

THE 25th DAY OF THE MONTH OF SEPTEMBER
COMMEMORATION OF OUR FATHER AMONGST THE SAINTS, SERGIUS THE
WONDERWORKER OF RADONEZH
AT GREAT VESPERS:

On “O Lord, I have cried ...,” 8 Stichera of the venerable one, 4 in Tone VI:
Spec. Mel.: “Having set aside ...”:

Forsaking the tumult of the world O venerable father, * and taking up thy Cross, * thou didst follow after Christ, * leaving the world to dwell in the wilderness * without any thought of looking back. * Uprooting the passions of the soul by frequent vigils and prayers, * and mortifying the subtleties of the flesh, * thou wast deemed worthy of the grace to heal all manner of infirmities. * O thou fellow converser with the angels, * co-dweller with the saints, * do thou, O venerable father Sergius, beseech the Lord ** that our souls be granted great mercy.

O venerable father, who can tell of thy labors and thy pains? * or what tongue can rightly speak of Thine eremitic life, * thy vigils and thy strict abstinence from food, * thy sleeping upon the cold earth, * the purity of thy soul and body, * the complete silence of thy lips and mind, * thy true humility and unceasing prayers * thy discerning Judgment, * the poverty of thine apparel * and thy never failing remembrance of death? * O Sergius, our Father, ** pray thou that our souls be saved.

O venerable father Sergius, * thou hast been revealed to be a physician * of both our souls and bodies, * gushing forth streams of healing to the ailing; * and adorned with the gift of prophecy, * thou didst speak of future things as though they were in the present, * by thy prayer thou didst arm the Prince * such that he conquered the barbarians * those who boasted that they would destroy thy Fatherland, * but their own bodies fell dead near Hades, as was meet, * through a plague from God that struck them down, ** as narrated of old in the psalms, O venerable father Sergius.

O divinely-wise Sergius, * having forsaken temporal glory * thou didst appear living in the wilderness and the hills, * and thou, O blessed one, wast made a pure dwelling-place of the Holy Trinity, * by whose strength thou didst raise up holy Churches, * and created an enclosure for the salvation * of those living the monastic life; * and Christ our God * Whom thou hast longed for from thy youth, * found a dwelling within thee. * O venerable father Sergius entreat Him ** that our souls be saved.

And 4 Stichera (Repeating the first), in Tone II:

Enduring with fortitude the things of the present, * and rejoicing over those of the future, * thou, O venerable Sergius, didst instruct all saying: * ‘If we now strive as if unrewarded * we remain with the hope of eternal life; * our afflictions here are grievous but paradise is sweet; * our labors here are painful but the undertaking is everlasting. * Be not slothful then, O ye who fast! * Let us bear a little here, that we may be crowned there with wreaths of incorruption ** by Christ our God and the Savior of our souls. (Twice)

Looking upon afflictions as pleasure, * walking along the straight and narrow path, * thou, O most blessed Sergius, spake unto thy disciples saying: * 'Be not afraid of the contest of abstinence, * that we may escape the fearful torments of Gehenna; * let our hands be folded, that they may be stretched out towards God, * and let our feet be established to stand before Him in prayer. * Let us not spare the corruptible nature, * let us give ourselves up willingly to the fight, ** that we may be crowned with wreaths of triumph by Christ our God.

Setting aside corruptible clothing, * thou didst go about in winter as in summer * without warm clothing, O patient Sergius, saying: * 'For the paradise that we have lost we shall now put away soft raiment; * as we once clothed ourselves in sin through transgression, * let us now for the sake of incorruptible garments strip ourselves, * let us pay no heed, O brethren, to the passing winter, * let us mortify the flesh ** that we may be clothed with crowns of triumph by Christ our God.'

Glory ..., in Tone VI:

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 ..., Theotokion, 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!

Entrance, The Prokeimenon of the day. Three Lessons:

THE READING FROM THE BOOK OF 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.

THE READING FROM THE BOOK OF 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.

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.

At the Litiya, the Sticheron of the temple, then these Stichera, in Tone VI:

Come, O ye who love to celebrate the feasts * and ye also, O company of monks, * gathered together by faith let us honor today Sergius, * the true Pastor, who followed with gladness in the footsteps of his Master, * whose way was narrow and whose life was free from passion, * and let us cry aloud with faith: * O all-blessed one who lived with the saints, * thou boast of those who fast, ** pray to the Lord for us that our souls be saved.

O venerable father Sergius, and God-bearer, * for the sake of the love of Christ thou didst forsake all, * and left the world for the wilderness, * and in no way wast thou afraid of the cunning of the invisible enemies. * For although they often descended upon thee showing their wrath with gnashing of teeth, * by thy prayers thou didst make them, like smoke, vanish without a trace. * O thou undefiled soul and Icon of steadfast patience! ** Pray Christ without ceasing that our souls be saved.

