

THE 2nd DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR VENERABLE AND GOD-BEARING FATHER,
SERAPHIM, WONDERWORKER OF SAROV
AT LITTLE VESPER

On “Lord, I have cried ...,” 4 Stichera of the venerable one, in Tone IV:

Assembling today, O ye Christian people, let us crown with hymns of praise the earthly angel and heavenly man, and let us cry out to him with fervor: O blessed father Seraphim, most glorious boast of fasters, pray thou to the Lord on our behalf, that He have mercy upon our souls. **(Twice)**

Loving chastity and meekness from thy youth, O father Seraphim, with purity of mind and heart thou didst acquire the love of Christ, whereby thou didst draw nigh unto God. Do thou therefore now entreat Him to deliver from misfortune those who keep thine honored memory with faith.

O venerable father Seraphim, the multitudes of Christian peoples assembling today for the glorification of thy precious relics are filled with joy and gladness. For thou hast been revealed to be the healing of the afflicted, and the feet for the lame, who approach the shrine of thy relics with faith.

Glory ..., in Tone VI:

Rejoice, and be glad in the Lord, O Monastery of Sarov, for in thee hath shone forth a new light of the land of Russia. Adorn thyself and dance, O Church of God, and rejoice with her, O ye multitudes of monks. Leap for joy, O assemblies of those who love the feasts of the Church; and having woven a wreath of spiritual flowers, cry out with David: ‘Precious in the sight of the Lord is the death of His saints’. For this is the beginning of the glory of the venerable Seraphim, whereof do thou make us partakers through thy supplications, O blessed one.

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

No one that fleeth unto thee, O most pure Virgin Theotokos, * departeth from thee ashamed; * for those that asketh grace of thee, ** ever receiveth a gift for their profitable petition.

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

Departing thy native region and traveling to the city of Kiev, where, at the relics of the wonderworkers of the Caves, thou didst receive a blessing for the path of salvific struggle. Send down also upon us who keep thy most holy and most honored memory, thy blessings.

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

Through love thou didst acquire great skill in the obedience of monastic struggles, O venerable father Seraphim, astonishing the brethren by thy patience and love. Pray thou, that our souls be saved.

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

Strengthened by the counsels of the abbot, thou didst withdraw to dwell in the wilderness of Sarov, O father, making haste to abide there in prayerful struggles, showing thyself to be a habitation of the Holy Spirit.

Glory ..., in Tone II:

Strengthened by the counsels of the abbot, thou didst withdraw to dwell in the wilderness of Sarov, O father, making haste to abide there in prayerful struggles, showing thyself to be a habitation of the Holy Spirit.

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

Thou art our intercessor and protection, * O most pure one. * Deliver us from grievous misfortunes and circumstances, ** and save our souls by thy divine prayers.

Troparion of the venerable one, in Tone IV:

From thy youth didst thou love Christ, O blessed one; * and, aflame with the desire to serve Him alone, * thou didst struggle in the wilderness in unceasing prayer and labor; * and with compunction of heart having acquired the love of Christ, * thou wast shown to be the beloved favorite of the Mother of God. * Wherefore, we cry unto thee: ** Save us by thy prayers, O our venerable father Seraphim.

Glory ..., Both now ..., the Troparion of the forefeast, In Tone IV:

Make ready, O Zebulon! * Adorn thyself, O Nephthali! * O River Jordan, leaping up, * receive thou the Master Who cometh to be baptized! * Rejoice, O Adam, with our first mother! * Hide not yourselves as ye did before in paradise; * for He who beheld you naked hath appeared, * that He may clothe you in your primal raiment. ** Christ hath appeared, desiring to make all creation new!

AT GREAT VESPERS

We chant “Blessed is the man” ..., the first antiphon.

On “Lord, I have cried ...,” 8 Stichera, 3 of the forefeast, in Tone IV,

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

Let us piously sound forth beforehand * the hymns of the forefeast * of the honored baptism of our God; * for, lo! as a man He wisheth * to approach His Forerunner in the flesh * and to request saving baptism * for the edification of all * who with faith are enlightened in a sacred manner ** and partake of the Spirit.

Christ is pointed out! * God is made manifest, * as David most plainly wrote beforehand; * and He goeth to a servant, asking baptism. * O river Jordan, be thou filled with gladness! * Ye earth and sea, * ye mountains and hills, * and hearts of all mankind, now leap for joy, ** receiving the noetic light!

O Almighty Lord, * how can the river’s streams receive Thee * Who art the River of the world * and a torrent of nourishment, * as it is written, * Who goest up naked, * Who clothest heaven with clouds, * Who hast lain bare all the malice of the enemy, ** and arrayest mortal mankind in incorruption?

And 5 Stichera of the venerable one, in Tone I,

Spec. Mel.: “O marvelous wonder ...”:

O most glorious wonder! A struggler for piety is revealed at Sarov, and the most wondrous Seraphim doth become a fervent intercessor for us before God. Rejoice, O Monastery of Sarov, that dost hold within thyself the relics of the venerable one! Leap for joy, O ye multitudes of the Orthodox, who have the most wondrous Seraphim as a defender amid misfortune and who cry unto him: Rejoice, thou light of the Russian land! Utterly disperse the legions of our adversaries, and beseech the Lord to grant peace and great mercy to our souls.

O marvelous wonder! In the Monastery of Sarov, behold, the blessed Seraphim revealeth himself to us as an unshakeable pillar of piety. Wherefore, O ye assemblies of the divinely wise, be ye exalted in the spirit to the heights, crying to the venerable one: O venerable father Seraphim, beseech the Lord to grant peace and great mercy to our souls!

Wondrous are Thy mysteries, O Christ our God, for Thou hast given us a beacon in the venerable Seraphim, a mighty champion for our right-believing hierarchs against the adversary, and intercessor for monks and all Orthodox Christians, and the boast and foundation of his holy monastery, who now doth entreat Thee, O Lord, to grant peace and great mercy unto our souls.

When thou didst enter the wilderness of Sarov, O venerable one, having utterly cast off thine own will, thou didst show steadfast obedience to all, for thou didst joyously endure vexation and dishonor. Thou didst receive blows and stripes from evil men, for whom thou didst yet pray, O venerable one. And glorifying thy most honored memory, we beseech thee, O venerable one: Beg the Lord to grant peace to the world and great mercy to our souls.

