

THE 28th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF THE VENERABLE FATHERS OF THE KIEV CAVES,
WHO'S INCORRUPT RELICS REST IN THE FAR CAVE
AT VESPERS

After the Introductory Psalm, we chant “Blessed is the man ...,” the first antiphon.

On “Lord, I have cried ...,” 6 Stichera of the venerable fathers, in Tone VIII:

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

O divinely wise Theodosius, * commander in the army of the heavenly King, * thou didst assemble a regiment of the venerable * as spiritual soldiers. * And blessing their struggles, * we offer them hymns of praise and cry aloud, saying: * As ye have boldness before God, the Master of all, * ask great mercy for our souls, ** and peace for the whole world. (Twice)

A wondrous sight is seen by noetic eyes: * the all-blessed fathers, * the spiritual warriors possessed of wings of flame, * come down from the heavens and hasten to our aid, * arraying themselves against the prince of this world. * Let us fall down before them, crying aloud: * We invoke you, O our tireless helpers: * haste ye to deliver us from the enemies which assail us, ** and grant us deliverance from tribulations. (Twice)

Surrounding thy flock with the armies of heaven, * O Theodosius our venerable father, * repel the attacks of the enemy; * for they ever take counsel to destroy it with evil assaults. * But as thou art quick to help, * grant assistance unto us who have recourse unto thee * and ask of thee deliverance; * and forsake us not amid the grief ** of the visitation of evils. (Twice)

Glory ..., in Tone VIII:

O our all-blessed fathers, who stand before the throne of the three-Sunned Godhead, shining richly with unapproachable radiance: from sufferings and misfortunes free us who today stand with love on earth and hymn your assembly with voices of praise; in that ye are the sure mediators and advocates before God for our souls.

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

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

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand 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 He hath care for His elect.

A READING FROM THE WISDOM OF SOLOMON

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall He cover them, and with His hand shall He protect them, He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment for an invincible shield. His severe wrath shall He sharpen as a sword and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you by the Lord, and sovereignty from the Most High.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine

the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He hath respect unto His chosen.

On the Aposticha, these Stichera of the venerable fathers, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

O divinely chosen husbandmen, * our venerable fathers of the Caves, * on earth ye planted the noetic vineyard of the virtues, * from whence ye have produced for us ** the worthy fruit of eternal life.

Verse: The saints shall boast in glory, * and they shall rejoice upon their beds.

Ye sowed tears amid grief, * that sufficient fruit of joy * might flourish in the courts of the Lord. * And delighting therein forever, ** ye pray to the Lord for us.

Verse: Blessed are all who fear the Lord, * who walk in His ways.

Desiring to be delivered from the tumults of life, * ye made your abode in a cave, * where, having dwelt in the love of labor, * ye entered into eternal rest. ** Pray ye there unto Christ the Master on our behalf.

Glory ..., in Tone I:

Having escaped the stormy tumults of life, ye attained unto the serenity of the holy cave, and having pleased the Lord there by love of labor, ye have now become citizens of Sion on high and sons of the kingdom of God. O God-bearing fathers, pray ye that those who ever honor your assembly with love may receive a portion of your glory.

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

Joy of the ranks of heaven, * and mighty intercession for mankind on earth, * O most-pure Virgin: * save us who have recourse unto thee, * for in thee, after God, have we placed our hope, ** O Theotokos.

Troparion of the venerable fathers, in Tone IV:

Let us honor today the noetic sun * and the radiant moon of the first leaders of the Caves, * with the whole assembly of the venerable; * for, illumining the firmament of the Church, * they enlighten those who languish in the darkness of the passions, * and by their supplications they grant help from Christ God amid all tribulations, ** and ask deliverance for our souls.

