

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

At “O Lord, I have cried”, the Stichera, in Tone VI:
Spec. Mel.: “Forsaking all...”:

Forsaking the tumult of the world O Saint, * and taking up thy Cross, * thou didst follow 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 Saint Sergius, beseech the Lord ** that our souls be granted great mercy.

O holy 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 that our souls be saved.

O holy 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 Saint 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 Saint Sergius entreat Him ** that our souls be saved.

Other Stichera to the Saint, in Tone II:

Enduring with fortitude the things of the present, * and rejoicing over those of the future, * thou, O Saint 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.

Now & ever..., Theotokion:

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

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, the three Readings:

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 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 Sergius, saint 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 most 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, * Saint Sergius most acceptable to God, ** bright light of thy Fatherland and pleader for our souls

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 clearly beholdeth the Holy Trinity, ** do thou ever entreat God, on behalf of those who in faith and love honor thee.

Now & ever..., 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!

At the Aposticha, the Stichera, in Tone I:

Spec. Mel.: “O Purest Virgin, Thou Joy of the Heavenly Hosts”:

O God-bearing Father, * the bright sun of thy feast is upon us, * lighting up those coming to thee with faith * and immortality sheds its fragrance around us. * And incorruption gushes forth for our souls from thy holy body, ** O Saint 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, * that delighteth greatly in His commandments.

Having laid the foundation of virtue, O blessed Sergius, * thou hast put off the old Adam with his lusts and passions * and put on Christ Who is the Truth. * Therefore hast thou, O Saint, disposed of many armies of the enemy * and shown thyself a guide of monks, ** do thou pray 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 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 may be saved.

Now & ever..., in Tone VIII:

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

Troparion to the saint, in Tone IV:

As a virtuous ascetic spiritual athlete, and true warrior of Christ our God * fighting fiercely the good fight against the passions during this earthly life, * laboring in song, vigil and fasting thou wast an example to thy disciples. * Wherefore, the Holy Spirit made His abode in 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 holy Father Sergius

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 thus saved our souls from death.

AT MATINS

At God is the Lord, the same Troparion & Theotokion.

After the 1st Kathisma, the Sedalion, in Tone VI:

Revealed as wholly sanctified and a true God-bearer, * who, having despised the glitter of the world with its wealth, * and all 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..., Now & ever..., Theotokion :

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 Kathisma, the Sedalion, 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 ..., Now & ever..., 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!

After Praise ye the name of the Lord.

The Megalynarion: We bless thee, O Venerable Father Sergius, and we honor thy holy memory, Instructor of monks, and converser with the angels.

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

After the Polyeleos, the Sedalion, 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 fair flowers of thy virtues, * and uprooting 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 Saint Sergius pray to Christ our God * that those who honor with love thy holy memory ** be granted the remission of their sins. (Twice).

Glory..., Now & ever..., Theotokion:

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

If not a Resurrection Service, Sing the following for the Graduals.

The 1st Antiphon of the IV Tone :

From my youth * do many passions war against me; * but do Thou Thyself defend ** and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, by the fire ** shall ye be withered.

Glory..., Now & ever..., In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted ** and made radiant by the Triple Unity in a hidden sacred manner.

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? Let every breath.

THE GOSPEL ACCORDING TO ST. MATTHEW [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, * 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 flowered as a cedar in the wilderness, ** making the flock of Christ's reasonable sheep increase in sanctity and truth.

A Canon to the Theotokos with 6 Troparia including the Irmos; and two Canons to the Saint with 8 Troparia:

ODE I

The Canon to the 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 blessing.

As a pearl coming forth from a 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 to St. Sergius. 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: O holy 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 Sergius full of riches.

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

O most blessed Sergius, who from thy mother's womb hast shown 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 devils like unto one 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 look away from our iniquities as we for ever cry aloud: 'Let us sing to the Lord for He hath greatly been glorified'

The 2nd Canon to St. Sergius. 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.

Refrain: **O** holy Father Sergius pray to God for us.

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

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

From thy youth up thou wast entirely dedicated to God, drawing near Him by thy virtues, for leaving behind the corruptible things that are 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 unhewn mountain, O thou who hast borne for the world Christ the Giver of Life.

Katavasia: **I** shall open my mouth, * and the Spirit will inspire it, * and I shall utter the words of my song to the Queen and Mother: * I shall be seen radiantly keeping feast * and joyfully praising her wonders.

ODE III

The Canon to the Theotokos:

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

Refrain: **M**ost Holy Theotokos save us

O all-pure Theotokos, He who alone is good, past all telling, took my corruptible mortal flesh from thy womb and making it incorruptible He 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 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.

The 1st Canon to the Saint:

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 but Thee, O only Lover of mankind.

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

O blessed Saint, 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, Who lovest mankind.'

