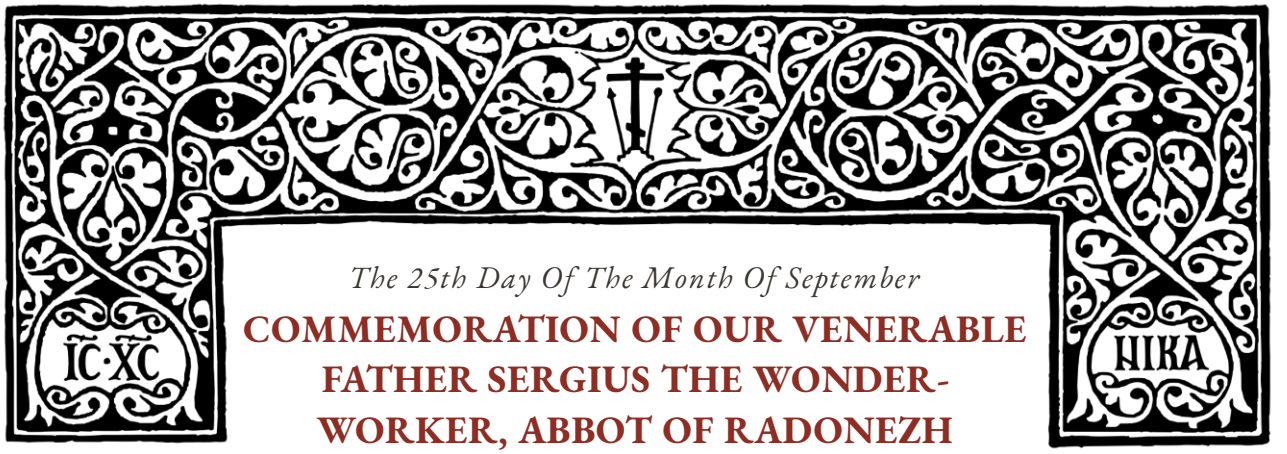


The 25th Day Of The Month Of September

COMMEMORATION OF OUR VENERABLE FATHER SERGIUS THE WONDER-WORKER, ABBOT OF RADONEZH

At Little Vespers

On "Lord, I have cried...", 4 stichera, in *Tone V:* Spec. Mel.: "O venerable father..."—

O venerable father, having purified thy soul and body, thou wast shown to be an all-beauteous habitation of the Holy Spirit, Who hath rendered thee glorious to the ends of the earth, O all-blessed Sergius. And, assembling, with great wisdom we bless thee, the guide of monks, the luminary great in miracles, who hast enlightened those in darkness. ***Twice***

Thou wast shown to be a bond of wisdom, binding the many hordes of the enemy; wherefore, thou hast been crowned by God with a never-fading wreath, and hast received gladness, joy and everlasting glory, O Sergius all-wise. Him do thou entreat, to Him do thou pray, O venerable one, that He grant peace to the world and great mercy to our souls.

O venerable father, with great abstinence, pure supplications and the sweat of ascetic labor thou didst extinguish the burning embers of the passions of the body; wherefore, adorning thee with heavenly gifts, Christ hath by miracles shown thee forth to the lands of Russia as glorious. Him do thou entreat, to Him do thou pray, O venerable one, that He grant peace to the world and great mercy to our souls.

Glory..., in *Tone VI*—

Come, ye multitude of monastics, and with songs and hymns let us praise Sergius today, the emulator of piety; and, surrounding his precious and healing shrine, let us lovingly venerate it, saying: Rejoice, O all-glorious Sergius, all-radiant beacon for thy native land! Rejoice, for in purity thou hast united thyself to the most pure Light! Rejoice, for thou standest with the angels before the Trinity, to Whom do thou unceasingly pray, that great mercy be granted to our souls.

Now & ever...: Theotokion, in the *same tone*—

O Theotokos, thou art the true vine which hath budded forth for us the Fruit of life. With the holy apostles entreat Him, we pray thee, O Mistress, that He have mercy upon our souls.

At the aposticha, these stichera, in *Tone VI:* Spec. Mel.: "O ye angelic hosts..."—

Inclined toward God from earliest infancy, O wise and venerable Sergius, making the wilderness as it were a city, thou didst assemble multitudes of monks therein, that they might glorify the most hymned Trinity, Whom do thou beseech, that our souls be saved.

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

O divinely wise Sergius, even though the newly-illumined land of Russia gave rise to thee in latter years, yet hast thou been vouchsafed the honor of the ancients, receiving gifts of miracles as is meet. The multitude of monks, submitting to thy teachings, chant hymns and praise Christ with Orthodox faith. Pray thou, that our souls be saved.

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

O Sergius our father, thou didst prepare an abode for thyself in the mansions on high, and hast been truly vouchsafed to see the divine effulgence, and dwelling therein, thou beholdest the Holy Trinity, Whom do thou entreat, that the world be granted great mercy.

Glory..., in *Tone VIII*—

O venerable father, thou didst despise the beauty of the world and the food which passeth away, loving the monastic life more than them; and thou wast vouchsafed to become a converser with angels and the greatly radiant beacon of the Russian land, shining forth in miracles like another sun. Be thou mindful of us who celebrate thy sacred memory; for we are thy children and the reason-endowed sheep of thy teachings, and we call upon thee for help, asking that through thee we may receive peace and great mercy.

