

THE GENERAL VIGIL SERVICE TO ONE HIERARCH.

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

Spec. Mel.: “Having set aside ...”:

Thou wast revealed as wholly consecrated and God-bearing, * vested with the Holy Spirit * and anointed with the holy chrism of God; * serenely ever approaching the holy of holies, * illumined with the splendor proceeding from God, * and initiated into the holy mysteries by grace, * as a true and most glorious Hierarch, * with boldness thou dost make entreaty ** for our souls.

Thy life became resplendent with the radiance of the virtues, * and hath illumined the faithful, * and dispersed the foggy mist of error, * for thou O most blessed Hierarch (name) * didst truly appear as a radiant sun; * and now having become, by the grace of the Holy Spirit, * a son of the day, * thou hast made thine abode wherein the Never-waning Light doth shine; * wherefore, honorably celebrating thy divine and radiant memory, ** we venerate thee with love, O ever-memorable one.

Thy mind, O Divinely-wise one, inclined unto God * and nourished by faith, * hath become radiantly divine * O all-glorious one, * in a mortal and corrupt body contemplating incorruption; * O most wise one, * thou hast acquired the splendor of the incorporeal ones, * and remaining passionless thou art adorned with dispassion, * O Father (name), most wise Hierarch, ** radiant light and intercessor for those who with faith honor thy memory.

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

Rejoice, thou fulfillment of the law! * Rejoice, O temple of the Holy Trinity, * thou incorrupt Bride! * Rejoice, divine chariot of the King of all! * Rejoice, thou who like tongs * bore the Ember of immaterial fire in thine arms, * O new paradise, * garden enclosed, * divine and most radiant table, * undefiled dove, * throne of the Most High, * noetic bed of God, ** whom the Holy Spirit covered, O Maiden!

Stavrotheotokion: **W**hen, of old, the unblemished ewe-lamb and immaculate Lady, * beheld her Lamb * upon the tree of the Cross, * she exclaimed maternally, and marveling cried aloud: * “O my Child most sweet, * what is this new and most strange sight I see? * How hath the thankless synagogue * betrayed Thee to the judgment-seat of Pilate * and condemned Thee to death, * Who art the Life of all? * Yet I hymn Thine ineffable condescension, ** O Word!”

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

The fruits of thy virtues, * O venerable Father, * hath enlightened the hearts of the faithful; * for upon hearing of thine immeasurable humility * who could not but wonder at thy patience, * at thy gentle kindness towards the poor and needy, * at thy consolation of the sorrowing? * For in a Godly manner thou hast instructed all, * O Hierarch (name), * and now adorned with a never-fading crown; ** intercede for our souls.

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

Both now ..., In Tone VIII:

In His love for mankind, the King of heaven appeared on earth * and dwelt among men; * for He Who received flesh from the pure Virgin * and cameth forth from her having received human nature, * is the only Son of God, * twofold in nature but not Hypostasis. * Therefore, proclaiming Him to be truly perfect God and perfect man, * we confess Christ our God. * Him do thou beseech, O unwedded Mother, ** that our souls find mercy!

Otherwise, Theotokion: Thy shelter, O Virgin Theotokos, * is spiritual healing; * for, having recourse unto it, ** we are delivered from spiritual infirmities.

Stavrotheotokion: “**I** cannot bear O my child, to behold Thee, * Who dost grant life and health unto all, * hung upon the Tree; * for of old those who were lulled into the sleep of death * by the fruit of the transgression * have been awakened * and granted divine and salvific life and health by Thee”, * thus said the Virgin weeping, ** whom we magnify.

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

THE READING IS FROM BOOK OF PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit

THE READING IS FROM THE BOOK OF PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

THE READING IS FROM THE WISDOM OF SOLOMON.

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain them that please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing

to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not; neither bethought they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil; who art compassionate and merciful, givest grace to Thy saints and opposest the prideful with Thine own arm.

On the Aposticha, these Stichera, In Tone VIII:

O Hierarch (**name**), * radiance of the noetic light, * lamp of the Church, and adornment of Hierarchs, * true rule of the monastic life of fasting, * thou hast appeared as a defender of the faith ** delivering our souls from the destructive wiles of the enemy.

Verse: Precious in the sight of the Lord * is the death of His saints.