Blessed is the Monastery of Sarov, which hath thee, O venerable father Seraphim, as a treasury of virtues, a vessel of purity and chastity, a receptacle of grace, a fount of healings, a physician who cureth the infirm without fee, a true faster, a comforter of the afflicted, and a calm haven for those who are tempest-tossed by the passions of life. O venerable father Seraphim, pray that peace and great mercy be granted unto us who keep thine honored memory.

Glory ..., in Tone VIII:

Come, ye assemblies of the faithful, let us glorify our most wondrous father with songs of praise today, and let us cry thus unto him: O venerable father Seraphim, thou wast truly deemed worthy of a godly life, receiving a crown of unfading glory from God. Wherefore, the Monastery of Sarov doth boast of thee, and the people, beholding the precious shrine of thy relics and the miracles that take place through thine intercession, glorify the Lord Who doth glorify thee. Beseech Him, O venerable father, that He grant peace and great mercy to our souls!

Both now ..., Doxasticon of the forefeast, in Tone VIII:

The Christ of truth cometh to the Jordan to be baptized of John, and he sayeth unto Him: "I have need to be baptized of Thee, and comest Thou to me? I who am grass dare not touch fire! But do Thou, O Master, sanctify me by Thy divine revelation!"

Entrance. Prokeimenon of the Day. And three Lessons:

READING FROM THE WISDOM OF SOLOMON (3:1-9).

But 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.

READING FROM THE WISDOM OF SOLOMON (5:15-6:3)

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

READING FROM THE WISDOM OF SOLOMON (4:7-15)

But though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was loved of him: so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hastened he to take him away from among the wicked. This the people saw, and understood it not, neither laid they up this in their minds, That his grace and mercy is with his saints, and that he hath respect unto his chosen.

At the Litiya, the Sticheron of the temple, and these Stichera, in Tone I:

With what crowns of praise shall we crown the great ascetic, the venerable Seraphim? For he was shown to be a good guide in steadfast faith and virtue, instructing those who came unto him with divinely inspired teachings and by his angelic life. Wherefore, we cry unto him: O venerable one, beseech Christ to establish the Orthodox faith and to save our souls!

Come, O ye multitudes of monks, let us piously praise the venerable one today, the true disciple of the Savior, who hath trampled down the deception of the world, hath taken the yoke of Christ upon his shoulders, and put to shame the hosts of the demons. Let us cry thus unto him: O father Seraphim, forget not us who praise and honor thy holy memory!

O venerable Seraphim, thy radiant and godly memory hath struck kings, princes and hierarchs with wonder, for while yet in the flesh thou, like one of the bodiless hosts, didst put to shame the invisible enemies. The whole province of Tambov and the holy Monastery of Sarov rejoice, possessed of thy holy relics, through which health is granted unto all who draw nigh to thy precious reliquary in faith. Wherefore, enlightened by thee we cry unto thee, O venerable one: Pray thou that our souls be saved!

Glory ..., of the venerable one, in Tone V:

O land of Russia, rejoice this day; and be thou glad, O holy Monastery of Sarov! Ye multitudes of the faithful who have hastened hither today, let us glorify our venerable father, pastor and teacher, the divinely wise guide of those astray, the ready healer of all the afflicted, the great adornment of the Russian land, whom praising thus we say: O venerable Seraphim, save us by thy prayers!

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

Thou art the temple and portal, * the palace and throne of the King, * O most honored Virgin, * through whom Christ the Lord, my Redeemer, * Who is the Sun of righteousness, * hath revealed Himself unto those who sleep in darkness, * deigning to enlighten those * whom He hath fashioned in His image by His own hand. * Wherefore, O all-hymned one, * as thou hast acquired a mother's boldness before Him, ** entreat Him without ceasing, that our souls be saved.

On the Aposticha, these Stichera of the venerable one, in Tone V;

Spec. Mel.: "Rejoice, O life-bearing Cross ...":

Rejoice, converser with angels, O venerable Seraphim! Having lived piously on earth, thou didst teach the fear of the Lord unto the many who came to thee. Illumined by the grace of the most holy Spirit, thou didst behold as present things which were to come, and hast filled many that were suffering in spirit with compunction and joy. Wherefore, we beseech thee: Pray to the Lord on behalf of those who honor thee!

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

Rejoice, most wondrous instructor of the erring, who wast deemed worthy to behold in the temple Christ the Lord with angels and archangels. And now, O venerable one, who in the heavens dost take unceasing delight in the vision of Him, do thou pray for us who keep thy memory in faith.

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

Rejoice, O venerable Seraphim, for thou hast commanded all to keep Christ's true faith; and, yearning for the life on high, thou didst disdain wealth, wherefore thou dost now behold the ineffable beauty of heaven and takest delight in the sweet hymnody of the angels. Entreat thou the Lord, that He grant unto us peace and great mercy.

Glory ..., of the venerable one, in Tone VI:

O venerable father Seraphim, who can recount thy labors and sufferings? And what tongue can describe thy harsh life in the wilderness, thy vigils and fasting, yea, and thy life in seclusion, thy silence and unceasing prayer? Thou hast truly been shown to be the adornment of those who fast and a steadfast intercessor before God. Wherefore, we cry unto thee: Rejoice, O model of monastic life! Rejoice, great consolation amid misfortunes and sorrows, and fervent advocate for all! O venerable one, pray thou that our souls be saved!

Both now ..., Doxasticon of the forefeast, in Tone I:

Come, all ye faithful, and, forsaking the land of Judea, let us cross over the wilderness of Jordan; and there shall we behold today Him Who hath appeared in the flesh for our sake, requesting baptism in the streams of the Jordan from the Baptist, who refused, crying aloud in fear: "I dare not touch Fire with my hand of clay! For Jordan and the sea fled and turned back, O Savior; how can I therefore place my hand upon the crown of the head of Thee, before Whom the seraphim tremble? Jordan fled when Elisha received the mantle of Elijah; and how is it that it hath not sunk into chaos and the lower depths, beholding Thee naked in its streams? How is it that it doth not scald me who am set all afire by Thee?" "Wherefore dost thou hesitate to baptize my Lord, O Baptist?" the Jordan cried out to John. "Why hinderest thou the cleansing of many? Sanctify all creation, and remain Thou also to sanctify me, and the nature of water, for it is for this that Thou hast made Thyself manifest!"

