

THE GENERAL VIGIL SERVICE TO A MONK MONASTIC.

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

Spec. Mel.: 'The Martyrs of the Lord'.

A holy, precious, divine and luminous lamp * is not to be left hidden under the bushel of life, * rather, the Lover of mankind doth raise him to a high summit * through the gift of miracles; * by his intercessions O Christ, grant unto Thy people great mercy.

O all-honored one, * taking in thy hands the divine plough * thou didst undertake a multitude of God-pleasing labors, * never turning back, thou didst press ever forward into the Kingdom of Christ our God, * Who became incarnate for the salvation of our souls.

In thy body likened unto a buoyant boat * thou wast carried freely across the sea of life * by the gentle breezes of thy peaceful spirit. * Thou, O wise one, having found the pearl of great price, * went and sold all that thou didst have, and bought it. * Fervently protecting it, thou didst find blessedness in its divine virtues.

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

My thoughts are unclean, * my lips beguiled and my deeds all defiled. * What then shall I do? How shall I, a prodigal, * dare to look at the Judge? * O Sovereign-Lady and Virgin, O only Compassionate One, * entreat thy Son and Lord that He receive my contrite spirit.

The 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.

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

Preserving within thee the original image untainted, * and through fasting setting thy mind as master over the pernicious passions, * thou didst ascend as far as man is able unto heights of the divine likeness; * manfully restraining thy human nature, * and taking care to subdue the weaker unto the higher, * thou didst make the flesh subject to the spirit, * wherefore thou, O hermit, wast revealed as an instructor of monks, * a teacher of the blessed life, * and a most certain rule of virtue. * And now, in the heavens, no longer 'seeing through a glass, darkly' * thou, O Father **(name)**, * doth clearly behold the Holy Trinity, * do thou ever entreat God, on behalf of those who in faith and love honor thee.

If the Celebration be with a Polyeleos, and not a Resurrection Service, sing the following Dogmatic of 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: O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: * Pray thou, O Mistress, with the holy apostles, ** that He have mercy upon our souls.

Stavrotheotokion: Upon seeing Thee crucified, O Christ, * she who gaveth birth unto Thee cried aloud: * "What is this strange mystery that I see, * O my Son How is it that Thou diest?, * suspended upon the Tree, ** O Bestower of life?"

The Entrance. The Prokeimenon of the day. The 3 Readings, if prescribed:

THE READING FROM THE 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 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 FROM THE WISDOM OF SOLOMON

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

At the Aposticha, these stichera: in Tone I:

Spec. Mel.: 'Of the heavenly orders'.

Thy feast, O God-bearer, * hath arrived brighter than the sun; * illuminating those who in faith have recourse unto thee, * filling them with the sweet fragrance of immortality * and radiating effulgent healing upon their souls, * O holy Father, fervent intercessor for our souls.

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

Through the struggles of abstinence * thou didst obtain victory over the sensual passions of the body, * and exhibiting a zeal here on earth like that of the bodiless ones in heaven, * thou didst subdue the desires of the flesh * making them serve the needs of the spirit, * O wonder-worker, (name); * wherefore now, as a dweller in the heavenly habitations, * do thou ever intercede on behalf of our souls.

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

O blessed (name)! * laying within thyself the foundation of the virtues, * thou didst put off the old man with his hosts, * and truly put on Christ; * wherefore, O holy one, having put to shame the many armies of the enemy * thou hast been revealed a wise instructor of monks, * ever intercede that our souls be saved.

Glory ..., in Tone VIII:

We honor thee as a teacher of monastics, * O (name) our Father, * for from thee we have truly learned to walk upon the straight and narrow path. * Blessed art thou who labored for Christ and laid to waste the might of the enemy; * O friend of the Angels and companion of the holy and just ones, * do thou, with them, ever intercede before the Lord that our souls be saved.

