

THE GENERAL VIGIL SERVICE TO TWO OR MANY MARTYRS.

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

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

Enlightened by the Holy Spirit, * O all-famed martyrs, * ye have taken up the fight against the prince of this world * and with God’s help * ye obtained victory over his snares; * wherefore celebrating today * your most radiant memory, * with praises ** we honor your pangs as is meet.

Given over to wounds and tortures, * O holy ones, * ye remained staunch in your wise confession. * like candles enkindled with spiritual warmth, * ye ignite the hearts of the faithful with grace; * wherefore people * of every rank and age * keep the feast of your memorial, ** glorifying the Lord in hymns.

With the splendor of your miracles * O Martyrs, * ye enlighten the whole of creation. * O valiant sufferers for the Savior * driving away the fog of passions and afflictions * from those who have recourse unto you * and who in faith seek your protection; * wherefore in faith ** we keep your holy and light-bearing commemoration.

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

Have compassion upon me, O Lady, * who am brought low by the assaults of the demons, * and have been cast down into the pit of destruction; * and set me firmly upon the rock of the virtues, * subduing the attacks of the enemy. * Vouchsafe that I may obey the commandments * of thy Son and our God, * that I may receive forgiveness ** on the Day of Judgment.

Stavrotheotokion: Seeing Christ, the Lover of mankind, * crucified and with His side pierced with a lance, * the most pure one lamented, crying aloud: * “What is this, O my Son ? * What have the ungrateful people rendered unto Thee * in return for all the good things Thou hast rendered unto them ?” * And yet thou dost show thy tender compassion for me, * that I may endure my childlessness. ** I stand in awe, O Compassionate One, at Thy voluntary crucifixion.

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 hath taught them to be like brothers * even unto the spilling of their blood; ** by their intercessions, O Christ God, save our souls.

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

Both now ..., in Tone III:

How can we, O all-honored one, * not marvel at thine Offspring? * who is both God and man. * For without knowing a man, O all-immaculate One, * without a father thou hast given birth to a Son in the flesh, * who without a mother was begotten from the Father before all ages, * yet in no way undergoing change, fusion or separation, * but preserving fully the characteristics of both natures. * Wherefore, O Sovereign Lady, and Virgin Mother, * beseech Him to save the souls of those ** who with Orthodox faith confess thee to be the true Theotokos.

Otherwise, Theotokion: O Theotokos, * thou intercessor for all who pray to thee: * in thee do we have boldness, * in thee do we boast, * and in thee do we place all our hope. * Pray thou unto Him who was born from thee, ** on behalf of thine unprofitable servants.

Stavrotheotokion: Upon beholding Him Who was born of thee * hanging upon the Tree, O all-immaculate one, * thou didst exclaim, crying aloud: * “O my Child most desired, * whither hath the luminous beauty of Thee faded, ** Thou Who hast adorned the human race?”

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

THE READING IS FROM ISAIAH

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

THE READING IS FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction, but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded, for

God proved them and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth; and such as be faithful in love shall abide with Him; for grace and mercy is to His saints and visitation for His elect.

THE READING IS FROM FROM THE WISDOM OF SOLOMON

The righteous live unto the ages; their reward is also with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom and a beautiful crown from the Lord's hand, for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-arming thunderbolts go abroad, and from the clouds, as from a 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.

On the Aposticha, the Stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

O all-famed Martyrs, * resplendent as stars * ye illumine with divine effulgence * all the ends of the earth, * delivering all from the gloom of the demons, * and from pernicious passions and misfortunes; * wherefore gathered together today * we praise your bright, and radiant, ** and holy commemoration.

Verse: The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations.

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 falsehood of paganism ** and thus received never fading glory.

Verse: Many are the tribulations of the righteous, * and the Lord shall deliver them out of them all.

The lawless tyrant, unlawfully commanded you, * O blessed and greatly renowned martyrs, * to bow down before, and worship, * the dumb and soulless idols, * but with your wisdom, ye have put him to shame * and having patiently suffered, * ye have lawfully weaved for yourselves * crowns of victory, ** and now ceaselessly intercede for the whole world.