Troparion of the venerable one, in Tone IV:

From thy youth didst thou love Christ, O blessed one; * and, aflame with the desire to serve Him alone, * thou didst struggle in the wilderness in unceasing prayer and labor; * and with compunction of heart having acquired the love of Christ, * thou wast shown to be the beloved favorite of the Mother of God. * Wherefore, we cry unto thee: ** Save us by thy prayers, O our venerable father Seraphim.

Glory ..., Both now ..., the Troparion of the forefeast, In Tone IV:

Make ready, O Zebulon! * Adorn thyself, O Nephthali! * O River Jordan, leaping up, * receive thou the Master Who cometh to be baptized! * Rejoice, O Adam, with our first mother! * Hide not yourselves as ye did before in paradise; * for He who beheld you naked hath appeared, * that He may clothe you in your primal raiment. ** Christ hath appeared, desiring to make all creation new!

AT MATINS

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

From thy youth didst thou love Christ, O blessed one; * and, aflame with the desire to serve Him alone, * thou didst struggle in the wilderness in unceasing prayer and labor; * and with compunction of heart having acquired the love of Christ, * thou wast shown to be the beloved favorite of the Mother of God. * Wherefore, we cry unto thee: ** Save us by thy prayers, O our venerable father Seraphim. (Twice)

Glory ..., Both now ..., the Troparion of the forefeast, in Tone IV:

Make ready, O Zebulon! * Adorn thyself, O Nephthali! * O River Jordan, leaping up, * receive thou the Master Who cometh to be baptized! * Rejoice, O Adam, with our first mother! * Hide not yourselves as ye did before in paradise; * for He who beheld you naked hath appeared, * that He may clothe you in your primal raiment. ** Christ hath appeared, desiring to make all creation new!

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

Having overcome the temptations of the enemy by the sign of the Cross and by prayer, thou didst please the Lord right well with fasting and abstinence. Wherefore, thou didst receive the gift of miracles, bestowing healing upon all that approach the shrine of thy relics with faith, O venerable Seraphim. Beseech Christ God, that He grant forgiveness of sins unto those who honor thy holy memory with love. (Twice)

Glory ..., Both now ..., Sessional Hymn of the forefeast, in Tone IV:

Spec. Mel.: “Thy tomb, O Savior ...”:

Having clothed Thyself in my poverty, O my Jesus, mingling with Thy servants Thou comest forth, requesting baptism of a servant, O Lover of mankind. Wherefore, John, beholding Thee, cried out: “How can I baptize Thee Who art wholly without defilement, O supremely good God?”

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

In the depths of the wilderness of Sarov thou didst kneel upon a rock, stretching forth thy venerable hands unto the Lord. Wherefore, thou didst receive from the Savior the grace of the Holy Spirit, to heal suffering bodies and to enlighten the souls of the faithful. Therefore, we cry unto thee: Entreat Christ God, O venerable one, that He save us who celebrate thy holy memory! (Twice)

Glory ..., Both now ..., Sessional Hymn of the forefeast, in Tone IV:

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

The Rich One, having beggared Himself in His great tender compassion, and desiring to enrich us who once made ourselves beggars through intemperance, cometh forth to enter the streams of the Jordan and to be baptized openly by John. O ye faithful, let us hymn His extreme humility!

Polyeleos, and this Magnification: We bless thee, O venerable father Seraphim, and we honor thy holy memory, thou instructor of monks and converser with angels.

The Selected Psalm verses:

A: I waited patiently for the Lord, and he inclined unto me, and heard my calling.

B: He set my feet upon the rock, and ordered my goings.

Glory ..., Now and ever ..., Alleluia ..., Glory to Thee, O God! (Thrice)

After the Poyeleos, the Sessional Hymn, in Tone VII:

Thy virtuous life hath now shone forth in the land of Russia, O venerable one, and thou art glorified with hymns of praise by all; for, like Elijah ascending on the chariot of the virtues, in thy soul thou hast soared aloft to heaven, and there hast been justly crowned with a most splendid crown. Wherefore, we cry unto thee in thanksgiving: O blessed Seraphim, beseech Christ God, that He grant forgiveness of sins unto us that honor thy holy memory with love. **(Twice)**

Glory ..., Both now ..., Sessional Hymn of the forefeast, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

In His goodness Christ cometh forth to the streams of the River Jordan, and therein He wishes to accomplish our renewal through grace; the godly Forerunner, rejoicing, hath received Him, washing in the waters Him Who wished it, the only Lover of mankind.

Hymns of Ascent, 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. MATTHEW (11:27-30)

The Lord spake unto His disciples saying: All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

After Psalm 50, this Sticheron, in Tone VI:

Celebrating in spirit on the appointed festival of the venerable father and piously rejoicing, let us fervently cry aloud today, O ye faithful: Rejoice, O blessed Seraphim! Rejoice, heavenly man and earthly angel! Rejoice, O thou who hast guided many to the path of salvation! Rejoice, boast of pious Orthodox Christians and confirmation of the Russian land! Pray thou on behalf of our souls!

The canon of the forefeast, with 6 Troparia, including its Irmos, followed by both canons of the venerable one, with a total of 8 Troparia.

ODE I

Canon of the forefeast of the Theophany, the acrostic whereof is the alphabet, the composition of Joseph the Hymnographer, in Tone II:

Irmos: Let us sing unto the Lord, * Who by His divine command * dried up the billowing and impassable sea, * and through it led the Israelite people on foot: * for gloriously hath He been glorified.

The divine Forerunner, aware of the advent of the Lord, emerged from the desert, radiantly crying aloud: “Our deliverance hath drawn nigh and appeared! Repent ye, and cleanse yourselves with water!”

O Word, Who art co-beginningless with the Father, with the sprinkling of repentance, which is Thy baptism, ever grant redemption to the faithful, for the sake of Thine immeasurable loving-kindness.