Glory ..., Both now ..., Theotokion:

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 uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

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

Let us honor today the noetic sun * and the radiant moon of the first leaders of the Caves, * with the whole assembly of the venerable; * for, illumining the firmament of the Church, * they enlighten those who languish in the darkness of the passions, * and by their supplications they grant help from Christ God amid all tribulations, ** and ask deliverance for our souls. (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 uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

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

Spec. Mel.: “Thou hast revealed Thyself...”:

With many tribulations ye traversed the path of this life and, having attained the goal of noetic desire, ye have made your abode in the bridal-chamber of divine glory; and, rejoicing now with the King and God of all, pray ye, that we who honor your assembly may also come to share in your gladness, O all-blessed fathers.

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

O thou who art full of grace, * intercede by thy supplications, * and beg that a multitude of compassions be granted to our souls * and the cleansing of our many sins, ** we entreat thee.

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

Having heard of the wedding of the Lamb in the bridal-chamber of heaven, when the invitation of the King Most High was issued unto all ye forsook all passionate attachment to the world, O God-bearing fathers; and having washed your garments in the streams of your tears, ye entered, purified, unto the banquet of Christ God. Yet before the gates of the entry thereof are shut, pray ye, that, entering with repentance, we may partake thereof with you.

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

As we gaze continually upon the wedding-chamber adorned with everlasting glory, it is our desire to enter into it together; but lacking the needful garments, we are filled with shame, lest we be bound by the angels and cast out. O Virgin Mary who art the vesture of boldness for the naked, adorn us and lead us into the kingdom of Christ.

Polyeleos, and this magnification: We magnify you, O our venerable fathers of the Caves, and we honor your holy memory, for ye entreat Christ God on our behalf.

Selected Psalm verse:

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

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, the Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

Following the call of your Lord, and taking the Cross as a staff in your hands, ye were undaunted by the fear which confronted you in darkness, but with hope passed over to the untroubled haven; and having found the reward of your struggles, ye rejoice in light unapproachable. Wherefore, we honor you, O all-blessed fathers, in that ye ever beseech Christ God, that He grant forgiveness of sins unto those who with love celebrate your holy memory.

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

Having thee, O Virgin Bride of God, the only blessed one among women, as the boast and adornment of virgins, an invincible aid amid battles, the confirmation of the weak, and speedy visitation for those in grief, we fall down today in thy most honored temple, offering thee our entreaties, that thou mayest beseech Christ God to grant forgiveness of sins unto us who piously worship thy most holy Offspring.

Song of ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: 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 praise the Lord.

GOSPEL ACCORDING TO MATTHEW, § 43 (MT. 11: 27-30)

The Lord said to His disciples: 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 Psalm 50, this Sticheron, in Tone VIII:

O our all-blessed fathers, who stand before the throne of the three-Sunned Godhead, richly radiant with unapproachable light, from sufferings and misfortunes free us who today stand with love on earth and hymn your assembly with voices of praise, in that ye are the sure mediators and advocates before God for our souls.

Canon of supplication to the Theotokos (the Paraclisis), with 6 Troparia, including the Irmos, and that of the venerable fathers, with 8 Troparia, in Tone VIII:

ODE I

Irmos: **H**aving 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.

In serenity of mind ever set me who desires to traverse the water of words of hymnody unto your commemoration, O God-bearing fathers; and keep me safe when the tempests of the passions strike, that in praising you with hymnody I may magnify the name of my God.

Going forth to the holy caves, the verdant field of the noetic paradise, I delight in the sweet fragrance which your relics exude, O venerable fathers, and with my mind I send up hymnody to God the Creator in gladness.

Thou art a walled garden, O holy cave; for in thee the Most High Husbandman hath planted a multitude of trees, the God-bearing fathers, like cedars of Lebanon reaching up to the heights of heavens: and marveling at them, I chant a hymn unto my God.

O Longinus, thou tireless guardian and keeper of the gates, who didst have the gift of perceiving the thoughts of those who entered in, and who didst find the honor of the calling of the Most High: enter in and receive the praises of the God-bearing fathers, in whose memory we chant hymnody unto our God.

O Ignatius, shepherd of monastics and healer of the sick, amid our infirmities aid us who honor thee, that in thy memory we may offer up hymns of praise unto our God.