**If the Celebration be with a Polyeleos, sing the Theotokion of the Resurrection:
in Tone VIII:**

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** pure Virgin, portal of the Word, * Mother of our God: ** pray thou that we be saved.

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

Troparion, in Tone VIII:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable (name).

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:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable (name). (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.: 'Speedily prevent'.

Heeding the call of thy Lord * thou, O all-blessed (name), didst follow Him, * forsaking the world and everything that is beautiful therein. * With fervor thou didst endure the hardships of the eremitic life * and manfully repelled the armies of the demons; * wherefore in faith we also ever laud thee in hymns praising thy sacred memory. (Twice).

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

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

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

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

Let us honor with hymns the ascetic of the Lord * as one that, through true abstinence and ever-enduring patience, * extinguished the assaults of the passions, * and put to shame the prideful adversary, * and now maketh entreaty before the Lord, that our souls be saved. (Twice)

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

An awe-inspiring miracle of conception * and an ineffable child-birth have been revealed in thee, O pure Ever-virgin, * and thy glory, O Theotokos, * doth reach out to all for the salvation of their souls. * Dwelling upon these mysteries my mind is in awe ** and my reason astounded.

After the Polyeleos, the Megalynarion: 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 I:

Spec. Mel.: 'Thy sepulcher, O Savior'.

O sacred Father, by mortifying thy flesh, * thou hast subdued the uprisings of the passions, * and after thy repose thou hast been deemed worthy of eternal life; * wherefore today the Church of Christ * doth celebrate thy wondrous memorial, ** thou adornment of ascetics. (Twice)

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

Do thou guide to the path of repentance, * we who have ever wandered away into the trackless wastes of evil * and have angered the supremely good Lord, * O blessed Mary who knewest not wedlock, ** thou refuge of despairing men and dwelling-place of God.

If not a Resurrection Service, Sing the following:

The Songs of Ascent: in 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 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 the *venerable father (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:

Throughout all the earth * the fame of thine ascetic labors hath shone forth O holy Father *(name)*, * wherefore reposing in heaven thou dost delight in the reward of thy labors; * for having destroyed the armies of demons * thou hast been deemed worthy to dwell amongst the ranks of Angels, * whom thou didst irreproachably emulate in thy life. * Wherefore, possessing great boldness before Christ God, * we beseech thee to intercede that our souls find great peace and mercy.

The Canon. in Tone VIII:

ODE I

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

Refrain: Holy Father (name) pray to God for us

From thy youth thou wast adorned with goodly moral qualities, cleaving unto Christ, and mortifying the passions of the flesh with abstinence and fasting, thou hast passed over unto Life, O venerable one.

O most wise Father, being a doer of the divine sayings and laws, thou hast been blessed with divine gifts and miracles, wherefore all are richly illumined with thy splendor.

Strengthened by Christ, thou, O Father, subdued the might and power of the enemy, wherefore in honor of thy victory thou hast been rewarded with the gift of miracles, O most venerable one.

Possessing a clear conscience, and directing the eye of thy heart towards God O most wise one, God, in answer to thy prayers, hath numbered thee among the just.

Theotokion: I implore thee, O most pure Virgin, subdue the passions of my flesh and quieten the beguiling thoughts of my mind, and do thou thyself set me upon the right path.

ODE III

Irmos: O Lord, thou art the confirmation of those who flee to Thee, , * Thou art the Light of those in darkness, * and my spirit sings of Thee.

Altogether devoted to the Almighty thou, O most wise holy Father, thou didst escape all the wiles of the demons, and adorned with the loftiest humility, and by thy most excellent works, thou hast overcome the proud boaster.

While still in the flesh thou, O most wise Father, shamed the stiff-neckedness of the wicked one by thy humble instructions.

Having the grace of God as thine effectual helper, thou, O most wise and wonderful one, wast granted the gift of miracles and drivest away diseases.

Theotokion: In becoming incarnate, the Creator found an abode in thy womb, O all-immaculate one, unto the profit of those who with faith hymn thee.

