou standest before thy Bridegroom Christ our God.

Thy holy body, gloriously preserved in thy shrine, cures a multitude of diseases and vanquishes the scheming demons.

As a sacred sacrifice, O holy mother (name), thou wast presented to Christ our God the Master of all, as a fragrant offering of sweet-smelling incense.

Theotokion: Without corruption and beyond all expression hast thou given birth to the Word who hath delivered us from corruption; wherefore we magnify thee in faith, O Virgin.

ODE IX

Irmos: All are awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

Having desired the spiritual beauty of the Bridegroom and loving Him purely thou didst fervently cry to Him. 'Where dost Thou take Thy rest O Lord?' 'Let me rest with Thee and take delight in Thy serene beauty, that I may magnify Thy loving-kindness'.

In thy soul didst thou harbor true humility and understanding, divine compassion, undoubting faith, hope, and love for God, drawing close to Him in vigil, thou wast illumined and enlightened by the grace of God, O blessed (name).
Thy people gather together today with praises magnifying the Lord who hath glorified this thy holy festival; Standing now before Christ, thy Bridegroom, O holy and all-honored (name), remember thy people who commemorate thee.

Theotokion: O God, who wast born of the Virgin preserving her incorrupt even after birth, overlook the multitude of my evil and wicked sins and spare me, when thou sittest to judge the living and the dead, as thou alone art a gracious God and the Lover of mankind.

Expostilarion (Svetilen):

Hiding thy shame (under the cloth of tonsure) * before the prince (of this world), * thou hast revealed his foolishness in a most humiliating manner, * for though a Virgin in thy soul and body * thou wast manly in thine understanding and faith, O holy (name), * beauty of chastity, and adornment of monastics.

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

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 flame and darkness, * that I may with joy praise thy majesty.

At the Aposticha, In Tone IV:

Spec. Mel.: As a virtuous.

Following Christ thou hast subjugated the impulsiveness of the flesh to the spirit, * making thine abode among the choirs of ascetic women by means of fasting, * extinguishing the flames of temporal desire with the dew of thy divine tears, * ever swelling thy fervor for thy Creator. (Twice)

Beholding in the purity of thy soul, O all-wise one, * a temple of the Holy Spirit * which thou hast fashioned to the glory of God * and for the benefit of many, * guiding souls to the profitable labor of abstinence, * saving them and presenting them like a precious dowry unto the Master, * wherefore we, with them, honor thee in faith, O (name).

Following thine instructions O (name), * thy maidens learned to love their Bridegroom and Lord, * in spirit rebuking the weakness of the flesh * and diligently
subduing their passions, * they, together with thee, were ushered into the heavenly and 
divine palaces, * ever rejoicing.

Glory ..., In Tone VIII:

   O most glorious wonder! * With what fervor hast thou given thyself to God in ascetic 
labors and tears? * through abstinence vanquishing the bodily passions, * trampling 
demons under thy feet, * filled with divine love, * thou wast revealed a Bride of the 
Almighty.

Now & Ever ..., Theotokion:

   With one voice let us with the archangel Gabriel, say: * Rejoice, O Mother of God, * for that 
hast brought forth into the world * the Creator Christ our God.

The Stavro-theotokion:

   When the most pure one beheld Thee * hanging upon the Cross in the flesh, * with a 
broken heart she cried aloud in tears: * 'O Word, to where hast Thou gone, * my most 
beloved Jesus, my Son, and my Lord? * O Christ, leave me not alone, who hath given 
birth to Thee!'

   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 VIII:

   In thee, O mother, was the image of God revealed; * for having taken up thy Cross, 
and following Christ, * thou didst teach by thine own example * that the flesh is to be 
spurned as something fleeting, * but particular care should be bestowed upon the 
immortal soul, * wherefore together with the Angels thy soul rejoiceth, O Mother 
(name).

   The Dismissal:
AT THE LITURGY

Typika and Beatitudes.

1. Chosen to be a bride of the Almighty, thou didst make thine abode in the glorious heavenly mansions, from which flows forth from thee O (name), streams of healing, drying up the flow of passions.

2. Adorned with the highest devotion to Christ, Who in His compassion, endured the impoverishment of His body, thou didst follow His life-giving words, disdaining the temporal delights of this life.

3. Blessed with golden wings of virtue, thou didst soar on high like an immortal dove, to the heavenly heights, O blessed (name).

4. Having humbled the cravings of the flesh, thou didst become the master of thy passions; and now, O all-honored (name), abidest in the passionless tranquility of Heaven.

5. Thou, O glorious one, accustomed to adore the image of the Savior, didst observe His saving teaching in both thy deeds and words.

6. Christ hath shown thee, O mother (name), to be a cloud shedding the dew of life unto those who in faith ask of it from thee, O glorious one.

7. Having desired the spiritual beauty of the Bridegroom and loving Him purely thou didst fervently cry to Him. 'Where dost Thou take Thy rest O Lord?' 'Let me rest with Thee and take delight in Thy serenity, that I may magnify Thy loving-kindness'.

8. In thy soul didst thou harbor true humility and understanding, divine compassion, undoubting faith, hope, and love for God, drawing close to Him in vigil, thou wast illumined and enlightened by the grace of God, O blessed (name).

The Troparion and the Kontakion from the Typicon; but if there be no Typicon, sing the following:

Troparion, In Tone VIII:

In thee, O mother, was the image of God revealed; * for having taken up thy Cross, and following Christ, * thou didst teach by thine own example * that the flesh is to be spurned as something fleeting, * but particular care should be bestowed upon the
immortal soul, * wherefore together with the Angels thy soul rejoiceth, O Mother (name).

Kontakion, In Tone II:

Spec. Mel.: Having received the grace.

Discarding a bed for rest, * for the sake of thy love for God, * O Mother (name), * and illuminating thy spirit with fasting, * thou hast completely vanquished thine enemies; * and by thine intercessions thou dost destroy the evil schemes of our adversaries.

Prokeimenon, In Tone IV, (Psalm 67:34, 25)

Wondrous is God in His saints, * the God of Israel.

Stichos: In the Congregations bless God, the Lord, you who are from Israel’s fountain.

The Epistle to the Galatians (3:23-29)

Brethren: But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Alleluia, In Tone I, (Psalm 39:1, 2) I waited patiently for the Lord, and He was attentive unto me, * and hearkened unto my supplication.

Stichos: And he brought me out of the pit of misery, out of the mire of clay.

The Holy Gospel according to St. Luke: (7:36-50)

At that time: one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that (Jesus) sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind (him) weeping, and began to wash his feet with tears, and did wipe (them) with the hairs of her head, and
kissed his feet, and anointed (them) with the ointment. Now when the Pharisee which had bidden him saw (it), he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman (this is) that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that (he), to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped (them) with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, (the same) loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

Communion, (Psalm 32:1) Rejoice in the Lord, O ye righteous, praise befits the just.
THE SERVICE TO A NUN-MARTYR
At Vespers

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

Spec. Mel.: What shall we call you, O holy ones.

Through abstinence subduing the bodily passions, * and by thy passion slaying the serpent adversary, * O all-praised maiden Martyr (name), * thou hast astonished the Angels, * and by thy painful sufferings for us, brought joy to all, * O adornment of ascetics, and vessel of virginity! * Intercede that our souls may be saved.

What shall we call thee, O glorious one, * Bride of Christ made radiant through the beauty of virginity, * elect daughter of Jerusalem on high, * or co-dweller and friend of the Angels? * Delighting now in the spiritual palace, * O great sufferer and adornment of ascetics (name), * intercede that our souls may be saved.

Looking upon the beauty of the Bridegroom, * O great sufferer (name), * thou didst endure the breaking of thy teeth, * the severing of thy hands, feet and nipples, * and being cut assunder by the lawless tormentors, * suffering pains beyond belief, * O incorrupt bride of Christ, * intercede that our souls may be saved.

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

Which of thy kind deeds do we find most wondrous, * O all-immaculate one? * For we see thee healing the sick, and delivering us from passions, * driving away the godless assaults of our adversaries, * soothing the afflicted, * and through thine intercessions saving from calamities those who hymn thee. * O Virgin, mediatrix, the joy of thy servants, * pray that our souls may be saved.

The Stavrotheotokion: Beholding the Lamb voluntarily stretched upon the tree of the Cross, * the ewe-lamb, suffering the pangs of motherly love cried aloud: * 'O my Son! What is this strange sight? * How dost Thou the Lord who grantest life and Resurrection unto those born on earth, * suffer such a shameful death, O Long-suffering One?', * I glorify Thy great condescension, O my God.

If an Idiomelon be appointed. Glory ..., In Tone II:

Let us hymn with gladsome voices and solemn chant, * the holy Martyr (name), * for she hath vanquished the enticement of idols * and manfully subdued the adversary under her feet, * and after her repose ascended into the heavens, * bearing a crown
upon her head, and crying aloud: * 'Thee do I love and desire O my Bridegroom, * I have given my body over to torments for Thee, * that I might make my dwelling in the heavens, * where all those who praise Thee abide'.

Now & Ever ..., In Tone II:

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

The shadow of the law hath passed now that grace hath come, * for as the Burning Bush was not consumed, * so didst thou bear a Child O Virgin * and remained a Virgin; * instead of a pillar of fire, the Sun of righteousness hath dawned, * instead of Moses, Christ, the salvation of our souls.