Glory ...: O venerable Silvanus, lover of purity and tenderer of trees, who by thy prayer didst bind the thieves, both tangible and noetic, who desired to steal thy fruits away: save us, we pray, from their fall.

Both now ..., Surrounded by many brigands, I am ever insensible, and mine enemies rob me of the fruits of repentance; yet by thy vigilant supplication and immeasurable goodness, O Mother of God, deliver me, I pray.

ODE III

Irmos: O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

The Fashioner of the vault of heaven and the earth created this place and set you therein as good citizens, O thrice-blessed fathers. Reckon us also among your incorrupt community, and pray ye that we may attain unto the desired goal of mercy, we beseech you.

O blessed Agathonicus, namesake of the proclamation of goodness, adornment of fasters, true prophet, healer of the sick: Tell us, who are insensible, whether the way of iniquity is within us, and by thy supplications guide us to the eternal path.

We hymn the wondrous Zeno, who shone forth in fasting, and Macarius, the namesake of blessedness; and for the sake of these two fathers, O Master, we entreat Thee: rescue us from the passions of soul and body, O Thou Who alone lovest mankind.

We glorify Achilles, the minister of the Sacrifice, and in that he is a true faster we set him before Thee, O Christ, to make supplication. For his sake rescue us from slavery to the passions of the belly, and teach us his temperance, O Thou Who alone lovest mankind.

O Hypatius who didst minister unto the infirm, as thou hast the gift of healing the sick by the touch of thy hand, we beseech thee: Visit us from on high who are beset by spiritual infirmities, and save us by thy supplications.

In that ye were bound in this life by the bond of love, after death ye were placed in the same grave; and living thus together now in life incorruptible, O Paisius and Mercurius, by your mediation before God establish us in oneness of mind and love, we pray.

Glory ...: O Laurence, beacon of ascetics, and Moses who bore thy cross, enlighten us who walk in the darkness of the passions, and guide us by your supplications, that as we bear our own crosses our feet may not trip over any stumbling-block.

Both now ..., **T**he darkness of the passions hath encompassed us; we have strayed into the aimless paths of the pleasures, and cannot see the light which would set us aright. O our guide, direct us and shine upon us the light of repentance, for thou art a most radiant beacon for all, illumining our souls.

Sessional Hymn of the venerable fathers, in Tone II:

Who is able to praise the pure life and labors of the venerable fathers of the Caves, who shone forth in asceticism and splendid struggles? Yet out of love for them let us offer up gifts of hymnody, for, standing with the angels, they ever pray to the Lord on behalf of us all.

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

As thou art a well-spring of loving compassion, O Theotokos, * grant mercy unto us. * Look upon us a sinful people, * and ever show forth thy power; * for, trusting in thee, we cry out to thee, Rejoice! ** as once did Gabriel, the supreme commander of the bodiless hosts.

ODE IV

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

Following in the steps of the fathers of old, ye did not avoid their labors even in the least; wherefore, having received from Christ the equal payment of eternal life, with the angels ye glorify His pre-eternal divinity.

The wondrous Hilarion, who had the rank of the angelic habit, and, emulating the life of the venerable Theodosius in that rank, always ate but once a week, was mighty in glorification, and chanted: Glory to Thy power, O Lord!

The war of asceticism advanced, wherein Dionysius, the radiant star, shone forth. And he now shineth forth in the glory of the saints, glorifying the one Godhead.

The renowned Arsenius, the namesake of manliness, the model of those who love labors, who lived day and night in labors, hath received as his reward the gift of working miracles, which he bestoweth in abundance upon all in need.

O Pimen who shared in the ways of the ascetics, in obedience thou didst continually labor in feats which caused thee to sweat drops of blood; the carrying of wood and the milling of grain, and every night thou didst constantly hymn God and His one Godhead.

O recluse Athanasius, thou unshakable pillar, planted in seclusion thou hadst no need of sensible light, for a noetic light shone upon thee. Pray thou, O blessed one, that those who honor thee may therewith also be illumined.

