

THE GENERAL VIGIL SERVICE TO THE FOOLISH FOR CHRIST'S SAKE

ANDREW OF CONSTANTINOPLE, ISIDORE OF ROSTOV, MAXIM AND BASIL OF
MOSCOW, XENIA OF ST. PETERSBURG, & OTHERS

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

Spec. Mel.: "O most glorious wonder ...":

O Divinely-wise blessed (name), * Thy pure soul shining with an Orthodox understanding, * resplendent with the radiance of virtues, * illumineth the hearts of the faithful, * driving away the darkness * of the demons; * wherefore as a participant of uncreated grace * we all reverently praise thee, ** O wonder-worthy one.

With a compassionate soul, * pure thoughts, and 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; * wherefore we all honor thee with sacred hymns, * reverently glorifying thee, ** O wonder-worthy (name).

Strengthened by divine teaching, * thou hast driven away the passions of the body * and showed thyself to be 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 thee, O holy (name), * for 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; * wherefore the heavenly Kingdom and ineffable joy awaiteth thee.

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

Now & Ever ..., in Tone I:

Let us hymn the whole world's glory, * who sprang forth from mankind and who gave birth to the Master, * the Portal of heaven, Mary the Virgin, * the hymn of the Bodiless Powers and adornment of the faithful; * for she hath been revealed as the Heaven and Temple of the Godhead. * By destroying the middle wall, she hath brought forth peace, * and opened wide the Kingdom. * Therefore, holding fast to her as a firm confirmation of the faith, * we have as our champion the Lord born from her. * Take courage therefore, take courage, O ye people of God; ** for as the Invincible one he shall conquer our adversaries.

Otherwise, Theotokion: Accepting the entreaty of us * who have recourse to thy protection, O most holy Virgin, * cease thou never to make supplication to Him * Who is the Lover of mankind, ** that He save thy servants.

Stavrotheotokion: Of old, when thou didst behold thy Son and Master stretching forth His hands upon the Cross, His side pierced by the spear, O pure Mother, thou didst cry out, lamenting: “Woe is me! How is it that Thou sufferest, ridding men of their suffering, O Lover of mankind?”

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

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.

A READING FROM THE WISDOM OF SOLOMON

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

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair un to men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

On the Aposticha, the Stichera, in Tone II:

Spec. Mel.: “O House of Ephratha ...”:

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.

Verse The righteous shall be glad in the Lord, * and shall hope in Him.

Thy life like the sun shineth forth * in the hearts of the faithful, * emitting miracles; * wherefore illumine with the never-fading light ** us also who honor thine all-honorable memory.

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

Cease not to pray on behalf of us thy servants, * so near unto thee, * since thou O (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 citizen, * 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, chant the Resurrection Theotokion:

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and

having acquired thine intercession; * let not us who call upon thee be put to shame, *
O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to
thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of
our souls!

Otherwise, Theotokion: Deliver us from our needs, * O Mother of Christ God, *
thou who hast given birth to the Creator of all, * that we all may cry out to thee: **
Rejoice, O thou who alone art the intercessor for our souls!

Stavrotheotokion: Upon beholding Thee suspended upon the Cross, O Word of
God, Thy most pure Mother exclaimed, lamenting maternally: “What is this new and
strange wonder, O my Son? How is it that Thou, the Life of all, hast tasted death,
desiring to bring life to mortals, in so far as Thou art compassionate?”

The Troparion, in Tone I:

Having heard the voice of the Apostle Paul, exclaiming: * We are foolish for
Christ’s sake, * Thy servant (**name**), O Christ God, * loved the life of the foolish for
Thy sake on earth. * Wherefore venerating his (**her**) memory ** we entreat Thee, O
Lord, that our souls be saved.

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

The Dismissal:

AT MATINS

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

Having heard the voice of the Apostle Paul, exclaiming: * We are foolish for Christ’s sake, * Thy servant (**name**), O Christ God, * loved the life of the foolish for Thy sake on earth. * Wherefore venerating his (**her**) memory * we entreat Thee, O Lord, that our souls be saved. (**Twice**)

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

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

Spec. Mel.: “The Co-beginningless Word ...”:

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 in Tone V:

Awesome is the miracle of thy conceiving, and the ineffable image of birth giving known in thee, O pure Ever-virgin, filleth my mind with awe and amazeth my thoughts. Thy glory hath spread over all, O Theotokos, unto the salvation of our souls.

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

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

By fasting and abstinence * and lying on the bare ground * thou hast withered the passions of the flesh, * but enlightened the soul, * and in heaven thou hast received from Christ a great reward; * wherefore, having pleased God, * even after thy passing * 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 forgiveness of sins * to those who with love venerate thy holy memory. (**Twice**)

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

With thy divine birth O pure one, * thou hast renewed the nature of those born on earth, * mortal and corrupted by passions, * and having raised all from death unto a life of incorruption; * we all dutifully bless thee, O exceedingly 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.