Otherwise, Theotokion: In thee do we trust, O Theotokos, * let us not be put to shame; * save us from dangers, O thou who art the help those in distress, * and destroy the wicked schemes of our adversaries, * for thou art our salvation, O God-blessed one.

The Stavrotheotokion: When the undefiled lamb saw her offspring * as a man willingly dragged to the slaughter, * with weeping she spake saying; * 'Dost Thou now, O Christ my God, strive to make childless * the one who gave birth unto Thee? * Wherefore hast Thou done this to me, * O Deliverer of all? * Nevertheless, I hymn and glorify Thine extreme goodness * O Lover of mankind * which is above both mind and speech'.

The Entrance. The Prokeimenon of the day. The 3 Readings

The Reading is from Isaiah (43:9-14)

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 Deliverer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. Thus saith the Lord. The Holy One of Israel

The Wisdom of Solomon (3:1-9)

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 Wisdom of Solomon (4:7-15)

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away.

At the Aposticha, the Stichera, In Tone IV:

Spec. Mel.: Thou hast given a sign.

In thy struggles, O all-praised (name), * thou hast endured double suffering, * mixing the sweat of abstinence with the blood of Martyrdom; * wherefore, O holy one, *
having ascended unto the Compassionate one brightly adorned with unblemished virginity, * and as an invincible Martyr, * He bestowed upon thee double-crowns.

Stichos: Wondrous is God in His saints, the God of Israel.

The fairness of thy form * and the beauty of thy divine soul * have joined in thee, shining forth like a pure white lily * in the abodes of the ascetics and the meadows of martyrdom, * O undefiled bride (name); * wherefore the divine Bridegroom hath also received thee * as a Virgin and Martyr in the ageless palaces.

Stichos: In the Congregations bless ye God, the Lord, from the wellsprings of Israel.

From childhood wast thou God-fearing * and presented as an honorable offering to the Almighty, * O all-praised (name), * wherefore thy Guardian Angel delivered thee, * aiding thee to trample underfoot the madness of the tyrant, * and delivering thee unto thy Bridegroom Christ.

Glory ..., In Tone VI:

Standing on the right hand of the Savior, * O great sufferer and Martyr (name), * adorned with the raiment of virtues, * the oil of purity and the blood of Martyrdom, * thou didst joyfully raise thy lamp unto Him and cry aloud: * 'I was seeking, O Christ God, the sweet smell of Thy myrrh, * since I am smitten with love for Thee, * cast me not away, * O my heavenly Bridegroom'. * Through her intercessions send down upon us Thy mercies, * O All-powerful Savior.

Now & Ever ..., In Tone VI:

*If the Celebration be with a Polyeleos, sing the Theotokon of the Resurrection:*

Christ the Lord, my Creator and Deliverer, * Who came forth from thy womb, O all-pure one, * and clothed Himself in my nature, * hath freed Adam from the former curse. * Wherefore, like the angel we unceasingly cry out to thee, O all-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: I raise all my heart unto thee, * O Sovereign Lady, * despise not my sighs in my hour of need * when thy Son shall judge the world, * but be my refuge and my succor.
The Stavrotheotokion: Beholding Thee crucified, O Christ, * she that bare Thee cried aloud: * What strange mystery is that that I see, O my Son! * How can Thou, who art the Giver of life, * die while in the flesh, * and hung upon the tree.

Troparion, In Tone IV:

O Jesus, Thy Lamb (name) crieth unto Thee exclaiming: * 'Thee, O my Bridegroom, do I love, * and seeking Thee I endure Martyrdom, * by baptism I have become crucified and buried with Thee, * and now I suffer for Thy sake, so that I may reign with Thee. * I die for Thee so that I may live with Thee. * As an unblemished sacrifice do Thou receive me * who in love sacrifice myself to Thee'. * By her intercessions, O most Merciful One, save our souls.

Glory ..., Now & Ever ..., 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 being made flesh in a union without confusion, * and willingly accepting the Cross for us * hath through it raised the first-formed man, * and thus saved our souls from death.

The Dismissal:

**AT MATINS**

At "God is the Lord ...", the same Troparion (twice). Glory ..., Now & Ever ..., The Theotokion.

After the 1st Kathisma, the Sedalion: In Tone VIII:

Spec. Mel.: Of the wisdom.

Vigorously extinguishing the flame of passions * with the dew of abstinence * and burning the delusion of idols * with the fire of thy blood * thou hast brought thine honorable virginity and valiant suffering * as a precious dowry unto the Bridegroom Christ; * wherefore He led thee, who fought so gloriously * and vanquished the serpent, * into the palace of His Glory ..., * O greatly-suffering (name), * entreat Christ God to grant the remission of sins * unto those who lovingly honor thy holy memory. (Twice)

Glory ..., Now & Ever ..., Theotokion:
The Lord, who seated on the cherubic throne * and abiding in the bosom of the Father, * rested in thy womb, O Sovereign Lady, * and having become incarnate, * ruleth over all the nations. * Wherefore we chant unto Him, * and implore Thee to entreat Him * that thy servants may be saved.

After the 2nd Kathisma, the Sedalion: In Tone VIII:

Spec. Mel.: Thy sepulchre.

For the sake of thy love for Christ, * thou didst bring unto the Bridegroom, * like an alabaster phial of fragrant myrrh, * first asceticism, secondly the blood of Martyrdom, * and he rewarded thee, O wondrous Martyr (name), * with a divine and incorruptible crown * and the grace of healing through the power of the Holy Spirit. (Twice)

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

O Theotokos, our refuge and strength, * the mighty succor of all the world! * By thine intercessions shelter thy servants from their every need, * O only blessed one.

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

Stichos: God is our refuge and strength unto generation and generation.

After the Polyeleos the Sedalion: In Tone VIII:

Spec. Mel.: Of the wisdom.

Binding thy soul to Christ with love, * O glorious disciple of the Word, * and passing by as fleeting the corruptible and temporal things of this life; * thou, O wise Martyr, didst first slay the passions with ascetic struggle * then put to shame the deceiver by thy Martyrdom; * now, having obeyed thy Creator to the end, * thou art deemed worthy of double boldness before Him, * beseech Him O holy, (name), * that those who lovingly honor thy holy memory * be granted the remission of their sins. (Twice)

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

As a Virgin and as a women * who brought forth God in the flesh without seed, * does the race of mankind call thee blessed, * for the fire of the Divinity dwelt in thee. * Thou didst suckle the Creator as the infant Lord, * wherefore, both the orders of Angels and the race of mankind, * worthily glorify thine all-holy birth-giving, * and with
one voice cry unto thee; * ‘Intercede with Christ God to grant remission of sins * unto those who lovingly venerate thy holy birth-giving.’

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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, (Psalm 67:34, 25)

The Prokeimenon: Wondrous is God in His saints, * the God of Israel.

Stichos: In the Congregations bless God, the Lord, you who are from Israel’s founatain. Let every breath.

The Holy Gospel according to St. Matthew (25:1-13)

The Lord said this parable: Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you
not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

After the 50th Psalm:

Glory: Through the intercessions of the Holy Mother Martyr (name)…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion:

In Tone VI:

Standing on the right hand of the Savior, * O great sufferer and Martyr (name), * adorned with the raiment of virtues, * the oil of purity and the blood of Martyrdom, * thou didst joyfully raise thy lamp unto Him and cry aloud: * 'I was seeking thee, O Christ God, sweet fragrance of myrrh, * since I am smitten with love for Thee, * cast me not away, * O my heavenly Bridegroom'. * Through her intercessions send down upon us Thy mercies, * O All-powerful Savior.

The Canon, In Tone VIII:

ODE I

Irmos: Let us sing unto the Lord * Who hath led His people through the Red sea, * for He alone hath gloriously been victorious.

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

Grant unto me who honors thy radiant commemoration, O Divinely-wise one, divine illumination, and drive away darkness from my soul.

From thy youth hast thou given thyself entirely unto thy Creator, O (name), and with the fire of abstinence hast thou burned up the passions of the body.

Thou hast ascended unto the heights of Martyrdom, O Martyr, not sparing thy body, and as a Virgin wast thou made worthy of the heavenly palaces.

Theotokion: We honor thee, O Maiden, as the ladder reaching unto heaven, upon which descended God, Who made men divine.
ODE III

Irmos: Thou art the strengthening of all who come to Thee, O Lord, * Thou art the Light of those in darkness, * and my spirit sings of Thee.

Standing before the judgment seat of thy tormentor, O glorious (name), thou didst preach Christ as the Master and Creator of all, the Word of God.

Thine eyes reflecting the kindness and compassion of thy heart, made thee, O glorious (name), the fairest of maidens.

An inexhaustible treasury of healings was granted unto thee by Christ, O maiden, Whose poverty thou hast voluntarily loved.

Theotokion: Burn up with the fire of thy supplications all of my sins, O Mother of the Light, and bestow upon me the divine dew of pardon.

The Sedalion, In Tone I:

By asceticism wast thou brought unto the Lamb and Shepherd, * O rational maiden-lamb, * and thou didst finish thy earthly course in Martyrdom * preserving thy faith unblemished; * wherefore today we joyfully celebrate thy sacred memory, * O wonder-worthy (name), glorifying Christ.