The all-holy and great Church of Russia, * with Orthodox princes, monks and simple people, * watered by the streams flowing from the Gospel Sources, * spiritually rejoiceth on the occasion of this great feast; * and standing round the healing relics of the good pastor and teacher * we kiss them with love and we weave as with flowers songs and praises saying: * Rejoice! O blessed Sergius, heavenly man, and earthly angel, * dwelling place of the Holy Spirit! * Rejoice! for thou hast led many on the path of salvation: * Rejoice! thou boast and confirmation of the truly believing people, * O venerable father Sergius, rightly acceptable to God, ** exceedingly bright light of thy Fatherland and pleader for our souls

Glory ..., in Tone VI:

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Both now ..., in Tone VI:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, * O all-pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation of our souls!

On the Aposticha, these Stichera, in Tone I:

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

O God-bearing Father, * the most radiant sun of thy feast hath risen upon us, * lighting up those coming to thee with faith * and immortality shedeth its fragrance around us. * And incorruption gusheth forth unto our souls from thy holy body, ** O venerable father Sergius, intercessor for our souls.

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

With the bridles of abstinence * thou hast conquered the sensual passions of the body, * O Wonderworking Sergius, * and on earth thou hast shown zeal for things outside the flesh, * and hast subjected to the spirit all fleshly desire. * Therefore now dwelling in the courts of heaven, ** pray thou for our souls.

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

Having laid the foundation of virtue, O blessed Sergius, * thou hast put off the old Adam with its lusts and passions * and put on Christ Who is Truth, * thereby O venerable father, thou hast disposed of a multitude of the enemy’s armies, * and revealed thyself to be a guide of monastics, ** pray thou that our souls be saved.

Glory ..., in Tone VIII:

We honor thee as a teacher of monastics, * O Sergius our Father, * for from thee we have truly learned to walk the upon the straight and narrow path. * Blessed art thou who labored for Christ and hath 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:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God in the highest: * 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.

At the blessing of the loaves, Troparion of the venerable one, in Tone IV:

As a virtuous ascetic athlete, * and true warrior of Christ God * fighting fiercely the good fight * against the passions during this earthly life, * laboring in hymnody, vigil and fasting * thou wast an example to thy disciples. * Wherefore, the Holy Spirit made His abode within thee, * Whose activity adorned thee with radiant beauty: * Since thou hast great boldness towards the Holy Trinity * remember thy flock wisely gathered by thee * and forget not as thou didst promise, * to visit thy children, ** O venerable father Sergius. (Twice)

And “Virgin Theotokos, rejoice ...,” (Once).

But if a vigil is not served, then after the Troparion:

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

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

As a virtuous ascetic athlete, * and true warrior of Christ God * fighting fiercely the good fight * against the passions during this earthly life, * laboring in hymnody, vigil and fasting * thou wast an example to thy disciples. * Wherefore, the Holy Spirit made His abode within thee, * Whose activity adorned thee with radiant beauty: * Since thou hast great boldness towards the Holy Trinity * remember thy flock wisely gathered by thee * and forget not as thou didst promise, * to visit thy children, ** O venerable father Sergius. (Twice)

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

Revealed as wholly sanctified and a true God-bearer, * who, having despised the glitter of the world with its wealth, and all its visible good things * in so far as they are but fleeting, * followed Christ in humility and poverty. * Gathering a multitude of monks, thou didst enlighten them with the doctrines of pure Orthodoxy. * Wherefore, before thine end thou didst receive eternal grace, * and lying in the tomb, thou, O divinely blessed Sergius * hast remained without corruption. * Do thou pray Christ our God ** to grant remission of sins unto those who honor thy holy memory. (Twice).

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

As the all-immaculate Bride of the Creator, * Mother of the Redeemer, who knewest not a man, * and as the receptacle of the Comforter O all-hymned one, * hasten thou to deliver me, * the vile abode of iniquity and noetic plaything of the demons, * from their evil machinations; * and make me the bright dwelling-place of the virtues, * O thou incorrupt light-bearing one. * Drive away the clouds of the passions and grant that, * by thy supplications, * I may receive a portion on high ** and share in the never-waning light.

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

Possessed of a wisdom rising towards God on high, * thou, O Father, didst forsake all earthly things, * and through many pains made thy life radiant yet simple, * wherefore thou hast been shown forth as a dwelling-place of the divine virtues, * drawing near to the Lord in prayers and supplications. ** Do thou ever pray to God that our souls be saved. (Twice).

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

As an uncultivated vine, O Virgin, * thou didst sprout forth the most comely Cluster of grapes * Which poureth forth upon us the wine of salvation * making glad the souls and bodies of all. * Wherefore, ever blessing thee as the cause of good things, * with the angel we cry out to thee: ** Rejoice, O thou who art full of grace!

Polyeleos, and this magnification: We bless thee, O Venerable Father Sergius, and we honor thy holy memory, instructor of monks, and converser with the angels.

