

THE GENERAL VIGIL SERVICE TO A HIERO-CONFESSOR OR MONK-CONFESSOR.

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

Spec. Mel.: 'As a virtuous'.

We know thee, O God inspired holy Father (**name**), * to be the foundation of truth and confirmation of the faith, * the elucidation of dogmas and a model of piety, * an abode of purity, * a select vessel, * the sweet redolence of the Spirit, * a great treasury of doctrines * and a foundation of the Church of Christ.

We praise thee, O God-bearing, all-praised, wise (**name**) * as a successor to the Apostles, * as one sharing the temperament of the Confessors, * a zealous emulator of ascetics, * the seal of teachers, * a divine representative of the sages of God, * a God-flowing river of understanding * which drowneth the notions of blaspheming heretics.

Increasing thy talent of wisdom O glorious (**name**), * thou wast deemed worthy to participate in the joy of thy Lord; * adorned with the bright illumination of divine grace and spiritual radiance, * standing now before the life-creating right hand of God, * thou hast been revealed eternally resplendent.

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

O all-hymned Theotokos! * purify my passionate heart from pollution, * and cleanse, O pure one, the festering wounds of sin from my soul, * make steadfast my mind, * so that I, thy sinful and unprofitable servant, ** may magnify thy might and thy great intercession.

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

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

Grace poured forth abundantly from thy lips, * O glorious Father (**name**), * lamp of the Church of Christ, * ever teaching the spiritual sheep to believe in the Divinity one in essence * and the Consubstantial Trinity.

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

Now & Ever ..., in Tone VI:

Who doth not call thee blessed, O all-holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Persons, * but known in two natures without comingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Otherwise, Theotokion: No one that fleeth unto thee, O all-pure Virgin Theotokos, * departeth from thee ashamed; * for those that asketh grace of thee, ** ever receiveth a gift for their profitable petition.

Stavrotheotokion: The most pure one seeing Thee hanging upon the cross * with maternal tears cried aloud to Thee: * ‘O my Son and God, * O my sweetest Child, * how is it that Thou sufferest * such a shameful death?’

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

THE READING FROM THE BOOK OF PROVERBS (3, 13-16; 8, 6).

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. 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 FROM THE BOOK OF PROVERBS (10, 31-32 ; 11, 1-10).

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the

overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

THE READING FROM THE WISDOM OF SOLOMON (3,1-9)

The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction, but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded, for God proved them and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth; and such as be faithful in love shall abide with Him; for grace and mercy is to His saints and visitation for His elect.

At the Aposticha, these Stichera: in Tone VIII:

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

ⓘ all-wise Father (name), * thou hast illumined the Church of Christ with thine odes, * likened unto those of David by the grace of the Spirit, * O most glorious Father, * striking the harp and chanting things divine, * thine odes draw all to the Church.

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

ⓘ most glorious Father (name), * abandoning the unruly noise of the world, * thou, O holy one, didst reach the calm haven of Christ. * clearly adorned with a multitude of graces * through the contemplation of the Divinity, * reflecting them upon the faithful, * before whom thou didst shine * with thy God-pleasing life.

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

Come, O ye born of earth, * let us today devoutly honor with hymns * the sacred and honorable memory of holy (name); * for, behold, in truth he hath been deigned worthy to contemplate the divine light. * O how ineffable is Thy kindness, O Lord and Master, * through which we learned to glorify Thee, * the most compassionate One!

Glory ..., in Tone VIII:

We, the multitude of monks, * honor thee as our instructor, O Father (name), * for we have learned from the path trodden by thee * to conduct ourselves virtuously. * Blessed art thou for having labored for Christ and subduing the enemy, * O friend of Angels, and companion of the righteous and holy, * with them entreat the Lord that our souls may be saved.

Now & Ever ..., in Tone VIII:

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

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

Otherwise, Theotokion: I flee to thy protection, O holy Virgin Theotokos, * for I know that through thee I shall obtain salvation; ** for thou art able to help me, O pure one.