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

Do thou accept, O Theotokos, * the entreaties of thy servants, * and deliver us from every difficulty, * since thou hast given birth unto the Savior-Christ, * the Deliverer of our souls.

The Stavrotheotokion: By thy supplications, O most pure one, * and by thine intercessions, * we are delivered from all evils * and preserved everywhere by the Cross of thy Son, * wherefore we all dutifully and devoutly magnify thee.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy plan, * and I contemplate Thy works * and glorify Thy divine nature.

From thy youth thou didst bear the light yoke of Christ, O maiden Martyr, whom now the lawless ones condemn to endure a heavy burden.
The drops of thy blood extinguished the burning coals of polytheism, and the rays of thy miracles, O (name), consume the passions.

Thou hast risen on high by the fire that hath been lit in thy bosom, O Martyr, flaming, O virgin, thy fervor for the Master.

Theotokion: After birthgiving thou didst remain undefiled, O Virgin, as thou wast before birthgiving, for thou hast given birth to the young Infant Who is before all ages.

ODE V

Irmos: Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other than Thee.

Thou didst appear untouched in the material fire, O (name), for the divine fire of thy fervent love for the Bridegroom bedewed thee.

Adorned by the slapping of thy face, O (name), thou didst rebuff the depraved foolishness (of thy tormentors).

Stretched upon the tree, O Divinely-wise (name), thou wast revealed as an Icon of the divine passion of thy beloved Bridegroom.

Theotokion: We hymn thee, O all-hymned Sovereign Lady Theotokos, for thou hast given birth in the flesh to God the highly exalted One, O most pure one.

ODE VI

Irmos: O Thou that puttest on light as a garment * grant unto me also a tunic of light, * O All-merciful Christ, our God.

The ruin of thy body with wounds showed the forthrightness of thy conscience before Christ our God, O Martyr (name).

Suspended and enduring wounds, thou, O praiseworthy Martyr (name), preserved unharmed the nobleness of thy soul.

O holy and glorious one, whilst enduring the rending of thy breasts, thou didst feed the faithful with the milk of thy divine caring.
Theotokion: Having given birth to God, the Lover of mankind, O God-loving Sovereign Lady, entreat Him that we be delivered from the fire of Gehenna.

Kontakion, In Tone IV:

Spec. Mel.: Speedily prevent.

Thy divine memory, O (name), * appears like a sun proclaiming thy life to the world, * for subduing the passions of the flesh with abstinence, * thou hast united thyself to Christ by the blood of Martyrdom; * wherefore we implore thee to deliver from all evils * those who praise thee, * that we may cry unto thee: * Rejoice, O holy mother (name).

The Ikos: Standing now before God, O all-glorious holy Martyr, by thy God-pleasing entreaties open my lips, that I may praise thy divine life, O most-blessed one, and worthily depict thy sufferings which for the sake of thy fervent love, thou hast endured on earth. By thy faith thou didst ever elevate thy vigilance and abstinence, and loving purity, thou wast revealed to be an invincible maiden Martyr; wherefore deliver us who praise thee from all evils, that we may call unto thee: 'Rejoice, O holy mother'.

ODE VII

Irmos: Having gone down to Babylon from Judea, * the Children of old by their faith in the Trinity * trod down the flame of the furnace * while chanting: * 'O God of the fathers, blessed art Thou'.

Thou, O Martyr (name), dost now exult with the choir of virgins In the place where the sound of festive voices are heard, chanting unto God the Creator: 'Blessed art Thou, O Lord God, unto the ages'.

Beholding thy limbs being broken, and enduring the tearing of thy nails, O (name), thou wast brought as a sacrifice unto God chanting: 'Blessed art Thou, O Lord God, unto the ages'.

O Divinely-wise (name), thou didst appear like a vine, thy hands and feet cut off like branches, pouring unto us the worthy wine, consoling our hearts and repelling the stupor of the passions.

Theotokion: Putting on the whole of man, except sin, the undefiled one came forth from thy womb in the flesh, O pure one; implore Him to save those who in faith honor thee.
ODE VIII

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Deliverer, * ‘O ye Youths bless, O ye priests praise, * O ye people, highly exalt Him unto all the ages’.

Boldly revealing thy courage, O all-praised Martyr, thou didst oppose the deluded Tyrant; enduring the cutting asunder of thy hands and feet, and the removal of thy breasts and teeth, joyfully chanting unto God: ‘O ye Youths bless, O ye priests praise, O ye people, highly exalt Him unto all the ages’.

The purity of thy virginity like a radiant sun, shining forth with the attributes of a Martyr, hath illumined the world with the resplendent radiance of thine endurance, O great sufferer, wherefore thou didst cry unto God: ‘O ye Youths bless, O ye priests praise, O ye people, highly exalt Him unto all the ages’.

O Bride of God, by thy supplications cleanse my soul, defiled by passions and blackened with the assaults of the serpent, from all evils, and by thy bright illumination, O Martyr (name), enlighten me to cry out to God: ‘O ye Youths bless, O ye priests praise, O ye people, highly exalt Him unto all the ages’.

Theotokion: The Virgin Martyr in her love for thee, the pure and all-immaculate one, hath preserved both her body and soul unblemished; by enduring the pains of many temptations she hath reduced the fiery passions to ashes and now, together with thee, rejoiceth in the heavenly palaces, unto all the ages.

ODE IX

Irmos: Heaven stood amazed and the ends of the earth astounded: * for God hath appeared to mankind in bodily form, * and thy womb hath become far wider than the heavens. * Wherefore, O Theotokos, * the ranks of Angels and of humans magnify thee.

Hung upon a tree, thou didst typify the blessed passion of the Word of God. for enduring the cutting asunder of thy hands and feet, the extraction of thy teeth, the removal of thy tongue and nipples, O pure (name), thou wast revealed as the glory of ascetics and adornment of the Martyrs.
Arrayed as a bride by thy blessed sufferings thou didst betroth thyself to the Lord, O chosen one, and carrying the lamp of thy virginity thou didst make thine abode within the bright inner chambers, where thou dost now radiantly reign, O (name), with those who live there forever.

Thy pains pour forth a sweetness which expels the bitterness of sin; and thy shrine pours forth rivers of healing drowning the passions and cruel afflictions of those who worthily glorify thee to the glory of the Savior, O honored (name).

Theotokion: Thou O Lord didst take flesh from a woman, and thy maiden Martyr knowing this, adorned herself with the beauty of virginity, and embellished herself with the blood of Martyrdom, O God, wherefore she was ushered into heaven in the mystical entourage of Thy Mother.

Expostilarion (Svetilen):

Like a river dost thou pour forth healing * unto those who in faith have recourse * unto thy honored shrine, O God-seeing (name), * thou vessel of virginity, and flower of great beauty, * as a daughter of the King, thou dost intimately take delight * in the blessedness of the divine Glory ..., 

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

Do thou, O Virgin, * who hast given birth unto the Hypostatic Wisdom, * the pre-eternal Word * and the Physician of all, * heal the bitter and of longstanding scars and sores of my soul, * and pacify the passionate thoughts of my heart.

At the Aposticha, the Stichera, In Tone VIII:

Spec. Mel.: O most glorious wonder.

Forsaking the beauty of the world, * O all-praised (name), * thou hast made resplendent with heavenly qualities * the nobility of thy soul, * preserving undefiled in the purity of thy life the grace of the original image, * O invincible maiden Martyr, * God-like example of virginity * and flower of a most noble nature. (Twice)

Adorning thyself in word and deed, * with grace and the endurance of thy soul, * thou didst bring a host of maiden Martyrs and virgins * unto Him Who shone forth from the Virgin, * and Who hath revealed to all the way of Martyrdom. * O all-wise (name), * implore Him together with them, * to save thy flock.
He that hath ordained all righteousness, * hath adorned thee with double-crowns, * O pure Virgin and glorious Martyr, * granting thee to abide in a most resplendent palace; * dwelling now therein, O bride of Christ, * thou art enriched with eternal blessedness.

Glory ..., In Tone IV:

While thy body was being stripped naked, * the illustrious beauty of thy soul was revealed to be the fairest, * O holy, wise and richly adorned one, * adornment of maiden ascetics, * and maiden Martyrs, * ever-flowing Source of miracles, * vanquisher of unclean spirits * and fervent intercessor for those who honor thy sacred memory.

Now & Ever ..., Theotokion:

In thee, O most pure Theotokos * we have acquired a foundation, * a wall, and calm haven; * intercede on my behalf, * and guide and save me who am much afflicted in my life.

The Stavrotheotokion: While beholding thy Son and God, hung upon the tree, * He Who hath suspended the earth unfettered upon the waters * and fashioned all of creation, * comforted thee saying: * 'Weep not for me, O Mother, for I shall rise again and be glorified, * and with a lofty arm I shall lay low the kingdoms of Hades, * destroying its power, and freeing its captives from its sufferings, * bringing them unto My Father, * as the compassionate Lover of mankind'.