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

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

Spec. Mel.: "Go thou quickly before ...":

Thou hast appeared wonderful in thine endurance, * pleasing unto Christ in every way; * O most blessed (name), * for strengthened in soul by thy wise contemplations, * and having subjugated the flesh to the spirit, * thou didst choose to practice the labor of virtue wholly for the sake God, * manfully declaring: * The winter may be severe, but paradise is sweet; * the work is painful, but blessed are the spiritual meadows. * Wherefore, O most blessed one, entreat Christ God that our souls be saved. (Twice)

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

We magnify thee, O Theotokos, * proclaiming thee to be * the only blessed one, ** for from thee Christ God hath ineffably been born.

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 ..., Now & Ever ...,

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

The Prokeimenon, in Tone IV:

The Prokeimenon: The righteous man shall be glad in the Lord, * and shall hope in Him.

Verse: Hearken, O God, unto my prayer, when I make supplication unto Thee.

Let every breath ...,

THE GOSPEL ACCORDING TO ST. MATHEW (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 ..., in Tone VI:

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

Now & Ever ...,

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

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

Then the Sessional Hymn, in Tone VIII:

O man (maiden) 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 light that is God, thou, O 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-honored, the Son of God became thy Son, O most immaculate one, and by grace hath made sons those, O Theotokos, who honor thee.

ODE III

Irmos: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

With zeal hast thou stripped thyself of all for the sake of spiritual deeds and thus vanquished, with the help of 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: **T**hou O most pure and all-immaculate one, hast given birth Unto Him who hath delivered mankind from the ancient curse, the fruit of disobedience, unto the cause of all that is.

The Sessional Hymn, in Tone V:

Spec. Mel.: “The Co-beginningless Word ...”:

Illumined by divine peace, * thou didst unerringly traverse the paths * leading to the splendor of the divine effulgence, * and, having evaded the attacks of the enemy, * hast been revealed to be a son (**daughter**) of the light and of the day, * O godly blessed, holy Father (**Mother**) (**name**).

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

O most pure Theotokos, * city of Christ God! * deliver from dangers * thy people who call upon thee, * and repulse the attacks of the prideful noetic enemies, * that we may cry unto thee: * Rejoice, O blessed one!

Stavrotheotokion: **T**hrough the Cross of thy Son, * O thou who art full of the grace of God, * hath the deception of idolatry been utterly vanquished, * and the might of the demons hath fallen; * wherefore, we, the faithful, ever hymn and bless thee as is meet, ** confessing thee to be the true Theotokos.

ODE IV

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

O holy (**name**), traversing the paths of righteousness, and entering the God-preserved divine city thou art now enriched with salvific effulgence.

Comprehending a consistent, God-bearing meaning in all of the divine narratives, thou, O holy (**name**), hast vested thyself in them as if in a divine garment.

The grace of the Holy Spirit found thy heart, O holy Father (**Mother**) (**name**), to be an altogether unwritten tablet, upon which it hath inscribed perfect humility, faith and unfeigned love.

Theotokion: **H**e that sitteth upon the most exalted cherubic throne, our supremely glorified God, hath made thee, O Mary Bride of God, His throne, and rested in thine arms.

ODE V

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

Having perceived the most resplendent light, thou, O right glorious (name), hath appeared like a sun vanquishing the demonic darkness.

Through his (her) desire for Thee, O Christ, the all-venerable (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 wanderer in order to free thyself of the passions, O Divinely-wise Father (Mother) (name).

Theotokion: **T**he cares of things corruptible hath ceased, for the Virgin hath incorruptibly and supra-naturally given birth, beyond all telling, unto God the Word, and yet remaineth a Virgin.

ODE VI

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

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 defile thee, but rather by thy venerable supplications, thou dost cleanse the defilement of the souls of those who have recourse unto thee.

Harboring thoughts above the subtlety of the flesh, thou wast not affected, when bared in the midst of women (men), for thou O (name), hadst clothed thyself in the vesture of dispassion.

Theotokion: **W**ith our lips, thoughts and hearts we praise thee, O most holy Theotokos, for through thee we who were once rejected through the transgression of our fore-parents, have now been reconciled with God.

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

Kontakion of the Venerable one, 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: **H**ow 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 words of 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 a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.**

Inspired by a godly Christ-like desire to save others, thou O Father (Mother) (name), didst joyfully and entirely give thyself up to 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 those who graciously 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 falsehood, wherefore we cry out: “Blessed art Thou in the temple of Thy glory, O Lord”.

Theotokion: Rejoice O Theotokos, the sacred divine tabernacle of the Most High, for through thee joy hath been granted unto those, who cry aloud: “Blessed art thou among women, O all-immaculate Lady”.

ODE VIII

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

O Most brilliant star, bringing life unto those mired in the swamp of passions, thou didst persuade defiled women to lead a chaste life, vanquishing all their infirmities, wherefore they exclaimed: “Bless ye the Lord, all ye works of the Lord”.