Now & ever...: Theotokion, in the *same tone*—

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

Troparion, in *Tone IV*—

O thou who wast a struggler for the virtues, as a true warrior of Christ God thou didst contend greatly against the passions in this transitory life, becoming a model for thy disciples in chanting, the keeping of vigils and fasts. Wherefore, the all-holy Spirit made His abode within thee, by Whose activity thou wast splendidly adorned. As thou hast boldness before

the Holy Trinity, be thou mindful of the flock which thou hast assembled, O wise one, and forget it not, as thou hast promised, visiting thy children, O Sergius, our venerable father.

Glory..., Now & ever...: Theotokion—

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

At Great Vespers

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

On "Lord, I have cried...", 8 stichera: 4 in *Tone VI:* Spec. Mel.: "Having set aside..."—

Having forsaken the tumult of the world and taken up thy cross, thou didst follow after Christ with unwavering resolve, O venerable one, and didst make thine abode in the wilderness, cutting off the passions of the soul at the root and rendering bitter the bodily senses; and through frequent vigils and supplications, O venerable one, thou didst receive the grace to heal divers ailments. O venerable Sergius, converser with the angels and companion of the venerable, entreat the Lord, that our souls find mercy.

O venerable father, who can recount thy labors and pangs? What tongue can describe thy strict life, thy keeping of vigils and subsistence on food uncooked, thy lying on the ground, thy purity of body and soul, thy perfect silence of mouth and mind, thine unfeigned humility, thy constant prayers and right prudent discernment, the raggedness of thy raiment, and thy remembrance of death? O Sergius our father, pray thou, that our souls be saved.

O venerable father Sergius, thou hast been shown to be a physician of souls and bodies, pouring forth streams of healing, adorned with the gift of prophecy, perceiving the things of the future as though they were present; for, having armed the prince with prayer, that he might vanquish the barbarians who boasted that they would destroy his land, as the psalmist said they fittingly fell like corpses into hell, stricken down by a divinely inflicted wound, O venerable one.

O divinely wise Sergius, having abandoned that glory which lasteth not, thou madest thine abode in the wilderness and mountains, and becamest the pure home of the Trinity, O blessed one, by Whose power thou didst raise up all-holy temples and didst erect folds for the salvation of monastics. And Christ our God dwelt within thee, Whom thou didst desire from thy youth. Him do thou beseech, O venerable Sergius, that our souls be saved.

And 4 stichera, in *Tone II:* Spec. Mel.: "Enduring torments..."—

Manfully enduring the present, and rejoicing in things to come, O venerable Sergius, thou didst say unto all: "Shall we not freely struggle, expecting to receive life eternal? Tribulations are grievous, but paradise is sweet; labors are painful, but their reward is everlasting! Wherefore, let us not become slothful, O fasters: let us endure for a little while, that we may be crowned by Christ God, the Savior of our souls, with never-fading wreaths!" ***Twice***

Looking upon tribulations as delight, and treading the narrow path, O all-blessed Sergius, thou didst say to thy disciples: "Let us not be afraid of the contest of fasting, that we may avoid the dread torment of Gehenna. Let us fold our hands, that they may be stretched out toward God; and let our feet stand rooted in prayer. Let us not spare our corrupt nature, but let us embrace the struggle, that we may be crowned by Christ God, the Savior of our souls, with never-fading wreaths!"

Having cast off the garments of corruption, thou didst go about in winter without warm vesture, as though it were summer, O Sergius, saying with patience: "Let us now lay aside soft clothes for paradise, which we have lost; let us now put them away for the sake of the garments of incorruption, O brethren, and let us pay no heed to the winter which passeth away. Let us lay waste to our flesh, that we may be crowned by Christ God, the Savior of our souls, with never-fading wreaths!"

Glory..., in *Tone VI*—

Having kept intact that which was created according to the image of God, through fasting thou didst set thy mind as master over the pernicious passions; for doing violence manfully to thy nature, thou didst strive to subject that which is baser to that which is higher, and to enslave the flesh to the spirit. Wherefore, thou hast been shown to be the summit of monastics, a dweller in the wilderness, the trainer of those who run the good race, a most excellent rule of virtue. And now, in the heavens, reflections having been abolished, O Sergius our father, thou gazest in purity upon the Holy Trinity, praying unceasingly for those who honor thee with faith and love.

Now & ever...: Dogmatic theotokion, in the *same tone*—

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. 3 Readings:

A Reading from Proverbs

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

A Reading from Proverbs

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

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.

At Litia, the sticheron of the temple, and these stichera of the venerable one, in *Tone VI*—

Come, ye company of fasters, who love the feasts of the Church, and, assembling with faith today, let us honor Sergius the true faster, who, gladly following in his Master's footsteps, trod the narrow path and the life of dispassion; and let us cry out with faith: O most blessed one, companion of the venerable and boast of fasters, entreat the Lord in our behalf, that our souls find mercy.

O venerable and God-bearing Sergius, thou didst forsake all for the sake of Christ's love, and, having entered the wilderness, wast in nowise affrighted by the machinations of the invisible foe; for even though they descended upon thee many times, gnashing their teeth and displaying their rage, by thy supplications thou didst cause them to vanish like smoke without a trace. O thine immaculate soul and mighty endurance! Unceasingly beseech Christ, that our souls be saved.

