

THE VIGIL SERVICE COMMON TO TWO OR MORE MONKS.

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

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

O Divinely-wise, Fathers! * You give light to the blind, * cures to the infirm, and health to the lame, * hearkening mercifully unto those who in faith come to your holy temple * entreating your help, * for all we who praise you, * know you to be sure protectors and intercessors for our souls.

O all-honored, Fathers! * ascending to God in the chariot of your virtues, * you received the honors of your victory, * and for our sakes, O Fathers, left your bodies in the grave * where they shed abundant healings and drive away evil spirits; * wherefore we bless you, O most praised ones.

Adorned with the life of fasting * you have been united with the choirs of ascetics, * and now, O most blessed ones, * you dwell joyfully in the heavenly habitations * where the choirs of Angels rejoice, * truly deified with the divine light. * Remember those who lovingly bless you on earth and celebrate your holy festival.

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.

Stavrotheotokion: **T**he 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'.

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

O holy Fathers! * the fame of your exploits hath gone forth throughout all the earth, * for having vanquished hordes of demons * ye became like the Angels whom you emulated in the purity of your lives, * wherefore ye now enjoy the reward of your labors in heaven. * Since ye possess great boldness before Christ God, * entreat Him to grant peace to our souls.

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 ..., 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 Hypostases, * 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 pure Virgin Theotokos, * entreat the Lord that by thine intercessions, * He grant our souls remission of sins, ** peace and great mercy.

Stavrotheotokion: Upon beholding our Life suspended upon the Tree, * the all-immaculate Theotokos cried aloud, * maternally lamenting: ** O my Son and my God, save those who with love hymn Thee!

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

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

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

THE READING FROM THE BOOK OF PROVERBS (10, 31-32 ; 11, 1-10).

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness

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

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

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

At the Aposticha, the Stichera, in Tone IV:

Spec. Mel.: 'As a virtuous'.

In a Divinely-wise manner * ye put off the old man and put on Christ, * shining like radiant stars upon the earth, * illumined with spiritual grace, * ye intercede on behalf of those who fervently and faithfully celebrate your honorable memory * that they may be delivered from corruption and all dangers.

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

Having inherited eternal life, * ye enjoy spiritual nourishment and immersion in the divine light, * O divinely-wise ones, since ye have great boldness towards God, * reveal unto us your truly Christ-like love, * and deliver from dangers and the multitudes of temptations * and from every affliction * those who have recourse unto you.

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

O all-wondrous God-bearers, * champions of the Trinity! * Vesting yourselves for the struggle against the prince of this world with wisdom, * you have firmly subdued him and obtained crowns of victory; * wherefore we, illumined with grace, * celebrate your divine and illustrious memory.

Glory ..., in Tone VIII:

O holy Fathers! * loathing the sweetness of this world * and harboring a greater love for monastic life, * ye have befriended the Angels, * and by your miracles shone forth upon all the world like a multi-luminous sun; * remember us who celebrate your sacred memory, * for we are your children and the sheep of your pastoral teachings; * we entreat you to come to our aid, * that by your prayers we may obtain peace and great mercy.

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

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

Stavrotheotokion: Beholding 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 of all from corruption ** by Thy tender compassion.

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

Troparion, in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncomingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and thus saved our souls from death.

The Dismissal:

AT MATINS

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

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace. (Twice)

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncomingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and thus saved our souls from death.

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

Spec. Mel.: 'Prevent'.

Most radiant beacons of the truth of Christ, * the Godly-spoken Fathers have enlightened the world with their teaching, * vanquishing the heresies of wicked blasphemers, * and extinguishing their blazing falsehoods; * as favorites of Christ they enlighten all. (Twice)

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

O all-immaculate Virgin, * who hast given birth to the pre-eternal God, * do thou, together with the venerable fathers, * never cease to entreat Him to grant us remission of sins * and before our end, the restoration of our life, * for as is meet, we hymn thee with faith and love, ** O only all-hymned one.