O Hierarch (**name**), * having received from God great might, * by thy prayer thou dost expel the attacks of a multitude of evil spirits, ** from all those who with faith have recourse unto thee.

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

How can we worthily hymn the great Hierarch (**name**), * the venerable mind, * the Godly-illuminated light that doth enlighten and grant us divine understanding, * the confessor of profound mysteries. * Let us with one voice say: ** Rejoice O holy Hierarch (**name**), Father of our Fathers.

Glory ..., in Tone VIII:

Thou art a good shepherd and a fervent teacher, * O Hierarch (**name**), * and ever praising thee we cry aloud: * God hath made thee an adornment of His Church * and unto His people revealed thine incorrupt body * which for many years remained hidden in the earth. * Wherefore cease not to make supplication unto Him on behalf of those * who praise thee and honor thy memory, * that by thy supplications we may obtain the remission of our sins ** and the salvation of our souls.

Both now ..., in Tone VIII:

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

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

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

Stavrotheotokion: **B**eholdings Thee O Lord Jesus, * nailed upon the cross and voluntarily accepting the passion, * the Virgin Mother cried aloud: * Woe is me, O my sweet Child! * how dost Thou wrongfully endure such wounds? * O compassionate Physician and healer of the infirmities of mankind, * Thou hast redeemed all from corruption ** by Thy tender compassion.

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

Troparion, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * wherefore, thou hast attained the heights through humility and riches through poverty; * O hierarch (name) our father, ** entreat Christ God, that our souls be saved.

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

The Dismissal:

AT MATINS

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

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * wherefore, thou hast attained the heights through humility and riches through poverty; * O hierarch (name) our father, ** entreat Christ God, that our souls be saved. (Twice)

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

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

Spec. Mel.: “Thy Tomb O Savior ...”:

As a servant of Christ the Lord of all, * thou didst teach the peoples, * instructing them O Hierarch, to understand the truth, * and illumining them with divine baptism; * wherefore we all call thee a teacher of truth, * Hierarch and favorite of Christ. (Twice)

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

O pure Virgin Theotokos who knewest not wedlock, thou sole intercessor and protection of the faithful: from tribulations, sorrows and cruel circumstances deliver all who place their trust in thee, O Maiden, and save our souls by thy divine supplications.

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

From thy youth thou didst take up thy Cross, * and devoutly follow Christ, * subduing the subtlety of the flesh by abstinence; * wherefore sitting on the Hierarchical throne, * thou didst magnify, O Hierarch, * the Lord and His most pure Mother, * Who have adorned thee with an abundance of spiritual gifts, O God-blessed (name). (Twice)

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

O all-immaculate Virgin * who hast given birth to the transcendent God: * do thou unceasingly entreat Him together with the Hierarch (name), * that He grant forgiveness of transgressions * and correction of life before the end, * to us who, as is meet, hymn thee with faith and love, ** O thou who alone art all-hymned.

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

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

After the Polyeleos the Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the wisdom ...”:

Having ruled over the passions of the flesh, * and fervently tended thy flock * thou, O holy one, wast revealed to be a glorious and godly Hierarch; * for thou didst enlighten a multitude of people with holy baptism * enjoining them to glorify One God in three Hypostases; * wherefore even after thy repose thou dost pour forth healings * unto those who make pilgrimage to the holy temple of God * and approach the shrine of thy relics, * O Hierarch (name), * entreat Christ God that He grant remission of sins * unto those who with love honor thy holy memory. (Twice)

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

Let us hymn the heavenly gate and ark, * the all-holy mountain, the cloud of light, the heavenly ladder, * the spiritual Paradise, the redemption of Eve, * the great treasure of the world; * because salvation for the world and forgiveness of ancient offences were wrought in her. * Therefore we cry unto her: * Intercede with thine own Son and God to grant forgiveness of offences ** to those who devoutly worship thy most 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.

The Prokeimenon, in Tone IV:

The Prokeimenon: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgement.