The selected Psalm: 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:

O blessed one, * when thy mind had winged its way unto its divine Desire, * thou didst forsake all the wisdom that draws one downwards, * and leaving all to dwell in the wilderness * thou didst issue forth like fragrant lilies the comely blossoms of thy virtues, * and having uprooted the thorns of the passions thou didst plant therein the fruitful seedlings of thy labors. * Wherefore thou didst reap a boundless wealth in heaven. * O venerable father Sergius pray to Christ our God * that those who honor with love thy holy memory ** be granted the remission of their sins. **(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.

The Hymn of Ascents, the first antiphon of Tone IV:

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

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

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. MATHEW (MT. 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, the Sticheron, in Tone VI:

We honor Sergius the great one, * an Angel on earth, and man of God in heaven, * comely adornment of the world, * food for good men and virtuous boast of those who fast. * For planted in the house of the Lord, he rightly blossomed like a cedar in the wilderness, ** rendering the flock of Christ's rational sheep enriched in sanctity and truth.

The canon of the most holy Theotokos with 6 Troparia including the Irmos; and two Canons of the venerable one, with 8 Troparia:

ODE I

The canon of the most holy Theotokos, in Tone VI:

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Refrain: Most holy Theotokos save us.

Eve who partook in the garden of the forbidden food brought about the curse: but thou who art pure hast done away with it by giving birth to Christ, the firstborn of the blessed.

As a pearl coming forth from divine lightning, thou dost give birth to Christ. Do thou who art pure drive out by the light of thy radiance the darkness of my passions and the confusion of my sins.

Jacob foresaw with the secret eyes of the mind the expectation of the nations, God incarnate of thee who has delivered us by thine intercessions.

O Thou who art most pure, since the rulers of the tribe of Judah have failed, thy Son and God passed through thy womb and as a Divine Leader now truly reigns over the ends of the earth,

The 1st Canon of the venerable one, in Tone VIII:

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

Refrain: Venerable Father Sergius pray to God for us.

Emulating Christ who humbled Himself for our sakes, even taking the form of a servant, thou didst love humility and, mortifying the soul, destroyed the passions. By copious vigil and prayer, thou hast ascended the mountain of freedom from passion, O most noetically rich Sergius.

Adorning thy soul with streams of tears as a lamp is adorned with light, thou hast offered up thyself as another Isaac, O venerable father, and sacrificed thine heart unto God.

O most blessed Sergius, who from thy mother's womb hast revealed thyself by thy threefold cry to be a servant of the Trinity and who, illuminated by the light of the threefold Sun, dashed the armies of demons as if destroying a spider's web!

Theotokion: **T**hou hast given birth outside the laws of nature to the Giver of the law. He Who was both God and man. As He is good, do thou who art all undefiled entreat Him to overlook our iniquities as we ever cry aloud: 'Let us chant unto the Lord, for greatly hath He been glorified'

The 2nd Canon of the venerable one, in Tone I:

Irmos: **T**hy victorious right arm, * in a manner befitting God, * hath been glorified in strength, O Immortal One; * for in its infinite strength it shattered the enemy, * fashioning anew a path for the Israelites through the deep.

Thou, O venerable father, hast been established in thy love of Christ, and appeared as a stream abundantly watering the whole earth with the word of thy teachings, O Sergius, divinely blessed one. Therefore with love we bless thy memory.

At a divine command, a blessing came forth from thine hand; for by thy prayer, O venerable father Sergius, thou didst make water gush forth from the dry earth, and we who now draw forth thereof, unfailingly receive healing.

From thy youth thou wast entirely dedicated to God, drawing near Him by thy virtues, for leaving behind the corruptible things of this earth, thou hast acquired heavenly riches.

Theotokion: **R**ejoice O Fount of grace. Rejoice! O Ladder and heavenly Gate, Rejoice! Candlestick and vessel of gold, the un-hewn mountain, O thou who hast borne for the world Christ the Giver of Life.

Katavasia: **I** shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

ODE III

Canon of the most holy Theotokos

Irmos: **T**here is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Refrain: **Most Holy Theotokos save us**

O all-pure Theotokos, He who alone is good, transcending all telling, assumed my corruptible mortal flesh from thy womb and rendering it incorruptible He hath united it eternally to Himself.

O Virgin, beholding God incarnate of thee, the choirs of angels were struck with fear and they honor thee with unceasing hymns as the Mother of God.

Daniel, the Prophet, was struck with fear as he saw thee, O living Mountain from whom the Stone was cut without the hand of man, and He destroyed with force the temples of devils.

Neither speech nor the tongue of man can give thee worthy praise: for Christ the Giver of life was pleased without seed to take flesh of thee, who art most pure.

Canon I

Irmos: O Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

In thyself, as an example of virtue to thy disciples, thou hast drawn to salvation many souls who, separated from worldly passions, have found comfort in the joy of paradise.

O blessed venerable father, thou hast flowered like a fruitful olive-tree in the house of God, anointing with oil the souls of those who sing thy praises with love, O Sergius, and who cry aloud to Christ with faith: 'There is none holy save Thee, O only Lover of mankind.'

O blessed venerable father, by watchful vigils thou didst put to sleep the soul-corrupting passions: and thereby, O divinely-wise Sergius, ascended to dwell in the heavenly mansions, having received the grace of healing.