The land of Zebulon, as it is written, having beheld the never-setting Light, was enlightened; for, lo! He is come to the streams of the Jordan! Wherefore hymning the God of all, it crieth aloud: Let us chant unto the Lord, for gloriously hath He been glorified!

The divinely eloquent Forerunner, seeing all the people who had come, exclaimed to them: “Who hath warned you to flee from the wrath to come? Bring forth therefore fruits of repentance, O ye who are saved by grace!”

Canon I of the venerable one, 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.

O Lord, open mine unworthy lips and grant me a word of understanding, that I may worthily hymn the memory of the blessed Seraphim, who with the angels doth now beseech Thee to deliver us from every grievous circumstance.

Thou wast a great intercessor before the Theotokos, O venerable one, and wast deemed worthy to behold her with the apostles. And now, cease not to visit thy children by thine intercessions.

From thy youth, O venerable one, thou didst surrender thyself in mind unto the Lord, and having subdued the passions of thy body through rigorous abstinence, thou wast adorned with every virtue, O most wise one.

Theotokion: O all-blessed Lady, who hast given birth unto the supremely good God in the flesh, cleanse thou my heart which is tormented by passions, that I may magnify thee with faith and love.

Canon II of the venerable one, in Tone VIII:

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us now sing.

Thou didst tread the straight and narrow path to the heavenly kingdom in accordance with the commandment of Christ the Master, disdaining the broad and spacious path. And now do thou pray for us that keep thy most radiant memory.

Having ascended the mount of dispassion and taken up thy cross from thy youth, thou didst unfalteringly follow after Christ. And having acquired spiritual wisdom, thou didst attain the heavenly Jerusalem, O venerable one. Pray thou to the Lover of mankind on our behalf.

Standing now before the throne of God, O venerable one, intercede thou for the suffering Russian land; and by thy prayers, O venerable one, entreat salvation for the Christ-loving people of Russia.

Theotokion: Hearken, O Lady, unto those who flee to thee with faith and love, and who hymn thee with fear.

Katavasia: The Lord mighty in battle * uncovered the foundation of the deep * and led His servants on dry ground; * but He covered their adversaries with the waters, * for He hath been glorified.

ODE III

Canon of the forefeast

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

“The Christ hath appeared!” the Forerunner crieth out, “And He cometh up to the streams of the Jordan! Let us make haste to greet Him, enlightened by pure thoughts!”

O my God, Thou deliverance of all, having clothed Thyself in my abundant poverty, Thou approachest to be baptized, seeking me who have strayed from the right path.

Let earth and heaven now join chorus, for the Benefactor of all is baptized, submerging the multitude of our countless transgressions in the waters.

Canon I of the venerable one

Irmos: There 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.

Standing before God with the angels in thy prayer, O venerable one, pray thou for the whole world, that the assaults of the enemy be overcome and that Orthodox Christians be granted victory over their adversaries.

From thy youth thou didst cleave with faith and love unto the Master of the hosts on high, O venerable Seraphim; and, shining forth like the sun in the wilderness of Sarov, thou wast a comfort to those who approached thee in sorrow. Pray thou that we be saved!

To those who pray unto thee, thou hast been revealed to be an unshakeable pillar and a refuge for those who have recourse unto the Monastery of Sarov, and abundant grace for those who receive healings.

Theotokion: **O**ur first mother Eve heard: In sorrow thou shalt bring forth children. And thou, O pure Virgin, hearing: The Lord is with thee! Rejoice! didst put to flight the grief of our first mother with this cry of joy!

Canon II of the venerable one

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

Beseech Christ God, O blessed one, to deliver us from famine and plagues, from sudden death, from secret transgressions and wicked thoughts, that with a pure heart we may cry out to Christ: O Lord, save us by the supplications of the venerable one!

Following after Christ the Master in meekness and humility, thou wast all things to all mankind; tirelessly instructing both rich and poor in piety, thou didst foresee the future as though it were the present. Beseech Christ God, O venerable one, to grant us forgiveness of our sins!

Deliver thy monastery from every assault of the enemy, O venerable one, and fill it with love and grace, that it heed not the cares of this life, but attain unto the goodness and beauty which save the soul.

Theotokion: **O**ur trust and hope art thou, O most holy Sovereign Lady. Save the suffering Russian land and thy people that pray and call upon thy holy name!

Katavasia: **T**he Lord who granteth strength unto our kings, * and exalteth the horn of His anointed, * is born of a Virgin and cometh unto baptism. * Therefore let us, the faithful, cry aloud: * None is as holy as our God.

The Kontakion of the Forefeast, In Tone IV,

Spec. Mel.: “Thou Hast Appeared Today ...”:

In the streams of the Jordan the Lord crieth out to John today: * Fear not to baptize Me, ** for I have come to save Adam the first-formed!

Ikos: **“I** do not require thee to transgress the bounds of what is meet, O Baptist; I am not saying unto thee: Tell Me what thou tellest the iniquitous, and what thou teachest sinners. Only baptize Me in silence, awaiting those things which come through baptism; for it is for the sake of this that thou hast received a dignity which

even the angels do not possess; for I have made thee greater than all the prophets. Thus, not one of them beheld Me plainly, but only in images, shadows and reflections; but thou dost behold Me standing before thee. For I am come to save Adam the first-formed!”

Sessional Hymn of the venerable one, in Tone IV:

Having utterly overcome the passions of the sea of life by abstinence, and attained unto the haven of dispassion, thou wast revealed as a vessel of abstinence, O venerable Seraphim. Beseech Christ God to grant us great mercy!

Glory ..., Both now ..., of the forefeast, in Tone VIII:

Spec. Mel.: “Of the shepherds ...”:

O invisible God, unapproachable Word, Thou wast begotten of the Father in a manner transcending nature and past all telling; and again, in the latter days, without altering what Thou wast, Thou wast born of the Virgin and hast now come to be baptized in the flesh in the streams of the Jordan, O Thou Who as God hast been well pleased to save the race of mankind.

ODE IV

Canon of the forefeast

Irmos: From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry to Thee: * Glory to Thy power, O Lord!

The great Forerunner doth marvel at Thine arrival, O Jesus our Benefactor, and in awe he crieth out to Thee: “O Master Who art fire, burn me not who am grass!”