The Sedalion, in Tone IV:

Spec. Mel.: 'Speedily prevent'.

Vanquishing the fleshly subtlety of the passions through fasting, * thou didst make the weaker subject unto the better, * O most glorious Father (name), * and thereby destroyed the wily schemes of the enemy. * In the brilliant radiance of thy virtues thou didst shine forth in the world * as a beacon of divine light; * Wherefore we ever hymn thee.

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

O Virgin Theotokos, * thou art an invincible wall for all Orthodox Christians. * For having recourse unto thee we remain unharmed * and in thee we have a sure intercessor for the forgiveness of our sins; * wherefore rendering thanks unto thee, we cry aloud! ** Rejoice, O full of grace, the Lord is with thee.

Stavrotheotokion: O all-immaculate Virgin, * Mother of Christ God, * a sword pierced thy most holy soul * when thou didst behold thy Son and God * crucified of His own will. * Him do thou never cease to entreat, O blessed one, ** that He grant us the forgiveness of our transgressions.

ODE IV

Irmos: O Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

Making thy soul a temple of the Holy Spirit, thou didst become an heir of the Heavenly Kingdom, together with the hosts on high.

Thou dost ever relieve the suffering of those who, afflicted with manifold maladies, have recourse unto thee; for thou, O holy one, hast obtained from the Lord the grace to work wonders and miracles.

Thou, O Father, sprouted forth like a preeminent blossom in the temple of God, adorned with virtues and filled with the sweet fragrance of a most grace-filled fruit.

Theotokion: **T**hou, O Ever-Virgin art a truly spiritual field, for from thy furrow thou didst bring forth the fruit that doth feed the whole of creation, the God of all.

ODE V

Irmos: **Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.**

With thy mind purified, O all-glorious one, thou didst behold the ineffable goodness of Christ, the God of all.

Like unto Elijah, thou, O Father, helped by the Holy Spirit, ascended into heaven on the chariot of thy virtues.

Having withered thy body with abstinence and attaining bodily purity, thou, O Father, didst ascend unto the fullness of the loftiest abodes on high.

Theotokion: **H**eal the blindness of my polluted mind, O all-immaculate Sovereign-Lady for thou hast given birth unto Christ the great Physician.

ODE VI

Irmos: **I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O**

By thy sacred prayers, O God-blessed one, the cunning serpent hath been slain and the malice of those who demanded of thee a sign hath been destroyed, for thou, as God's favorite, doth radiate light of the Divinity in thine unshakable faith.

Assiduously ploughing the fields of thy soul, and most wisely sowing the multi-fruitful seeds of virtues, thou, O sacred Father, hast harvested the rich bounty of abundant healings.

Helped, O holy Father, by the strength of the Spirit, thou hast subdued the might and power of the enemy, and in honor of thy victory thou hast been rewarded, O holy one, with the effulgent gift of miracles.

Theotokion: **T**he Lord is with thee, O most pure one! As it was well pleasing to Him, to be with thee O Maiden, so by thine intercessions He hath delivered us all from the reign of the deceitful one; wherefore from generation to generation we call thee blessed as is meet.

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

Kontakion, in Tone II:

Spec. Mel.: 'Seeking the highest'.

Having divinely armed thyself with purity of soul * and unceasing prayer, * thou didst valiantly slay legions of demons * as with a mighty sword, * wherefore we beseech thee O Father (**name**), * ever intercede on behalf of us ** who honor thee.

Ikos: **H**aving conceived within thyself a loving attachment to the divine commandments of Christ, and a hatred for the delights of this world, with diligence thou didst achieve thy God-pleasing goals, like a divine lamp enlightening the ends of the world with spiritual radiance. Wherefore falling down before thee I implore thee: Enlighten my spiritual eyes that I may worthily hymn thine exploits of fasting, thy watchfulness, the shedding of thy tears, thy labors and the emaciation of thy body, all for the sake of a blessed future life, which thou dost now enjoy; do thou ever make supplications on behalf of us who celebrate thy holy memory!