Theotokion: O Theotokos, thou appearest higher the cherubim and seraphim, for Thou art undefiled, and thou alone hast received in thy womb the uncircumscribable God. Wherefore we the faithful bless thee, who art pure, with hymns.

Canon II

Irmos: Thou alone knowest the weakness of human nature * and in compassion hast assumed its form; * do Thou gird me with power from on high, * that I may cry unto Thee: * Holy is the animate temple of Thine ineffable glory, O Lover of mankind!

O blessed one, despising corruptible fame thou hast been deemed worthy of inheriting incorruptible and divine glory; for trampling underfoot all the beauty of this world thou rejoicest, with the angels on high, in the glory of God.

Renewing the earth of thine heart, O venerable father, with the plough of prayer, thou hast shown thyself to be the comely corn of the Word and thou hast reached the dwelling-place of the never waning Light.

Honored with the effulgence of the Holy Spirit, thou hast been adorned with a life that beareth the never-fading light, manifest in thy gifts to those who ask, receiving with love those in the monastic state, O venerable Father.

Theotokion: **A** never-fading flower sprang forth from thee, O Pure one, making all mankind fragrant with the divine myrrh of His own nature. He Who, like the Father, is without beginning, became subject to time from thee, O all-immaculate Virgin.

Katavasia: **O** Theotokos, thou living and plentiful fount, * grant strength to those united in spiritual fellowship, * who sing hymns of praise to thee: * and in thy divine glory * grant unto them crowns of glory.

Sessional Hymn of the venerable one, in Tone IV:

O most blessed Sergius, * truly forsaking corruptible things that fade away, * thou didst follow Christ with all thy soul, * living in pangs, toil and great abstinence * as though without flesh. ** Pray to Christ our God that our souls be saved.

Glory..., Both now ...,

Theotokion: **O** Theotokos thou art far higher than the cherubim and the seraphim, * for thou wast shown to be more spacious than the heavens and the earth, * more than visible and invisible creation * excelling them all by the admixture no vessel can contain; * for He Whom the heavens cannot contain, * O Pure one, was encompassed within Thy womb. ** Pray Him that Thy servants be saved.

ODE IV

Canon of the most holy Theotokos

Irmos: **Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.**

O most pure Lady, we who are saved by thee sing Thy praises and reverently extolling thee we cry aloud: Blessed art thou, O ever-Virgin, who hast given birth to God.

Thou, O Virgin, hast borne the never-setting Light, He who shineth in the flesh unto those lying in the darkness of this life; and, O ever-Virgin, thou dost pour forth Joy unto all those who hymn thy praises.

Through thee, O all-holy one, grace flowered and the law ceased, for thou who art pure, hast borne the Lord Who hath granted us remission of sins, O ever-Virgin.

The eating of the tree showed me to be dead, however, when the Tree of life appeared from thee, O most pure one, He raised me and made me an heir of the sweetness of paradise.

Canon I

Irmos: **Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’**

O Father, thou art a temple of the most holy Spirit, a river full of living waters, an unshaken foundation of the Church, the confirmation of those living the monastic life, wherefore O Father Sergius, thou right wondrous one.

O glorious Sergius, as did the Prophet David, thou didst anoint thy bed each day with streams of tears, until thou didst dry completely the passions; wherefore we reverence thine ever honored and holy memory.

O venerable father Sergius, thou wast deemed worthy to see Christ face to face, not 'through a glass darkly', but with the glass truly removed; and thus became separated from this world, souring aloft to thy beloved Desire.

Theotokion: **B**y the prayers of her who bore Thee O God, grant us, since Thou alone art without sin, the cleansing of our transgressions committed in ignorance, and grant peace to Thy world.

Canon II

Irmos: **P**erceiving thee with prophetic eyes * as the mountain overshadowed by the grace of God, * Habbakuk proclaimed that the Holy One of Israel * would come forth from thee, * for our salvation and restoration.

O wise and most blessed Sergius, enlightened by the bright effulgence of the divine light, rejoicing, thou didst receive the joys of heaven, since thou wast truly thy Creator's most pure bread, wherefore thou dost aloud unto Him: Glory to Thy strength, O Lover of mankind.

Traversing the mire of soul-destroying passions, thou pass over to the depths of silence, wherefore thou wast granted to raise up a dying youth before the parting of his soul from the body, rendering his mother glad beyond all hope. Wherefore, struck with wonder thou didst cry aloud to the Creator: Glory to Thy strength, O Lover of mankind.

O wise and glorious venerable father, having raised on high the understanding of the soul, and subjected thy feelings to rational thought, thou didst announce to those on earth the holy tidings of godliness, which indicateth the way into heaven.

Theotokion: **T**he Archangel came from heaven bringing great Joy to thee, O pure one, bearing good tidings and saying: O most pure Virgin, God shall assume flesh and come forth from thee, for the salvation of all those who with love, hymn thy praises. Glory to Thy strength, O Thou helper of mankind.

