

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

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, * illumining 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 IV (If the service is a Resurrection service sing the Dogmatic of the Tone for that service):

Now & Ever ..., in Tone IV:

Prophet David, the ancestor of God, * spoke of thee in psalmody unto Him who hath accomplished great things in thee. * For God was well pleased without father to become a man from thee, * the Queen who standeth at His right hand, * and He - the source of life - showed thee to be His mother, * that he might renew his own image, corrupted by the passions. * Having found the lost sheep wandering on the mountain * He hath laid it upon his shoulders, * that he may bring it to his Father; * and in accordance with his own will * unite it to the heavenly Powers * and thus, O Theotokos, save the world, ** Christ, who is richly and abundantly merciful.

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

Stavrotheotokion: Seeing of old thy Son and Master * with arms outstretched upon the cross, * His side pierced with a lance, * O most pure Mother, thou didst cry out lamenting maternally: * ‘Woe unto me! How canst thou suffer, Who hast delivered mankind from their suffering?’ * O only Lover of mankind.

The Entrance. The Prokeimenon of the day. The three Readings, if prescribed.

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 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 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.

Verse 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 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, 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 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, Thine all-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 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 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 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.

After the 1st Kathisma, the Sedalion: 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:

Dreadful is the wonder of Thy conception * and ineffable is the manner of the childbirth that hath been revealed 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, * unto 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 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 remission of sins * to those who with love venerate thy holy memory. (**Twice**)

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

By thy divine birthgiving, O pure one, * thou hast renewed the mortal nature of those born on earth, * which had become corrupt through the passions, * raising up all from death to a life of incorruption. * Wherefore, as is meet we all bless thee, * O all-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 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 not a Resurrection Service, Sing the following:

The Songs of Ascent: Tone IV, First Antiphon:

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

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

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

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

The Prokeimenon, in Tone VII: (Psalm 63:10,1)

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

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

Refrain: Holy 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

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: Thou O most pure and unblemished 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 Sedalion, in Tone V:

Spec. Mel.: 'The Co-beginningless Word'.

Illumined by divine peace, * thou didst unerringly traverse the paths * leading to the radiance of the divine effulgence, * and, having evaded the attacks of the enemy, * appeared as 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 all-blessed one!

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

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

Comprehending a uniform, God-bearing meaning in all of the divine narratives, thou, O holy (name), thou hast vested thyself in them as if 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: He that sitteth upon the most exalted cherubic throne, our God most glorified, having thee, O Mary Bride of God as His throne, rested in thine arms.

ODE V

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

Having perceived the most resplendent light, thou, O worthy of glory (name), appeared like a sun vanquishing 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 wanderer in order to free thyself of the passions, O Divinely-wise Father (Mother) (name).

Theotokion: The cares of things corruptible hath ceased, for the Virgin hath incorruptibly and supra-naturally given birth, beyond 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 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: With 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, 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 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 hallowed 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-spotless Sovereign-Lady'.

ODE VIII

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

O Most brilliant star, bringing life unto those mired in the bog 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 the 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 the 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 the works of the Lord'.

Theotokion: He that delivereth us, even the Lord, hath shone forth from thee, O pure Virgin; entreat Him, O Sovereign-Lady, that those who hymn thee may be enlightened, and delivered thereby from all attacks we cry aloud: 'Bless ye the Lord, all ye the works of the Lord'.

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, * Who hath united the two disparate natures, * was cut from thee, the unquarried mountain, O Virgin. * Wherefore, in gladness we magnify thee, * O Theotokos.

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 rightly ordered desire, being enlightenment 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 Sovereign-Lady who gavest birth to the Redeemer and Benefactor of all, save me and vanquish from my soul the dark clouds of the passions that ever war with me, O cloud of divine Light, and 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.

At the Aposticha, the Stichera, in Tone IV:

Spec. Mel.: 'Thou hast given a sign'.

O Most loving-kind 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, O wonder-worthy one, in a godly-manner, * 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 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 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.

The Dismissal:

AT THE LITURGY

Typika and Beatitudes.

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, 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, 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: for in the like manner did their Fathers unto the Prophets.

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