

THE 15th DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR VENERABLE FATHER PACHOMIUS THE GREAT
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the venerable one, in Tone VI:
Spec. Mel.: “Having set aside ...”:

Extending all thy desire unto God, * thou didst forsake * the beauty of the world as fleeting, * and didst offer thyself unto Christ, * O all-wise Pachomius, * purifying thyself in every way by abstinence, * showing forth patience opposition * to the burning of the passions; * and enduring the torment of thy conscience, * O divinely wise one, * thou didst receive an imperishable crown ** as one victorious.

Through active vision * thou hast now drawn nigh to union with God, * casting from thee * the coarse covering of the body, * having rejected the passionate attachment of the flesh * and become illuminated by His effulgence and grace * and divine radiance, * and deified at His behest, * that thou mightest ascend to that which is higher. * And having now become blessed, O God-bearer, * entreat Christ with boldness ** on behalf of our souls.

Having surpassed every sense, * thou didst converse with the Master in purity, * transcending the flesh, O most honored Pachomius, * restraining the passions with higher thought, * and destroying the arrogance of the demons, * thou didst trample them underfoot. * And dwelling now in the mansions of heaven, * be thou mindful of all who honor thy memory, * entreating Christ with boldness ** on behalf of our souls.

Glory ..., in Tone VI:

Having preserved unharmed that which was created according to the image of God, and through fasting made thy mind master over the pernicious passions, thou didst ascend, as far as thou wast able, to that which is in accordance with His likeness; for having manfully done violence to thy nature, thou didst strive to make that which is lower subject to that which is higher, and to enslave the flesh to the spirit. Wherefore, thou hast been revealed to be the summit of monastics, a desert-dweller, a trainer of those who run the good race, a most excellent model of virtue. And now in the heavens, the reflections having been abolished, O our father Pachomius, thou gazest in purity upon the Holy Trinity, praying directly for those who honor thee with faith and love.

Both now ..., from the Pentecostarion.

On the Aposticha, Glory ..., in Tone VI:

O venerable father, the sound of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward of thy labors in the heavens, hast destroyed hordes of the demons and attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask thou peace for our souls.

Both now ..., from the Pentecostarion.

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * becoming a beacon for the whole world, resplendent with miracles. ** O Pachomius our father, entreat Christ God, that our souls be saved.

AT MATINS

Canon from the Pentecostarion, with 6 Troparia, including its Irmos; and that of the venerable one, with 6 Troparia, the acrostic whereof is:

“With love do I weave laudation for Pachomius”, in Tone II:

ODE I

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh’s whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

Trusting in the goodness of thy character, as a servant I zealously lift up my voice to thee in hymnody, O divinely eloquent one: With thy radiant effulgence and thine entreaties, O most excellent Pachomius, illumine my mind.

Held fast by a fervent desire for dispassion, O most blessed father Pachomius, thou didst cause the material waves of the passions to wither away and, soaring aloft with love, thou didst attain unto the effulgence of the Godhead.

O wise one, thou hast filled the ranks of heaven with joy, having come to know the Creator of all creation; for, faithfully instructed by His doctrines, O God-bearer, in thy stronghold thou didst learn of Him Who hath ineffable power.

Theotokion: O pure Ever-virgin, thou art higher than all creation, visible and invisible, for thou hast given birth to the Creator, in that He was well pleased to assume flesh in thy womb. Him do thou beseech with boldness, that He save our souls.

ODE III

Irmos: The desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established

Thou didst hasten like a deer to water, O venerable one, and having been bathed in holy baptism, didst receive the dew by which thy heart was made sweet.

Unable to bear the sight of thine ascetic feats, O venerable God-bearer, the hordes of demons plagued thee with divers temptations.

As thou didst acquire a sanctified life, thou didst become a law-giver and first leader of fasters, O glorious Pachomius, leading them to Christ, in Whom thy heart was established.

Theotokion: The ranks of angels were amazed, and the hearts of mankind were seized with fear, O most pure one, at thy birth giving. Wherefore, we honor thee with faith, O Theotokos.

Kontakion & Ikos from the Pentecostarion.