Katavasia: **S**eated in glory * upon the throne of the Godhead, * Jesus most divine is come on a swift cloud, * and with His incorrupt arm hath He saved those who cry aloud: * Glory to Thy power, O Christ!

ODE V

Canon of the most holy Theotokos

Irmos: **I**lluminate with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

Shining exceedingly with purity. Thou, O Lady, didst become a divine dwelling place for the Master, for thou alone hast been revealed to be the Theotokos, bearing Him as a Babe in thine arms.

Thy most fair soul clothed in noetic beauty, O pure one, thou hast been revealed to be the Bride of God, sealed with virginity, illumining the world with the effulgence of thy purity.

Let the company of those who do not manifestly proclaim thee to be the pure Theotokos, weep. For thou hast appeared unto us as the Gateway of the divine effulgence, banishing the darkness of transgressions.

Canon I

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

O wise venerable father, thou didst unwaveringly dwell in the activities of asceticism, firmly adhering to them even to the time of thine own departure, wherefore thou hast been deemed worthy of incorruptible blessedness.

Possessed of a mind sharpened to hearken unto God, thou didst subdue the soul-destroying passions and reaped thereby fruitful sheaves, with which thou dost feed those who praise thee, O venerable father Sergius,.

Bright hath been thy life, O venerable father Sergius, renowned throughout all the earth, filled with divine comeliness, prayer and fasting, and love for Christ, the Lover of mankind.

Theotokion: Having thee as rampart, and guarded by thy protection, we bless thee exulting in thy divine glory: For thou, O most pure one, dost ever pour forth delight and rejoicing upon our souls.

Canon II

Irmos: As Thou art the God of peace and Father of compassions, * Thou hast sent unto us Thine Angel of great counsel, * granting us peace. * Wherefore guided towards the light of the knowledge of God, * and watching by night we glorify Thee, * O Lover of mankind.

Thou didst manifestly put off the old man, O Father, and turning away from him with his sinful passions, as from an all-defiled garment, thou didst put on the new man, who is in the likeness of Christ, O all-glorious venerable father.

By thine exalted way of life, equal to that of the angels, thou didst tear apart the bonds of passion, and having now received from on high the gift of working miracles, do thou, O Sergius, beg the cleansing of our sins.

Theotokion: By thy childbirth, O Virgin, thou hast done away with the curse of Eve, the mother of us all, through shining forth the blessing of Christ upon the world. Therefore, praising thee with both tongue and heart, and acknowledging thee to be in truth the Theotokos, we magnify thee.

Katavasia: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

ODE VI

Canon of the most holy Theotokos

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Moses, great among the Prophets, wrote beforehand concerning thee calling thee the Ark and Table, the Candlestick and Jar, thus prefiguring the Incarnation of the Most High that was to take place from thee, O Mother and Virgin.

Death is put to death, and the corruption of Adam's condemnation is abolished by the Fruit of Thy womb, O Lady, for thou hast given birth to life, delivering from corruption those who hymn thy praises.

The law hath failed, and the shadow hath passed, for transcending mind and thought, O all-hymned Virgin, grace hath appeared from thee, by the birth of our God and Savior.

Canon I

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

Unceasingly beseech the Redeemer, to grant remission of sins unto those who celebrate thy holy memorial, O blessed Father, that they may receive the heavenly Kingdom, where the sounds of those who keep festival gladden all mankind.

Made strong in Christ O Sergius, thou, by thy steadfast mind, didst rend to pieces all the machinations of the evil one, as though a spider's web, and hast revealed thyself to the world, O Sergius, as a most radiant light.

Effulgent with the divine light, and dwelling now with the incorporeal powers in heaven, do thou ever remember those who with faith honor thy memory, O venerable father, and ever-memorable Sergius.

Theotokion: In truth thou hast raised on high the fallen nature of mankind, for thou hast seedlessly borne within thy womb, O Mother of God, Him Who without change is the visible Son, the divine and co-equal image of the Father.

Canon II

Irmos: **T**he sea monster spat forth Jonah as it had received him, * like a babe from the womb: * while the Word, having dwelt in the Virgin and taken flesh, * came forth from her yet kept her incorrupt. * For being Himself not subject to decay. * He preserved His Mother free from all harm.

O Father, thou dost mercifully shine forth from on high upon us thy flock, granting victory to our Fatherland by thy prayers, and raising on high the horn of the Orthodox; though it be humble, receive from us this prayer offered to thee.

To thee hast been given the gift of healing diverse diseases, and from Christ thou hast been granted power over unclean spirits, wherefore thou hast received from Him Who reigneth over all, crowns of victory.

Theotokion: **T**aught by God, all the choirs of Prophets proclaimed beforehand the untold mystery of the divine conception of the Word that was to take place from thee, O Mother and Virgin, for thou hast verily borne the true Primal Effulgence.