Stavrotheotokion: The unblemished ewe-lamb * upon beholding her lamb voluntarily nailed upon the tree, * lamented with maternal tenderness: * ‘Woe is me, O my most beloved child! * What is this that the ungrateful Jews have done to Thee, * wishing to deprive me of Thee, O most beloved one’.

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

Troparion, in Tone VIII:

Teacher of Orthodoxy, instructor of piety and chastity, * luminary of the Church, God-inspired instructor of Hierarchs, * O supremely wise (name), thou hast illumined all by thy teaching; * entreat Christ God that our souls be saved.

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

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

The Dismissal:

AT MATINS

At the Matins, for God is the Lord, the Troparion in Tone VIII:

Teacher of Orthodoxy, instructor of piety and chastity, * luminary of the Church, God-inspired instructor of Hierarchs, * O supremely wise (name), thou hast illumined all by thy teaching; * entreat Christ God that our souls be saved. (Twice)

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

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

After the 1st Kathisma, the Sedalion, in Tone IV:

Spec. Mel.: 'Thou that wast of Thy free-will lifted up'.

Forsaking the enjoyment of earthly and corruptible things, * the comeliness of the world and temporal pleasures, * thou didst live the life of a hermit, * and wast deemed worthy to be numbered with the choirs of Confessors and ascetics; * with them entreat that thy servants may be saved. (Twice)

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

O all-immaculate Virgin, * who hath given birth to the pre-eternal Son and Word of God, * do thou, together with the holy and venerable Apostles, Confessors, Prophets and Monastics * entreat Him to grant us cleansing and great mercy.

After the 2nd Kathisma the Sedalion, in Tone IV:

Spec. Mel.: 'Speedily prevent'.

Following Christ, thou hast forsaken the world * and by abstinence subdued thy flesh, * wherefore O most blessed (name), * thou wast deemed worthy of the unction of consecration * and hast now passed over to the incorporeal choirs, * interceding on behalf of us who praise thee. (Twice)

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

O most pure one, * thou hast given birth to the Creator of all, * and adorned mankind with thy birth-giving, * deliver me from the snares of the flattering Belial, * and set me upon the rock of Christ's commandments, ** fervently entreating Him, to Whom thou hast given flesh.

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

Verse: Harken unto this all ye nations, praise him, all ye peoples.

For a Monk-confessor: We bless thee, O Venerable Father (name), and we honor thy holy memory, Instructor of monks, and converser with the angels.

Verse: I waited patiently for the Lord, and he was attentive unto me.

After the Polyeleos the Sedalion: in Tone III:

Spec. Mel.: 'Of the divine faith'.

Enlightened by the Divine Spirit, * thou didst boldly proclaim Orthodoxy, O all-blessed (name), * putting to shame the lawless tyrant, even suffering banishment. * O holy Father! Entreat Christ God * to grant remission of sins * unto those who lovingly venerate thy holy memory. (Twice)

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

O most pure one, * thou hast given birth to the Creator of all, * and adorned mankind with thy birth-giving, * deliver me from the snares of the flattering Belial, * and set me upon the rock of Christ's commandments, ** fervently entreating Him, to Whom thou hast given flesh.

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.

Prokeimenon, in Tone VII:

The Prokeimenon: 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?

Let every breath.

THE HOLY GOSPEL ACCORDING TO ST. LUKE (12, 8-12):

The Lord said unto His Disciples: I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God: But he that denieth me before men shall be denied before the Angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you unto the synagogues, and (unto) magistrates, and powers, take ye no

thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say.

After the 50th Psalm:

Glory ..., in Tone VI:

Through the prayers of Holy Confessor (*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 VI:

O holy Father! * the sounds of thine instructions have gone forth into all the earth, * for contemplating the orders of Angels * thou didst faultlessly emulate them in thy life, * destroying the armies of the demons, * wherefore, thou hast reaped the rewards of thy labors in heaven. * Having boldness now before Christ God, * by thy intercessions grant peace unto our souls.

The Canon, in Tone VI:

ODE I

Irmos: **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.

With all his thoughts our Holy Father (*name*) loved Thee, O Jesus, and with all his heart was ready to suffer for Thee, enduring sorrows, affliction and suffering, thereby attaining to everlasting grace.