O most sacred and great Church of Russia, having drunk of the streams of the wellspring of the Gospel with the Orthodox princes, monks and layfolk, let us be glad in the Spirit on this appointed feast of the good shepherd and teacher, and, surrounding his healing relics, let us lovingly venerate them and crown them with hymns and praises as with flowers, saying: Rejoice, O blessed Sergius, thou heavenly man and earthly angel, dwelling-place of the Holy Spirit! Rejoice, for thou hast guided man to the path of salvation! Rejoice, thou boast and confirmation of our Orthodox hierarchs, O venerable and God-pleasing Sergius, all-radiant lamp unto thy native land, and intercessor for our souls!

Glory..., in *Tone VI*—

Come, ye multitude of monastics, and with songs and hymns let us praise Sergius today, the emulator of piety; and, surrounding his precious and healing shrine, let us lovingly venerate it, saying: Rejoice, O all-glorious Sergius, all-radiant beacon for thy native land! Rejoice, for in purity thou hast united thyself to the most pure Light! Rejoice, for thou standest with the angels before the Trinity, to Whom do thou unceasingly pray, that great mercy be granted to our souls.

Now & ever...: Theotokion, in the *same tone*—

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

At the aposticha, these stichera, in *Tone I:* Spec. Mel.: "Joy of the ranks of heaven..."—

Thy festival hath dawned today more radiant than the sun, O God-bearer, illumining those who have recourse to thee with faith, and it emitteth immortality like perfume. It poureth forth incorruption upon men's souls from thy holy body, O venerable Sergius, who prayest for our souls.

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

Thou didst restrain the sensuous passions of the body with the reins of abstinence, O wonder-worker Sergius. On earth thou didst show forth zeal like that of the incorporeal ones, and didst make all carnal desires subject to thy spirit. Wherefore, dwelling now in the courts of heaven, pray thou in behalf of our souls.

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

Laying the foundation of virtue, O blessed Sergius, thou didst strip off the old man and the lusts of the flesh, and didst clothe thyself in Christ, the Truth. Wherefore, O venerable one, thou didst destroy many hordes of the enemy, as a guide of monks. Pray thou, that our souls be saved.

Glory..., in *Tone VIII*—

We honor thee as the instructor of a multitude of monks, O Sergius our father; for by thy steps have we learned how to walk aright. Blessed art thou who, having labored for Christ, hast denounced the power of the enemy, O converser with the angels and companion of the righteous and the venerable. With them do thou entreat the Lord, that our souls find mercy.

Now & ever...: Theotokion—

O unwedded Virgin who ineffably conceived God in the flesh, Mother of God Most High: accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

At the blessing of the loaves, the troparion of the saint, in *Tone IV*—

O thou who wast a struggler for the virtues, as a true warrior of Christ God thou didst contend greatly against the passions in this transitory life, becoming a model for thy disciples in chanting, the keeping of vigils and fasts. Wherefore, the all-holy Spirit made His abode within thee, by Whose activity thou wast splendidly adorned. As thou hast boldness before the Holy Trinity, be thou mindful of the flock which thou hast assembled, O wise one, and forget it not, as thou hast promised, visiting thy children, O Sergius, our venerable father. ***Twice***

And "Virgin Theotokos, rejoice!...", **once.**

At Matins

On "God is the Lord...", the troparion of the venerable one, **twice***; Glory..., Now & ever...: Theotokion: The mystery hidden from before the ages...*

After the first chanting of the Psalter, this sessional hymn, in *Tone VIII:* Spec. Mel.: "Of the Wisdom..."—

Thou wast shown to be wholly sanctified and God-bearing, and having spurned the splendors of the world and riches, and all visible things of beauty which quickly pass away, thou didst follow Christ the Master in humility and poverty; and, assembling multitudes of monks, thou didst illumine them with the teachings of Orthodoxy. Wherefore, even after thy repose thou hast received grace which waxeth not old, and, lying in the tomb, thou remainest incorrupt. O divinely blessed Sergius, entreat Christ God, that He grant remission of offenses unto those who honor thy holy memory with love. ***Twice***

Glory..., Now & ever...: Theotokion—

O most hymned one, most immaculate Bride of the Creator, Mother of the Deliver, who knewest not man, receptacle of the Comforter: haste thou to deliver me—who am the vile abode of iniquity and in mind am become the plaything of the demons—from their evil wiles; and make me the splendid dwelling-place of the virtues, O radiant one untouched by corruption. Drive away the clouds of the passions and vouchsafe that, by thy supplications, I may receive a portion on high and share in the never-waning light.

After the second chanting of the Psalter, this sessional hymn, in *Tone III:* Spec. Mel.: "Awed by the beauty of thy virginity..."—

Having thy mind fixed upon God on high, O father, thou didst forsake things on earth; and having made thy life splendidly luminous by many pangs, and shown thyself to be the

habitation of every godly virtue, thou didst draw nigh unto the Lord in prayer, entreaty and fasting. Beseech Christ God, that our souls be saved. *Twice*

Glory..., Now & ever...: Theotokion—

As an uncultivated vine, O Virgin, thou didst put forth the most comely Cluster Who poureth forth upon us the wine of salvation which maketh glad men's souls and bodies. Wherefore, ever blessing thee as the cause of good things, we cry out to thee with the angels: Rejoice, O joyous one!

Polyeleos, and this magnification—

We bless thee, O venerable father Sergius, and we honor thy holy memory, O instructor of monastics and converser with the angels.