Glory ...: Glory to Thee, O most holy Trinity, for Thou hast glorified an earthly place with inhabitants like unto those of heaven; and on the day of their memorial we sinners glorify Thee, O Father, Son and Holy Spirit, in the hymnody we offer with humble worship, and we supremely exalt Thy one Godhead.

Both now ..., Glory to thee, O pure one, thou glory of the Orthodox! For the human race doth glorify thee with the angels, and, falling down, crieth aloud: O Theotokos, thy glory hath spread forth, unto the salvation of all!

ODE V

Irmos: Illumine us O Lord with Thy commandments, * and with Thine arm raised on high * grant us Thy peace, * O Lover of mankind!

O all-blessed fathers, ye have enlightened the whole land of Russia with the grace given you, and the darkness of false belief hath been driven utterly away. Spread the beams thereof also upon us, for the sake of their entreaty, we pray Thee, O Thou Who alone lovest mankind.

O wondrous Sisoës, and Gregory whose name signifieth vigilance; who both restrained your passions by fasting: humble ye also the raging lust of our flesh, for unto you hath been given the grace to aid us amid the passions.

O blessed Paul, lover of abstinence, with the two Canonarchs make entreaty unto the Master on our behalf, that by His grace we may restrain ourselves from satisfying the belly, and may become your heirs in abstinence.

The word of God which bringeth understanding unto all, O holy Nestor, taught thee not book learning, but that which is higher, wherewith thou didst behold angels when thou didst pray, and didst foresee thine own end. Make us also, who honor thy memory, partakers thereof, we pray thee.

O most manly Titus, when once thou didst take part in war the enemy smote thy head a blow and wounded thee. But thou didst go to the mountain of the caves and there didst weep over thy sins; and when thou didst receive word that they were forgiven, thou didst joyfully depart unto the heavenly mansions on high, O venerable one.

I make bold to honor Pambo the obedient, and I marvel: for he endured much in submission to the infidels, in fetters for the sake of the Faith; and he was taken up by angels and found himself transported to his own cell; and it was fulfilled in him that obedience delivereth from death.

Glory ...: I have fallen into the hands of the noetic foe, and am fettered by them with heavy chains, from whence no brother can deliver me. As Thou art merciful, O most holy Trinity, have mercy upon Thy creature, and in Thy goodness free me from the bonds of death.

Both now ..., I am bound by the many bonds of the passions, and have no hope of release; but as thou art the Mother of God Most High, have mercy on me, and free me from them; for thou alone, after God, hast the power to loose the bonds of sin.

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 God.

We offer you our supplications, O God-bearing fathers, for ye are our advocates and mediators before God; wherefore, by your mediation deliver from the darkness of sin those who honor your honorable assembly.

Having the eyes of your heart fixed tirelessly upon God, ye became like innocent babes; yet ye directed a stern gaze upon the demons, so that they trembled even at the sound of your names. We beseech you, pray for us, that the assaults of the enemy may be turned away from us in shame.

O Zachariah, namesake of the remembrance of the Lord, thou didst acquire a life in accordance with your name: for thou didst so courageously arm thyself against the enemy with fasting, that thou wast content to subsist on greens throughout thy whole life; wherefore, the demons feared thy very name. Thus, delivering us from their malice, haste thou to our aid, we humbly entreat thee.

O blessed Theodore who didst consider the glory of thy noble birth to be as dust, exchanging a principality for the monastic habit: therein thou wast well pleasing unto thy Master, and dwellest now with the angels in the heavens. Pray for us, that we also may share in imperishable glory.

O venerable Sophronius, having enclosed thyself in a dark place, thou didst unceasingly chant unto God in psalms; and now, delighting in the singing of the angels in the spacious habitations of heaven, pray thou that we also may be deemed worthy to hear it.

Serving as a priest of the Most High in holiness and righteousness, **O** wondrous Pancratius, thou wast enriched with gifts of miracles, which thou hast given freely unto those in need; wherefore, grant them also unto us who earnestly approach thee amid our ailments.