“Beholding Me standing in these waters of Mine own will, O John, do thou now draw nigh and baptize Me, that with water I may fashion grace for the human race!”

“I have come to know Thee in the flesh to be as the sun which covereth itself with clouds. How therefore is it that I now behold Thee naked, clothed in the waters?” John cried out, marveling.

“Human nature is enlightened and receiveth deliverance from the darkness of sin, and is clothed from on high with the divine vesture of incorruption when I am stripped naked.”

Canon I of the venerable one

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.

Today the Monastery of Sarov doth radiantly celebrate thy memory, O venerable one, beseeching thee: Ask of the Lord peace for the whole world and great mercy for our souls!

In thy great struggles didst thou flourish like a palm tree, O venerable one, sweetening the hearts of those who have recourse unto thee with fruitful words and a

blameless life: Wherefore, do thou now pray that we obtain mercy from Christ our Savior!

By thy prayers entreat God for us, O venerable Seraphim, and drive away the sinful darkness of our grief. Adorn with dispassion, faith and love all who honor thy most glorious memory!

Theotokion: Rejoice, O Virgin Sovereign Lady, thou beauty of the Churches, might and boast of the suffering Russian land! Pray to Christ God without ceasing, that He preserve us from misfortunes by thy prayers.

Canon II of the venerable one

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

It is not the Monastery of Sarov alone, but the whole land of Russia which hath thee, O blessed one, as a fervent intercessor and speedy helper, almighty and invincible defender and mediator for our souls.

Be thou an intercessor and mediator for us before the most holy Trinity, and move thou to pray with thee the choirs of the saints whose life thou didst emulate, O venerable one. With them pray for peace and the good estate of the whole world, that in this age we may live a peaceful and quiet life, and in the future inherit eternal life.

Being great among fasters, O venerable one, thou didst lead an arduous monastic life in the wilderness, and didst end it in compunctionate prayer. Pray that we be saved!

Theotokion: Thou art our refuge and confirmation, O most pure Theotokos. Beseech thy Son and our God, that He grant us salvation and forgiveness of sins.

Katavasia: I heard, O Lord, Thy voice, * which Thou didst call the voice of one crying in the wilderness, * for Thou didst thunder over the multitude of waters, * bearing witness to Thy Son. * And, wholly filled with the Spirit which had descended, * He cried aloud: * Thou art Christ, the Wisdom and Power of God!

ODE V

Canon of the forefeast

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

Crying out, “Repent ye: for the kingdom of heaven is at hand,” the sacred Forerunner appeared out of the desert, renewing those who had grown desolate in evil deeds.

His law and the sacred company of the prophets said of old that the Christ would come, renewing through divine baptism us who wax old through our many transgressions.

“Strange and awesome things do I behold today,” said John, “for now the Wellspring of immortality is come to ask baptism of the least droplet!”

Canon I of the venerable one

Irmos: Illumine 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.

Unto all who come to thee thou hast been a true teacher and a great intercessor before the Theotokos. And now, O venerable one, cease not to pray for thy children, for thou hast great boldness.

Let the Christian people now enter into the temple of the Monastery of Sarov, bowing down before thy precious relics, O venerable Seraphim, and, glorifying Christ, let them ask of thee healing and salvation.

The invisible enemy desired to affright thee when thou wast praying to God at night, O venerable one. But, put to shame by thy prayer, the most wicked one vanished.

Theotokion: **O** most pure Mary, beseech God Who was born of thee, that He grant forgiveness of transgressions unto thy servants.

Canon II of the venerable one

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

Thou didst glorify the Monastery of Sarov with fasting and unceasing prayer, O venerable one, anointing the infirm with oil from the icon of the Theotokos and granting them healing in abundance. Pray thou now that our souls be saved!

O ye hierarchs and priests, rejoice with the monks of Sarov, and ye people, hymn together the blessed father, the calm haven of those who are tempest-tossed by sorrows, the ready healer of infirmities of body and soul.

Offer up thy prayers, O venerable one, as an acceptable and unblemished sacrifice unto the most holy Trinity, and forget not us who now keep thy memory. Beg mercy for those who hate, wrong and are angered against us, and deliver all from every sorrow.

Theotokion: **G**uide my mind which is tempest-tossed by many passions, O Sovereign Lady. Save us who have recourse unto thee, O Theotokos, for apart from thee we know none other help, O pure one.

Katavasia: Jesus, the Prince of Life, * hath come to set loose from condemnation * Adam the first-formed man; * and though as God He needeth no cleansing, * yet for the sake of fallen man He is cleansed in the Jordan. * In its streams He slew the enmity * and bestoweth the peace that passeth all understanding.

ODE VI

Canon of the forefeast

Irmos: The deep abyss of offenses hath surrounded me, O Lord, * but do Thou lead up my life from corruption, * as Thou didst the Prophet Jonah, O Lord.

As rain onto a fleece of wool do Thou drop down the forgiveness of our sins, O Lover of mankind, Who in Thy great mercy, drowned the transgressions of those born of earth in the streams of the Jordan.

Being an abyss of righteousness, O Christ, Thou dost now come forth to the River Jordan to drown the serpent and to wash away the crime of Adam.

“How can the river’s streams hold Thee Who art truly a stream of incorruption, O Christ?” the Forerunner cried aloud, glorifying Thy great compassion.

Canon I of the venerable one

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.

Thy holy soul was an abode of God, wherein the Father, the Son and the Holy Spirit dwelt. Wherefore, we pray thee, O venerable one, dispel the slanders of the enemy from those who honor thee, and grant peace to the suffering land of Russia.

O venerable Seraphim, we honor thy great struggles and labors in the wilderness and the sweetness of thy teaching, whereby thou hast enlightened many who came to thee, teaching them to hymn the consubstantial Trinity.

Following after Christ the Master in purity of life, thou didst complete the good race, O venerable one. Having ascended to the eternal mansions, thou dost behold there what the angels see. Wherefore, honoring thy memory, we glorify Christ.

Theotokion: I now flee unto thee, O most pure one. Save and preserve me by thy supplications. For whatsoever thou desirest, that thou canst do, in that thou art the Mother of the Almighty.