Selected Psalm verses—

A With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication. [Ps. 39: 2]

B He set my feet upon a rock, and He ordered my steps aright. [Ps. 39: 3]

A Lo, I have fled afar off and have dwelt in the wilderness. [Ps. 54: 8]

B I am become like a pelican of the wilderness. [Ps. 101: 7]

A I have watched, and am like a sparrow that sitteth alone upon the housetop. [Ps. 101: 8]

B My knees are grown weak through fasting. [Ps. 108: 24]

A And my flesh is changed for want of oil. [Ps. 108: 24]

B With tears will I water my couch. [Ps. 6: 4]

A For many dogs have encircled me, the congregation of evil doers hath surrounded me. [Ps. 21: 17]

B They have bent their bow, a bitter thing. [Ps. 63: 4]

A That they may shoot in secret at the blameless man. [Ps. 63: 4]

B I beheld the Lord ever before me, for He is at my right hand, that I may not be shaken. [Ps. 15: 8]

A All the nations compassed me round about, and by the name of the Lord I warded them off. [Ps. 117: 10]

B Blessed be the Lord Who hath not given us to be a prey to their teeth. [Ps. 123: 6]

A Let all Thy works, O Lord, give praise to Thee. [Ps. 144: 10]

B And let the righteous ones bless Thee. [Ps. 144: 10]

A Know also that the Lord hath made wondrous His righteous one. [Ps. 4: 4]

B He hath labored forever, and shall live to the end. [Ps. 48: 9-10]

A The Lord preserveth the souls of His saints. [Ps. 96: 10]

B The saints shall boast in glory and shall rejoice upon their beds. [Ps. 149: 5]

A Precious in the sight of the Lord is the death of His saints. [Ps. 115: 6]

B Chant unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness. [Ps. 29: 5]

Glory..., Now & ever...

Alleluia, Alleluia, Alleluia, Glory to Thee, O God! ***Thrice***

After the Polyeleos, this sessional hymn, in *Tone VIII:* Spec. Mel.: "Of the Wisdom..."—

When thy mind took wing to divine desire, O blessed one, thou didst forsake all thoughts which draw thee down below. Having made thine abode in the wilderness, thou didst blossom like an all-comely lily of virtue; and having uprooted the thorns of the passions, thou didst plant therein the fruits of thy labors. Wherefore, thou hast reaped as harvest riches in the heavens which cannot be taken away. O venerable Sergius, entreat Christ God, that He grant remission of offenses unto those who honor thy holy memory with love. ***Twice***

Glory..., Now & ever...: Theotokion—

In thee doth all creation rejoice, O thou who art full of grace—the assembly of angels and the race of men. O sanctified temple and garden of the Word, thou boast of virgins, from whom God, Who is our God from before time, was incarnate and became a babe. For He made thy womb a throne, and thine inner parts He made more spacious than the heavens. In thee doth all creation rejoice, O thou who art full of grace. Glory to thee!

Song of Ascents, the first antiphon of Tone IV

Prokimenon, in *Tone IV*—

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

Stichos: 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 thee 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 VI*—

Let us honor the great Sergius, the angel on the earth and man of God in heaven, the goodly adornment of the world, the food of goodly virtues, the boast of fasters; for, planted in the house of the Lord, he sprang forth in justice like a cedar in the wilderness, increasing the Christ's flock of reason-endowed sheep in holiness and righteousness.

Canon of the Theotokos, with 6 troparia, including the irmos; and two canons of the venerable one, with 8 troparia.

Ode I

Canon of the Theotokos, in *Tone VI*—

Irmos : Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

When Eve partook of the forbidden fruit of the tree, she brought about the curse; yet thou hast annulled it, O pure one, having given birth to Christ, the Firstfruits of blessing.

Having given birth to Christ the Pearl by the lightning-flash of God, O pure one, dispel the darkness of my passions and the vexation of transgressions with the light of thy splendor.

With noetic eyes Jacob mystically foresaw God, the Expectation of the nations Who is incarnate of thee, Who hath delivered us through thy mediation.

When the tribe of Judah was bereft of leaders, O all-pure one, thy Son and God, issuing forth as a prince, truly reigneth now over the ends of the earth.

Canon I of the Venerable Sergius, the acrostic whereof is: "O my God, grant that I may praise Sergius", in *Tone VIII*—

Irmos: The staff of Moses, ***once*** working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

Emulating Christ, Who willingly abased Himself for our sake, even to assume the guise of a servant, thou didst love humility; and having mortified soul-destroying passions with extreme vigilance and supplications, thou didst ascend the mountain of dispassion, O Sergius who art most rich.

Adorning thy soul with torrents of tears, as it were a beacon of light, O venerable one, thou didst offer thyself like another Isaac, and didst sacrifice thy heart to God.

O all-blessed Sergius, who by thy threefold exclamation in thy mother's womb wast shown to be a servant of the Trinity: illumined with the light of the threefold Sun, thou hast destroyed the hordes of the demons as though they were a spider's web.

Theotokion: In manner transcending the laws of nature, thou gavest birth to God, the Giver of the law Who became man. O most immaculate one, entreat Him, in that He is good, that He overlook the iniquities of us who ever cry: Let us chant unto the Lord, for gloriously hath He been glorified!

Canon II of the Venerable One, in *Tone I*—

Irmos : Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Thou wast made steadfast by the love of Christ, O venerable and divinely blessed Sergius, and wast shown to be like a river which abundantly watereth all the earth with the discourse of teaching; wherefore, we bless thy memory with love.

Blessing flowed from thy hand at the behest of God; for by thy supplication arid ground poured forth water, and drawing it forth, we now receive healing in abundance, O venerable Sergius.