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 Jesus, Thy Lamb (name) crieth unto Thee exclaiming: * 'Thee, O my Bridegroom, do I love, * and seeking Thee I endure Martyrdom, * by baptism I have become crucified and buried with Thee, * and now I suffer for Thy sake, so that I may reign with Thee. * I die for Thee so that I may live with Thee. * As an unblemished sacrifice do Thou receive me * who in love sacrifice myself to Thee'. * By her intercessions, O most Merciful One, save our souls.

The Dismissal:
AT THE LITURGY

Typika and Beatitudes.

1. Standing before the judgment seat of thy tormentor, O glorious (name), thou didst preach Christ as the Master and Creator of all, the Word of God.

2. Thine eyes reflecting the kindness and compassion of thy heart, made thee, O glorious (name), the fairest of maidens.

3. An inexhaustible treasury of healings was granted unto thee by Christ, O maiden, Whose poverty thou hast voluntarily loved.

4. The ruin of thy body with wounds showed the forthrightness of thy conscience before Christ our God, O Martyr (name).

5. Suspended and enduring wounds, thou, O praiseworthy Martyr (name), preserved unharmed the nobleness of thy soul.

6. O holy and glorious one, whilst enduring the rending of thy breasts, thou didst feed the faithful with the milk of thy divine caring.

7. Hung upon a tree, thou didst typify the blessed passion of the Word of God. for enduring the cutting asunder of thy hands and feet, the extraction of thy teeth, the removal of thy tongue and nipples, O pure (name), thou wast revealed as the glory of ascetics and adornment of the Martyrs.

8. Arrayed as a bride by thy blessed sufferings thou didst betroth thyself to the Lord, O chosen one, and carrying the lamp of thy virginity thou didst make thine abode within the bright inner chambers, where thou dost now radiantly reign, O (name), with those who live there forever.

The Troparion and the Kontakion from the Typicon; but if there be no Typicon, sing the following:

Troparion, In Tone IV:

O Jesus, Thy Lamb (name) crieth unto Thee exclaiming: * 'Thee, O my Bridegroom, do I love, * and seeking Thee I endure Martyrdom, * by baptism I have become crucified and buried with Thee, * and now I suffer for Thy sake, so that I may reign with Thee. * I die for Thee so that I may live with Thee. * As an unblemished sacrifice
do Thou receive me * who in love sacrifice myself to Thee'. * By her intercessions, O most Merciful One, save our souls.

Kontakion, In Tone IV:

Spec. Mel.: Speedily prevent.

Thy divine memory, O (name), * appears like a sun proclaiming thy life to the world, * for subduing the passions of the flesh with abstinence, * thou hast united thyself to Christ by the blood of Martyrdom; * wherefore we implore thee to deliver from all evils * those who praise thee, * that we may cry unto thee: * Rejoice, O holy mother (name).

Prokeimenon, In Tone IV, (Psalm 67:34, 25)

Wondrous is God in His saints, * the God of Israel.

Stichos: In the Congregations bless God, the Lord, you who are from Israel’s founatain.

The Epistle to the Galations (3:23-29)

Brethren: But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Alleluia, In Tone I, (Psalm 39:1, 2) I waited patiently for the Lord, and He was attentive unto me, * and hearkened unto my supplication.

Stichos: And he brought me out of the pit of misery, out of the mire of clay.

The Holy Gospel according to St. Mark: (5:24-34)

At that time, Jesus went: and much people followed him, and thronged him. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, When she had heard of Jesus, came in the press behind, and touched his garment. For she said, If I may touch but his clothes, I shall be whole. And
straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

Communion Verse (Psalm 32:1) Rejoice in the Lord, O ye righteous, praise befits the just.
THE SERVICE TO THE FOOLS-FOR-CHRIST

ANDREW OF CONSTANTINOPLE, ISIDORE OF ROSTOV, MAXIM AND BASIL OF MOSCOW, XENIA OF ST. PETERSBURG, & OTHERS
At Vespers

On "Lord, I have cried ", the Stichera,

In Tone VIII:

Spec. Mel.: O most glorious wonder.

O blessed Divinely-wise (name), * Thy pure soul shining with an Orthodox understanding, * and resplendent with the radiance of virtues, * illumines the hearts of the faithful, * driving away the darkness of the demons; * therefore as a participant of uncreated grace * we all reverently praise thee, O wonder-worthy one.

With a compassionate soul, * pure thoughts, a valiant heart, undoubting faith, * and truly impartial love * thou hast departed from earth to heaven * and made thy habitation with the choirs of the righteous; * therefore we all honor thee with sacred hymns * and reverently glorify thee, O wonder-worthy (name).

Strengthened by divine teaching, * thou hast driven away the passions of the body * and showed thyself a spotless habitation of the Holy Trinity; * for which thou hast departed unto a life divine, * and thy sanctified body is now preserved incorrupt by God, * Who in His divine judgment, * as He Himself knoweth, * revealed and glorified thee, O (name).

Glory ..., In Tone IV:

How can we not help but wonder at thy life? * or how can we abstain from praising, O holy (name), * thine angelic life, the chastity of thy thoughts, * thy humble and silent meekness, * and thine inexhaustible charity? * for thou wast adorned with all the virtues, O blessed one; * therefore the heavenly Kingdom and ineffable joy awaiteth thee.

Now & Ever ..., In Tone IV:

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

Prophet David, the ancestor of God, * spoke of thee in song unto Him who hath done great things for thee. * For God was well pleased without father to become man
from thee, * the Queen who stands at His right hand, * and He the source of life * 
declared thee to be His mother, * that he might refashion his own image, corrupted by 
passions. * O Theotokos, thy son Christ, * who is richly and abundantly merciful, * 
hath found the lost sheep wandering on the mountain and hath laid it upon his 
shoulders, * that he might bring it to his Father; * and by his own will unite it to the 
heavenly Powers * and thus save the world.

Otherwise, Theotokion: Accepting the supplications of us sinners * and despising not 
the sighs of us the afflicted, * O most holy Theotokos, * entreat thy Son born from thy 
most pure womb * that our souls may be saved.

The Stavrotheotokion: Seeing of old thy Son and Master * with arms outstretched upon 
the cross, * His side pierced with a lance, * thou, O most pure Mother, didst cry out 
lamenting: * ‘Woe unto me! How canst thou Who deliverest mankind from their 
suffering, suffer?’ * O only Lover of mankind.

The Entrance. The Prokeimenon of the day. The 3 Readings

The Reading from the Book of Proverbs (3:13-16; 8:6)

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. Hearken 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. Hearken 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 (10:31-32 ; 11:1-10)

    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 
uptight 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 (3:1-9)

    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 
miser, 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.
For the Vespers Aposticha the Stichera.

In Tone II:


A temple and abode of the Most Holy Spirit wast thou, * O most wise (name); * wherefore also make us who honor thy holy memory * temples of the same Spirit.

Stichos: The righteous shall be glad in the Lord, and shall hope in Him.

Thy life like the sun shines forth in the hearts of the faithful, * emitting miracles; * wherefore illumine with the never-fading light * us also who honor thine all-honorable memory.

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

Cease not making supplication on behalf of us thy servants, * so near unto thee, * since thou (name), hast enlightened us with thy spiritual life, * that we all may joyfully honor thy honorable memory.

Glory ..., In Tone IV:

Thou hast appeared, O most blessed (name), /as an earthly Angel and a heavenly dweller, * a fountain of compassion, a current of mercy, * an abyss of wonders, a stream of healings, * a divine olive-tree truly fruitful, * with the oil of thy labors enlightening those who faithfully honor thee, * O truly wonder-worthy one, * entreat the Lover of mankind to deliver from afflictions * those who lovingly celebrate thine all-honorable memory.

Now & Ever ..., In Tone IV:

If the Celebration be with a Polyeleos, sing the Theotokion of the Resurrection:

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, * and the salvation of our souls!
Otherwise, Theotokion: Deliver us from all our necessities, * O Mother of Christ our 
God * who hath given birth unto the Creator of all, * that we all may cry unto thee: * 
Rejoice thou, O only intercessor for our souls.

The Stavrotheotokion:

Spec. Mel.: As a virtuous.

Seeing Christ crucified and slaying the crafty one, * the most pure Sovereign Lady 
sang unto Him the Compassionate One * as unto the Master who came forth from her, 
* for astonished at His long suffering, she cried aloud: * ‘O my greatly beloved Child! * 
forget not Thy servants, * tarry not, O my consolation’.

The Troparion, In Tone I:

Having heard the voice of Thine Apostle Paul, saying: * We are foolish for Christ's 
sake, * Thy servant (name), O Christ God, * did love the life of the foolish for Thy sake 
on earth. * Wherefore in venerating his (her) memory * we entreat Thee, O Lord, to 
save our souls.

Glory ..., Now & Ever ..., Theotokion In Tone I:

When Gabriel announced to thee, "Rejoice!", O Virgin, * the Master of all became 
incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou 
wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory 
to Him Who made His abode within thee! * Glory to Him Who came forth from thee! 
* Glory to Him Who hath set us free by thy birthgiving.

The Dismissal:
AT MATINS

At "God is the Lord ", the same Troparion (twice). Glory ..., Now & Ever ..., The Theotokion.