Katavasia: **C**elebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Kontakion of the venerable one, in Tone VIII:

Smitted with the love of Christ thou, O venerable father, hast followed Him without looking back, * hating all carnal pleasures and shining like the sun upon the land of thy birth: * wherefore Christ hath enriched thee with the gift of working miracles. * Remember us who honor thy radiant memory that we may cry out to thee: ** Rejoice! O Sergius thou Divinely-wise one.

Ikos: **H**aving heard the sound of the Gospel, thou didst set aside, O Father, all the carnal wisdom, and deemed wealth and glory to be but dust, fighting against the passions as though without flesh, thou hast been deemed worthy of the honor of standing with the choirs of the incorporeal powers. Receiving the gift of understanding which thou dost grant to those who sing unto thee thusly: Rejoice! O Sergius, venerable God-bearer; thou heavenly man and earthly angel: Rejoice! thou dwelling-place of the Holy Spirit; Rejoice! thou who by prayer hast received a gift bestowed by God; Rejoice! For before thy birth, thou didst cry out glorifying the Holy Trinity Who glorified thee in this life and after death. Rejoice! Pillar of chastity by whom every passion hath been vanquished. Rejoice! For from thine early childhood thou didst follow Christ. Rejoice! Intercessor for the salvation of those who run to thee; Rejoice! pride of the land of thy birth. Rejoice! thou who, adorned with prophecy, foretold the future as though it were the present. Rejoice! for by thy prayers the adversaries are conquered. Rejoice! pride and confirmation of truly believing people. Through thy prayers keep us unharmed by the enemy that we may cry to thee: Rejoice! O Sergius, Divinely-wise one.

ODE VII

Canon of the most holy Theotokos

Irmos: **An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.**

The furnace burnt not the three children, who prefigured thy birth-giving: for the Fire of the Godhead descended and dwelt in thee without consuming thee, and taught all to cry aloud: ‘O God of our fathers, Blessed art Thou’.

As was foretold, the ends of the earth call thee blessed, O all-immaculate Mother, and enlightened by thy radiant effulgence, and by grace, chanting, they cry aloud: ‘O God of our fathers, Blessed art Thou’.

The all-evil serpent dug his pernicious teeth into me but thy Son, O Theotokos, broke them and gave me strength to cry aloud: ‘O God of our fathers, Blessed art Thou’.

O thou who alone among woman art divinely blessed, the place in which human nature was cleansed; for bearing in thine arms God Who sitteth upon the shoulders of the cherubim, thou dost cry aloud: ‘O God of our fathers, Blessed art Thou’.

Canon I

Irmos: **Once in Babylon the fire stood in awe * of God’s condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!**

In the flaming furnace of temptations divine grace bedewed thee, O venerable father, showing thee to be full of light in thy desire for the Trinity, crying aloud: ‘O God of our fathers, Blessed art Thou’.

O glorious Sergius, despising the world, thou didst live as an Angel on earth and wast thereby deemed worthy of a place in the angelic choir. Wherefore we venerate thee with faith, O right wondrous one.

O divinely wise venerable father, traveling unto the calm haven, thou didst shun worldly distractions, being a saving pilot for those sailing upon the storm-tossed seas of this life, and who cry aloud: ‘O God of our fathers, Blessed art Thou’.

Theotokion: **O** Virgin, a rod hath sprung forth from the root of Jesse, O all-blessed Fruit, that beareth the Flower of salvation for those who with faith cry aloud to thy Son: ‘O God of our fathers, Blessed art Thou’.

Canon II

Irmos: **We the faithful perceive thee, O Theotokos, * to be a noetic furnace; * for as He, the supremely exalted One, * saved the three children, * so hath He wholly refashioned fallen humanity, in thy womb, * O Thou praised and supremely glorified God of our fathers.**

O most blessed and divinely wise venerable father, by divine command thou hast revealed thyself on earth to be a second heaven, and living in the flesh like an angel, thou hast raised up thy rational flock.

Having thee who art blessed, as a mighty supplicant before God, a comforter for those in affliction, a defender and advocate and mediator of Godliness, we thy children, O venerable father Sergius, are saved from all distress.

Theotokion: Rejoice! O pure daughter of Adam; for the Shepherd verily clothing Himself in the full man that I am, came forth from thee. He, the God of our Fathers, is blessed and supremely exalted, for His boundless mercy.

Katavasia: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

ODE VIII

Canon of the most holy Theotokos

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Thy Son, having illumined Thee with the effulgence of the Spirit, hath clothed Thee like a Queen in a golden vestment and set Thee, O all-pure One, at His right hand, wherefore we supremely exalt Him throughout all ages.

He who by His desire alone established the world, hath assumed flesh from Thy most pure womb, wishing to elevate it on high, wherefore we supremely exalt Him throughout all ages,

O Most pure Virgin, manifestly shining with the radiance of virginity. Thou didst become the divine habitation of the Word, uniting himself therein with my human nature, wherefore we supremely exalt Him throughout all ages.

Thou wast prefigured as a golden candlestick, receiving beyond all telling the unapproachable Light, Who enlighteneth everything by the knowledge of Himself. wherefore we supremely exalt thee O pure one throughout all ages

Canon I

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

O most blessed Sergius, thy light bearing feast hath filled with joy and spiritual gladness, with fragrance and enlightenment, those who have thee as their defender and as their monastic rule.