Thou wast wholly dedicated to God from thy youth, drawing nigh unto Him by the virtues; for, having forsaken things corruptible on earth, thou hast found the riches of heaven.

Theotokion: Rejoice, O wellspring of grace! Rejoice, O ladder and portal of heaven! Rejoice, O golden lampstand and jar, thou mountain unquarried, who for the world gavest birth to Christ, the Bestower of life.

Katavasia: I will open my mouth...

Ode III

Canon of the Theotokos

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

The Good One, ineffably receiving my corrupt and mortal flesh from thy womb, O most pure Mother of God, hath bound it eternally to Him, rendering it immortal.

Beholding God incarnate of thee, O Virgin, the angelic choirs were stricken with awe and fear; and with constant hymnody they honor thee as the Mother of God.

The Prophet Daniel was filled with awe, perceiving thee as the noetic mountain from whence the Stone was cut without the aid of men's hands. And He hath crushed the temples of the demons with might, O Mother of God.

Neither the words nor the tongue of men can praise thee as is meet, O Virgin; for from thee, O all-pure one, was Christ, the Bestower of life, pleased to become incarnate without seed.

Canon I of the Venerable One

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

Providing thy disciples with a model of goodness in thyself, thou didst draw to salvation many souls who cut themselves off from passionate attachment to the world, and they have received the consolation of delight in paradise.

Thou didst flourish like a right fruitful olive-tree in the house of God, O blessed one, anointing with oil the souls of those who lovingly hymn thee, O all-blessed Sergius, and cry out to Christ with love: There is none more holy than Thee, Who lovest mankind!

Thou didst lull to sleep the soul-destroying passions with vigils of wakefulness, O blessed one; and therefore thou hast made thine abode in the mansions of heaven, O divinely wise Sergius, receiving the gift of healing.

Theotokion: Thou hast been shown to be more exalted than the cherubim and the seraphim, O Theotokos; for thou alone didst receive the infinite God in thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Canon II of the Venerable One

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

Having spurned corrupt glory, O blessed one, thou wast vouchsafed to become an heir to divine glory; for having trampled the beauty of life underfoot, thou partakest of divine glory with the angels in the highest.

Having renewed the ground of thy heart with the plough of prayer, O venerable one, and sown it with the seed of thy labors, thou wast shown to be the all-comely wheat of the Word, and hast attained unto the dwelling-place of never-waning light.

Honored by the effulgence of the Holy Spirit, thou didst adorn thyself with a radiant life, O venerable father, giving freely to those in need, and receiving the ranks of monastics with love.

Theotokion: From thee, O pure one, did the never-fading Flower bloom, perfuming all mankind with the divine myrrh of His nature: He Who with the Father is equally without beginning came under time through thee, O most immaculate one.

Sessional hymn, in *Tone IV:* Spec. Mel.: "Having been lifted up..."—

Having truly forsaken the inconstancy of corrupt things, thou didst follow after Christ with all thy soul, living like an incorporeal being through pangs, labors and extreme asceticism. O venerable Sergius, entreat Christ God, that our souls be saved. ***Twice***

Glory..., Now & ever...: Theotokion—

O Theotokos, thou art more exalted than the cherubim and the seraphim, more spacious than heaven and earth, and hast been shown to surpass creation, visible and invisible, in transcendent comparison; for the expanse of the heavens cannot contain Him Whom thou didst contain in thy womb. O pure one, entreat Him, that thy servants be saved.

Ode IV

Canon of the Theotokos

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

O all-pure one, saved by thee, we hymn thee, the most immaculate one, and chanting piously, we cry aloud: Blessed art thou who gavest birth unto God, O Ever-virgin!

O most blessed Virgin, thou gavest birth to the never-waning Light which shineth forth in the flesh upon those in the darkness of life; and thou hast poured forth joy upon those who hymn thee, O Ever-virgin.

Through thee, O most holy one, grace hath blossomed forth, and the law hath ceased; for thou, O pure Ever-virgin, gavest birth to the Lord Who granteth us remission.

The eating of the tree hath shown me to be mortal; but the Tree of life, Who appeared from thee, O all-pure one, hath risen from the dead and made me an heir to the sweetness of paradise.

Canon I of the Venerable One

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Thou wast a temple of the all-holy Spirit, O right wondrous father Sergius, a river full of the waters of life, the unshakable foundation of the Church, and the confirmation of monastics.

Every day thou didst drench thy bed with the drops of thy tears, as said the prophet, O glorious Sergius, until thou didst utterly dry up the depths of the passions; wherefore, we honor thine ever-honorable and sacred memory.

Thou wast vouchsafed to see Christ face to face, O Sergius, reflections having truly been abolished; for this separated thee from the world unto thy desired Beloved.

Theotokion: Grant us the washing away of our ignorance, in that Thou art sinless, and bring peace to the world, O God, through the supplications of her who gave Thee birth.

Canon II of the Venerable One

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Illumined with radiant beams of light, O all-blessed one, rejoicing thou hast received heavenly delight; for thou wast truly more pure bread for the Creator, O wise Sergius, crying out to Him: Glory to Thy power, O Thou Who lovest mankind!

Having passed above the soul-corrupting passions and entered the depths of stillness, the child who had died thou didst raise up before the departure of his soul from his body, and beyond hope didst bring joy to his father. Wherefore, marvelling, thou didst cry out to the Creator: Glory to Thy power, O Thou Who lovest mankind!