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

Hearkening unto the words of eremitic teachings * ye renounced your flesh for the sake of Christ, * with violence subduing all the passions. * Revealed as spiritual leaders, and the rule of monastics * ye vanquished the wiles of demons even unto the end. * O God-bearing Fathers, * fervently pray unto God that remission of sins * be granted unto those who with love honor your holy memory. (Twice)

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

Behold O Maiden, as thou hast foretold, * generation upon generation bless thee, * for thou wast made a palace of the Creator of all, * a divine temple in which the Most High dwelt and assumed flesh ** that He might save us.

After the Polyeleos, the Megalynarion: We bless you, O Venerable Fathers, and we honor your holy memory, Instructors of monks and conversers with the Angels.

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

After the Polyeleos, the Sedalion, in Tone VIII:

Spec. Mel.: 'Of the wisdom'.

O blessed ones, setting the desire of your minds on God, * ye forsook all the subtleties of this life, * and making your abode in the wilderness, * ye flourished like beautiful lilies, * eradicating tares by your spiritual labors; * with good deeds ye planted the fruit-bearing trees of the virtues. * Having therefore gathered a bountiful harvest in heaven, * entreat Christ God, O holy Fathers, * to grant remission of sins unto those who with faith honor your holy memory. (Twice)

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

In Thee, O Full of grace, * doth all creation rejoice, * the ranks of Angels and the race of mankind; * O all-hallowed Temple and spiritual Paradise, * boast of Virgins. * For from thee God became incarnate * and He who is our God before the ages became a child. * He hath made thy womb a throne and rendered it wider than the heavens. * In thee, O Full of grace, doth all creation rejoice; ** glory be to thee.

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 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 venerable Fathers (names), * 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:

Let us honor the great Fathers, * earthly Angels and heavenly men of God, * adornments of the world, * the praise of monks and abbots; * for planted in the house of the Lord, * they flourished in righteousness, * and like cedars in the wilderness, multiplied the flock of Christ's rational sheep * in holiness and righteousness.

The Canon, in Tone II:

ODE I

Irmos: **C**ome, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

Refrain: Holy Fathers (names) pray to God for us

Illumined with the brightness of the Three-Sunned Divinity, O most wise ones, you appear as lights unfailingly enlightening those who honor your bright memory.

Giving yourselves up entirely to your Creator, pouring out before Him all of your noetic desires, you were deemed worthy of divine grace.

Illumined with the light of divine grace, O holy ones, illumine those who with faith celebrate your memorial and by your prayers deliver them from the darkness of sin.

Theotokion: **H**aving given birth in the flesh to the Incorporeal One, O most pure Mother of God, cleanse the impurities of our bodies and souls by the waters of thine all-divine prayers.

ODE III

Irmos: **O** Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

Filling your souls with the streams of your copious tears, O holy ones, ye rendered them fruitful with every virtue, adorning them with wondrous miracles.

Your divine temple worketh healings, expelling diseases from men, and strengthening them to praise your spiritual struggles, O all-honored ones.

Having struggled against the enemy with abstinence, ye valiantly obtained victory over him, and now having that victory as a rampart against him, O holy ones, ye subdue the raging of the demons.

Theotokion: Out of thy womb, O Virgin, the great Sun hath most gloriously shone forth, illumining the world, and receiving the choir of the holy ones.

The Sedalion, in Tone IV:

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

Passing over the sea of life in abstinence, * with ease ye have reached the noetic haven of dispassion, * O holy and Divinely-wise Fathers.

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

Beyond nature and recounting, * Virginitly and child-birth have been joined together in thee, * O Theotokos, * for thou hast given birth to God in the flesh, ** the Savior of our souls.

Stavrotheotokion: Upon beholding thy Son pierced and hanging upon the cross * thou, O most pure one, * didst cry out with maternal lamentations: * 'Woe is me! To where hast Thou descended, ** O my eternally radiant Light?'

ODE IV

Irmos: I have heard report of Thy dispensation, O Lord, * and have glorified Thee * Who alone lovest mankind.

As ones who loved Christ's humility, you have been exalted by dispassion and humbled the pride of demons.

Like a sun shining forth from the east, the splendid rays of miracles, O holy ones, illumine all creation.

Likened to a censer filled with sweet fragrances, O holy ones, you bring your prayers unto the All-seeing one, Who having accepted them, hath established the celebration of your ascetic endeavors.

Theotokion: The choir of the holy ones and every faithful soul blesses thee, O most pure one, for beyond comprehension and understanding, thou hast given birth to the divine Word.