After the 1st Kathisma, the Sedalion: In Tone V:


Let us honor with hymns the God-bearing (name), * as a firm and immovable pillar against the assaults of the enemy; * for by his (her) endurance He (She) hath truly put to shame and set to flight the opposing enemy, * and doth now make supplication for the salvation of our souls. (Twice)

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

Dreadful is the wonder of Thy conception * and ineffable is the manner of the childbirth that hath been shown in thee, * O most pure Ever-virgin Mary, * they astonish my mind and astound my thoughts. * Thy glory, O Theotokos, hath spread throughout all the world * to the salvation of our souls.

After the 2nd Kathisma, the Sedalion: In Tone IV:

Spec. Mel.: Speedily prevent.

By fasting and abstinence * and lying on bare ground * thou hast withered the passions of the body, * but enlightened the soul, * and in heaven received from Christ a great reward; * wherefore, having pleased God, * even after thy passing away * thou hast appeared as a worthy vessel of miracles * for those who have recourse unto the shrine of thy relics, O most blessed (name). * Entreat Christ God to grant remission of sins * to those who lovingly venerate thy holy memory. (Twice)

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

With thy divine birth O pure one, * thou hast renewed the nature of those born on earth, * mortal and corrupted by passions, * and raised all from death unto the life of incorruption; * wherefore we all dutifully bless thee, * O most glorious Virgin, * as thou didst foretell.

After the Polyeleos, the Megalynarion: We bless thee, O holy and righteous (name), and honor thy holy memory, for thou dost pray for us unto Christ our God.
Stichos: Blessed is the man that feareth the Lord, in His commandments shall he greatly delight.

After the Polyeleos, the Sedalion: In Tone IV:

Spec. Mel.: Speedily prevent.

Thou appearest wonderful in thine endurance, * pleasing unto Christ in every way; * thou hast, O most blessed (name), * strengthened thy soul with wise contemplations, * and subjugated the flesh to the spirit; * electing to practice virtue in order to labor wholly for God's sake, * manfully didst thou say: * The winter may be severe, but paradise is sweet; * painful is the work, but blessed is the spiritual meadow. * Wherefore, O most blessed one, supplicate Christ our God to save our souls. ( Twice)

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

We magnify thee, O Theotokos, * exclaiming: * Thou art the only blessed one, * for from thee Christ our God was ineffably born.

*If not a Resurrection Service, Sing the following for the Graduals.*

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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.

The Prokeimenon, In Tone VII: (Psalm 63:10,1)

The Prokeimenon: The righteous man shall rejoice in the Lord, * and shall hope in Him.

Stichos: Hearken, O God, unto my prayer, when I make supplication unto Thee.
Let every breath.

The Holy Gospel according to St. Matthew (11:27-30)

All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

After the 50th Psalm:

Glory: Through the intercessions of Blessed (name)…

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion, In Tone VIII:

O man (woman) of God, * wonderful (name)! * Having ascended the ladder of virtues, * thou also ascended unto Jerusalem on high * and there dost thou behold Christ, the Desired One. * For His sake thou didst emaciate thy body * and exchanged the corruptible for immortal life. * Do thou Supplicate Him unceasingly for us * that our souls may be granted peace and great mercy.

The Canon, In Tone IV:

ODE I

Irmos: Through 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 blessed (name) pray to God for us

Through participation in the uncreated light that is God, thou, O holy and blessed (name), became light, and departing unto Him, O Father (Mother), and as a consequence of thy profound desire, thou hast attained the realization of thy blessed hope.
Inflamed by desire for God, thou didst forsake the world and, having met on the way Christ, thy fellow-traveler, thou O glorious Father (Mother) (name), hast joyfully walked with Him along the saving path.

Not desiring to become wealthy in exhaustible riches, thou hast virtuously and wisely rejected transient wealth and glory, temporary food and worldly possessions.

Theotokion: Having learned thee to be a fair, select and all-honorable one, the Son of God became thy Son, O most unblemished one, and by grace hath made sons those, O Theotokos, who honor thee.

ODE III


With zeal hast thou stripped thyself of all for the sake of spiritual deeds and thus vanquished, with help from the Divine Spirit, the armies of the enemy.

With wounds, prayerful abstinence and bows hast thou, O holy Father (Mother) (name), painfully subdued the worldly passions.

Having joyfully desired Thy life-giving death, O Master, Thy Blessed, (name), O Jesus, hath starved to death the enemy.

Theotokion: Thou O most pure and most unblemished one, hast given birth Unto Him who delivereth mankind from the dreadful fall, the result of disobedience, unto the cause of all that is.

The Sedalion, In Tone V:


Illumined by divine harmony, * thou unerringly walked along the paths * leading to the rays of divine light, * and, having evaded the attacks of the enemy, * appeared as a son of the light and of the day, * O blessed of God, holy Father (Mother) (name).

Glory ..., Now & Ever ..., Theotokion:
O most pure Theotokos, * city of Christ God! * deliver from dangers * thy people who call to thee, * and repulse the attacks of the spiritual, proud enemies, * that we may cry to thee: * Rejoice, O all-blessed one!

The Stavrotheotokion: O thou vessel of God's grace, * by the cross of thy Son, * the beguilement of idols hath been done away with * and the might of demons vanquished. * Wherefore we, the faithful, dutifully hymn and bless thee, * confessing thee in truth as the Mother of God, * we magnify thee.

ODE IV

Irmos: Seeing Thee, the Sun of righteousness * lifted upon the Cross, * the Church stands arrayed * and worthily cries out: * Glory to Thy power, O Lord.

O holy (name), traversing the paths of righteousness, and entering the God-preserved divine city thou art now adorned with the salvific radiance.

Comprehending a uniform, God-bearing meaning in all the divine narratives, thou, O holy (name), vested thyself in them as in a divine garment.

The grace of the Holy Spirit found thy heart, O holy Father (Mother) (name), to be an altogether clear tablet, upon which it hath inscribed perfect humility, faith and love unfeigned.

Theotokion: He that sitteth on the most exalted cherubic throne, our God the most glorified, having thee, O Mary Bride of God as His throne, rested in thine arms.

ODE V


Having perceived the most resplendent light, thou, O worthy of glory (name), appeared like a sun and thus vanquished the demonic darkness.

Through his (her) desire for Thee, O Christ, the all-righteous (name) hath rejected the desires of the body, having cast them off as worldly refuse.

Having strengthened thy soul by divine power, thou didst make thine abode in the world as a homeless one in order to free thyself of passions, O Divinely-wise Father (Mother) (name).
Theotokion: The cares of corruptible things hath ceased, for the Virgin hath incorruptibly given birth, above nature and word, unto God the Word, and yet remaineth a Virgin.

ODE VI

Irmos: The Church crieth out unto Thee * 'I will sacrifice unto Thee, O Lord, * with the voice of praise' * having been cleansed of the filth of the demons' * with the blood that mercifully flowed from Thy side

Directing thy mind entirely towards God in unceasing study, thou, O (name), mercilessly rejected the temptations of carnal love and the acquisition of earthly goods.

O blessed one, whilst living in the midst of the world, thou didst not permit any defilement, nor spot to affect thee, but rather by thy venerable supplications, thou cleanseth the defilement of the souls of those who have recourse unto thee.

Harboring thoughts above carnal subtlety, thou wast not affected, when bared in the midst of women (men), for thou O (name), didst clothe thyself in the vestment of dispassion.

Theotokion: We praise thee, O most holy Theotokos, with both our lips, thoughts and hearts; for through thee we who were once rejected through the transgression of our foreparents, have been reconciled with God.

The Kontakion from the Typicon; but if there be no Typicon, sing the following:

Kontakion, In Tone VIII:

Desiring heavenly beauty, * thou O blessed (name), didst discard the ignoble carnal delights of the body, * and leading a life like that of the Angels * utterly void of desire for things of this vain world * thou didst repose; * wherefore we beseech thee that together with the Angels * ye may ever intercede before Christ our God * on behalf of us all.

The Ikos: How can I a sinner, defiled in both body and soul, describe the Angelic life lived by thee while in the flesh, and the multitude of thy most glorious miracles? When even the multitude of the wise are unable to succeed in describing thy humility and fervent love for Christ, and thy great endurance, yet trusting in thy meekness, O blessed one, I presume to cry unto thee exclaiming:
Rejoice, O most brilliant star, shining forth from the East of virtues and illumining the universe with thy miracles!

Rejoice, thou who disdained thy parents' love, but loved with all thy heart Christ alone, Who is the God of all, and followed Him with an irrevocable desire!

Rejoice, thou who didst choose, in accordance with the Apostle, a turbulent and foolish life!

Rejoice, thou who hast transfigured things corruptible and wavering by the hope of future reward.

Rejoice, thou who in thine endurance wast like unto ancient Job!

Rejoice, O great sufferer of Christ, invincible, ever vanquishing the devil with thy humility!

Rejoice, thou who, like unto that ancient beggar Lazarus, now rests in the bosom of Abraham!

Rejoice, thou who, after thy departure from this world, art an ever ready intercessor and protector for all those who are in the midst of dangers and temptations!

Rejoice, O quick protector of those that invoke thee!

Rejoice, O Divinely-wise (name)!

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'.

Inspired by a Christ-like divine desire to save others, thou O Father (Mother) (name), didst joyfully and entirely give thyself unto Him, exclaiming: 'Blessed art Thou in the temple of Thy Glory, O Lord'.