Glory ..., in Tone VI:

O come, all ye who adore the martyrs, * let us now celebrate in spirit * the most sacred commemoration of the godly-crowned company of martyrs, * For they are an unblemished fervent offering presented to Christ, * the divinely selected army, * let us cry out to them: * By your intercessions subdue the fury of the godless Hagarenes * and deliver the faithful ** from every affliction of the enemy.

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

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

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

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

Stavrotheotokion: **S**eeing Thee nailed to the Tree, * the most pure one cried aloud * “O my Son and God, * what is this exceedingly glorious and strange report of Thee, * that Thou dost endure ** in Thy great mercy?”

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

Troparion, in Tone I:

We beseech Thee O Lord for the sake of the sufferings of Thy saints * which they endured on Thy behalf, * be compassionate unto us, ** and heal all our infirmities, O Lover of mankind.

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

The Dismissal:

AT MATINS

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

We beseech Thee O Lord for the sake of the sufferings of Thy saints * which they endured on Thy behalf, * be compassionate unto us, ** and heal all our infirmities, O Lover of mankind. (Twice)

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

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

Spec. Mel.: “Thou hast appeared ...”:

O divine Martyrs, * warriors of Christ, * brightest stars of the noetic firmament, * ever illumine the honored Church, * and enlighten the faithful. (Twice)

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

Accepting the entreaty of us * who have recourse to thy protection, O all-pure Virgin, * cease thou never to make supplication to Him * Who is the Lover of mankind, ** that He save thy servants.

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

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

O wondrous spiritual athletes * 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 ..., Both now ..., Theotokion, in Tone IV:

O Theotokos and Sovereign Lady, * we thy servants, thankfully chanting from our hearts * and earnestly entreating thy mercies, cry out, saying: * O most holy Virgin, go thou before us * and deliver us from our enemies, visible and invisible, ** and from every threat, for thou art our aid.

After the Polyeleos, the Megalynarion: We magnify you, O holy Martyrs, and honor your precious sufferings which ye have endured for Christ.

Verse: Our God is our refuge and strength, a helper in afflictions which mightily befall us.

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

O holy ones, ye were bound by enemies, * who imprisoned you in dungeons, * where ye endured the rending of your bodies by sword, * yet bound by a goodly desire ye were preserved by faith, * remaining unharmed. * Wherefore O blessed martyrs ye shine forth upon the world, * illumining all by the grace of the Holy Spirit; * we therefore pray unto you, to entreat Christ God * that those who with love celebrate your holy commemoration, ** be granted the remission of their sins. (Twice)

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

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

If of Polyeleos rank, and not a Resurrection Service, chant the following:

The Song of Ascents: The first antiphon, in Tone IV:

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

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

Glory ..., Both now ...,

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

Prokeimenon, in Tone IV:

The Prokeimenon: The righteous cried, * and the Lord heard them.

Verse: 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 IV:

The Prokeimenon: We went through fire and through water, * and Thou didst bring us out into refreshment.

Verse: Thou hast proved us, O God, even as silver is tried by fire.

Let every breath.

THE GOSPEL ACCORDING TO ST. LUKE (21: 12-19)

The Lord said unto His disciples: Men shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.

After the 50th Psalm:

Glory ..., in Tone VI:

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

Both now ...,

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

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

Then the Sessional Hymn, in Tone II:

O come ye who love the feasts, * let us rejoice celebrating the memory * of the spiritual athletes of Christ, * For they were given over to death * refusing to offer sacrifice to the falsehood of Idolatry, * but manifestly confessed Christ before the tribunal. * Wherefore, O all-blessed and much suffering martyrs, ** cease not to pray for our souls.

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, the faithful, in a divinely-wise manner hymn the spiritual athletes, warriors of Christ and splendid vanquishers of falsehood, chanting unto God the song of victory: For He alone is glorified.

O sufferers, you splendidly struggled on earth, enduring torments, receiving crowns in the heavens, where ye with one voice chant unto God the song of victory: For He alone is glorified.

United together in soul, ye turned away from error and now appear unto all as crown-bearing vanquishers of falsehood, with one voice chanting unto God the song of victory: For He alone is glorified.

Theotokion: O most pure Mother of God! unceasingly entreat God Who became incarnate from 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, ye have drowned the wicked enemy in the streams of your blood.

O praiseworthy Martyrs, having given your bodies over unto bitter and cruel tortures, ye have received the divine inheritance through faith.

