

THE 27th DAY OF THE MONTH OF AUGUST
COMMEMORATION OF OUR VENERABLE FATHER PIMEN THE GREAT
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the venerable one, in Tone VIII:

Spec. Mel.: “What shall we call you ...”:

What now shall we call thee, O Pimen? * Model of monks and accomplisher of healings, * who with the stripes of abstinence wounded the passions of the soul, * citizen of heaven and converser with angels, * inhabitant of the city on high, * vessel of the virtues and confirmation of the pious. ** Pray thou that our souls be saved.

What now shall we declare thee, O Pimen? * Dweller in the desert and lover of stillness, * up-rooter of the passions, instructor of monks, * deluge of the teachings of the divine Spirit, * perpetual lamp of discernment, * true worker of wonders who healest divers sufferings. ** Pray thou that our souls be saved.

As a beacon of discernment, * thou dost illumine the souls that approach thee with faith, * showing them the path of life, O wise one. * Wherefore, we bless thee with praises, * celebrating thy holy solemnity, * O Pimen, boast of the fathers, adornment of fasters. ** Pray thou that our souls be saved.

Glory ..., in Tone VI:

O venerable father, word of thy corrections hath gone forth into all the earth; wherefore, thou hast found the reward for thy labors in the heavens. Thou didst destroy legions of demons and hast attained unto the ranks of the angels, whose life thou didst blamelessly emulate. As thou hast boldness before Christ God, ask thou peace for our souls.

Both now ..., Theotokion, or this StavroTheotokion, in Tone VI:

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: **U**pon seeing Thee crucified, O Christ, * she who gaveth birth to Thee cried aloud: * “What is this strange mystery that I see, * O my Son How is it that Thou diest?, * suspended upon the Tree, ** O Bestower of life?”

On the Aposticha, Glory ..., in Tone VIII:

Thou wast a teacher of a multitude of monks, O Pimen our father; for by thy path we have truly learned to walk aright. Blessed art thou who, laboring for Christ, didst denounce the power of the enemy, O converser with the angels, who sharest the portion of the venerable and the righteous. With them entreat the Lord, that He have mercy upon our souls.

Both now ..., Theotokion, or this StavroTheotokion, in Tone VIII:

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

Stavrotheotokion: The ewe-lamb, as she beheld the Lamb * stretched out of His own will * upon the Tree of the Cross, * cried out maternally, in pain with her weeping: * O my Son, what is this strange sight? * O Longsuffering One, how is it that Thou art slain, * Who, as Lord, bestoweth life upon all, * granting resurrection to mortals? ** I glorify Thy great condescension, O my God!

Troparion of the venerable one, in Tone VIII:

With the streams of thy tears thou didst irrigate the barren desert, * and with sighs from the depths of thy soul thou didst render thy labors fruitful an hundredfold, * becoming a beacon for the whole world, resplendent with miracles. ** O Pimen our father, entreat Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos, and that of the venerable one, with four Troparia,
the composition of Theophanes, in Tone VIII:

ODE I

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: *
for He alone hath gloriously been glorified.

Thy heart, warmed by the fervor of the Comforter, O father, hath melted the ice
of the demons and the winter of the passions.

Setting the tinder of the passions afire with the ember of God, thou didst become
a beacon of discernment and fiery dispassion, O blessed Pimen!

Bearing thy cross upon thy shoulders, O father, thou didst follow after Him Who
callest with love, and didst become a beacon for monks.

Theotokion: The supremely divine Word, Who in His goodness desired to become
incarnate from thy womb, O pure Virgin Mother, hath saved the whole of me.

ODE III

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art
the Light of those in darkness, * and my spirit doth hymn Thee.

The angels marveled at thine all night vigils; for thou didst have them as fellow
laborers in thy prayers to God.

Thou didst strip the blindness of the passions from the eyes of thy mind;
wherefore, in a most pure manner thou hast beheld the Invisible One.

Nurtured on abstinence as with milk, O venerable Pimen, thou didst ascend the
heights of the virtues, even unto perfect dispassion.

Theotokion: Having thee as my helper, O pure one, I fear not the assaults of the
enemy; yea, having thee as mine intercessor, I vanquish their hosts.

Sessional Hymn of the venerable one, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

Tended by the Lord, thou wast shown to be His meek lamb, overcoming the
adverse wolves, O blessed one; and having completed thy divine contest, thou hast
made thine abode in the fold of heaven, O venerable one, earnestly entreat Christ
God, that He grant us great mercy.

Glory ..., Both now ..., Theotokion, in the same melody:

Without separating Himself from the divine Essence when He took flesh in thy
womb, the one Lord remained God though He had become a man; and even after thy
birthgiving He preserved thee, His Virgin Mother, as immaculate as thou wast before
giving birth. Him do thou earnestly beseech, that He grant us great mercy.

Stavrotheotokion: **T**he unblemished ewe-lamb of the Word, * the incorrupt Virgin Mother, * beholding Him Who sprang forth from her without pain * suspended upon the Cross, cried out, maternally lamenting: * “Woe is me, O my Child! * How is it that Thou dost suffer willingly, * desiring to redeem mankind ** from the indignity of the passions?”

ODE IV

Irmos: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

Thou wast an unflawed mirror receiving the brilliance of the Spirit, and the receptacle of divine ascents, O God-bearer.

Thou wast shown to be a lofty tree watered with tears, adorned with abstinence and laden with divine fruits, O father.

With the pangs of abstinence thou didst work the field of thy mind, and raised the grain-laden wheat of the virtues and the grace of miracles as thy crop.

Theotokion: **O** Bride of God, vessel of virginity and habitation of the infinite Essence: enlighten my darkened soul.