Glory ...: For the sake of the glory of Thy name, **O** transcendent Trinity, Thou hast glorified Thy venerable ones and this place; wherefore, in Thy goodness, **O** Good One, grant that we also may behold the glory of the saints in Thy glory, and with them may glorify Thee, the one God in three Hypostases.

Both now ..., Let not him who will not glorify thee enter into the glory of life eternal, **O** most holy Virgin; but grant that we may behold it, for we know thee to be the one glorified by all the hosts of heaven, and we offer unto thee this cry: Rejoice, **O** excellent boast of the faithful!

Kontakion of the venerable fathers, in Tone VIII:

O venerable saints of the Caves, favorites of God chosen from among the generations of mankind, * who in the virtues shone forth upon these mountains: * the earth did not conceal you, but heaven hath been opened unto you as a dwelling in paradise; * wherefore, on the day of your commemoration * we offer up hymns of praise unto God Who hath glorified you. * As ye have boldness, by your supplications deliver from all misfortunes us who honor your assembly, ** for ye are our helpers and mediators before God.

Ikos: Who alone can praise Thy saints, **O** Good One? I try to reckon their number, but they are multiplied more than the sands of the sea. **O** Christ our Master, Who numbereth the multitude of the stars and giveth names to them all: accept all their supplications on our behalf, and show forth Thy compassions unto Thy people; for we know that their boldness before Thy majesty is able to accomplish much, and they mediate before Thee, for they are ever advocates for our souls.

ODE VII

Irmos: The 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.’

Rich and fertile art thou, O mountain of the caves, for within thine inhabitants hath the Most High been pleased to establish His dwelling; wherefore, with them we also chant: O God of our fathers, blessed art Thou!

Full of fragrance, thou wast like unto the hills of Lebanon, O mountain of the caves, exuding the myrrh of the God-bearing fathers, unto the healing of corrupting ailments; and, inhaling their perfume, we chant: O God of our fathers, Blessed art Thou!

O Ammon and Mardarius, ye two ascetics who were lovers of poverty, and have now acquired riches which cannot be taken away: pray ye that we may obtain the same in the highest, where they chant: Blessed art Thou, O God!

We hymn Rufus, the mirror for fasters and, lovers of labor, with the blessed Benjamin who gave away his possessions to the poor that he might acquire Christ, the one pearl, Him let us love, chanting: Blessed art Thou, O God!

O Theophilus, adornment of hierarchs who occupied the see of Novgorod and beheld the Lord Himself: entreat His goodness, that with thee we also may behold His face, and may chant: O God of our fathers, blessed art Thou!

O Martyrius, luminary among deacons and model for those who love labors, who didst possess the gift of expelling evil spirits from men and healing infirmities: drive away from us the spirit of evil and all delusion, that in purity we may chant: Blessed art Thou, O God!

Glory ...: **O** supremely good Trinity, with the glory which Thou hast from ages past prepared for Thy servants glorify those who glorify Thy saints, and grant that they may chant: O God of our fathers, blessed art Thou!

Both now ..., **O** most joyous Mother and Queen, grant everlasting joy unto those who offer cries of joy unto thee, and open thou the gates of paradise unto the whole Christian race, which ever chanteth unto thee: Blessed art thou, O Theotokos!

ODE VIII

Irmos: The King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.

Thou art the habitation of the Queen of heaven, O mountain of the holy caves, for a multitude of mighty and venerable fathers surroundeth thee, who all, armed with sharpened swords - their prayers against the prince of this world, - chant unto God the song: We hymn and supremely exalt Him throughout the ages!

O mountain of the caves, east and west, south and north behold in thy fold a well-spring gushing forth the myrrh of the miracles of the God-bearing fathers which is poured forth in abundance upon all who hymn and supremely exalt the Lord throughout the ages.

What manner of praise can we offer you, O God-bearing fathers? How can we proclaim your labors and struggles with our halting speech? We know not how, but do thou teach us, O holy Euthymius who kept silence, that with thee we may hymn the Lord throughout the ages.