Canon II of the venerable one

Irmos: I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O my God.

We are all full of sin, but thy prayers, O venerable Seraphim, ascend unto the Lord like fragrant incense. We now pray thee: Calm thou the raging storm of evil impiety in the land of Russia, and entreat the Lord for the salvation of our souls.

Truly blessed wast thou, O venerable Seraphim, having acquired riches through poverty, and through tears, joy, which thou didst abundantly bestow upon those who came to thee. And now emitting rays of miracles, thou dost heal all who have recourse unto thee in faith.

Having dug with thine own hands a well in the wilderness, O venerable one, thou didst give drink unto the thirsty that came unto thee. And now thou healest the diseases of the sick with the water of this well. Truly, the Master hath shown thee forth unto all as a miraculous intercessor and wonderworker, O venerable one.

Theotokion: **We** confess thee to be indeed the Mother of God, the true Theotokos, for by thy birthgiving we have been delivered from the curse of corruption, by the tender compassion of God, the Lover of mankind, and have been called to life incorruptible.

Katavasia: **The Voice of the Word, the Candlestick of the Light, * the Morning Star and Forerunner of the Sun, * cried in the wilderness to all the peoples: * 'Repent and be cleansed beforehand. * For lo, Christ is at hand, * Who delivereth the world from corruption.**

Kontakion of the venerable one, in Tone II:

Having forsaken the beauty of the world and the corruption therein, * thou didst take up thine abode in the Monastery of Sarov. * And having lived there as an angel, * thou didst become a path for many to salvation. * Wherefore, Christ hath glorified thee, O father Seraphim, * enriching thee with the gift of healings and miracles. ** Therefore, we cry out to thee: Rejoice, O our venerable father Seraphim!

Ikos: **Having** forsaken family and friends, and regarding riches as but dust, thou didst take up thine abode in the wilderness of Sarov; and having struggled against the passions like one of the bodiless hosts, thou wast deemed worthy to stand in the angelic choir. Wherefore, having received spiritual knowledge, grant even us, O venerable one, to chant this unto thee with understanding, saying: Rejoice, O blessed Seraphim, heavenly man and earthly angel! Rejoice, emulator of Christ in thy love! Rejoice, abode of the Holy Spirit! Rejoice, great joy of the despondent! Rejoice, source of healing! Rejoice, sweet consolation for sorrowful souls! Rejoice, calm haven for monks and most wise instructor! Rejoice, boast of the land of Russia! Rejoice, O our venerable father Seraphim!

ODE VII

Canon of the forefeast

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

Clothing me in sacred vesture, who have been stripped naked through the counsel of the false one, O Christ, Thou hast come in the richness of Thy goodness to pass naked through the waters. I hymn Thy tender compassion and worship Thy wondrous providence.

When John beheld Thee naked and commanding that he baptize Thee, he said: “What is this great economy toward us, O Christ? What is this poverty? What is this ineffable descent which passeth understanding?”

Thou didst light Thy precious flesh like a lamp in the midst of the Jordan, O Christ, and didst search for Thine image which had been buried by sin and the passions; and finding it, Thou didst adorn it with Thy baptism, O Good One. Wherefore, we hymn Thee.

Canon I of the venerable one

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.**

Wondrously was thy life shown to be full of the grace of the divine Spirit, O venerable one. Truly thou didst receive the blessed end of the righteous, rejoicing in Christ. And we cry out to Him who hath glorified thee: O God of our fathers, blessed art Thou!

Gathering together at thy holy monastery today, a multitude of people doth bow down before thy precious relics, O venerable Seraphim, and we all draw forth healings therefrom, crying out unceasingly: O God of our fathers, blessed art Thou!

This report hath gone out into all the world, that a most glorious wonderworker hath appeared in Sarov, pouring forth a multitude of healings upon all who with faith approach and cry out: O God of our fathers, blessed art Thou!

Theotokion: **O** Virgin Theotokos, who ineffably didst give birth unto the Word, thy Creator: With the venerable Seraphim beseech Him to have mercy upon our souls!

Canon II of the venerable one

Irmos: **The Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: ‘O God of our fathers, blessed art Thou.’**

Have mercy on us, O Lord, and through the prayers of him who pleased Thee, the venerable Seraphim, preserve us from every soul-corrupting evil, that we may all cry out with compunction: O God of our fathers, blessed art Thou!

Who is not astounded, who doth not glorify the unfathomable abyss of Thy tender compassion, O Lord? For Thou hast revealed to the whole world him that pleased Thee, the venerable Seraphim, the fervent intercessor before Thee for us who cry aloud: O God of our fathers, blessed art Thou!

Accept this hymn of thanksgiving which we offer unto thee, O venerable Seraphim, and grant healing unto all of us who keep thy holy memory, and who bow down before the shrine of thy relics and cry aloud: O God of our fathers, blessed art Thou!

Theotokion: Thou art our refuge and confirmation, O most holy Theotokos. Entreat thy Son and our God to grant us salvation and forgiveness of sins.

Katavasia: The breath of the wind heavy with dew * and the descent of the angel of God * preserved the Holy Children from all harm, * as they walked in the fiery furnace. * Refreshed with dew in the flames, * they sang in thanksgiving: * ‘Blessed and supremely praised art Thou, * O Lord God of our fathers.’

ODE VIII

Canon of the forefeast

Irmos: God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

John stood forth, the voice of him crying out clearly in the wilderness, turning the hearts of those who have fervently repented to glorify the Savior and Master Who appeared in the Jordan.

“A rushing torrent art Thou, Who fashioned the sea and the wellsprings, and how comest Thou up to the waters? Why seekest Thou cleansing, O Thou Who art the washing and purification of those who hymn Thee, O Christ, throughout all ages?”

Seeking to dry up the streams of the enemy’s malice, to drain the sea of the passions and to pour forth cleansing and forgiveness upon the faithful, a Master, Thou comest to be baptized in the streams of the Jordan.

O Creator of the hours and years, having in Thy tender compassion come under time, Thou hast shone forth timelessly from the beginningless Father, and hast come to wash away in the streams of the Jordan the transgressions committed throughout all ages.

Canon I of the venerable one

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.