Being competent in mind, O holy (name), thou hast captured a multitude in the net of thy wise wonders, inspiring them to a life of foolishness for Christ’s sake, knowing full well they may be abused by the wicked, wherefore in thy pure soul thou dost exclaim: “Bless ye the Lord, all ye works of the Lord”.

The Lord alone is perfect, and it is He that glorifieth His own according to their worthiness. For when thou wast carried unto thy grave, O blessed one, He honored thee with heavenly hymns, wherefore thou dost exclaim: “Bless ye the Lord, all ye works of the Lord”.

Theotokion: He that delivereth us, even the Lord, hath shone forth from thee, O pure Virgin, do thou entreat O Lady, that those who hymn thee may be enlightened, and delivered from all attacks we may cry aloud: “Bless ye the Lord, all ye works of the Lord”.

ODE IX

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

With all thy heart thou didst offer thyself unto the Trinity, and was thereby found worthy of receiving the divine illumining rays of the Spirit, by which thou wast made resplendent O (name), rejoicing together with the Angels.

Having united thyself unto God through a right-ordered desire, and being enlightened by abstinence, thou, O God-blessed (name), hast already participated in the sweetness 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 remember us.

Theotokion: O holy Lady who hast given birth to the Redeemer and Benefactor of all, save me and vanquish from my soul the dark clouds of the passions which ever war with me, O cloud of divine Light, and do thou ever strengthen me.

Exapostilarion in Tone III:

In thy wanderings thou didst not wander far * from those near to thee in this world, * and in thy spotless life thou didst please Christ the God of all; * unto Him do we thy servants now beseech thee O Divinely-wise (name), * to make entreaty on behalf of those ** who in faith celebrate thine all-honored memory.

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

Do thou, O Virgin, * who hast given birth to the Hypostatic Wisdom, * the pre-eternal Word * and Physician of all, * heal the bitter and longstanding scars and wounds of my soul, ** and assuage the passionate impulses of my heart.

On the Praises, the Stichera, in Tone IV:

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

O supremely good Lord, * Thou hast given us a parable of endurance and courage * in Thy righteous servant (**name**), * who hath shone forth with many miracles, virtues, words and deeds, * adorned with chastity and meekness; * wherefore we glorify Thine ineffable dispensation, * O Jesus all-powerful, * the Savior of our souls. (**Twice**)

Righteous and meek, * truthful, unblemished and faithful, * eschewing every evil thing, * illumined with virtues and shining forth in piety, * hast thou been revealed to be, O blessed (**name**); * wherefore we praise thee * and today joyfully celebrate thy holy and honorable repose (**glorification**), * O Divinely-wise one.

Having clothed thyself in chastity and a right faith, * as in a most precious purple robe, * and having been crowned with truth and meekness as with a divine crown, * thou, O (**name**), didst desire 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, * for unto travelers by water thou art an untroubled haven, * and unto those travelling by land a safe passage! * Every adverse calamity hast thou prevented in a godly-manner, O right wondrous one, * and now crowned with an unfading crown * from the hands of the Almighty God, ** entreat Him that our souls be saved.

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

O Sovereign lady, * accept the supplications of thy servants, ** and deliver us from all want and grief.

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

Glory ..., in Tone IV:

Thou hast appeared, O most blessed (**name**), * as an earthly Angel and a heavenly citizen, * 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 ..., Theotokion or Stavrotheotokion:

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

Having heard the voice of the Apostle Paul, exclaiming: * We are foolish for Christ's sake, * Thy servant (**name**), O Christ God, * loved the life of the foolish for Thy sake on earth. * Wherefore venerating his (**her**) memory * we entreat Thee, O Lord, that our souls be saved.

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

The Dismissal:

AT THE LITURGY

Typika and Beatitudes. 4 from ODE III, and 4 from ODE VI.

With zeal hast thou stripped thyself of all for the sake of spiritual deeds and thus vanquished, with the help of the Divine Spirit, the armies of the enemy. (Twice)

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.

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 defile thee, but rather by thy venerable supplications, thou hath cleansed 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), hast clothed thyself in the vesture of dispassion.

Theotokion: **W**ith our lips, thoughts and hearts we praise thee, O most holy Theotokos, for through thee we who were once rejected through the transgression of our fore-parents, have now been reconciled with God.

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

Troparion of the venerable one, in Tone I:

Having heard the voice of the Apostle Paul, exclaiming: * We are foolish for Christ's sake, * Thy servant (name), O Christ God, * loved the life of the foolish for Thy sake on earth. * Wherefore venerating his (her) memory * we entreat Thee, O Lord, that our souls be saved.

Kontakion of the venerable one, 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, Precious in the sight of the Lord * is the death of His saints.

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

THE EPISTLE TO THE GALATIANS (GAL. 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, Blessed is the man that feareth the Lord, in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth; the generation of the upright shall be blessed.

THE GOSPEL ACCORDING TO ST. LUKE (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:

Communion Verse: In everlasting remembrance shall the righteous be, he shall not be afraid of evil tidings.