Let every breath ...,

THE GOSPEL ACCORDING TO ST. JOHN (10, 1-9)

The Lord said unto the Jews who came to Him: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his

own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

After the 50th Psalm:

Glory ..., in Tone VI:

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

Both now ...,

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

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

Then the Sessional Hymn, in Tone VI:

O initiate of God's mysteries, * disciple of Christ, * servant of the Lord, * holy Hierarch (name), * thy life was in perfect accord with thy calling, * for together with the multitude of thy gray hairs there shone forth wisdom, * the serenity of thy countenance witnessed to the gentleness of thy soul * and the calm beauty of thy speech revealed thy compassionate nature. * Thy life upon the earth was glorious * and thy repose is with the saints; * do thou intercede on behalf of our souls.

The Canon, In Tone VI:

ODE I

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

Refrain: Holy Hierarch (name), pray to God for us

O Holy Hierarch, numbered with the Angelic hosts, servant of God, Thou wast found worthy to stand before Him, do thou ever entreat Him on our behalf, that by thy prayers we may obtain eternal blessings.

Elected by the Lord to serve the precious gospel, thou O blessed Father (name), nourished thy people with wisdom by thy wise instructions.

Enriched with God's understanding, O most wise Hierarch of God, thou didst take the living-word that flowed from thy heart and feed it unto souls deadened by passions, O God-blessed (name).

Theotokion: **T**he sacred choir of Prophets foretold of thee O pure one, as one who was to become a true Parent of God, higher than the Cherubim and all created things.

ODE III

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

By Shedding forth divine sweetness from thy lips, O Father, thou hast banished the bitter drink of godlessness, giving to the thirsting devout the nectar of the knowledge of God, O blessed one.

Predestined by God's judgment, thou didst appear O Hierarch offering the bloodless sacrifice unto God who offered up Himself for our sake, O Father Hierarch (name).

The sepulcher, wherein thy precious body lieth, is likened unto a Godly paradise, shedding forth redolent aromas, and filling the faithful with a sweet fragrance, O most glorious and all-honored Hierarch (name).

Theotokion: **O** pure one, the mind of man is incapable of comprehending the unspeakable depths of thy birth-giving, for God humbled Himself for the sake of compassion, and entirely renewed me in thy womb.

The Sessional Hymn, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

In an Orthodox manner * thou, O holy one, hast tended the Church of Christ * driving off the bitter taxing of heresy, * wherefore, O blessed one, * thou dost now make thine abode on high.

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

The Word of the Father, Christ our God, * Who was incarnate of thee, * we have come to know, O Virgin Theotokos, * who alone art pure, who alone art blessed. ** Wherefore, we unceasingly hymn and magnify thee.

Stavrotheotokion: **B**eholding thy Son lifted up upon the Tree, O most pure one, with thy maternal womb wounded with pain, thou didst piteously cry aloud: "Woe is me! How is it that Thou hast set, O my timeless Light?"

ODE IV

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

Filled with the Holy Spirit, O sacred Father **(name)**, thou hast driven away evil spirits from men and made them faithful with thy spiritual instructions.

Thou didst teach that God is a Unity undivided and yet known in three Hypostases, not separated nor mingled, thus enlightening the devout with thy sacred theology.

Having first mortified the subtleties of the flesh by abstinence and spiritual labors, thou hast been revealed to be a divine Hierarch and an all-sacred intercessor before the Trinity.

Theotokion: **T**he foremothers curse hath been done away with by thee, O Mother of God; for thou, O most pure one, hast brought forth unto us the Source of holiness, the ever-lasting Life.

ODE V

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

Performing the divine mysteries in a godly manner, and with a most pure mind approaching the holy things, thou hast blamelessly served God as a most sacred Hierarch.

By thy precious instructions those who were enslaved to idolatrous things have become favorites of God, and recalling them from their unworthy ways thou hast become a worthy servant of God Almighty.

Called by grace O holy one, to abolish the lawlessness of idolatry by the sacred waters of Thine instructions, thou hast, by the grace of God, made barren and frozen hearts fertile with the fruits of the spirit.

Theotokion: **O** Mary, who knewest not wedlock, thou hast remained a Virgin even after thy strange birth-giving, for it was God Who was born from thee and Who hath ordered all things as He willeth, O Bride of God.

ODE VI

Irmos: **B**eholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

At the bidding of God, thy tongue, sharpened by the Spirit in spiritual acuity, inscribed in the hearts of the devout as with a scribe's plume, the words of grace, O all-sacred Father.