Having given wings to the understanding of thy soul and guided thy senses to the path of heaven, O wise one, thou didst declare the holiness of piety to those on earth.

Theotokion: Arriving from heaven, the angelic commander announced joy to thee, O pure one, saying: "God shall issue forth from thee in the flesh, O all-pure Virgin, for the salvation of those who hymn thee with love! Glory to thy power, O helper of men!"

Ode V

Canon of the Theotokos

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Shining forth with radiance in purity, O most hymned one, thou becamest the divine abode of the Master; for thou alone wast shown to be the Mother of God, bearing Him in thine arms as a babe.

Bearing the noetic beauty of thy most beautiful soul, thou wast the Bride of God, thy virginity sealed, O pure one, illumining the world with the light of purity.

Let the assembly of the ungodly lament, who do not proclaim thee openly to be the pure Mother of God; for thou hast been shown to us as the portal of the divine Light, dispelling the darkness of transgressions.

Canon I of the Venerable One

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Thou wast steadfast in ascetic labor, O wise one, continuing it carefully until thy departure; and thereby thou hast manifestly been vouchsafed the blessedness of incorruption.

Possessed of a mind keen to attend unto God, thou didst lull the soul-corrupting passions to sleep, O father, and hast reaped sheaves of fruitfulness, feeding those who piously praise thee, O venerable father Sergius.

Thy life was splendid, O venerable Sergius, and is shown forth to all the ends of the earth as famous, and as full of divine beauty through prayer and fasting, and love for Christ, Who loveth mankind.

Theotokion: Having thee as a rampart, we bless thee, preserved by thy help, boasting in thy divine glory; for thou, O all-pure one, pourest forth gladness and joy upon our souls.

Canon II of the Venerable One

Irmos: As God of peace and Father of compassion, Thou didst send Thine Angel of Great Counsel, Who granteth us peace. Therefore, guided to the light of knowledge divine, and waking at dawn out of the night, we glorify Thee, Who lovest mankind.

Thou didst manifestly put off the old man, O father, casting him away as though he were a garment defiled by sinful passions, and thou didst clothe thyself in the new man, in accordance with the likeness of Christ, O most honorable one.

Having broken asunder the chains of the passions by thine angelic life, O Sergius, receiving the gift of the working of miracles from on high, beg the cleansing of our offenses.

Theotokion: By thy birthgiving, O Virgin, thou didst abolish the curse of Eve, the first mother of all, shining forth Christ, our Blessing, upon the world. Wherefore, rejoicing, we magnify thee, confessing thee with tongue and heart to be the true Theotokos.

Ode VI

Canon of the Theotokos

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Moses, great among the prophets, described thee beforehand as the ark, the table, the lampstand and the jar, signifying in images the incarnation of the Most High through thee, O Mother and Virgin.

Death is slain, and the corruption of Adam's condemnation is abolished, broken by thy Fruit, O Mistress; for thou gavest birth to the Life which delivereth those who hymn thee from corruption.

The law failed, and the shadow passed away, when, in manner past understanding and thought, there appeared to me the grace which came from thee, O most hymned Virgin, through the nativity of God the Savior.

Canon I of the Venerable One

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Cease not to entreat the Deliverer, that He grant remission of offenses to those who keep thy sacred memory, O father, that they receive the kingdom of heaven, where the voice of those who keep festival gladdeneth all.

Strengthened by Christ, with steadfast mind thou didst rend asunder all the wiles of the evil one like a snare, O father Sergius, and wast shown to be an all-radiant beacon to the world.

Illumined with divine light, and dwelling now with the angels in the heavens, O ever-memorable and venerable Sergius, be thou mindful of those who honor thy memory with faith.

Theotokion: Thou hast truly elevated human nature, which had fallen, O Mother of God, having borne without seed in thy womb the invisible and immutable Son, the divine Image, the Equal of the Father.

Canon II of the Venerable One

Irmos: The sea monster thrust forth, like a babe from the womb, Jonah whom it had swallowed; and the Word, Who dwelt within the Virgin and took flesh of her, issued forth, preserving her incorrupt. He kept her who gave Him birth unharmed, for He Himself was not subject to corruption.

With mercy thou dost illumine us, thy flock, from on high, O father, by thy supplications granting victory to our pious hierarchs over all heresies, and lifting high the horn of the Orthodox. Accept also from us this small entreaty offered unto thee.

The grace to heal divers ailments hath been given to thee, and the authority from Christ over unclean spirits, O wise one, for as a godly victory thou hast received the crown of victory from Him Who reigneth over all.

Theotokion: The whole choir of the prophets, instructed by God, hath proclaimed the mystery of thine ineffable and divine conception, whereby the Word came forth from thee, O Virgin Mother; for thou hast given birth to the true and primal Light.

Kontakion, in *Tone VIII:* Spec. Mel.: "To thee, the champion leader..."—

Wounded with the love of Christ, O venerable one, and following Him with unwavering desire, thou didst despise all the delight of the flesh, and hast shone forth like the sun upon thy native land; wherefore, Christ hath enriched thee with the gift of miracles. Be thou mindful of us who honor thine all-radiant memory, that we may cry to thee: Rejoice, O divinely wise Sergius!