ODE V

Irmos: O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

Giving yourselves up entirely to the love of Christ and fervently fulfilling the divine commandments, ye obtained the grace of many miracles, O most glorious ones.

Meek and mild, ye have vanquished the malice of the enemy, remaining gracious to the end, ye have obtained true and salvific grace from the Only Merciful One.

Enduring patiently in prayer and fasting, and acquiring dispassion, ye humbled the spirit of the flesh by the strength of the Holy Spirit.

Theotokion: **C**hant unto the Lord a new hymn, chant unto the name of Him Who hath shone forth in a Godly manner from the womb of her who knew not wedlock, revealing her to be the firm hope, and praise of the faithful.

ODE VI

Irmos: **W**hirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * **R**aise me up from corruption, O God.

With the activity of your ascetic endeavors, O Fathers, ye have obtained victory over demons, making yourselves, O holy ones, pleasing unto the Lord Who was crucified for our sake.

Having acquired a compassionate disposition, O Fathers, ye received an abundance of gifts from the merciful God, freely bestowing them unto those in need, O holy ones.

Filled with spiritual gifts, O rational and wise Fathers, and always near to God, ye vanquished the adverse spirits.

Theotokion: **B**y thy child-bearing, thou hast become a Source of dispassion, and the enlightenment of the choirs of the holy Fathers, do thou heal the passions of my soul.

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

Kontakion, in Tone II:

Spec. Mel.: 'Seeking the highest'.

Passing unharmed through a multitude of tempests, * and having received the gift of miracles, * ye drowned your immaterial enemies in the streams of your tears, * O Divinely-wise and holy ones, ** cease not to pray on behalf of us all.

Ikos: **O** holy ones, with your prayer and fasting ye have flourished like a beautiful garden issuing forth from paradise, planted with the multitude of your virtues, and filling all with the sweet fragrance of your many spiritual struggles, deeds and toils, amidst which ye have skillfully passed over to the life without sorrow, and crowned with victory; cease not to pray on behalf of us all.

ODE VII

Irmos: **When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * Blessed art Thou, O God of our fathers!**

With the weapon of prayer, O holy ones, ye vanquished evil spirits, having received from heaven the grace to heal diseases and drive away evil spirits from those who cry: 'Blessed art Thou, O God of our Fathers'.

O wise Fathers, by abstinence ye subjugated your bodies to the spirit, and with a pure conscience, lived a life of good works, O most praised ones, having attained to life in heaven, ye chant: 'Blessed art Thou, O God of our Fathers'.

Protected by divine grace O blessed ones, ye have escaped the assaults of demons and rightly entering into divine rest, ye cry aloud: 'Blessed art Thou, O God of our Fathers'.

Theotokion: **The flaming sword, which of old held fast the gates of Eden, doth now, O pure Virgin, raise those who through fasting have defeated the great enemy and ever cry aloud: 'Blessed art Thou, O God of our Fathers'.**

ODE VIII

Irmos: **Him who once revealed the miracle of the Virgin * unto Moses in the bush on mount Sinai, * hymn ye, bless ye, and supremely exalt throughout all ages.**

The drops of your tears, O venerable Fathers, are like a wondrous stream quenching the fire of sin and drowning the sufferings of all those who have recourse unto you.

By your lives, O Fathers, ye professed an indestructible faith and hope, true love and gracious fervor, kindly patience and spiritual instruction, humbleness and perfect meekness.

Having labored well, ye obtained victory over the adversary, and at the end of your days were crowned, O wise-ones, and numbered with the righteous of all ages, with whom we honor you, and supremely exalt Christ throughout all ages.

Theotokion: **Save me, O Mother of God, the beginning of the world's salvation, by delivering me from the corruption of the passions and from every affliction of the adversary, that I may glorify thee throughout all ages.**

ODE IX

Irmos: **God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.**

Behold the kingdom of heaven hath been opened to you, O Fathers, for having finished your blessed course, ye behold the Angels of God, and have received from God great honors for your labors; Wherefore, O holy Fathers, we bless you.

Pleasing God with your contrite hearts, you destroyed the snares of the demons, O God-bearers, and restored those devastated by them, wherefore we bless you, faithfully adoring the shrine of your relics, O God-blessed ones.