ODE V

Irmos: **R**ising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.

Having borne the heat of the day, O glorious and venerable one, thou wast deemed worthy of the joys of thy Lord.

Thou didst bud forth the sweet smelling lily of the valley of abstinence, rendering the ends of the earth fragrant with exhalations of the knowledge of God.

Hedging thyself round about with humility, O father, thou didst cast down to the ground the serpent who greatly boasted in the beginning.

Theotokion: **W**e hymn thee, O Theotokos, as a Virgin after giving birth; for thou hast given birth for the world unto the Word in the flesh.

ODE VI

Irmos: **O** Thou that putteth on light as a garment * grant me also a robe of light, * O All-merciful Christ, our God.

Having mortified the assaults of the body with many struggles, thou didst depart for immortal life, O right wondrous Pimen.

Ever acquiring abstinence, prayer and love unfeigned, O venerable one, thou wast shown to be an unflawed mirror of God.

Living in impassable deserts, thou didst strip thyself bare of vain passions and wast a citizen of heaven.

Theotokion: **O** thou who alone hast given birth in the flesh unto the Word at the word of the Archangel, deliver our souls, we pray thee, from the snares of the enemy.

Kontakion of the venerable one, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

Today the holy memory of thy splendid struggles hath dawned, O father, * gladdening the souls of the pious, ** O divinely wise Pimen, our venerable father.

Ikos: **H**ating with all thy soul soul-corrupting pleasures and the tumult of the world, and desiring Christ, taking His Cross on thy shoulders, thou didst follow after Him with steadfast desire; and having struggled in abstinence, fasting, tears and unceasing prayer, thou didst acquire an immaterial life. Wherefore, the Savior hath given thee the kingdom of heaven, deeming thee worthy of the never-waning light and unapproachable radiance, O divinely wise Pimen, our venerable father.

ODE VII

Irmos: **T**he Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * ‘Blessed art Thou, O Lord our God, throughout the ages’.

Passing thy time in divine visions and illumining thyself with immaterial splendors, thou hast truly been revealed to be a child of the day, and the eternal light of those who are in darkness, O God-bearer.

Taken up to the heights of dispassion in the flesh, emulating the angels, thou didst become an heir to paradise, O blessed one, crying out: Blessed art Thou, O God!

Shining with the splendor of dispassion, thou didst cast the temptations of the demons into darkness. From their many afflictions deliver those who cry aloud, O venerable one: Blessed art Thou, O God!

Theotokion: **B**ehold, in the Spirit the great Isaiah said of the Virgin that she would conceive God in her womb and give birth unto Him. Chanting, let us say unto Him: Blessed art Thou, O God!

ODE VIII

Irmos: **T**he Beginningless King of glory, * before Whom tremble all the hosts of heaven, * ye priests hymn, and ye peoples * supremely exalt throughout all ages.

Having kept the lamp of thy soul lit with the oil of thy struggles without slumbering, thou didst enter into the incorrupt bridal chamber with joy, dwelling there throughout the ages.

The pillars of thy soul were not shaken by the winds of unclean spirits; for thou wast established upon the rock of the Faith, O all-blessed God-bearer.

Thou didst shed the abominable robe of the passions and clothe thyself in the comely raiment of divine dispassion, reigning with Christ.

Theotokion: O ye people, let us hymn her who alone hath been preserved a Virgin after giving birth, in that she is the honored and supremely exalted throne of God Most High.

ODE IX

Irmos: Every ear is awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

Thou didst set like a star, away from the world, yet hast shone forth in Christ, the truly noetic Sun of righteousness, O blessed one; and thou hast left to the faithful thy radiant and brilliant virtues, which remove gloominess from souls.

Precious in the sight of God was thy death, O glorious one; for thou didst live venerably on earth, keeping His commandments and precepts inviolate, O Pimen. Wherefore, the never-waning Light hath shone forth upon thee, in that thou art a righteous man.

Delighting in divine beauty, deified by partaking thereof, and standing now, illumined, before the great Light, O father, with extreme desire thou didst most clearly draw nigh thereto. O Pimen, remember those who honor thee and keep thy memory.

Theotokion: O Bride of God, thou alone among women didst abolish the curse of the first-formed man, having given birth unto the Uncircumscribed One circumscribed in the flesh; and thou, O undefiled one, hast renewed the laws of nature which were set aside in the beginning, bringing them together by thy most glorious mediation.

Exapostilarion of the venerable one:

Spec. Mel.: "The heaven with stars ...":

Desiring the life of the angels, thou didst depart into the desert, O Pimen, and subdued the passions of the flesh; and wast thereby shown to be an equal of the angels, O our God-bearing father.

Theotokion: By thy mighty protection, O pure one, preserve all of us, thy servants unharmed, by the attacks of enemies; for thee alone do we have as our refuge in times of need.

AT LITURGY

At the beatitudes, 4 from the Oktoechos, and 4 from ODE VI of the venerable one.

Having mortified the assaults of the body with many struggles, thou didst depart for immortal life, O right wondrous Pimen.

Ever acquiring abstinence, prayer and love unfeigned, O venerable one, thou wast shown to be an unflawed mirror of God.

Living in impassable deserts, thou didst strip thyself bare of vain passions and wast a citizen of heaven.

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Kontakion of the venerable one, in Tone IV:

Today the holy memory of thy splendid struggles hath dawned, O father, * gladdening the souls of the pious, ** O divinely wise Pimen, our venerable father.

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 TO THE GALATIANS (GAL. 5:22-6:2)

But 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. MATTHEW (MT. 4:25-5:12)

At that time; there followed Jesus great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven:

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