Having subdued the passions of the flesh and died to the world, thou didst receive the words of eternal life in thy heart, O blessed one, teaching all who had recourse unto thee to cry aloud: O ye works, praise ye the Lord, and supremely exalt Him throughout all ages!

At the glorification of thy precious relics, O venerable one, the Monastery of Sarov was filled with joy. And all the people cried out unto God Who is wondrous in His saints: O ye works, praise ye the Lord, and supremely exalt Him for ever!

Being filled with the grace of the divine Spirit, O venerable Seraphim, through thy prayers beg forgiveness of sins for the faithful people that keep thy holy memory and cry out: Ye children, bless; ye priests, praise; ye people, and supremely exalt the Lord throughout all ages!

Theotokion: **O** Theotokos, who hast given birth unto the Savior and Master of all, thou hast been shown forth to us as the mediatrix of salvation; wherefore, we pray thee: Grant salvation unto all who faithfully hymn thee throughout the ages.

Canon II of the venerable one

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

The most evil enemy, hating thy virtuous life, desired to cause thee to falter, O venerable one. But having put him to shame by the grace of God and the prayers of the Theotokos, thou didst glorify God, singing: O ye works, praise ye the Lord and supremely exalt Him throughout all ages!

As flashing lightning illumineth the firmament, so have the reports of thy wonders gone forth throughout all the world, O venerable one. And marveling at thy glory, we cry out: O ye children, bless; ye priests, praise; ye people, supremely exalt the Lord throughout all ages!

Heal thou our minds which are disquieted by vain and passionate imaginings, O venerable one; quell thou the waves of evil disbelief in our land, and strengthen our hearts, which are crippled by worldly cares, that we may glorify Christ the Creator throughout all ages.

Theotokion: **R**ejoice, O fiery throne of the Lord! Rejoice, O ray of immaterial splendor! Rejoice, thou cloud of the radiant Sun of righteousness, Christ our Savior, Whom we supremely exalt throughout all ages!

Katavasia: **The Babylonian furnace, as it poured forth dew, * foreshadowed a marvelous mystery: * how the Jordan should receive in its streams the immaterial fire, * and should encompass the Creator, * when He was baptized in the flesh. * Him do ye peoples bless and supremely exalt throughout all ages.**

ODE IX

Canon of the forefeast

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

Seeing Thee, our Benefactor, coming to him and asking baptism of him with humility, John marveled, astonished, in no wise daring to touch with his hand Thee Who touchest all the mountains and makest them smoke.

Like the cherished swallow heralding a noetic spring, the Baptist hath called forth to those caught up in the deep mid-winter of boundless transgressions and ever endure the blizzard of adverse spirits and evil passions.

With hymns do we magnify Thee, O Lord, as God and Savior, the Effulgence of the glory of the Father, the never-setting Sun Who hast shone forth upon those who sit in the darkness of evil, and art come to enlighten all.

Seeing thy barrenness, O my soul, the axe of death, lying at thy root, threateneth to hew thee down as an unfruitful tree. But cry out to God with fervent repentance: I have sinned against Thee! Save me!

The voice of one crying out hath been heard in the wilderness of our hearts, saying: "Be ye glad! Christ hath come forth, granting forgiveness unto all! Be ye all sanctified, O springs and rivers, valleys and mountains, and all places under the heavens!"

Canon I of the venerable one

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.

Accept, and disdain not, our small tribute, offered unto thee from unworthy lips, O venerable one. Sanctify all who glorify thee, and deliver us from misfortunes, dangers and eternal torments, that we may hymn thee throughout the ages.

Manfully enduring the heat of the day and the cold of night in the solitude of the wilderness, thou wast an abode of the Wisdom of God, and didst hasten toward the unwaning radiance. Pray thou that we be saved!

This day is the monastery glorified, wherein thou didst consent to take upon thyself the yoke of Christ; for there didst thou spend thy days in the wilderness; and, enlightening by thy teachings the many who came unto thee, thou didst teach them to be children of the Church of Christ.

Theotokion: Thou art our strength, thou art our boast and joy, our protectress, help, refuge and invincible intercessor. O most pure Theotokos, save thou thy servants!

Canon II of the venerable one

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

Emulating the great fathers who of old shone forth in fasting and ascetic struggle, O venerable one, thou didst spend all the days of thy life in prayer, tears and labor, until thou didst attain unto the heavenly mansions. Wherefore as is meet, we bless thee.

With mighty power did Christ God gird thee about and strengthen thee to overcome the wiles of the demons, O venerable one. Wherefore, we now pray thee: Entreat God, the Lover of mankind, to deliver us all from the assaults and temptations of the enemies, and to save our souls.

In our pain and sorrow we flee to thee, O venerable one, and cry out from the depths of our souls: Be thou a calm haven and ready healer for the sick, and deliver us from every ill and want, that we may unceasingly magnify thee.

Theotokion: **O** most pure Virgin, thou didst give birth unto One of the Holy Trinity, the Son and Word, Whom do thou entreat with the saints and the righteous on behalf of thy servants who with faith ask forgiveness of sins.

Katavasia: **E**very tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

Exapostilarion of the venerable one:

Spec. Mel.: “Hearken, ye women ...”:

Come, all ye faithful, let us praise with sacred hymns the venerable Seraphim, wondrous in miracles, the new beacon of the land of Russia, the converser with angels and fervent intercessor before God for those who honor his holy memory!

Glory ..., Both now ..., the Exapostilarion of the forefeast, in the same melody:

The voice of one crying out hath been raised: “Leap up, O mountains! Join chorus, O race of men! for the beginningless Word, Who as a man hath taken flesh upon Himself, is come, being baptized by hands which He fashioned, drowning the sin of the world in the Jordan.

On the Praises, 6 Stichera:

3 Stichera of the forefeast, in Tone VI,

Spec. Mel.: “O angelic hosts ...”:

O hosts of angels, go forth from Bethlehem to the streams of the Jordan! O John, forsaking the desert, go before us all! Rejoice, O river, and make ready! Let all the earth rejoice! Christ cometh to wash away the sin of Adam, for He is compassionate!