Directing your thoughts towards God on high, O God-bearing holy Fathers, you separated yourselves from things temporal, and for the sake of your labors and wondrous abstinence received things divine, wherefore we honor you.

Theotokion: **W**hen the time to judge me arrives, spare me, O Lord, and condemn me not to the fire, nor rebuke me in Thy wrath, but by the intercessions, O Christ, of the Virgin who bare Thee, the choirs of Angels and the assembly of the holy ones, spare me.

Exapostilarion, in Tone III:

Spec. Mel.: 'Thou hast visited us'.

Like the palms of David, O Fathers, * ye have flourished and been revealed as abodes of the Holy Spirit, * by Whose action ye have been shown wondrous throughout all the world, * O holy venerable Fathers (**names**), unceasingly pray for us * who faithfully honor your most sacred memorial.

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

With unceasing hymns we bless thee, * O Virgin Theotokos, * in that thou hast given birth to One of the Trinity, * and didst bear in thy divine embrace the Word ** Who is immutably and unchangeably transcendent.

At the Aposticha, the Stichera, in Tone IV:

Spec. Mel.: Thou hast given a sign.

Your all-festive memorial, O holy ones, * resplendent with the rays of your virtuous deeds, * doth shine forth brighter than the sun, * illumining the senses of the faithful * with the light of your miracles, O blessed ones, * celebrating it, we joyfully praise you * and faithfully bless your all-festive memorial. (**Twice**)

Living your earthly life like Angels, * subduing your bodies with abstinence, * by fervent vigilance and remembrance of death, * advancing in spiritual life and ascending unto the height of perfection; * wherefore, O holy Fathers, you attained Christ the corner stone.

Subduing the passions of the body with abstinence, * and by your fervent prayers drowning the flattering serpent in the streams of your tears, * O holy Fathers, ye became more pleasing to God than a multitude of others, * wherefore Jesus, the Lover of mankind and the Savior of our souls, * hath adorned you, O wonder-worthy ones, * with heavenly gifts.

Glory ..., in Tone VIII:

Meditating on the law of the Lord day and night, * O holy Fathers, * you were deemed worthy to be planted together with the tree of life, * and the fruits of your suffering hath flowered forth eternal crowns; * possessing now boldness towards God the Creator, * implore Him that we may be purified and find great mercy.

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

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

Stavrotheotokion: **W**hen the most pure one beheld Thee * hanging upon the Cross in the flesh, * with a broken heart she cried aloud in tears: * 'O Word, whither hast Thou gone, * my most beloved Jesus, my Son, and Lord? ** O Christ, leave me not alone, who hath given birth to Thee!'

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 IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

The Dismissal:

AT LITURGY

Typika and Beatitudes.

Filling your souls with the streams of your copious tears, O holy ones, ye rendered them fruitful with every virtue, adorning them with wondrous miracles.
(Twice)

Your divine temple worketh healings, expelling diseases from men, and strengthening them to praise your spiritual struggles, O all-honored ones.

Having struggled against the enemy with abstinence, ye valiantly obtained victory over him, and now having that victory as a rampart against him, O holy ones, ye subdue the raging of the demons.

With the activity of your ascetic endeavors, O Fathers, ye have obtained victory over demons, making yourselves, O holy ones, pleasing unto the Lord Who was crucified for our sake.

Having acquired a compassionate disposition, O Fathers, ye received an abundance of gifts from the merciful God, freely bestowing them unto those in need, O holy ones.

Filled with spiritual gifts, O rational and wise Fathers, and always near to God, ye vanquished the adverse spirits.

Theotokion: **B**y thy child-bearing, thou hast become a Source of dispassion, and the enlightenment of the choirs of the holy Fathers, do thou heal the passions of my soul.

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

Troparion, in Tone IV:

O God of our fathers, * ever deal with us according to Thy meekness. * Take not Thy mercy from us, * but by the prayers of these saints ** direct our life in peace.

Kontakion, in Tone II:

Passing unharmed through a multitude of tempests, * and having received the gift of miracles, * ye drowned your immaterial enemies in the streams of your tears, * O Divinely-wise and holy ones, ** cease not to pray on behalf of us all.

Prokeimenon, in Tone VII:

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?

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: 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 HOLY 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.