ODE VII

Irmos: **T**he Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: 'O God of our fathers, blessed art Thou.'

Having with great resolve completed thine exploits of fasting, thou, O Father, hast humbled the proudest of minds by thy divine humility, singing: 'Blessed art Thou, O God of our Fathers'.

Thou, O Father, sprouted forth like a preeminent blossom in the temple of God, adorned and filled with the sweet fragrance of the grace-filled fruits of virtue.

Having enlightened thy heart, O Father, thou wast made the superior of thy sacred assembly, giving them spiritual direction, teaching them and rousing them all to fulfill the will of God, singing: 'Blessed art Thou, O God of our Fathers'.

Theotokion: **G**iving birth to a new-sprung Child, the beginningless Word, thou, O Virgin, hast renewed us who have grown old through sin, and granted us strength to sing: 'Blessed art Thou, O God of our Fathers'.

ODE VIII

Irmos: **T**reading down the fiery flame in the furnace, * the divinely eloquent children sang: * 'Bless the Lord, ye works of the Lord'.

As an heir of the divine habitations, thou, O Father, didst live as an angel; wherefore with the Angels thy spirit rejoiceth.

O most wise and marvelous Father, undeviatingly proceeding forth along the divine paths leading to heaven, thou hast, unto the end, avoided those that lead to perdition.

Through the grace which found an abode in thy soul, O Father, the unclean spirits that cunningly find their abode in men, are driven away.

Theotokion: Thou, O Virgin, art an inexhaustible source of spiritual water, drinking of which we all are filled with the grace, cleansed in both soul and body.

ODE IX

Irmos: All are awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

By the action of the Holy Spirit thine honored shrine doth abundantly shed forth healings, curing the long standing diseases of those who have recourse unto thee, O Father; driving away the cunning, ferocious spirits and raising the faithful to praise thine illustrious deeds.

Like a great sun that shineth forth with the majesty of thy deeds, O most wise one, thou hast enlightened the ends of the earth, and in thy death thou hast been exalted from light unto a most brilliant light; wherefore we cry unto thee: Enlighten our thoughts, O holy Father (name).

By touching thine enduring body resplendent with ascetic endeavors, O blessed one, incurable diseases are healed, for our God and Savior hath greatly glorified thee O most wise and wonder-worthy Father (name); wherefore, for thy good works, thou art showered with fame, O holy one.

In the hollows of fasting hast thou, O most praised Father, blossomed like a sweet-smelling rose, and as a lily hast thou filled the consciences of the faithful with the fragrances of thy virtues and miracles; wherefore, O holy one, drive away from us putrid passions.

Theotokion: Enlighten, O pure Virgin, my heart ever grieving from my transgressions and the multitude of worldly distractions, and never leave me to mine enemies, that I may glorify and with love hymn thee, O all-hymned one.

Exapostilarion in Tone II:

Spec. Mel.: 'Hearken, O ye women'.

Like the palms of David, O Father, * Thou hast flourished and been revealed as an abode of the Holy Spirit, * by Whose action thou hast been shown wondrous throughout all the world, * do thou O holy (name), unceasingly pray for us * who faithfully honor thy most sacred memorial.

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

We ever bless thee in hymns, O Virgin, * for thou O Theotokos hast, * given birth to One of the Trinity, * and didst bear in thy divine arms the most plenteous Word, ** unchangeable and immutable.