Having received divine food from heaven, thou, O blessed Father (Mother) (name), dost feed with it those who gracefully accept thine admonitions, and abandon destructive sin.
Following the traditions of the Holy Fathers, thou, O wise (name), hast commanded all to shun the wicked and destructive teachings of Origen and all the heretics, wherefore we cry out: 'Blessed art Thou in the temple of Thy glory, O Lord'.

Theotokion: Rejoice O Theotokos, the hallowed divine tabernacle of the Most High, for through thee joy is granted unto those, who cry out: 'Blessed art thou among women, O all-spotless Sovereign-Lady'.

ODE VIII

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

O Most brilliant star, bringing life unto those mired in the bog of the passions, for convincing defiled women to lead a chaste life, thou didst vanquish all their infirmities, wherefore they exclaim: 'Bless ye the Lord, all ye the works of the Lord'.

Being complete in mind, O holy (name), thou hast caught many in the nets of thy wise miracles, and inspired them to foolishness for Christ's sake, knowing full well they may be abused, wherefore in thy purest soul thou dost exclaim: 'Bless ye the Lord, all ye the works of the Lord'.

The Lord alone is perfect, and it is He that glorifies His own according to their worthiness. When therefore thou wast carried unto thy grave, O blessed one, He didst honor thee with heavenly illustrious hymns wherefore thou dost exclaim: 'Bless ye the Lord, all ye the works of the Lord'.

Theotokion: He that delivereth us, even the Lord, hath shone forth from thee, O pure Virgin; supplicate Him, O Sovereign-Lady, that those who hymn thee may be enlightened, and that delivered from all attacks we may exclaim: 'Bless ye the Lord, all ye the works of the Lord'.

ODE IX

Irmos: A cornersIn Tone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the separated natures; * therefore rejoicing we magnify thee, * O Theotokos.
With all thy heart thou didst offer thyself unto the Trinity, and was thereby found worthy of receiving the divine illuminating rays of the Spirit, by which thou wast made resplendent O (name), rejoicing together with the Angels.

Having united thyself unto God through divine desire and enlightenment by abstinence, thou, O God-blessed (name), hast already participated in the enjoyment of future blessings.

Through thy labors and thy sweat thou hast attained unto the joy that hath no end; delighting therein, O most blessed (name), do thou also ever remember us.

Theotokion: O holy Sovereign-Lady who gavest birth to the Deliverer and Benefactor of all, save me and vanquish from my soul the clouds of the passions that ever war with me, O thou cloud of divine Light, and ever strengthen me.

Expostilarion (Svetilen):

In thy roamings didst thou wander far * from those who were near to thee in this world, * and in thy spotless life thou hast pleased Christ God of all; * unto Him do we thy servants now beseech thee O Divinely-wise (name), * to make supplication on behalf of those * who in faith celebrate thine all-honorable memory.

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

Do thou, O Virgin, * who hast given birth unto the Hypostatic Wisdom, * the pre-eternal Word * and the Physician of all, * heal the bitter and of longstanding scars and sores of my soul, * and pacify the passionate thoughts of my heart.

At the Aposticha, the Stichera, In Tone IV:

Spec. Mel.: Thou hast given a sign.

O Most Kind Lord, * Thou hast given us a parable of endurance and courage * in Thy righteous servant (name), * who shinest forth with many miracles, virtues, words and deeds, * adorned with chastity and meekness; * wherefore we glorify Thine ineffable odispensation, * O Jesus all-powerful One * and Savior of our souls. (Twice)

blessed (name); * wherefore we praise thee * and today joyfully celebrate thy holy and 
honorable repose, * O Divinely-wise one.

Having clothed thyself in chastity and a right faith, * as a most precious purple robe, * 
and having been crowned with truth and meekness as with a divine crown, * thou, O * 
(name), desired to reign with the sufferers for Christ's sake, * and now thou standest * 
before the King of Hosts, * even Jesus, the all-merciful Savior of our souls.

Glory ..., In Tone VIII:

The unveiling of thy virtues, * O Divinely-wise one, * hath illumined the hearts of the 
faithful. * For who cannot but wonder at hearing of thine immeasurable humility and 
endurance? * or of thy meekness and sympathy unto all, * or of thy mercy unto the 
sorrowing and thy speedy help unto those in danger, * unto travelers by water an 
untroubled haven, * and unto those travelling by land a safe passage! * Every adverse 
calamity hast thou, O wonder-worthy one, in a Godly manner prevented, * and now 
thou art crowned with an unfading crown * from the hands of the Almighty God. * 
Him do thou supplicate that our souls may be saved.

Now & Ever ..., Theotokion:

O Sovereign-Lady, * accept the prayers of us thy servants * and deliver us * from 
every need and suffering.

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 I:

Having heard the voice of Thine Apostle Paul, saying: * We are foolish for Christ's 
sake, * Thy servant (name), O Christ God, * did love the life of the foolish for Thy sake 
on earth. * Wherefore in venerating his (her) memory * we entreat Thee, O Lord, to 
save our souls.

The Dismissal:
AT THE LITURGY

Typika and Beatitudes.

1. With zeal hast thou stripped thyself of all for the sake of spiritual deeds and hast thus vanquished, with help from the Divine Spirit, the armies of the enemy.

2. With wounds, prayerful abstinence and bows hast thou, O holy Father (Mother) (name), painfully subdued the worldly passions.

3. Having joyfully desired Thy life-giving death, O Master, Thy Blessed, (name), O Jesus, hath starved to death the enemy.

4. Directing thy mind entirely towards God in unceasing study, thou, O (name), mercilessly rejected the temptations of carnal love and the acquisition of earthly goods.

5. O blessed one, thou, whilst living in the midst of the world, didst not permit any defilement, nor spot to affect thee, but rather with thy venerable supplications, thou cleanseth the defilement of the souls of those that have recourse unto thee.

6. Harboring thoughts above carnal subtlety, thou wast not affected, when bared in the midst of women (men), for thou O (name), didst clothe thyself in the vestment of passionlessness.

7. With all thy heart thou didst offer thyself unto the Trinity, and was thereby found worthy of receiving the divine effulgent rays of the spirit, by which thou wast made resplendent O (name), and rejoiceth together with the Angels.

8. Having united thyself unto God through divine desire and enlightenment by abstinence, thou, O God-blessed (name), hast already participated in the enjoyment of future blessings.

The Troparion and Kontakion from the Typicon, but if there be no Typicon, sing the following:

Troparion, In Tone I:

Having heard the voice of Thine Apostle Paul, saying: * We are foolish for Christ's sake, * Thy servant (name), O Christ God, * did love the life of the foolish for Thy sake on earth. * Wherefore in venerating his (her) memory * we entreat Thee, O Lord, to save our souls.
Kontakion, In Tone VIII:

Desiring heavenly beauty, * thou O blessed (name), didst discard the ignoble carnal delights of the body, * and leading a life like that of the Angels * utterly void of desire for things of this vain world * thou didst repose; * wherefore we beseech thee that together with the Angels * ye may ever intercede before Christ our God * on behalf of us all.

Prokeimenon, In Tone VII, (Psalm 115:6,3) Precious in the sight of the Lord * is the death of His saints.

Stichos: What shall I render unto the Lord for all his bounty to me?

The Epistle to the Galatians (5: 22, 6:1-2)

Brethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.

Alleluia, In Tone VI, (Psalm 111: 1, 2) Blessed is the man that fears the Lord, who greatly delights in His commandments.

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

The Holy Gospel according to St. Luke (6:17-23)

At that time, Jesus: came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate
you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their Fathers unto the Prophets.

Communion, (Psalm 111:6, 7) The righteous shall be in everlasting remembrance, he shall not fear evil tidings.
THE SERVICE TO THE UNMERCENARIES AND WONDER-WORKERS
At Vespers

On "Lord, I have cried ...", the Stichera, In Tone IV:

Spec. Mel.: Thou hast given a sign.

   Like rivers filled to overflowing with spiritual waters, * you water creation with the knowledge of God * and with the preeminent gift of healing, * you dry up the soul-destroying passions, * healing maladies and driving away evil spirits, * O God-bearing unmercenaries (names), * fervent intercessors for our souls.

   Having subdued the irrational passions * by the strength of your souls, O holy ones, * you were enriched by Christ with the gift of healing, * and you now grant healing to both men and beasts, * wherefore celebrating your sacred and radiant memory, * we entreat you to heal our souls.

   Your holy temple appeareth like a resplendent and salvific heaven, * shining forth like the sun with divine healings, * the multitude of salvific miracles worked therein shining like stars in the heavens, * O most blessed (names), * ministers of the Lord and fervent intercessors for our souls.

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

   Who cannot wonder at, * and who cannot glorify and faithfully hymn the miracles * of the wise and most glorious unmercenaries? * For after their holy repose they grant abundant healing * for all who in faith have recourse unto them, * and unto their honored and holy relics, * from which the grace of abundant cures pours forth. * O most honored Physicians! * O the wisdom and glory of the grace granted you by God! * Wherefore we cry unto the Benefactor in spiritual songs, * to God Who hath revealed unto us the holy unmercenaries * for the healing of our souls and bodies.