Ikos: Having heard the words of the Gospel, O father, thou didst forsake all carnal mindedness and, considering riches and glory to be as dust, thou didst contend against the passions like an incorporeal being, and wast vouchsafed to join the choirs of the bodiless hosts. Thou didst receive the gift of understanding, which do thou grant unto those who hymn thee thus in song: Rejoice, O venerable and God-bearing Sergius, thou heavenly man

and earthly angel; rejoice, thou dwelling-place of the Holy Spirit! Rejoice, thou who through prayer received a gift divinely bestowed; rejoice, thou who before thy birth didst glorify with thine exclamation the Holy Trinity, Who hath glorified thee in this life and after death! Rejoice, pillar of chastity beneath which every passion hath been crushed; rejoice, for from earliest childhood thou didst follow after Christ! Rejoice, mediator of salvation for those who have recourse to thee; rejoice, beacon of great radiance, guiding multitudes of monks to Christ! Rejoice, thou boast of thy homeland; rejoice, thou who wast adorned with prophecy, to foretell things of the future as though they were present! Rejoice, for by thy supplications are the adversary vanquished; rejoice, boast and confirmation of our Christ-loving hierarchs, whom do thou by thine entreaties preserve unharmed by the enemy, that we may cry to thee: Rejoice, O divinely wise Sergius!

Ode VII

Canon of the Theotokos

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

The furnace did not consume the three youths who prefigured thy birthgiving; for the divine Fire dwelt within thee without consuming thee, and hath taught all to cry: Blessed art Thou, O God of our fathers!

The ends of the earth bless thee, O most immaculate Mother, as thou didst foretell, and, illumined by thy brilliant radiance and grace, they who hymn thee cry: Blessed art Thou, O God of our fathers!

The most wicked serpent hath sunk his deadly fangs into me; yet thy Son hath broken them, O Mother of God, and given me the might to cry: Blessed art Thou, O God of our fathers!

Thou art the purification of nature, O only blessed one of God; for, having borne in thine arms God Who sitteth upon the shoulders of the cherubim, thou criest aloud: Blessed art Thou, O God of our fathers!

Canon I of the Venerable One

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Divine grace bedewed thee in the furnace of burning temptations, O venerable one, and showed thee to be greatly luminous with desire for the Trinity, crying: Blessed is the God of our fathers!

Spurning the world, O glorious Sergius, thou didst dwell on earth like one incorporeal, and hast been vouchsafed to join the choirs of the angels. Wherefore, we honor thee with faith, O right wondrous one.

Entering the calm haven, O divinely wise one, thou didst find rest from the voyages of life, and thou hast become a saving helmsman for those tossed upon the waves of life, who chant: Blessed is the God of our fathers!

Theotokion: O Virgin, thou hast grown forth as a rod, the most blessed fruit, from the root of Jesse, bearing the Flower of salvation for those who with faith cry out to thy Son: O God of our fathers, blessed art Thou!

Canon II of the Venerable One

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

By the hand of God thou wast shown on earth to be another heaven, O all-blessed one, and thou didst nurture thy reason-endowed flock, living in the flesh like an angel, O divinely wise one.

Having thee as a mighty advocate before God, a comforter amid sorrows, a champion and intercessor, and a mediator of piety, O blessed and venerable Sergius, we, thy children, are saved from all misfortunes.

Theotokion: Rejoice, O pure daughter of Adam; for from thee is come forth the Shepherd Who hath truly clothed Himself wholly in my humanity: the blessed God of our fathers, Who is supremely exalted for His unapproachable loving-kindness.

Ode VIII

Canon of the Theotokos

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Thy Son, illumining thee as Queen with the radiance of the Spirit as in a robe of gold, O most pure one, hath set thee at His right hand. Him do we exalt supremely for all ages.

He Who hath founded the world by His will alone doth borrow flesh from thine all-pure womb, desiring to set it on high. Him do we exalt supremely for all ages.

Through the uniting of the Word to my humanity thou becamest the dwelling-place of God, O all-pure one, manifestly resplendent with the radiance of virginity. Wherefore, we hymn thee for all ages.

The golden lampstand prefigured thee who ineffably received the unapproachable Light which illumineth all things with His knowledge. Wherefore, O pure one, we hymn thee for all ages.

Canon I of the Venerable One

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Fill thou thy radiant festival with joy and spiritual gladness, with sweet fragrance and enlightenment for the monastics who have thee as their helper and ruler, O all-blessed Sergius.

By unceasing prayer thou hast hastened to God, and hence thou hast been illumined with the effulgence of the threefold Sun, waging war against the enemy, and leading to new life the assemblies of fasters who cry aloud to Christ: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely forever!

O Sergius, thou didst show forth on earth might in ascetic labor, diligence in prayer and endurance amid temptations, crying: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely forever!

Theotokion: O pure Theotokos, cleanse my soul of the wounds and temptations of sin, washing it in the springs which flow from the side of thine Offspring; for to thee do I cry, to thee do I flee, and thee do I invoke, who art full of the grace of God.

Canon II of the Venerable One

Irmos: The dew-bearing furnace showed forth the image of a supernatural wonder; for it burned not the youths whom it had received, just as the fire of the Godhead burned not the Virgin, whose womb it entered. Wherefore, chanting, let us sing: Let all creation bless the Lord and exalt Him supremely for all ages!

Chanting zealously, we beseech thee, O venerable one: Pray thou that victory be given to our pious hierarchs over all heresies, majesty to the Church, and peace to the world.

The grace of the Holy Spirit dwelt within thee, made thee an expeller of evil spirits, and showed thee forth as an instructor of monastics, who cry: O all creation, bless the Lord and exalt Him supremely forever!