O great sufferers, at the command of the tyrant ye were crushed with a shower of stones, while unflinchingly preserving your Orthodoxy.

Theotokion: **W**e beseech thee O pure one! pray without ceasing, together with the martyrs, unto Him Who came forth from thy womb, that those who hymn thee O all-immaculate one, be delivered from the deceptions of the evil one.

The Sessional Hymn, in Tone IV:

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

O valiant warriors of Christ, * having fought the good fight, * ye utterly drowned the cunning enemy * in the streams of your blood; * for being broken with stones and rent asunder with swords, * burnt in the fire and thrown into water, * ye have been revealed to be glorious crown-bearers; ** wherefore with faith we honor and glorify you.

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

O Virgin Mother of God, * Sovereign Lady * we thy servants with gratitude fervently hymn thee, * ever entreating thee for mercy, * and crying unto thee: * “O most holy Virgin, * deliver us from enemies visible and invisible * and from every threat of the adversary, ** for thou art our intercessor.”

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

ODE IV

Irmos: **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.

While 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: **T**he power of the Highest overshadowed thee, O Virgin, and rendered thee a paradise, in the midst of which was found the Tree of life, the Mediator and 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 idolatry.

The spiritual athletes are like radiant stars and flowers of the faith, emitting sweet fragrances.

O holy and all-praised Ones, ye have appeared unto us likened to 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 aloud: “O Master, Lover of mankind, into Thy hands, take 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 companions with the Angels, for now, having finished their course, they pray that our souls be saved.

O company of sufferers, chosen of God, the glory and beauty of the Martyrs! tirelessly entreat the Lord that all those who flee unto you be saved.

Theotokion: What words can express the marvel of thy seedless conception, O most immaculate one? For thou didst conceive God in the flesh, who mercifully came down to us.

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

Kontakion of the martyrs, in Tone VIII:

Spec. Mel.: “Seeking the highest ...”:

O divine Martyrs, ye have appeared as bright beacons, * illumining the whole of creation with the radiance of your miracles, * unceasingly entreat Christ God on behalf of us all, * that we be released from our infirmities, ** and expel from us the profound darkness of ignorance.

The Ikos: O beauteous choir of martyrs, brightly shining and divine beacons, ever standing before the supreme Light on high, illumined and deified by the rays proceeding from the never-waning Godhead! enlighten us who with faith celebrate your divine memory, O divinely blessed Martyrs, and pray unceasingly for us all, that

we be delivered from the darkness of the passions, and from all misfortunes and malice of the enemy.

ODE VII

Irmos: **U**nto 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: “O God of our fathers, Blessed art Thou.”

Enlightened with the Triune Light, the Martyrs joyfully gave up their souls, singing: “O God of our fathers, Blessed art Thou.”

Standing before God and rejoicing, O ye crown-bearing Martyrs, we beseech you to make supplication unto Him for us.

Theotokion: **A**s thou art our salvation we implore thee, O Theotokos , to pray for us to Him Who was incarnate from thee.

ODE VIII

Irmos: **T**he 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 supremely exalt Him throughout all ages.

O ye faithful, let our prayer unite with the Martyrs, and we shall be participators in their legacy, hymning Christ and supremely exalting Him throughout 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 supremely exalt Him throughout the ages.

O ye praiseworthy Martyrs, dyed red with the streams of your blood, you reign with Christ in the heavens for ever, reverently hymning and supremely exalting Him throughout the ages.

Theotokion: **O** pure Theotokos, thou hast been revealed to be higher than the Cherubim, having carried in thy womb Him Who is seated thereupon; Him we below together with the bodiless Ones on high magnify and supremely exalt throughout the ages.

ODE IX

Irmos: **O** Thou who art God’s Mother transcending mind and word, * who ineffably in time * hast given birth unto the Timeless One, * Thee do we the faithful magnify with one accord.

Standing before Christ O most glorious Martyrs, for Whose sake ye have endured tortures, pray for the salvation of us all.

O invincible ones, with your powerful arm, ye have put down the strongholds of falsehood, and been deemed worthy to dwell with Angels in the habitations of heaven.

O Martyrs you lawfully obtained victory over the proud tyrant and thereby 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 entreat Him that those who with faith hymn thee be granted the remission of their sins.