With unceasing prayer thou didst ascend upwards to God, and from there enlightened by the effulgence of the thrice-sunned Godhead, thou hast established a bastion of struggle against the enemy. Thou didst lead companies of monks towards a new life, crying aloud to Christ: ‘ye children bless, ye priests praise, ye people, supremely exalt Him throughout all ages’.

O Sergius, strengthened in fasting, ever vigilant in prayer, on earth thou didst show patience in temptations, crying aloud: ‘ye children bless, ye priests praise, ye people, supremely exalt Him throughout all ages’.

Theotokion: O pure Birthgiver of God, cleanse the sinful sores and temptations of my soul steeping them in the waters that copiously stream forth from the side of thine Offspring: for I cry unto thee and take refuge in thee, and call upon thee, who art full of the grace of God.

Canon II

Irmos: The furnace moist with dew * was an image and prefiguring of a wonder past nature, * burning not the Children whom it had received, * so the fire of the Godhead consumed not the Virgin’s womb * into which it had descended. * Therefore in song let us sing: * Let the whole creation bless the Lord * and supremely exalt Him throughout all ages.

Earnestly hymning, we entreat thee: pray, O venerable father, for the truly believing people, that they be granted victory over adversaries, that the Church be granted majesty, and that the world be granted peace.

The grace of the Holy Spirit, descended and dwelt within thee making thee an exorcist of evil spirits and showing thee to be a guide of monks, who cry aloud: ‘Let the whole creation bless the Lord, and supremely exalt Him throughout all ages’.

Shining from afar with the light of the threefold Sun, do thou, O holy Father, grant unto those who sing thy praises in memory of thee, light and salvation, and unto the world peace, as they sing: ‘Let the whole creation bless the Lord, and supremely exalt Him throughout all ages’.

Theotokion: The Word Who is supremely rich and Who is glorified by the songs of angels, made beggared Himself; choosing thee, for His Mother, thou blessed excellence of Jacob. Therefore as we praise Him, we sing: ‘Let the whole creation bless the Lord, and supremely exalt Him throughout all ages’.

Katavasia: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

ODE IX

Canon of the most holy Theotokos

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

A star, radiant with the effulgence of the Godhead shone forth from Jacob upon those held in darkness; for Christ, the Word of God, assumed flesh from thee, O all-pure one. And enlightened by Him we join chorus with the angelic hosts blessing thee.

Strengthened by thy might and grace, I have composed a song for thee with my whole heart, do thou accept it, O pure Virgin, granting in exchange from thine incorrupt treasures, thine abundantly light-filled grace, O divinely blessed One.

Thou hast manifestly revealed thyself O Virgin to be like a divine loom with which the Word hath woven a garment of flesh, rendering my form godlike, and having clothed himself therein, He hath saved all those who magnify thee with pure hearts.

O all-pure Theotokos, resurrection has now been granted to the dead by thy Childbirth which transcendeth all telling and speech. For having clothed Himself in the outward covering of the flesh from thee, He hath illumined all, manifestly destroying the bonds of death.

Canon I

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

Filled with the manifestation of spiritual radiance, thou hast appeared like a lamp illumining from afar, and beaming the light of reason upon us, revealing thyself to be a habitation of the supremely divine Trinity.

Christ gave thee, O wise Sergius, to the land of Russia, as a great teacher, guiding the land of his birth along the right and proper path, pouring forth teachings sweeter than honey, from which we the faithful draw forth, as from a vessel.

Having conquered the soul-destroying passions, thou, like a true shepherd, hast tended the reason-endowed flock of Christ, ever nourishing it like flowers from paradise, with the grace of the Spirit.

Theotokion: O thou divinely joyous one, we sing thy praises in psalms and with never-silent voices cry aloud to thee: "Thou hast poured forth joy for all".

Canon II

Irmos: The Bush, which burnt without being consumed, * prefigured thy pure birthgiving, O Theotokos. * Wherefore we now entreat Thee: * quench the raging furnace of temptations that beset us, * that we may unceasingly magnify Thee.

Enlightened by the love of Christ and shining with virtues, thou didst not defile the beauty of thy soul, and having departed to the Father at a venerable age, thou, O Sergius, standest now before God together with the angels.

Cleanse our transgressions, O Word, and enlighten the eyes of our heart, enabling us to see in purity from the outpouring of Thy divine light Thy brightness, by the prayers of venerable father Sergius, that we may all magnify Thee.

Theotokion: O strange is thy wonder, for thou, O Virgin Theotokos, hast ineffably appeared giving birth to God the Word, the mystery from before all ages, hidden in God; Who hath created all things.

Katavasia: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Exapostilarion of the venerable one.

Thou hast flourished, O Father, like the fig tree of David, * and hast appeared as the dwelling-place of the all-holy Spirit, * Who showed thee forth to the inhabited earth as glorious. * Do thou O venerable father Sergius, pray to Christ without ceasing ** for us who venerate with faith thy most venerable memory.