Sessional Hymn of the venerable one, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Having richly watered thy soul with showers of tears, O wise father, thou didst reap the abundant grain of thy virtues, and as a shepherd of venerable sheep, thou

didst feed them in the meadow of abstinence. Wherefore, having departed gloriously from this life, O Pachomius, thou hast joined the choirs of the fathers. Therefore we cry out to thee: Entreat Christ God, that He grant forgiveness of sins unto those who with love honor thy holy memory. (Twice)

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion;

Or this Theotokion, in the same melody:

Theotokion: O undefiled, blameless and all-immaculate Sovereign Lady, thou cloud of the noetic Sun and golden candle-stand of the light of God: with the radiance of dispassion illumine my soul, which hath grown dim through the blindness of the passions, I pray; with torrents of compunction enlighten my polluted heart, and with tears of repentance cleanse me of the mire of my evil deeds, that with love I may cry out to thee: O Ever-virgin Theotokos, entreat Christ God, that He grant me forgiveness of my transgressions; for thee do I, thy servant, have as my hope.

Stavrotheotokion: Upon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

ODE IV

Irmos: From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

O Pachomius, thou wast an excellent guide for the assemblies of monastics; for through a divine vision thou wast told how to show care for virtue, O venerable father.

Receiving the radiance of the Holy Spirit, thou didst become a most radiant star shining forth with grace upon all whom thou didst guide to the haven of salvation by thy teachings.

Thy life became an excellent model for monastics, O most blessed father Pachomius, whereby they now live, following thy divine teachings.

Wounded by love for the Master, by abstinence thou didst extinguish passionate attachment to the flesh, O Pachomius, rendering sacred thy whole life as a sacrifice of sweet savor.

Theotokion: All of us, the faithful, know thee to be a haven of salvation and an unshakable rampart, O Lady Theotokos; for by thy supplications thou dost deliver our souls from misfortunes.

ODE V

Irmos: O Christ God Thou art a mediator between God and man; * for by Thee, O Master, * we have been led from the night of ignorance, * to Thy Father, the Source of light.

Thou didst communicate the love of God and the teaching of the Spirit, and, enlightened thereby, thou didst receive the perfection of the virtues, setting the state of thy soul free from the passions.

O Master, we set before Thee Thine advocate, asking that, for his sake, we may be illumined with the enlightenment of grace and may ever be preserved by Thy whole armor.

Having strengthened thy mind with the keeping of the commandments, O Pachomius, by thine asceticism thou didst cause the uprisings of the flesh to subside, and wast shown to be a shepherd of the assembly beloved of God.

Theotokion: Entreat thy Son and Lord, O pure Virgin, that He grant to captives deliverance from adverse and evil circumstances and peace to those who place their hope in thee.

ODE VI

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

Clothed in the power of thy Master and armed with the precious Cross, thou didst trample underfoot the most pernicious wiles of the demons, O father.

Having noetically preferred things eternal to that which passeth away, O venerable one, thou didst endure the pangs of abstinence, becoming an edifier of men's souls.

Having voluntarily become poor in spirit, O father, thou hast received immortal and immutable delight and ineffable riches in the heavens.

Theotokion: Without knowing a man, O Virgin, thou hast given birth, yet remainest ever a virgin, revealing the image of the true divinity of thy Son and God.

Kontakion of the venerable one, in Tone II:

Spec. Mel.: "Seeking the highest ...":

Thou wast shown to be a radiant luminary unto the ends of the earth, * populating the desert with multitudes of monastics, as with cities. * And crucifying thyself, taking thy cross upon thy shoulders, * thou didst lay waste to thy body with asceticism, ** praying unceasingly on behalf of us all.

Ikos: The resplendent memorial of the blessed one hath been revealed to us as another day of salvation, dispelling the deep night of the passions with the radiance of abstinence and shedding brilliant light through his most virtuous activity: and thereon hath a bright and radiant star appeared. With gladness let us faithfully offer hymns to the godly Pachomius, for, looking down from on high, he doth enlighten us and granting abundant peace, prayeth unceasingly on behalf of us all.

ODE VII

Irmos: **The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.**

Arrayed in the strength of the Master, vanquished by love for the life of incorruption, like dust thou didst trample underfoot the passionate pleasures of life; and dwelling with the choirs of angels, O father, thou dost now also partake thereof.

Having acquired a pure heart, thou wast deemed worthy to behold Him Whom none can see; wherefore, thou didst become His blessed minister, O father, hymning the supremely glorious Benefactor.

Having acquired Orthodox wisdom, O most blessed one, thou didst preach the threefold Unity, the consubstantial Trinity, and the awesome incarnation of the Word; teaching all to hymn the Benefactor as supremely glorious throughout the ages.