Now & Ever ..., In Tone VIII:

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

   The King of heaven through his love for mankind * hath appeared on earth and dwelt among mankind. * Taking flesh from a pure Virgin * and coming forth from her, * he is one Son, dual in nature, * but not in persons; * therefore proclaiming him as truly
perfect God * and yet perfect man, * we confess Christ to be our God; * therefore implore him, O Mother without bridegroom, * to have mercy on our souls.

Otherwise, Theotokion: Rejoice, O praise of the universe; * Rejoice, O temple of the Lord; * Rejoice, O overshadowed mount; * Rejoice, O refuge of all; * Rejoice, O golden lamp; * Rejoice, O honored glory of the Orthodox; * Rejoice, O Mary the Mother of Christ God; * Rejoice, O paradise; * Rejoice, O divine table; * Rejoice, O tabernacle; * Rejoice, O golden pot; * Rejoice, O hope of all.

The Stavro-theotokion.

Podoben: O Lord, although before the judgment seat.

Standing close by Thee O Lord, * and beholding Thee hung upon the Cross, * she who gave birth to Thee, cried unto Thee lamenting: * 'O my Child! why dost Thou suffer thus in the flesh, * making me childless? * Seek to glorify Thyself that I may be glorified through Thy passion!'

The Entrance. The Prokeimenon of the day. The 3 Readings

The Reading from the Book of Proverbs (3:13-16; 8:6 )

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. Hearken 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. Hearken 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 (10:31-32; 11:1-10)

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 (3:1-9)

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.
At the Aposticha, the Stichera, In Tone I:

Spec. Mel.: Of the heavenly orders.

With the rays of your miracles * O holy unmercenaries, * like most brilliant lamps rendering the whole universe resplendent, * you were made worthy of heaven through grace, * set forth like radiant stars * on account of the virtuousness of your holy lives.

Stichos: In the saints that are in His earth, hath the Lord been wondrous, He hath wrought all His desires in them.

Abounding in richly-flowing miracles of grace, * O Martyrs of the Lord, * you appear as clouds rendering gentle rains, * with which you spiritually refresh all the earth * encouraging the faithful * to bring unto God praises of Orthodoxy.

Stichos: Behold now, what is so good or so joyous as for brethren to dwell together in unity.

Having truly received from God the art of healing suffering * of both soul and body, * O Martyrs of the Lord, * you heal all not by the treatments of worldly medicine, * but by supra-natural divine inspiration.

Glory ..., In Tone IV:

Possessing (within yourselves) the Source of healings, * O holy unmercenaries (name), * you grant cures unto all who seek them, * since you were made worthy of the greatest of gifts from Christ the Savior, * the ever-flowing Source (of spiritual gifts), * for the Lord hath said unto you, as emulators of the Apostles: * 'Behold I give you power against unclean spirits, to cast them out, * and to heal all manner of sickness and all manner of disease'. * Wherefore having lived according to His commandments, * freely ye have received, freely have ye given * by curing the maladies of our souls and bodies.

If the Celebration be with a Polyeleos, sing the Theotokion of the Resurrection:

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: O Sovereign lady Theotokos, * the glory of all the Orthodox, * put an end to the machinations of the heretics * and put their countenances to shame, * since they neither adore, nor honor * thy honorable image, O all-pure one.

The Stavro-theotokion: Seeing Christ, the Lover of mankind, * crucified and with a lance pierced in His side, * thou O all-pure One lamented, crying out: * 'What is this, O my Son? * What did the ungrateful people render unto Thee * in return for all the good things Thou hast rendered unto them?' * And yet so lovingly dost Thou show thy care for me * that I may endure my childlessness. * I stand in awe, O Compassionate One, at Thy voluntary crucifixion.

The Troparion from the Typicon, but if there be no Typicon, sing the following:

Troparion, In Tone VIII:

O Holy and unmercenary wonderworkers, visit our infirmities. * Freely you have received, freely give to us.

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

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, * cast down death by death, and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, * and save Thy despairing people, O our Savior!

The Dismissal:
AT MATINS

At the Matins, for God is the Lord, the same Troparion (Twice) Glory ..., Now & Ever ..., Theotokion.

After the 1st Kathisma, the Sedalion: In Tone II:

Made worthy of great gifts, O glorious ones, * you lived a humble life on earth, * wandering far and wide unselfishly curing the sick * of their illnesses and their sufferings. * Now that you have been revealed as friends of the Angels, * O faithful (names), / by your intercessions * heal our sufferings as well. (Twice)

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

O fountain of heartfelt tenderness, * grant us thy compassion, O Theotokos, * look upon us thy people who have greatly sinned, * and reveal thy great power; * for hoping in thee, we cry aloud: * Rejoice! as did Gabriel, * the supreme commander of the bodiless powers.

After the 2nd Kathisma, The Sedalion: In Tone I:

Martyrs of Christ (names), * intercede on behalf of us who come to you in faith, * for as protectors of our lives * and through your intercessions, * the grace of healing is granted * and many an infirmity are driven away. (Twice)

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

O most pure Mother of God! * Thou art blessed in heaven * and praised here on earth, * Rejoice, thou Bride unwedded!

After the Polyeleos, the Megalynarion: We magnify you, O glorious wonder-workers (name), and honor your precious sufferings which ye have endured for Christ.

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

After the Polyeleos, the Sedalion: In Tone V:

The feast of the Martyrs (names), * doth brightly shine forth today, * for they dwell in the heavenly and divine light; * the choir of Angels triumphs * and the race of mankind festively rejoices; * wherefore the holy ones intercede on behalf of our souls. (Twice)

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

The mystery of the wondrous Virgin * hath been revealed to the world as one of salvation, * for from her was born jubilation; * O Lord, glory be to Thee.

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the 4th Tone:

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 to the Father, and to the Son, and to the Holy Spirit, * both now and ever, and unto the ages of ages. Amen.

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, (Psalm 15:3, 8)

The Prokeimenon: In the saints that are in His earth, hath the Lord been wondrous, * He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me, for He is at my right hand that I might not be shaken.

Let every breath.

The Holy Gospel according to St. Matthew (9:36-38; 10:1, 5-8)

At that time, when Jesus: saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his
harvest. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve Apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbæus, whose surname was Thaddæus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

After the 50th Psalm:

Glory: Through the intercessions of the Holy Unmercinaries …

Both now: Through the intercessions of the Theotokos…

Have mercy upon us:

Then the Sedalion: In Tone I:

The resplendent, holy, and beautiful, * all-festive celebration of the Martyrs (names), * illumines all the earth and drives away the darkness of sin, * shedding the grace of healing upon all.

The Canon, In Tone VIII,

ODE I

Irmos: Unto Him Who overthrew the tyranny of Pharaoh in the sea * and led Israel over dry land, * let us sing a song unto Christ our God, * for unto the ages is He glorified.

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

Let us hymn Christ the Savior who, through the grace of healing hath revealed the unmercenaries and physicians (name), as healers throughout all the world, curing the maladies of all, for unto the ages is He glorified.
From the holy ones, as from wellsprings of spiritual grace, rivers of miracles flow and heal all manner of maladies; let us, O faithful, praise Him Who hath granted them this power, for unto the ages is He glorified.

Unmercenary physicians, bring unto God your prayers that He may deliver us from temptations and our many afflictions and from the terrible and frightful inescapable torments.

Theotokion: Ceaseless protection of the afflicted, salvation and hope of the despairing, all-praised Theotokos, ever entreat Christ that we may be delivered from all dangers.

ODE III

Irmos: My heart is established in the Lord, * my horn is exalted in my God, * my mouth is open wide against mine enemies, * and I rejoice in Thy salvation.

Unto those born on earth hast Thou, O Lord, revealed Thy holy (names), as mystic rays illuminating the whole world; do Thou also reveal Thy mercies unto us.

Since ye have freely received the gift of healing from God, you unselfishly grant healing, driving away demons, in concordance with the words of our Lord and God.

The world ever hymns your great charity and the multitude of your miracles, O holy physicians and wonder-workers, companions of all the Angels.

Theotokion: We ever praise thee , O most pure one, as the divine tabernacle, the throne, and the door, that hath sprung forth from David, and who hath given birth to God incarnate.

The Sedalion, In Tone IV:

Spec. Mel.: Thou that wast of Thy free will…

Treading under your feet the sweet things of this life, * and by grace cheerfully giving yourselves up to the divine light of Martyrdom, * O sufferers and beacons of the universe (names); * you now intercede for us before God, Who is above all, * wherefore we entreat you * to deliver us from the darkness of sin and our maladies.

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

The Stavro-theotokion: O all-immaculate Virgin, * Mother of Christ God, * when thou didst behold thy Son and God voluntarily crucified * a sword pierced thy most holy soul; * cease not to entreat Him, O most blessed one, * that we may be granted remission of sins.

ODE IV

Irmos: O Word, the prophet clairvoyantly perceived Thee, * desiring to become incarnate * of the overshadowed mount, * the only Virgin Theotokos, * and hath with awe therefore, glorified Thy might.

Wondrous is the Savior, our God, for the bare bones of His holy ones lie in their tombs, but work wondrous and awesome miracles in the world; glory to Thy might, O Lord.