O blessed Peter and Cassian, splendor of fasters and those who love labors, who both shone forth as heavenly luminaries in your life: with the radiance of the grace given you illumine us, that with you we may be deemed worthy to hymn the Lord throughout all ages.

Mindful of the blessedness of those who weep, O venerable Paphnutius, thou didst ever shed tears; and having now inherited places of joy, pray thou that we also may come to dwell in the tabernacle where there is no more weeping, that with thee we may supremely exalt the Lord throughout the ages.

We honor your memory and that of the wondrous Joseph, O all ye saints who have been well pleasing unto God in fasting and labors, and we pray that through you we may find aid amid all misfortunes, and may be deemed worthy to supremely exalt the Lord throughout the ages.

We bless the Father, the Son and the Holy Spirit, the Lord: **P**assing in mind through the fold of the holy cave, we behold a multitude of venerable fathers, like stars in its firmament, whose number is impossible to reckon. Wherefore, rendering praise unto God for all of them, we pray that He grant that with them we may supremely exalt Him throughout the ages.

Both now ..., Beset by the world-loving serpent, I have fled to thy fold, O pure one; wherefore, shelter me under the protection of thy mercy, and deliver me from his fangs, that, saved, I may exalt thee as Mother of God throughout the ages.

ODE IX

Irmos: Saved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

Before, this holy mountain was truly a vale of tears and a den of thieves, but now it is a house of God, and those who dwell therein are blessed, for it hath been sanctified by you, O God-bearing fathers; wherefore, we magnify you all.

The sound of rejoicing and the voices of those who love the feasts of the Church mingle in praise of your company, O ye fathers of the caves; wherefore, accepting our praises, save us from all misfortunes and grief, that we may ever magnify you.

Having taken up the yoke of the Cross with joyful soul and worked this mountain with the plough of spiritual labors, ye planted this garden with the noetic sweat of your brow, O God-bearing fathers; and receiving the fruits thereof, our souls are filled with gladness, and we magnify you all.

The Lord doth shepherd you now in a place of verdure, O most blessed fathers. What benefit then shall He deny you? For He poureth you forth as a torrent of sweetness, from whence, if with but a single drop thereof, do ye sweeten the bitterness of our life, we pray, that we may sing unto our God with joy.

We beseech you, O most blessed fathers who have passed from a place of tears to one devoid of weeping: from every sorrow deliver us who together honor your sacred memory, that we may all magnify you.

Glory ...: **T**hou art the glory and the imperishable gladness of the choir of the venerable fathers, O Trinity; for having through Thee vanquished the world, the flesh and the invisible foe, they have received crowns and rejoice with the angels, ever magnifying Thee.

Both now ..., We glorify thee, O most glorious city of God, for the Most High Himself found thee and gave thee as a refuge unto all who flee from before the face of the enemy. Be thou a haven also for us, that we may continually magnify thee.

Exapostilarion of the venerable fathers:

O royal sanctuary, chosen generation - ye holy hierarchs, priests, monks, virgins and wonder-workers, and the whole company of the venerable fathers of the caves: gather ye together today to make supplication, that for your sake the King of glory may save all those who piously honor your assembly.

Glory ..., Both now ..., Theotokion:

We glorify thee, O pure Virgin, as the one who is the holiest of those who are holy, and we magnify the Word Who was born of thee. Accept from us this glorification, and grant that we may glorify thee where all the saints glorify thee as the Mother of God.

On the Praises, 4 Stichera of the venerable fathers, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

By submitting your mind in obedience to Christ, ye made the wisdom of the flesh captive, O most blessed fathers; and having sailed across the sea of the passions, ye have attained unto your ultimate desire. Wherefore, Jesus Who is the Lover of mankind, the Savior of our souls, hath given you the honors of the calling of the Most High. **(Twice)**

With torrents of tears and with utter poverty ye quenched the furnace of passionate attachments to the world and the uprisings of self-will, O venerable fathers, and dwelling in dark caves as in a splendid bridal-chamber, together with the angels ye glorified Jesus the Lover of mankind, the Savior of our souls.