Theotokion: **O** undefiled Virgin, Mother unwedded, we understand thee to be holier than the saints, in that thou alone hast given birth to the immutable God; for by thy divine birthgiving thou hast poured forth incorruption upon all the faithful.

ODE VIII

Irmos: **In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!**

At the divine command, O wise one, thou didst manifestly learn from the angel the habit of fasters, wherein the children of piety are now nurtured, who cry out in hymns: Bless ye the Lord, all ye works of the Lord!

Thy life of asceticism, resplendent with great radiance like that of lightning, O all-wise one, hath shone forth upon all who cry out to the Creator with piety: Bless ye the Lord, all ye works of the Lord!

Glorifying Thee Who wast ineffably begotten before time of the unbegotten Father, O Christ, the glorious Pachomius preached Thee and the all-holy Spirit, knowing the one nature and Godhead of the Trinity.

Theotokion: **O** Virgin Mother of God, in piety we call thee the portal of the Light, for in a manner transcending nature thou hast given birth to the Effulgence of the Father, Who united Himself to the coarseness of the flesh, O most pure one. Him do all of us, the works of the Lord, hymn as Lord.

ODE IX

Irmos: **The Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify**

Illumined with rays of grace, O Pachomius, thou dost stand before God as a faithful minister, deemed worthy to delight in inescapable glory. Wherefore, we magnify thine honored festival.

A wreath was woven forth as for a victor by the life-bearing right hand of the Almighty, O Pachomius; and now, O blessed one, do thou entreat that those who hymn thy glorious memory may receive forgiveness of sins, O ever all-memorable one.

Embracing now the fruits of thy pangs, O Pachomius, thou delightest in the joy which passeth all understanding. By thy mediation entreat Christ to deliver thy disciples, who now glorify and honor thee, O right glorious one.

Theotokion: Receiving the Rain of heaven in thy womb like the fleece which was bedewed, O most immaculate one, thou hast given birth to Him Who doth grant food unto us who piously hymn Him and confess thee to be the all-hymned Theotokos.

Exapostilarion: Spec. Mel.: “The heaven with stars ...”:

Desiring the angelic life, thou didst withdraw into the deserts and subdue the carnal passions, showing thyself to be angelic, O God-bearing Pachomius. **(Twice)**

Glory ..., Both now ..., Exapostilarion from the Pentecostarion.

On the Aposticha, Glory ..., in Tone VIII:

O Pachomius our father, we honor thee as the guide of the multitudes of monks; for following thy steps we have truly come to know how to walk aright. Blessed art thou who, laboring for Christ, didst denounce the power of the enemy, O converser with the angels, companion of the venerable and the righteous. With them entreat the Lord, that our souls find mercy.

Both now ..., from the Pentecostarion.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the appointed ODE of the canon from the Pentecostarion, and 4 from ODE III of the canon of the venerable one:

Thou didst hasten like a deer to water, O venerable one, and having been bathed in holy baptism, didst receive the dew by which thy heart was made sweet.

Unable to bear the sight of thine ascetic feats, O venerable God-bearer, the hordes of demons plagued thee with divers temptations.

As thou didst acquire a sanctified life, thou didst become a law-giver and first leader of fasters, O glorious Pachomius, leading them to Christ, in Whom thy heart was established.

Theotokion: **T**he ranks of angels were amazed, and the hearts of men were seized with fear, O most pure one, at thy birth giving. Wherefore, we honor thee with faith, O Theotokos.

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * becoming a beacon for the whole world, resplendent with miracles. ** O Pachomius our father, entreat Christ God, that our souls be saved.

Kontakion of the venerable one, in Tone II:

Thou wast shown to be a radiant luminary unto the ends of the earth, * populating the desert with multitudes of monastics, as with cities. * And crucifying thyself, taking thy cross upon thy shoulders, * thou didst lay waste to thy body with asceticism, ** praying unceasingly on behalf of us all.

Prokeimenon, in Tone VII: Precious in the sight of the Lord * is the death of His saints.

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

EPISTLE TO THE CORINTHIANS, §176 (II COR. 4: 6-15)

Brethren: God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest

in our mortal flesh. So then death worketh in us, but life in you. We, having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

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.

GOSPEL ACCORDING TO LUKE, § 77 (LK. 14: 25-35)

At that time, great multitudes went with Jesus: and He turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple. Salt is good: but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

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