Having forsaken earthly things as corruptible, O holy ones, you have become inheritors of Zion and worthy citizens of the Kingdom of Christ.

Worthily are you praised on earth, O healers of the sick and unmercenary (names), for after your repose you deliver all from their maladies.

Theotokion: Rejoice, tabernacle of the glory of God; Rejoice, weapon and fiery throne; Rejoice, overshadowed mount, from which was cut the cornerstone, even Christ.

ODE V

Irmos: Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other than Thee.

Having received from God the power to heal, O unmercenary (names), you heal the diseases of all the infirm.

Deemed worthy of great gifts from the Lord, O holy ministers, you selflessly cure all.

Grant unto the whole world Thy mercies, O our Savior, for the sake of the intercessions of thy holy ministers (names), as Thou alone art Compassionate.
Theotokion: As a Virgin after birth we praise thee, O Mother of God, for thou hast born into the world the Word of God in the flesh.

ODE VI

Irmos: As Thou didst deliver the Prophet from the depths of the abyss, * do Thou also I implore Thee, O Christ God, * Lover of mankind, * deliver me from my sins, and guide my life.

Travelling the sea of life and peacefully traversing the abyss, you devoutly reached the calm haven, the highest kingdom, O holy unmercenaries.

O holy unmercenaries, as springs overflowing with grace you emit wondrous healings, driving away maladies; ever intercede on behalf of our souls.

Dwelling now joyfully in the heavens, O Martyrs, hasten to visit your venerable temple and cure our bodily infirmities and the passions of our souls.

Theotokion: Let us praise her who, higher the Cherubim is the highest of all creation, and who alone hath given birth unto the Creator and Lord opening unto us the gates of paradise.

The Kontakion from the Typicon; but if there be no Typicon sing the following:

Kontakion, In Tone II:

You have received the grace of healing, * O holy and wonderworking Physicians; * you give health to those in need. * Come and visit us, repulse the assaults of all enemies, * and heal the world by your wonderworking.

The Ikos: The utterances of the wise physicians pass all understanding and wisdom, and yet grant understanding unto all, for having received grace from the Most High, they mysteriously bestow healing; wherefore I also am granted the grace to hymn them as God-bearing favorites of Christ and ministers who, granting a multitude of healings, deliver the world from all maladies, miraculously healing all.

ODE VII

Irmos: Unto Thee, who in the beginning established the earth * and by Thy word made the heavens firm, * do we sing; blessed art Thou unto the ages, * O Lord God of our Fathers.
Unto Thee, Who hath gloriously magnified the memory of the most wise unmercenaries on earth, do we sing: 'Blessed art Thou, O Lord, God of our Fathers'.

Unto Thee, Who hath revealed the holy wonder-workers as honorable examples, do we sing: 'Blessed art Thou, O Lord, God of our Fathers'.

Celebrating the venerable memory of the unmercenaries, we joyfully cry unto Thee, O most compassionate One: 'Blessed art Thou, O Lord, God of our Fathers'.

Theotokion: Unto Thee, who hath dwelt in the womb of the Virgin and therein renewed Adam, do we sing: 'Blessed art Thou, O Lord, God of our Fathers'.

ODE VIII

Irmos: He who was glorified on the holy mountain * and revealed in the bush through fire unto Moses * hath shown unto us the mystery of the Ever-Virgin, * wherefore we hymn the Lord and exalt Him unto all the ages.

Unto Him, who from on high, hath bestowed upon His unmercenaries the gifts of healing and to liberally cure diseases, do we sing: 'Hymn the Lord and exalt Him unto all the ages'.

Unto Him, who hath bestowed upon His saints the grace to cure the infirmities of those diseased and to deliver our souls from the passions, do we sing: 'Hymn the Lord and exalt Him unto all the ages'.

Who will not praise the unmercenaries for their virtuous lives above that of all men? For they ceaselessly work great wonders, wherefore we sing: 'Hymn the Lord and exalt Him unto all the ages'.

Theotokion: Unto Him, who above all explanation and admiration, made His abode in the womb of the Virgin and therein renewed fallen man, do we sing: 'Hymn the Lord and exalt Him unto all the ages'.

ODE IX

Irmos: In unceasing hymns we magnify the birth-giving of the Ever-Virgin * unto the salvation of us the faithful, * which was revealed unto the lawgiver upon the mountain * in the fire and the bush that remained unconsumed.
O holy unmercenaries (names), your shrines appear as fonts of healing, fleeing unto them as is meet, the faithful obtain healing.

All ye who suffer from ailments, come and be cured of your various diseases; come also ye beasts, for from the shrine of the holy ones issues forth the stream of miracles.

Finding your abode in the highest habitations, O holy ones, you are also with us in the midst of your holy temple, invisibly bestowing your compassion upon us who send up songs unto the Almighty and devotedly bless you, O all-praised ones.

Theotokion: Thou, O Theotokos, art our wall and refuge, the protectress of all those who flee unto thee; we entreat thee to deliver us from our enemies.

Expostilarion (Svetilen):

Spec. Mel.: The heaven with stars.

O ye wonder-working lamps (names)! * having received from God the grace of healing, * heal our diseases of both soul and body.

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

O Theotokos, thou art the cause of all good * granted by God unto the world; * entreat Him now that He grant salvation to the world * transforming His wrath into mercy.

At the Aposticha, the Stichera, In Tone II:

Physicians of the infirm, * treasuries of healing, and saviors of the faithful, * all-glorious unmercenaries! * Help those that call upon you in their time of need * and heal them of their sicknesses, * ever entreating the good Lord that we may be delivered * from the snares of our enemies. (Twice)

The fountain of healing at Bethesda * healed but one sick person per year, * but the temple of the unmercenaries * doth heal a multitude of sufferers; * for the wealth of the holy ones is inexhaustible; * by their intercessions have mercy upon us, O Christ.

The choir of the holy ones doth forever rejoice, * for they have inherited the Kingdom of heaven, * and the earth, having received their relics, doth emit sweet fragrances, * for they were servants of Christ * and have entered into life eternal.
Glory ..., In Tone VI:

Endless is the grace which the holy ones have received from Christ, * for with divine grace their relics ceaselessly work miracles, * and invoking their names with faith, they heal incurable diseases, * O Lord, as Thou art the lover of mankind * by their prayers deliver us from bodily and spiritual suffering.

Now & Ever ..., Theotokion:

O all-hymned Theotokos, * the joy of all who sorrow, * the health of the diseased, * the peace of the persecuted, * the tranquility of the distressed, * intercession of the faithful, * save thy city and thy people.

The Stavro-theotokion: The all-pure one seeing Thee hung on the cross * with motherly tears cried out unto Thee: * ‘O my Son and my God, * O my sweetest Child, * how is it that Thou sufferest * such a shameful death?’

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 VIII:

O Holy and unmercenary wonderworkers, visit our infirmities. * Freely you have received, freely give to us.

The Dismissal:

AT THE LITURGY

Typika and Beatitudes.

1. Unto those born on earth hast Thou, O Lord, revealed Thy holy (names), as mystic rays illumining the whole world; do Thou also reveal Thy mercies unto us.

2. Since ye have freely received the gift of healing from God, you unselfishly grant healing, driving away demons, in concordance with the words of our Lord and God.
3. The world ever hymns your great charity and the multitude of your miracles, O holy physicians and wonder-workers, companions of all the Angels.

4. Travelling the sea of life and peacefully traversing the abyss, you devoutly reached the calm haven, the highest kingdom, O holy unmercenaries.

5. O holy unmercenaries, as springs overflowing with grace you emit wondrous healings, driving away maladies; ever intercede on behalf of our souls.

6. Dwelling now joyfully in the heavens, O Martyrs, hasten to visit your venerable temple and cure our bodily infirmities and the passions of our souls.

7. O holy unmercenaries (names), your shrines appear as fonts of healing, fleeing unto them as is meet, the faithful obtain healing.

8. All ye who suffer from ailments, come and be cured of your various diseases; come also ye beasts, for from the shrine of the holy ones issues forth the stream of miracles.

   The Troparion and Kontakion from the Typicon, but if there be no Typicon, sing the following:

Troparion, In Tone VIII:

O Holy and unmercenary wonderworkers, visit our infirmities. * Freely you have received, freely give to us.

Kontakion, In Tone II:

   You have received the grace of healing, * O holy and wonderworking Physicians; * you give health to those in need. * Come and visit us, repulse the assaults of all enemies, * and heal the world by your wonderworking.

Prokeimenon, In Tone IV, (Psalm 15:3, 8) In the saints that are in His earth, hath the Lord been wondrous, * He hath wrought all His desires in them.

Stichos: I beheld the Lord ever before me, for He is at my right hand that I might not be shaken.
The epistle of St. Paul to the Romans. (12:4-5, 15-21)

Brethren: as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Alleluia, In Tone II, (Psalm 132:1, 3) Behold how good and pleasant it is when brothers dwell in unity.

Stichos: For there the Lord has commanded blessing, life forevermore.

The Holy Gospel according to St Matthew. (12:9-13)

At that time: when Jesus was departed thence, he went into their synagogue: And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

CommunionVerse: (Psalm 32:1) Rejoice in the Lord, O ye Righteous; praise befits the just.