

THE VIGIL SERVICE COMMON TO TWO OR MORE MONASTICS.

On “Lord, I have cried ...,” these Stichera, in Tone VIII:

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

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

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

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

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:

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

If the Celebration be with a Polyeleos, and not a Resurrection Service, sing the following Dogmatic of Tone VI (If the service is a Resurrection service sing the Dogmatic of the Tone for that service):

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

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

The Entrance. The Prokeimenon of the day. The 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 IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

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

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

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

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

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

Glory ..., in Tone VIII:

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

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

Stavrotheotokion: Beholding Thee O Lord Jesus, * nailed upon the cross and voluntarily accepting the passion, * the Virgin Mother cried aloud: * Woe is me, O my sweet Child! * how dost Thou wrongfully endure such wounds? * O compassionate Physician and healer of the infirmities of mankind, * Thou hast redeemed of all from corruption ** by Thy tender compassion.

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

Troparion of the venerable ones, in Tone IV:

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

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

The Dismissal:

AT MATINS

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

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

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

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

Spec. Mel.: “Prevent ...”:

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

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

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

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

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

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

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

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

Verse: 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 VIII:

Spec. Mel.: “Of the wisdom ...”:

O blessed ones, having set the desire of your minds wholly on God, * ye forsook all the pleasures of this life, * and making your abode in the wilderness, * flourished

like beautiful lilies, * eradicating tares by your spiritual labors; * with good deeds ye planted the fruit-bearing trees of the virtues. * Having therefore gathered a bountiful harvest in heaven, * entreat Christ God, O venerable fathers, ** to grant remission of sins unto those who with faith honor your holy memory. (Twice)

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

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

If 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.

The 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 venerable Fathers (names), * 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:

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

The Canon, in Tone II:

ODE I

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

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

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

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

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

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

ODE III

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

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

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

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

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

The Sessional Hymn, in Tone IV:

Spec. Mel.: “Thou hast appeared today ...”:

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

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

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

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

ODE IV

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

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

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

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

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

ODE V

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

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

Meek and mild, ye have vanquished the malice of the enemy, remaining gracious to the end, obtaining true and salvific grace from the only merciful One.

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

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

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.

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

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

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

Theotokion: By thy child-bearing, thou hast become a source of dispassion, and the enlightenment of the choirs of the venerable fathers, do thou heal the passions of my soul.

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

Kontakion of the venerable ones, in Tone II:

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

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

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

ODE VII

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

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

O wise fathers, by abstinence ye subjugated your bodies to the spirit, and with a pure conscience, lived a life of good works, O all-famed fathers, having attained to life in heaven, ye chant: “O God of our fathers, Blessed art Thou.”

Protected by divine grace O blessed ones, ye have escaped the assaults of demons and having rightly entered into divine rest, ye cry aloud: “O God of our fathers, Blessed art Thou.”

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

ODE VIII

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

The drops of your tears, O most glorious fathers, are like a wondrous stream quenching the fire of sin and drowning the sufferings of all those who have recourse to you.

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

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

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

ODE IX

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

Behold the kingdom of heaven hath been opened to you, O fathers, for having finished your blessed course, ye behold the angels of God, having received from God great honors for your labors; Wherefore, O venerable fathers, we bless you.

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

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

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

Exapostilarion, in Tone III:

Spec. Mel.: “Thou hast visited us ...”:

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

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

With unceasing hymns we bless thee, * O Virgin Theotokos, * in that thou hast given birth to one of the Trinity * immutably and without change, ** and didst bear in thy divine embrace the exceedingly noetically rich Word.

On the Praises, these Stichera, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

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

Living your earthly life like angels, * subduing your bodies with abstinence, * ye advanced in spiritual life * by fervent vigilance and remembrance of death, * ascending to the heights of perfection; ** wherefore, O venerable fathers, ye have attained to Christ the corner stone.

Subduing the passions of the body with abstinence, * and by your fervent prayers drowning the flattering serpent in the streams of your tears, * O venerable fathers, ye became more pleasing to God than multitudes of others, * wherefore Jesus, the Lover of mankind and the Savior of our souls, * hath adorned you, O right wondrous ones, ** with heavenly gifts.

Glory ..., in Tone VIII:

Meditating on the law of the Lord day and night, * O venerable fathers, * ye were deemed worthy to be planted amidst the tree of life, * wherefore the fruits of your suffering blossomed forth with eternal crowns; * possessing now boldness towards God the Creator, ** implore Him that we be cleansed and granted great mercy.

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

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

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

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

Glory ..., in Tone VIII:

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

Both now ..., Theotokion or Stavrotheotokion:

After Our Father ..., the Troparion of the venerable ones, in Tone IV:

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

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

The Dismissal:

AT LITURGY

Typika and Beatitudes.

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

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

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

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

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

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

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

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

Troparion of the venerable ones, in Tone IV:

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

Kontakion of the venerable ones, in Tone II:

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

Prokeimenon, in Tone VII:

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

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

THE EPISTLE TO THE GALATIANS (5: 22, 6:1-2)

Brethren: the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.

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

Verse: His seed shall be mighty upon the earth; the generation of the upright shall be blessed.

THE HOLY GOSPEL ACCORDING TO ST. LUKE (6:17-23)

At that time, Jesus: came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven:

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