O sacred Father, as one who entered the spiritual holy of holies and there, by the light of the Trinity, learnt things divine, thou hast perfected in spirit the faithful, thyself being most perfect, O Holy Hierarch **(name)**.

Flushing away the foul commands of the wicked by the streams of thy commandments, thou hast appeared as a placid river watering with piety the communities of the faithful, O all-honored Hierarch.

Theotokion: O all-immaculate Maiden favored of God, the Word hath, without seed, made His abode within thy womb and come forth as a perfect man, renewing in a godly manner human nature as He Himself alone knoweth.

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

Kontakion. In Tone II:

Spec. Mel.: “From the highest ...”:

O Hierarch (name), * divine thunder, spiritual trumpet, * planter of faith and pruner of heresies, * great favorite of the Trinity, * standing with the Angels before God * unceasingly pray on behalf of us all.

The Ikos: O Father, through laziness I the wretched one have fallen into the sleep of death, but do thou, a good shepherd, raise me up, and subdue the passions which wickedly torment me, that on arising I may hymn thy bright festival with a pure spirit. O Father, whom the Master of the universe hath worthily glorified as a most faithful servant and most wise teacher, a friend of God and skilled minister of His traditions, which thou hast well preserved; Undeiled unction, most wise (name), unceasingly pray for us all.

ODE VII

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

Thou wast Illumined by the grace of the Spirit to comprehend the Divine will, and thus appeared as a radiant star enlightening those who wisely chant: “O God of our fathers, blessed art Thou.”

O sacred Hierarch of the most holy Church, shining with virtuous deeds, the uncreated Trinity made its abode within thee, wherefore thou dost sing: “O God of our fathers, blessed art Thou.”

Repelling sleep from thine eyes, with divine vigor thou didst receive the Divine Light from the Source of Light, Who hath made thee a pillar and support of the faithful, a true Hierarch.

Theotokion: He who is unapproachable, and seated in the bosom of the Begetter, hath now become seated within thy womb, O most pure one, as one approachable and imbued with thine image, having become accessible for the sake of saving fallen Adam.

ODE VIII

Irmos: **T**hou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

O blessed one, as one elevated unto God by thy pure thoughts thou hast humiliated the proud serpent by thy humility; wherefore we honor thee, exalting Christ unto the ages.

O holy Hierarch (**name**), thou hast saved thy people from slavery to falsehood by preaching the incarnate Word and thus driving away the wickedness of idolatry, O most wise and God-bearing father.

Leading a life like that of thy Master, in both word and deed fulfilling thy days in spiritual activity, thou, O Father, hast reposed and passed over to the celestial dwellings.

Theotokion: **F**reed from the primal curse by thy birth-giving, O most blessed divinely joyous Maiden, we send up unto thee the greeting of Gabriel: Rejoice thou, who art the cause of the salvation of all.

ODE IX

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

Adorned with the virtues as with resplendent ornaments and radiant with their light, compassionate and meek, thou hast found thine abode in the land of the compassionate keeping company with the Heavenly Hosts.

Beholding the brightness of God and of the Angels, the radiance of the Patriarchs, the Martyrs and the Apostles, with them entreat the Lover of mankind that we who praise thee, O holy one, be granted the remission of sins and restoration of life.

Adorning the city of thy See with Thine episcopacy, thou hast arrayed with thy radiance all the cities of thy diocese, having lived therein as an Angel, thou hast hallowed them with thine unction and perfected the Divinely-wise people living therein.

Theotokion: **T**he gentle heavenly rain O Virgin, descended into thy womb, and thereby dried up the streams of falsehood, showering incorruption upon all mankind by the redemption that hath been made possible through thee, O divinely joyous one.

Exapostilarion in Tone III:

Spec. Mel.: “Thou hast visited us ...”:

Today a glorious radiant festival * is revealed to the faithful, * for standing in the light of the glory * of the countenance of God, * the Holy Hierarch (name), doth remember us * who praise his honorable memory.

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

O most pure one, we put our trust in God, * and in the crucified Christ who came forth from thee. * By thy supplications to Him * preserve us unharmed even unto the end.