Shining from afar with the light of the threefold Sun, grant peace to the world, and light and salvation to those who at thy commemoration hymn thee, O venerable father, crying: Let all creation bless the Lord and exalt Him supremely for all ages!

Theotokion: The rich Word, Who is glorified by angelic hymns, beggared Himself for our sake, choosing thee, the beauty of Jacob, to be His Mother, O blessed one; wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely for all ages!

Ode IX

Canon of the Theotokos

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

The Star shining forth from Jacob with rays of divinity through thee, O all-pure one, shone forth upon those held fast by darkness: Christ God, the incarnate Word. And, illumined by Him, with the armies of heaven we call thee blessed.

Strengthened by thy power and grace, I have ardently set forth hymnody from my heart. Accept it, O pure and divinely blessed Virgin, bestowing thy greatly radiant grace from the treasuries of incorruption.

Thou hast manifestly been shown to be the loom of the Godhead, whereon the Word wove the garment of His body, deifying my guise, O Virgin. And clothing Himself therein, He hath saved all who magnify thee with a pure mind.

Resurrection hath now been given to the dead through thine ineffable and indescribable birthgiving, O most pure Theotokos; for He Who wrapped Himself in flesh through thee hath shone forth light upon all and hath manifestly done away with the gloom of death.

Canon I of the Venerable One

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Full of the light of the effulgence of the Spirit, O wise Sergius, thou wast shown to be a beacon shining from afar, illumining us with noetic beams; and thou hast been shown to be the dwelling-place of the all-divine Trinity.

Truly hath Christ given thee to the lands of Russia as a great guide, steering thy homeland with a rudder firmly held, pouring forth teachings sweeter than honey; and we, the faithful, draw them forth in abundance as with a dipper.

Having vanquished the soul-corrupting passions, as a true shepherd thou didst tend the reason-endowed flock of Christ, nurturing them continually with the grace of the Spirit, as with the flowers of paradise, O venerable one.

Theotokion: We hymn thee with psalms, O joyous one, and unceasingly cry out to thee: Rejoice! For thou hast poured forth joy upon all.

Canon II of the Venerable One

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Illumined by the love of Christ, and enlightened by the virtues, O wise one, thou didst not defile the beauty of thy soul. Thou didst pass over to the fathers in goodly old age, and standest before God with the angels, O Sergius.

Wash away our offenses, O Word, and enlighten the eyes of our heart, that in purity we may behold the radiance of Thy divine effulgence, through the supplications of Sergius thy favorite, that we may all magnify Thee.

Theotokion: O thy strange wonder! For, having given birth ineffably to God the Word, O Virgin Theotokos, thou wast shown to be the mystery hidden and concealed before all ages and generations, in God Who hath created all things.

Exapostilarion—

Thou didst flourish like a palm-tree, as David said, O father, and wast shown to be the abode of the most Holy Spirit, Who hath shown thee to the whole world as glorious. Unceasingly beseech Christ in behalf of us who with faith honor thine all-honorable memory, O venerable Sergius. ***Twice***

Glory..., Now & ever...: Theotokion—

O Virgin Theotokos, we bless thee with unceasing hymns, for thou gavest birth to One of the Trinity, and thou bearest in thy divine embrace the all-rich Word Who is immutable and unchangeable.

On the Praises, 4 stichera, in *Tone IV:* Spec. Mel.: "Called from on high..."—

When the divine calling came upon thee, O thou who art most rich, thou didst make subject to thy spirit all the understanding of thy flesh, making thyself steadfast through the sufferings of ascetic labor; and thou wast shown to be tested, shining like gold in the crucible. Thou wast a dwelling-place of the all-holy Spirit, gathering together multitudes of monastics, and leading them to the summit of the virtues by thy teachings, as by a ladder which leadeth up to heaven. O Sergius, remember us who honor thy memory, and save and enlighten our souls. ***Twice***

Today hath shone forth thine all-radiant and most festive memory, O all-glorious Sergius, summoning the numerous company of fasters and the choirs of the venerable, wherein the angels glorify our God Who is worshipped in Trinity, and those who have recourse to the sacred shrine of thy relics receive gifts of healing. And we glorify Christ Who hath crowned thee, the Savior of our souls.

O all-blessed God-bearer, father Sergius, in accordance with the words of the prophet thou didst water thy couch with tears; thou gavest no sleep to thine eyes, neither slumber to thine eye-lids, showing that the desire of thy heart was for Christ Whom thou hadst loved from childhood; and thou didst show forth the accomplishment of every virtue. Wherefore, we bless thee, magnifying Christ Who hath glorified thee.

Glory..., in *Tone II*—

Inclined toward asceticism from childhood, O venerable father, thou didst fast, becoming the instrument of the Holy Spirit. Wherefore, receiving gifts of miracles, thou didst teach men to spurn those things which are transitory, and thou shinest now radiantly with ineffable light. Illumine our thoughts by thy mediation, O wise Sergius.

Now & ever...: Theotokion, in the *same tone*—

All my hope do I set upon thee, O Mother of God. Keep me under thy protection.

At Liturgy

On the Beatitudes, 8 troparia: 4 from Ode III of Canon I, and 4 from Ode VI of Canon II.

Prokimenon, in *Tone VII*—

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

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

Epistle to the Galatians, §213 [5: 22-6: 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 fulfill the law of Christ.

Alleluia, in *Tone VI*—

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

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

Communion Verse—

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