Exapostilarion in Tone III:

O passion-bearers you have been taken up * into the radiant habitations of paradise, * and vested therein in bright garments * woven by your multifarious tortures, * ye now stand before the throne of the Creator of all, * unceasingly making entreaty for us all.

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

By thy mighty protection, O pure one, * preserve all of us, thy servants unharmed, * by the attacks of enemies; ** for thee alone do we have as our refuge in times of need.

On the Praises, these Stichera, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O all-famed martyrs of Christ! * Having counted as of no account, * a violent death * and the haughty boldness of the persecutors, * ye boldly prepared yourselves for the wise and valiant struggle, * wherefore ye have been deemed 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! * Ye have given yourselves * over to a voluntary death, * and thus sanctified the earth * with your blood * and sanctified the air with your repose; * and now that ye dwell in the heavens, * in the never-waning light, ** ever pray on our behalf, O seers of God.

O invincible martyrs of Christ! * ye have endured the red heat of tortures, * but by the bedewing of divine grace * ye remained unharmed * and having received crowns of victory, * ye were deemed worthy to dwell * beside the still waters of rest; * wherefore today we joyfully celebrate your holy memory, ** glorifying Christ.

Glory ..., in Tone VIII:

Engaging in battle for Christ, * Whom ye have followed and for Whose sake ye have forsaken the delights of earthly life, * and taking the Cross upon your shoulders, * ye endured many and various tortures, * never denying Him before the multitude of tyrannical rulers; * Wherefore the Angels have adorned you with plaited crowns of victory * and your souls have boldly and joyfully entered into the heavenly abodes. * Since ye possess great boldness, * we beseech you to entreat the Savior of all ** for our souls.

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

Taking up the cry of the Archangel Gabriel, let us say: * Rejoice, O Mother of God, * who hast given birth unto Christ, ** the bestower of life upon the world!

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

The Doxology:

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

Glory ..., in Tone VI:

O come, all ye who adore the martyrs, * let us now celebrate in spirit * the most sacred commemoration of the godly-crowned company of martyrs, * For they are an unblemished fervent offering presented to Christ, * the divinely selected army, * let us cry out to them: * By your intercessions subdue the fury of the godless Hagarenes * and deliver the faithful ** from every affliction of the enemy.

Both now ..., in Tone VI:

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

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

We beseech Thee O Lord for the sake of the sufferings of Thy saints * which they endured on Thy behalf, * be compassionate unto us, ** and heal all our infirmities, O Lover of mankind.

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

The Dismissal:

AT THE LITURGY

Typika and Beatitudes.

O ye warriors, adorned with the knowledge of Christ, ye have drowned the wicked enemy in the streams of your blood.

O praiseworthy Martyrs, having given your bodies over unto bitter and cruel tortures, ye have received the divine inheritance through faith.

O great sufferers, at the command of the tyrant ye were crushed with a shower of stones, while unflinchingly preserving your Orthodoxy.

Rejoicing the Martyrs cried aloud: “O Master, Lover of mankind, into Thy hands, take 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 companions with the Angels, for now, having finished their course, they pray that our souls be saved.

O company of sufferers, chosen of God, the glory and beauty of the Martyrs! tirelessly entreat the Lord that all those who flee unto you be saved.

Theotokion: **W**hat words can express the marvel of thy seedless conception, O most immaculate one? For thou didst conceive God in the flesh, who mercifully came down to us.

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

Troparion of the martyrs, in Tone I:

We beseech Thee O Lord for the sake of the sufferings of Thy saints * which they endured on Thy behalf, * be compassionate unto us, ** and heal all our infirmities, O Lover of mankind.

Kontakion of the martyrs, in Tone VIII:

O divine Martyrs, ye have appeared as bright beacons, * illumining the whole of creation with the radiance of your miracles, * unceasingly entreat Christ God on behalf of us all, * that we be released from our infirmities, ** and expel from us the profound darkness of ignorance.

Prokeimenon in Tone IV:

Prokeimenon: In the saints who are in His earth, hath the Lord been wondrous, * He hath wrought all His desires in them.

Verse: 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 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: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Verse: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

THE GOSPEL ACCORDING TO ST. MATHEW (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: Rejoice in the Lord, O ye Righteous; praise is meet for the upright.