On the Praises, these 4 Stichera, in Tone VIII:

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

O venerable Father (name)! * Having reached the pinnacle of the ladder of divine understanding * and approaching God as one who hath obtained the gift of adoption, * thou dost heal incurable diseases and drivest away unclean spirits; * therefore with joyful hearts we celebrate thy memory, * magnifying Christ Who hath exalted His favorite. (Twice)

O marvelous Father (name)! * Brightly illumined with thy divinely lucid mind, * thou hast pacified the boisterous sea of the passions, * and flying upon the wings of the purity of dispassion, * thou hast reached the heights of ineffable and incomprehensible blessedness, * ever interceding on behalf of us who praise thee.

O Father of Fathers (name)! * thou art the Rule of the priesthood, * model of chastity, * stronghold of monastics, * strength of the Church, * lamp of love, throne of compassion, * Source of miracles, * tongue of fire, * font of sweetly-spoken words, * vessel of the Divine Spirit * and spiritual paradise, * O God-blessed one.

Glory ..., in Tone VI:

O venerable one, * thrice blessed holiest Father, * good shepherd and disciple of Christ the chief shepherd, * as one who hast laid down thy life for thy flock! * Do thou now also, O all-famed Hierarch (name), * entreat Him with by thy prayers ** to grant us great mercy.

Both now ..., Theotokion in Tone VI:

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

Stavrotheotokion: **S**tanding before the Cross * and beholding her Son voluntarily suffering, ** the Virgin-Mother magnified Him.

The Doxology:

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

Glory ..., in Tone VIII:

Thou art a good shepherd and a fervent teacher, * O Hierarch (name), * and ever praising thee we cry aloud: * God hath made thee an adornment of His Church * and unto His people revealed thine incorrupt body * which for many years remained hidden in the earth. * Wherefore cease not to make supplication unto Him on behalf of those * who praise thee and honor thy memory, * that by thy supplications we may obtain the remission of our sins ** and the salvation of our souls.

Both now ..., Theotokion or Stavrotheotokion:

After Our Father ..., Troparion, In Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * wherefore, thou hast attained the heights through humility and riches through poverty; * O hierarch (name) our father, ** entreat Christ God, that our souls be saved.

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

The Dismissal:

AT THE LITURGY

Typika and Beatitudes.

By Shedding forth divine sweetness from thy lips, O Father, thou hast banished the bitter drink of godlessness, giving to the thirsting devout the nectar of the knowledge of God, O blessed one. (Twice)

Predestined by God's judgment, thou didst appear O Hierarch offering the bloodless sacrifice unto God who offered up Himself for our sake, O Father Hierarch (name).

The sepulcher, wherein thy precious body lieth, is likened unto a Godly paradise, shedding forth redolent aromas, and filling the faithful with a sweet fragrance, O most glorious and all-honored Hierarch (name).

At the bidding of God, thy tongue, sharpened by the Spirit in spiritual acuity, inscribed in the hearts of the devout as with a scribe's plume, the words of grace, O all-sacred Father.

O sacred Father, as one who entered the spiritual holy of holies and there, by the light of the Trinity, learnt things divine, thou hast perfected in spirit the faithful, thyself being most perfect, O Holy Hierarch (name).

Flushing away the foul commands of the wicked by the streams of thy commandments, thou hast appeared as a placid river watering with piety the communities of the faithful, O all-honored Hierarch.

Theotokion: O all-immaculate Maiden favored of God, the Word hath, without seed, made His abode within thy womb and come forth as a perfect man, renewing in a godly manner human nature as He Himself alone knoweth.

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

Troparion, In Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * wherefore, thou hast attained the heights through humility and riches through poverty; * O hierarch (name) our father, ** entreat Christ God, that our souls be saved.

Kontakion. In Tone II:

O Hierarch (name), * divine thunder, spiritual trumpet, * planter of faith and pruner of heresies, * great favorite of the Trinity, * standing with the Angels before God * unceasingly pray on behalf of us all.

Prokeimenon, In Tone I: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

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

THE EPISTLE TO THE HEBREWS (7:26-8:2)

Brethren: For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, (maketh) the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, In Tone I: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

Verse: The law of his God is in his heart, and his steps shall not be tripped.

THE GOSPEL ACCORDING TO ST. JOHN THE DIVINE (10:9-16)

Jesus said unto His Disciples: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

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