At the Aposticha, the Stichera, in Tone VI:

O most blessed God-bearer **(name)**! * making all the subtleties of the flesh subject to thy spirit, * and having strengthened thyself with the pains of fasting, * like gold purified in the forge, * thou hast appeared as a most radiant receptacle of the Holy Spirit. * Gathering together a multitude of monastics, * and with thine instructions, as with a ladder ascending into heaven, * thou hast raised them unto the pinnacle of virtues. * Remember us also, who honor thy sacred memory, * and never cease to intercede, that our souls may be saved. **(Twice)**

Today doth shine forth thy most illustrious and solemn memorial, * O most glorious **(name)**, * which assembleth a multitude of the choirs of fasters and monastics, * truly Angels and men, * unto the praise of Christ, our God adored in the Trinity. * Wherefore, approaching the sacred shrine of thy relics, * we abundantly receive the gifts of healing * and glorify Christ, the Savior of our souls, * Who hath crowned thee.

O most blessed God-bearer, Father **(name)**! * As did the Prophet of old, * thou hast covered the earth with thy tears * never giving slumber to thine eyelids * thereby revealing the yearning of thy heart after Christ, * Whom thou didst exceedingly love; * wherefore, thou hast been set forth as an example to all monastics * guiding them to the understanding of every virtue; * therefore, we also bless thee, * magnifying Him Who hath glorified thee.

Glory ..., in Tone II:

O holy Father! * Having from thy childhood diligently studied virtue, * thou wast revealed as an organ of the Holy Spirit, * and having obtained from Him the gift of working miracles, * thou didst admonish thy people to shun the sweet things of life. * and now manifestly illumined with the divine light, * do thou enlighten our thoughts, O our Father **(name)**.

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

All of my hope do I place on thee, * O Mother of God; ** keep me under thy protection.

Stavrotheotokion: **U**pon beholding Thee, the Lamb and Shepherd, upon the Tree, * the ewe-lamb who gave birth to Thee * lamented and maternally cried aloud to Thee: * "O my Son most desired, * How is it that Thou art suspended upon the Tree of the Cross, O Long-suffering One? * How have Thy hands and feet * been pierced with nails by the iniquitous, O Word! ** And how hast Thou shed Thy blood, O Master?

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:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable (name).

The Dismissal:

AT LITURGY

Typika and Beatitudes.

Altogether devoted to the Almighty thou, O most wise holy Father, thou didst escape all the wiles of the demons, and adorned with the loftiest humility, and by thy most excellent works, thou hast overcome the proud boaster. (Twice)

While still in the flesh thou, O most wise Father, shamed the stiff-neckedness of the wicked one by thy humble instructions.

Having the grace of God as thine effectual helper, thou, O most wise and wonderful one, wast granted the gift of miracles and drivest away diseases.

By thy sacred prayers, O God-blessed one, the cunning serpent hath been slain and the malice of those who demanded of thee a sign hath been destroyed, for thou, as God's favorite, doth radiate light of the Divinity in thine unshakable faith.

Assiduously ploughing the fields of thy soul, and most wisely sowing the multi-fruitful seeds of virtues, thou, O sacred Father, hast harvested the rich bounty of abundant healings.

Helped, O holy Father, by the strength of the Spirit, thou hast subdued the might and power of the enemy, and in honor of thy victory thou hast been rewarded, O holy one, with the effulgent gift of miracles.

Theotokion: **T**he Lord is with thee, O most pure one! As it was well pleasing to Him, to be with thee O Maiden, so by thine intercessions He hath delivered us all from the reign of the deceitful one; wherefore from generation to generation we call thee blessed as is meet.

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

Troparion, in Tone VIII:

In thee, O father, the image of God was preserved, * for taking up thy cross, thou didst follow after Christ; * by activity thou didst learn to disdain the flesh, as something transient, * but to care for thy soul as something immortal. ** Wherefore, with the angels thy spirit doth rejoice, O venerable (name).

Kontakion, in Tone II:

Having divinely armed thyself with purity of soul * and unceasing prayer, * thou didst valiantly slay legions of demons * as with a mighty sword, * wherefore we beseech thee O Father (name), * ever intercede on behalf of us ** who honor thee.

Prokeimenon, in Tone VII, (Psalm 115:6,3) 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 (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, (Psalm 111: 1, 2) 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