With pure mouths and cleansed souls come ye mystically, leaving Bethlehem; and going with Christ to the Jordan, let us hymn Him with gladness, O all ye lands, saying with faith: Blessed art Thou, O God, Who hast come! Glory be to Thee!

Great and awesome is the mystery, for God hath made Himself like man, though he kneweth not sin in any wise; and, though innocent, He asketh to be baptized of John in the River Jordan today. O our blessed God, Who hast made Thyself manifest, glory be to Thee!

3 Stichera of the venerable one, in Tone VIII:

The most honored feast of the Monastery of Sarov hath arrived, the memorial of the venerable Seraphim, to whom we now cry out: Rejoice, light and confirmation of fasters, star like unto that of the Magi, showing monks the way to the heavenly mansions, most glorious boast of priests, ever-flowing fountain of love and chastity, most radiant beacon of spiritual discernment! Rejoice, O great model of the virtues!

O blessed father Seraphim, thou didst truly follow after Christ, drawing all to thyself by brotherly love and guilelessness, teaching mankind the path of virtue through meekness and humility. Wherefore, we lovingly bless thy memory, O venerable Seraphim.

Thou didst dwell in the wilderness, O venerable one, and, being filled with divine wisdom, thou didst ascend to the summit of virtue. Wherefore, we cry out to thee: Rejoice, adornment of the Church, fair consolation of priests, splendor and boast of monks, O blessed Seraphim! Pray Christ God to grant peace to the world and great mercy to our souls!

Glory ..., in Tone VI:

Come, ye assemblies of monks and conference of fasters; come, ye multitudes of Christian people, let us honor the true faster with hymns, crying aloud: Rejoice, thou who didst traverse the narrow path in the steps of Christ the Master, thou ready helper of those who come to thee in tribulations and sorrows, O most wondrous mediator of salvation! Rejoice, thou who wast adorned with the gift of prophecy, foretelling the future as though it were the present! Pray thou, O venerable Seraphim, for those who honor thy holy memory with faith and love.

Both now ..., of the forefeast, the composition of Anatolius, in Tone VIII:

“O Forerunner John, who knewest Me, the Lamb, while yet in the womb of thy mother, minister unto Me at the river, offer unto Me service with the angels. Stretching forth thy hand, touch the most pure crown of My head; and when thou seest the mountains smoke and Jordan turn back, cry aloud with them: O Lord, Who wast incarnate of the Virgin for our salvation, glory be to Thee!”

Great Doxology. Troparion of the venerable one, in Tone IV:

From thy youth didst thou love Christ, O blessed one; * and, aflame with the desire to serve Him alone, * thou didst struggle in the wilderness in unceasing prayer and labor; * and with compunction of heart having acquired the love of Christ, * thou wast shown to be the beloved favorite of the Mother of God. * Wherefore, we cry unto thee: ** Save us by thy prayers, O our venerable father Seraphim.

Glory ..., Both now ..., of the forefeast, in Tone IV:

Make ready, O Zebulon! * Adorn thyself, O Nephthali! * O River Jordan, leaping up, * receive thou the Master Who cometh to be baptized! * Rejoice, O Adam, with our first mother! * Hide not yourselves as ye did before in paradise; * for He who beheld you naked hath appeared, * that He may clothe you in your primal raiment. ** Christ hath appeared, desiring to make all creation new!

Litanies. Dismissal. First Hour.

AT LITURGY

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

“The Christ hath appeared!” the Forerunner crieth out, “And He cometh up to the streams of the Jordan! Let us make haste to greet Him, enlightened by pure thoughts!” **(Twice)**

O my God, Thou deliverance of all, having clothed Thyself in my abundant poverty, Thou approachest to be baptized, seeking me who have strayed from the right path.

Let earth and heaven now join chorus, for the Benefactor of all is baptized, submerging the multitude of our countless transgressions in the waters.

Thy holy soul was an abode of God, wherein the Father, the Son and the Holy Spirit dwelt. Wherefore, we pray thee, O venerable one, dispel the slanders of the enemy from those who honor thee, and grant peace to the suffering land of Russia.

O venerable Seraphim, we honor thy great struggles and labors in the wilderness and the sweetness of thy teaching, whereby thou hast enlightened many who came to thee, teaching them to hymn the consubstantial Trinity.

Following after Christ the Master in purity of life, thou didst complete the good race, O venerable one. Having ascended to the eternal mansions, thou dost behold there what the angels see. Wherefore, honoring thy memory, we glorify Christ.

Theotokion: I now flee unto thee, O most pure one. Save and preserve me by thy supplications. For whatsoever thou desirest, that thou canst do, in that thou art the Mother of the Almighty.

The Troparion of the forefeast, in Tone IV:

Make ready, O Zebulon! * Adorn thyself, O Nephthali! * O River Jordan, leaping up, * receive thou the Master Who cometh to be baptized! * Rejoice, O Adam, with our first mother! * Hide not yourselves as ye did before in paradise; * for He who beheld you naked hath appeared, * that He may clothe you in your primal raiment. ** Christ hath appeared, desiring to make all creation new!

Troparion of the venerable one, in Tone IV:

From thy youth didst thou love Christ, O blessed one; * and, aflame with the desire to serve Him alone, * thou didst struggle in the wilderness in unceasing prayer and labor; * and with compunction of heart having acquired the love of Christ, * thou wast shown to be the beloved favorite of the Mother of God. * Wherefore, we cry unto thee: ** Save us by thy prayers, O our venerable father Seraphim.

Glory ..., Kontakion of the venerable one, in Tone II:

Having forsaken the beauty of the world and the corruption therein, * thou didst take up thine abode in the Monastery of Sarov. * And having lived there as an angel, * thou didst become a path for many to salvation. * Wherefore, Christ hath glorified thee, O father Seraphim, * enriching thee with the gift of healings and miracles. ** Therefore, we cry out to thee: Rejoice, O our venerable father Seraphim!

Both now ..., the Kontakion of the forefeast, in Tone IV,

In the streams of the Jordan the Lord crieth out to John today: * Fear not to baptize Me, ** for I have come to save Adam the first-formed!

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

Verse: What reward shall I give unto the Lord for all the benefits that He hath done unto me?

THE EPISTLE TO THE GALATIANS (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: 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 (6:17-23)

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

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