Having cleansed your mind of the miry clay of the passions, the tribulations and cares of life, O God-bearing fathers, in the hope of the life which is to come ye disdained all corruptible things; and dwelling now amid life incorruptible, pray ye for us to Jesus Who is the Lover of mankind, the Savior of our souls.

Glory ..., in Tone VI:

Desiring the blessedness of those who are undefiled, ye hastened to tread the path of the commandments of the Lord, and searching for the testimonies of the will of God, ye made your abode in the mountains and gloomy caves, where ye crucified the world and the lusts; and having vanquished hordes of the demons, ye have now inherited never-ending life and glory. Pray for us, we beseech you, O venerable fathers, that with you we may obtain a share in the Jerusalem on high and the salvation for our souls.

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

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: ** Pray thou, O Lady, with the holy apostles, that He have mercy upon our souls.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, and 4 from ODE VI of the canon of the venerable fathers.

The Fashioner of the vault of heaven and the earth created this place and set you therein as good citizens, O thrice-blessed fathers. Reckon us also among your incorrupt community, and pray ye that we may attain unto the desired goal of mercy, we beseech you.

O blessed Agathonicus, namesake of the proclamation of goodness, adornment of fasters, true prophet, healer of the sick: Tell us, who are insensible, whether the way of iniquity is within us, and by thy supplications guide us to the eternal path.

We hymn the wondrous Zeno, who shone forth in fasting, and Macarius, the namesake of blessedness; and for the sake of these two fathers, O Master, we entreat Thee: rescue us from the passions of soul and body, O Thou Who alone lovest mankind.

We glorify Achilles, the minister of the Sacrifice, and in that he is a true faster we set him before Thee, O Christ, to make supplication. For his sake rescue us from slavery to the passions of the belly, and teach us his temperance, O Thou Who alone lovest mankind.

We offer you our supplications, O God-bearing fathers, for ye are our advocates and mediators before God; wherefore, by your mediation deliver from the darkness of sin those who honor your honorable assembly.

Having the eyes of your heart fixed tirelessly upon God, ye became like innocent babes; yet ye directed a stern gaze upon the demons, so that they trembled even at the sound of your names. We beseech you, pray for us, that the assaults of the enemy may be turned away from us in shame.

O Zachariah, namesake of the remembrance of the Lord, thou didst acquire a life in accordance with your name: for thou didst so courageously arm thyself against the enemy with fasting, that thou wast content to subsist on greens throughout thy whole life; wherefore, the demons feared thy very name. Thus, delivering us from their malice, haste thou to our aid, we humbly entreat thee.

Theotokion: Let not him who will not glorify thee enter into the glory of life eternal, O most holy Virgin; but grant that we may behold it, for we know thee to be the one glorified by all the hosts of heaven, and we offer unto thee this cry: Rejoice, O excellent boast of the faithful!

Troparion, in Tone IV:

Let us honor today the noetic sun * and the radiant moon of the first leaders of the Caves, * with the whole assembly of the venerable; * for, illumining the firmament of the Church, * they enlighten those who languish in the darkness of the passions, * and by their supplications they grant help from Christ God amid all tribulations, ** and ask deliverance for our souls.

Kontakion of the venerable fathers, in Tone VIII:

O venerable saints of the Caves, favorites of God chosen from among the generations of mankind, * who in the virtues shone forth upon these mountains: * the earth did not conceal you, but heaven hath been opened unto you as a dwelling in paradise; * wherefore, on the day of your commemoration * we offer up hymns of praise unto God Who hath glorified you. * As ye have boldness, by your supplications deliver from all misfortunes us who honor your assembly, ** for ye are our helpers and mediators before God.

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 GALATIANS, § 213 (GAL. 5: 22-6: 2)

Brethren: The fruit of the Spirit is love, joy, peace, longsuffering, 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 vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye who 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 fulfill 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.

GOSPEL ACCORDING TO LUKE, § 24 (LK. 6: 17-23)

At that time, Jesus stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, who came to hear Him, and to be healed of their diseases; and those who 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."

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