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

We ever bless thee in song, O Virgin, * for thou O Theotokos hast, * given birth to One of the Trinity, * and didst bear in thy divine arms the abundantly rich Word, ** unchangeable and immutable.

On the Praises, the Stichera, in Tone IV:

Spec. Mel.: "Called from on high ...":

When the call of God descended upon thee, * O most noetically rich father, * thou didst subject all the wisdom of the flesh * to the spirit, * having strengthened thyself with the pangs of fasting, * and like gold purified in the forge, * thou wast revealed to be an exceedingly radiant receptacle of the Holy Spirit. * Gathering together a multitude of monastics, * through thine instructions raising them on high, * unto the pinnacle of virtues, * as with a ladder leading unto heaven. * Remember us, who honor thy sacred memory, ** and ever supplicate that our souls be saved.

(Twice)

Today shineth forth * thy most illustrious and all-festive memory, * O most glorious Sergius * which hath gathered together a multitude of assemblies of fasters * and choirs of monastics, * both 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 Sergius * As did the Prophet of old, * thou hast covered the earth with thy tears * and never gave sleep unto thine eyes * nor allowed thine eyelids to close in slumber * thus manifesting the yearning of thy heart after Christ, * Whom thou didst exceedingly love; * wherefore, thou wast an example unto all monastics * elevating the understanding of every virtue; * wherefore, we also bless thee, ** magnifying Him Who hath glorified thee.

Glory..., in Tone II:

O holy Father! * Having from thy childhood fervently studied virtue, * thou wast an receptacle 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 this life. * Being now most clearly illumined with the ineffable divine light, ** enlighten also our thoughts by thy generosity, O thou wise Sergius.

Both now ..., Theotokion in Tone II:

All my trust I place in thee, * O Mother of God, * do thou preserve me ** under thy protection.

The Doxology : If the service is not a Resurrection service,

the Troparion is chanted after the Doxology :

Troparion of the venerable one, in Tone IV:

As a virtuous ascetic athlete, * and true warrior of Christ God * fighting fiercely the good fight * against the passions during this earthly life, * laboring in hymnody, vigil and fasting * thou wast an example to thy disciples. * Wherefore, the Holy Spirit made His abode within thee, * Whose activity adorned thee with radiant beauty: * Since thou hast great boldness towards the Holy Trinity * remember thy flock wisely gathered by thee * and forget not as thou didst promise, * to visit thy children, ** O venerable father Sergius.

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

Litanies. Dismissal. First Hour.

AT THE LITURGY

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

In thyself, as an example of virtue to thy disciples, thou hast drawn to salvation many souls who, separated from worldly passions, have found comfort in the joy of paradise. (Twice)

O blessed venerable father, thou hast flowered like a fruitful olive-tree in the house of God, anointing with oil the souls of those who sing thy praises with love, O Sergius, and who cry aloud to Christ with faith: 'There is none holy save Thee, O only Lover of mankind.'

O blessed venerable father, by watchful vigils thou didst put to sleep the soul-corrupting passions: and thereby, O divinely-wise Sergius, ascended to dwell in the heavenly mansions, having received the grace of healing.

O Father, thou dost mercifully shine forth from on high upon us thy flock, granting victory to our Fatherland by thy prayers, and raising on high the horn of the Orthodox; though it be humble, receive from us this prayer offered to thee. (Twice)

To thee hast been given the gift of healing diverse diseases, and from Christ thou hast been granted power over unclean spirits, wherefore thou hast received from Him Who reigneth over all, crowns of victory.

Theotokion: Taught by God, all the choirs of Prophets proclaimed beforehand the untold mystery of the divine conception of the Word that was to take place from thee, O Mother and Virgin, for thou hast verily borne the true Primal Effulgence.

Troparion of the venerable one, in Tone 4:

As a virtuous ascetic athlete, * and true warrior of Christ God * fighting fiercely the good fight * against the passions during this earthly life, * laboring in hymnody, vigil and fasting * thou wast an example to thy disciples. * Wherefore, the Holy Spirit made His abode within thee, * Whose activity adorned thee with radiant beauty: * Since thou hast great boldness towards the Holy Trinity * remember thy flock wisely gathered by thee * and forget not as thou didst promise, * to visit thy children, ** O venerable father Sergius.

Kontakion of the venerable one, in Tone 8:

Smitten with the love of Christ thou, O venerable father, hast followed Him without looking back, * hating all carnal pleasures and shining like the sun upon the land of thy birth: * wherefore Christ hath enriched thee with the gift of working miracles. * Remember us who honor thy radiant memory that we may cry out to thee: ** Rejoice! O Sergius thou Divinely-wise one.

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

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

THE EPISTLE OF PAUL UNTO THE GALATIANS (GAL. 5: 22-26, 6:1-2)

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

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

Verse: His seed shall be mighty upon the earth.

THE GOSPEL ACCORDING TO ST. LUKE (LK. 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 the heavens.

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