

THE GENERAL VIGIL SERVICE TO A MONK MONASTIC.

On “Lord, I have cried ...,” these 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 raiseth 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 ..., Both now ..., Theotokion, in Tone VIII:

My thoughts are impure, * and my lips are false, * all my works are defiled. * What, then, shall I do? * How shall I meet the Judge? * O Virgin Sovereign Lady, * entreat the Lord, thy Son and Creator, * that He accept my soul in repentance, ** in that He alone is compassionate.

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 ..., in Tone VI:

Having preserved that which is in the image of God, and set thy mind as master over the pernicious passions through fasting, thou didst ascend to that which is in the likeness of God, as far as thou wast able; for manfully compelling thy nature, thou didst strive to subdue that which is lower to that which is better, and to enslave the flesh to the spirit. Wherefore, thou wast shown to be the summit of monastics, a citizen of the desert, a trainer of those who run the good race, a most excellent rule of virtue. O venerable father (name), in purity thou now beholdest the Holy Trinity in the heavens, not by reflection as by a mirror, praying directly for those who honor thee with faith and love.

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):

Both now ..., in Tone VI:

Who doth not call thee blessed, O most 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 commingling. * 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 Lady, with the holy apostles, ** that He have mercy upon our souls.

Stavrotheotokion: **U**pon 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 Three Lessons, if appointed:

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.

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 arm 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 for 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, aye 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 un to 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, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Thy feast, O God-bearer, * hath arrived brighter than the sun; * illumining 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 to be 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.

Both now ..., in Tone VIII:

If the Celebration be with a Polyeleos, chant the Resurrection Theotokion:

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 of the venerable one, 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 ..., Both now ..., Theotokion or Stavrotheotokion:

The Dismissal:

AT MATINS

On “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 ..., Both now ..., Theotokion or Stavrotheotokion:

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

Spec. Mel.: “Go thou quickly before ...”:

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 ever praise thee, hymning thy sacred memory. (Twice).

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

By thy divine birthgiving, O pure one, * thou hast renewed the mortal nature of those born on earth, * which had become corrupt through the passions, * raising up all from death to a life of incorruption. * Wherefore, as is meet we all bless thee, ** O exceedingly glorious Virgin, as thou didst foretell.

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

Spec. Mel.: “The co-beginningless Word ...”:

Let us honor with hymns the ascetic of the Lord * as one who, 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 ..., Both now ..., Theotokion, in Tone V:

An awesome miracle of conception * and an inexpressible birthgiving have been recognized in thee, O pure Ever-virgin, * by which my mind is filled with awe * and my thoughts amazed. * Thy glory, O Theotokos, hath reached into all things, ** unto the salvation of our souls.

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: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

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

Spec. Mel.: “Thy tomb, O Savior ...”:

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

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

Do thou guide to the path of repentance, * us 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 of Polyeleos rank, and not a Resurrection Service, chant the following:

The Song of Ascents: The first antiphon, in Tone IV:

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 ..., Both now ...,

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 IV:

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.

Both now ...,

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 Sessional Hymn, 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: **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.

Refrain: Venerable 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 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 doth hymn Thee.

Altogether devoted to the Almighty, thou, O most wise venerable Father, didst escape all the wiles of the demons, and adorned with the loftiest humility, by thy most excellent works, thou didst 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 wondrous father, wast granted the gift of miracles, driving away diseases.

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

The Sessional Hymn, in Tone IV:

Spec. Mel.: “Go thou quickly before ...”:

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 scheming 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 ..., Both now ..., 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 thou who art full of grace, the Lord is with thee.

Stavrotheotokion: **O** most 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 infirmities, have recourse unto thee; for thou, O venerable 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 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 most glorious one, thou didst behold the ineffable goodness of Christ, the God of all.

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

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

Theotokion: Heal the blindness of my polluted mind, O all-immaculate 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 thou who art blessed by God, the cunning serpent hath been slain and the malice of those who demanded of thee a sign hath been destroyed, for thou, as a favorite of God, art effulgent with the light of the Godhead in thine unshakable faith.

Assiduously plowing 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: The 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 as is meet, from generation to generation we call thee blessed.

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

Kontakion of the venerable one, 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 for those ** 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 endeavors 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 pray for us who celebrate thy holy memory!

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.”**

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

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 guide of thy sacred assembly, giving them spiritual direction, teaching them and rousing them all to fulfill the will of God, singing: “O God of our fathers, Blessed art Thou.”

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

ODE VIII

Irmos: **Treading 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 like an angel; wherefore with the Angels thy spirit rejoiceth.

O most wise and right wondrous Father, without wavering thou didst proceed along the divine paths leading to heaven, and thou didst, even unto the end, avoid 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 mortals, are driven away.

Theotokion: **T**hou, O Virgin, art an inexhaustible source of spiritual water, drinking of which we all are filled with grace, and 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 cunning ferocious spirits, and raising the faithful to praise thy splendid deeds.

Like a great sun that shineth forth with the majesty of thine ascetic deeds, O godly-wise one, thou hast enlightened the ends of the earth, and in thy death hast been exalted from light unto a most effulgent 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 all-famed Father, blossomed like a sweet-smelling rose, and like 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: **E**nlighten, 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 to be wondrous throughout all the world, * do thou O holy **(name)**, unceasingly pray for us * who faithfully honor thy most sacred memory.

Glory ..., Both now ..., 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 exceedingly rich Word, ** unchangeable and immutable.

On the Praises, these 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 pangs 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 venerable father! * Having from thy childhood diligently studied virtue, * thou wast revealed to be 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)**.

Both now ..., 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 the Creator of all things * enduring great injustice and lifted up upon the Cross, * the all-pure one groaned, saying: * “O all-hymned Lord, my Son and God, * how is it that, desiring to honor Thy creation, * Thou dost endure dishonor in the flesh? * Glory to Thy great compassion and Thy condescension, ** O Lover of mankind!”

The great Doxology: If a small Doxology is read, the following is chanted after the Aposticha:

Glory ..., in Tone IV:

O thou who Preserved within thee the original image untainted, * and who, by fasting, set thy mind as master over the pernicious passions, * thou didst ascend as far as man is able unto heights of the divine likeness; * for having manfully restrained thy human nature, * taking care to subdue the lower unto the higher * thou didst subject the flesh to the spirit. * Wherefore thou appearest as the summit of those living the monastic life, * O thou inhabitant of the wilderness, * teacher of those who have recourse to thee for spiritual profit, * thou far-famed example of virtue; * And now, in the heavens, no longer “seeing through a glass, darkly” * thou, O Father Sergius

doth clearly behold the Holy Trinity, ** do thou ever entreat God, on behalf of those who in faith and love honor thee.

Both now ..., the Theotokion or Stavrotheotokion, in Tone VI.

After Our Father ..., 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).

Glory ..., Both now ..., Theotokion or Stavrotheotokion:

The Dismissal:

AT LITURGY

Typika and Beatitudes.

Altogether devoted to the Almighty, thou, O most wise venerable Father, didst escape all the wiles of the demons, and adorned with the loftiest humility, by thy most excellent works, thou didst 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 wondrous father, wast granted the gift of miracles, driving away diseases.

By thy sacred prayers, O thou who art blessed by God, the cunning serpent hath been slain and the malice of those who demanded of thee a sign hath been destroyed, for thou, as a favorite of God, art effulgent with the light of the Godhead in thine unshakable faith.

Assiduously plowing 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: The 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 as is meet, from generation to generation we call thee blessed.

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

Troparion of the venerable one, 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 of the venerable one, 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 for those ** 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:

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