With the drops of thy sacred blood thou hast assuaged the bitter seas of unbelief; and as Christ's sacred river, thou dost ever give proper refreshment to the Church.

Thou, O glorious (*name*), bringing unto God the ascetic feats accomplished by thee on earth, wast deemed worthy to receive a crown in the heavenly Kingdom and to inherit tranquil everlasting life.

Theotokion: **A**dorned with the beauty of virtues O pure Mother of God, thou hast, conceived the True God Who illumineth all with divine virtues.

ODE III

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

Giving neither repose unto thine eyelids, nor sleep unto thine eyes, O holy Father (**name**), till thou wast shown to be a temple of the Holy Trinity and a treasury of wisdom, thou hast enriched the world with thy teachings, resplendent as gold, O blessed one.

Locked up in prisons, O divinely-wise (**name**), thou wast a gate-keeper of the divine commandments, and by instruction thou didst open unto the faithful the gates leading to the path of perfect understanding.

Like a soldier in the divine army, and strengthened by divine might, O all sacred sufferer (**name**), thou hast vanquished the arrogant insolence of the lawless by thy firm confession.

Theotokion: **T**he Wisdom and Word of the Father, Who existed before all ages, and in these latter days was ineffably incarnate from thee, hath made thee the Mother of God, O thou who knewest not wedlock.

The Sedalion, in Tone IV:

Spec. Mel.: Thou hast appeared today.

Like a morning star, * the glorious Sun placed thee on the summit of His Church * enlightening the faithful with thy teachings, * O heavenly (**name**), * our Divinely-wise Father.

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

O most pure one, * thou hast given birth to the Creator of all, * and adorned mankind with thy birth-giving, * deliver me from the snares of the flattering Belial, * and set me upon the rock of Christ's commandments, * fervently entreating Him, to Whom thou hast given flesh.

Stavrotheotokion: **U**pon 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?"

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.

As if with a lance, thou hast, with thy words, pierced godlessness, and as if with a sword thou hast, by thy sufferings, obtained victory over the armies of demons, from whose malice deliver those who venerate thee, O all-praised (**name**).

The sacred Confessor (**name**) cried out: I will not sacrifice to idols, neither do I fear death or physical tortures, for I confess One God known in the Trinity.

Beholding the glorious height of thy humility, the Lord hath granted thee words of divine inspiration, with which, O Father, thou hast humbled the dark falshoods of heretics.

Theotokion: **W**e bless thee, O Virgin, as the door and entrance leading into divine paradise, as the spiritual haven of sanctity, and as the beauty of Jacob.

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.

With the flow of thy tears, O all-wise Father (name), thou hast dried up the abyss of temporal delights, and by the outpouring of thy teaching thou hast dammed the torrents of heresies.

O Father (name), thou wast shown to be a truly spacious temple of the Holy Trinity, adorned with grace, resplendent with honorable virtues and illuminating humility.

By thine endurance thou didst vanquish the uprisings of the evil one, O glorious (name), deliver me from his assaults, and grant me courage, setting me aright on the path that leads to God.

Theotokion: **W**e hymn Him Who came forth from thee, O most pure one, and Who hath taken mortal flesh, revealed in His birth as un-commingled with his Divinity.

ODE VI

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

As a luminary thou hast enlightened the ends of the world with the light of thy sufferings, confessing the name of Christ before the tyrants, O all-praised sufferer of the Lord (name).

Thy tongue was truly like the swift quill of a scribe; expounding the meaning of spiritual law, and inscribing it on the tablets of the hearts of the faithful, O Father (name).

Those who swim in the calm of thine instructions, O Godly-spoken Father, avoid the tempests of deep deception, and those returning from heresies are saved by faith in them.

Theotokion: **O** most pure one, preserver of virginity, the Holy Spirit overshadowed thee, and made thee, O all-blessed one, an immaculate and all-honored abode of the Son of the Most High.

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

Kontakion, in Tone II:

Finding delight in abstinence, * thou hast subdued the desires of the flesh * Revealed to be nurtured in the faith, * thou hast blossomed like the tree of life in paradise, ** O sacred Father (name).

The Ikos: Standing now before God, O all-glorious most sacred and holy Confessor (name), by thy God-pleasing prayers open my lips, that I may hymn thy blessed life and worthily describe thy virtues which, fervently loving God, thou hast practiced on earth; for thou wast revealed to be a fearless confessor, loving vigilance, purity, and abstinence, by which thou hast set aright the faith, O sacred Father (name).

ODE VII

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

Thy life was made illustrious by abstinence, thy suffering a confirmation of this, O Divinely-wise one, for thou hast openly glorified Christ, proclaiming: 'Blessed art Thou, O God of our Fathers'.

Girding thyself with manliness and the purity of chastity, thou hast obtained by grace the radiant crown of Confession, O God-pleasing Father (name), crying: 'Blessed art Thou, God of our Fathers'.

The wicked ones who refuse to adore Thy most pure icon, O Savior, have on numerous occasions deeply aggrieved Thy servant who ever cries unto Thee: 'Blessed art Thou, O God of our Fathers'.

Theotokion: He who sitteth uncircumscribed in the bosom of the Begetter, having issued from thy loins, O most pure one, sitteth now bounded in the form of Adam, that He may save Adam.

ODE VIII

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

Appearing as radiant as the sun, O blessed (name), thou didst illumine the ends of the earth with thine instructions, vanquishing the darkness of every perplexing sin with the light of repentance.

Issuing forth like a river from paradise, fed by the streams of divine knowledge, O God-pleasing (name), thou didst give nourishment to those on earth, drowning the tares of wickedness.

Adorned with beautiful speech, O all-blessed one, thou wast revealed as a quill, devoutly writing down for the faithful thy divine contemplations, extolling Christ throughout all ages.

Theotokion: Unto thy shelter do I flee, O all-spotless one, the protection of my life, thou who beyond understanding gavest birth to God the Word, Whom we praise throughout all ages.

ODE IX

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

Thou hast shone forth unto the Church of Christ, like light from a great sun, illumining the thoughts of the faithful; now making thine abode in the never-fading light, thou dost sing the Trisagion hymn unto the Uncreated Trinity.

The earth hath been adorned with thy holy tomb and with thy sacred relics, O all-praised (name), and the souls of the righteous rejoiced when the Angels received thy spirit, O blessed one; with them remember us who hymn thee.

Thou wast a Temple of the Holy Spirit, a river filled with living water, an ever-flowing stream, and wondrous Source of divine repentance, O (name), thou steadfast foundation of the Church, and standard of Orthodoxy.

Theotokion: The heavenly rain descended into thy womb, O Virgin, drying the streams of deceit, and through thee, O full of God's grace, making incorruption and redemption flow forth unto all mankind.

Exapostilarion in Tone III:

Well tried in asceticism, and finishing thy divine course in suffering, * thou hast ascended into heaven and standest before Christ, * O holy Father (name), * fervently entreat Him on behalf of us who hymn thee. (Twice)

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

O most pure one, having given birth to Christ the ineffable Joy, * make partakers of the heavenly joy * all those who honor thee * and who offer unto thee their heartfelt thanksgiving. * Forget not thy servants, O Mary blessed of God.

At the Praises the Stichera, in Tone IV:

Spec. Mel.: Thou hast given a sign.

The grace of the Holy Spirit, * hath brightly shone upon thee, * O Father (name), illumining thee * and shortening the dark night of the passions, * causing the light of dispassion to dawn upon thee; * Now dwelling immersed in that purest of Light, * forget not, O voice of God, * those who in faith hymn thy sacred memory. (Twice)

Forsaking earthly things, * thou didst acquire the heavenly grace desired by thee, * O holy (name), * and choosing a life of suffering, * O God-pleasing one, * thou didst, like the bodiless ones, * thirst for the streams of eternal beatitude, * wherefore drying up the murky spring of the passions by thy tears * thou hast nourished the senses of thy soul.

Having worthily obtained the grace of healing from God, * thou hast vanquished the seducing spirits who sought to ensnare thee, * thereby avoiding the corruption of spiritual afflictions, * O holy (name), * having reposed, thou dost now pour forth streams of grace, * with which we are watered, * ever hymning thy memory.

Glory ..., in Tone V:

O holy Father! * Giving neither sleep to thine eyes, * nor slumber to thine eyelids * till both thy soul and body were free from passion * and an abode for the Holy Spirit had been prepared within thyself, * thou didst receive Christ, * Who together with the Father and the Holy Spirit, made their dwelling in thee; * O Father (name), * great preacher and favorite of the Consubstantial Trinity, * entreat Him on behalf of our souls.

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

We bless thee, O Virgin Theotokos, * and we, the faithful, glorify thee as is meet, * thou unassailable city, * impregnable rampart, ** and steadfast intercession and refuge of our souls.

Stavrotheotokion: **B**eholding her Lamb lifted up upon the Cross, * the Virgin and Maiden blessed by all, * cried aloud with tears: * 'Woe is me, O my Son * How canst Thou die, being God, ** and immortal by nature?'

The Doxology:

If the service be with the Great Doxology, but not a Resurrection service, the Troparion is sung after the Doxology:

Troparion, in Tone VIII:

Teacher of Orthodoxy, instructor of piety and chastity, * luminary of the Church, God-inspired instructor of Hierarchs, * O supremely wise (name), thou hast illumined all by thy teaching; * entreat Christ God that our souls may be saved.

The Dismissal:

AT LITURGY

Typika and Beatitudes.

Giving neither repose unto thine eyelids, nor sleep unto thine eyes, O holy Father (name), till thou wast shown to be a temple of the Holy Trinity and a treasury of wisdom, thou hast enriched the world with thy teachings, resplendent as gold, O blessed one. (Twice)

Locked up in prisons, O divinely-wise (name), thou wast a gate-keeper of the divine commandments, and by instruction thou didst open unto the faithful the gates leading to the path of perfect understanding.

Like a soldier in the divine army, and strengthened by divine might, O all sacred sufferer (name), thou hast vanquished the arrogant insolence of the lawless by thy firm confession.

As a luminary thou hast enlightened the ends of the world with the light of thy sufferings, confessing the name of Christ before the tyrants, O all-praised sufferer of the Lord (name).

Thy tongue was truly like the swift quill of a scribe; expounding the meaning of spiritual law, and inscribing it on the tablets of the hearts of the faithful, O Father (name).

Those who swim in the calm of thine instructions, O Godly-spoken Father, avoid the tempests of deep deception, and those returning from heresies are saved by faith in them.

Theotokion: O most pure one, preserver of virginity, the Holy Spirit overshadowed thee, and made thee, O all-blessed one, an immaculate and all-honored abode of the Son of the Most High.

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

Troparion, in Tone VIII:

Teacher of Orthodoxy, instructor of piety and chastity, * luminary of the Church, God-inspired instructor of Hierarchs, * O supremely wise (name), thou hast illumined all by thy teaching; ** entreat Christ God that our souls may be saved.

Kontakion, in Tone II:

Finding delight in abstinence, * thou hast subdued the desires of the flesh * Revealed to be nurtured in the faith, * thou hast blossomed like the tree of life in paradise, ** O sacred Father (name).

Prokeimenon, in Tone VIII, (Psalm 149:5,1) The saints shall boast in glory * and they shall rejoice upon their beds.

Verse: Sing unto the Lord a new song, His praise is in the Church of His saints? .

THE EPISTLE OF ST. PAUL TO THE EPHESIANS (6:10-17)

Brethren: be strong in the Lord, and in the power of his might Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Alleluia, in Tone II, (Psalm 131:9, 13) Thy priests shall be clothed with righteousness, and thy righteous shall rejoice.

Verse: For the Lord hath elected Zion; He hath chosen Her to be a habitation for Himself.

THE GOSPEL ACCORDING TO ST. LUKE (12, 8-12)

The Lord said: I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God: But he that denieth me before men shall be denied before the Angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Spirit shall teach you in the same hour what ye ought to say.

Communion Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.