O blessed Saint, by watchful vigils thou didst put to sleep the soul-corrupting passions: and therefore, O Divinely-wise Sergius, hast thou ascended to dwell in the heavenly chambers, 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 uncontainable God. Wherefore we the faithful bless thee, who art pure, in song.

The 2nd Canon to the Saint:

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 Saint, 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 Light that never sets.

Honored with the rays of the Holy Spirit, thou hast been adorned with a life that bears light unfailing in thy gifts to those that ask, receiving with love those in the monastic state, O Saint and Father.

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

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.

Sedalion, in Tone IV:

O most blessed Sergius, * truly forsaking corruptible things that pass, * thou hast followed Christ with all thy soul, * and hast thou lived in pain and toil and great abstinence * as if having no flesh. ** Pray to Christ our God that our souls be saved.

Glory..., Now & ever...,

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 spans of heaven cannot contain, * O Pure one, was encompassed within Thy womb. ** Pray Him that Thy servants may be saved.

ODE IV

The Canon to the 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 Light that never sets, He who shines in the flesh for those who lie in the darkness of this life; and thou also, O ever-Virgin, pourest forth Joy for those who sing 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 as one 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.

The 1st Canon to the Saint:

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 art rightly called a wonderment.

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

O Saint Sergius, thou wast deemed worthy to see Christ face to face, not 'through a glass darkly', but with the glass truly abolished; and this also parted thee from this world sending thee aloft to thy beloved Desire.

Theotokion: By the prayers of her that bore Thee, grant us O God, as Thou alone art without sin, the cleansing of our transgressions committed in ignorance and grant unto Thy world peace.

The 2nd Canon to the Saint:

Irmos: Habakkuk gazing with foreseeing eyes * perceived thee as a mountain overshadowed by the grace of God, * from which, he foretold, * the Holy one of Israel would come, * for our salvation and restoration.

O wise and most blessed Sergius, enlightened by bright beams of divine light, thou didst receive with rejoicing the Joy of heaven, since thou hast truly been bread most pure for thy Creator, thou dost cry aloud unto Him: Glory to Thy strength, O Lover of mankind.

Passing through the mire of soul-destroying passions thou didst Cross into the depths of silence, wherefore thou wast granted to raise up a dying boy before the ending of the union of his body and soul, making his mother glad beyond all hope. Therefore, struck with wonder thou didst cry aloud to the Creator: Glory to Thy strength, O Lover of mankind.

O wise and glorious Saint, having raised on high the understanding of the soul and kept thy feelings under guidance, thou didst announce to those on earth the holy tidings of godliness that point the way to heaven.

Theotokion: The Archangel came from heaven bringing great Joy to thee, who art pure, speaking good tidings and saying: O most pure Virgin, God made flesh shall come forth from thee for the salvation of those who sing thy praises with love. Glory to Thy strength, O Savior of mankind.

Katavasia: Seated 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

The Canon to the Theotokos:

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.

Shining brightly with purity. Thou, O Lady, hast been a divine Dwelling for the Master, for thou alone hast been shown forth as the Theotokos, bearing Him as a Babe in thine arms.

Thy most fair soul clothed in spiritual beauty. Thou, O Pure one, hast been shown forth as the Bride of God sealed with virginity and illumining the world with the light of thy purity.

Let the company of the devout who do not plainly proclaim thee as the pure Theotokos, weep. For thou hast appeared to us as the Gateway of the divine Light that chases away the darkness of transgressions.

The 1st Canon to the Saint:

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 Saint, thou didst dwell without wavering in acts of asceticism and up unto thine own departure these practices thou didst thus firmly adhere to, whereby incorruptible bliss hath plainly been granted unto thee.

Possessed of a mind sharpened to listen to God, thou didst subdue the soul-destroying passions and reaped fruitful sheaves, feeding those who praise thee, O Sergius, Saint and Father.

Bright has been thy life, O Saint Sergius, and known unto all the ends of the earth, filled with divine beauty, with prayer and fasting and love towards Christ Who is the Lover of mankind.

Theotokion: Having thee as wall, and watched over by thy protection, we bless thee exulting in thy divine glory: For thou, O most pure one, pourest forth gladness and rejoicing upon our souls.

The 2nd Canon to the Saint:

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 plainly put off the old man, O Father, and didst turn away from him with his sinful passions as from a garment defiled, rather thou didst put on the new man who is in the likeness of Christ, O Saint full of honor.

By thine exalted way of life, equaling that of the angels, thou hast torn the bonds of passion and having received from on high the gift of working wonders, do thou, O Sergius, ask for the cleansing of our sins.

Theotokion: By thy childbirth, O Virgin, thou hast done away with the curse of Eve, mother of us all, by making the blessing of Christ shine 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 Him Who is the God of all; * and giving birth to the timeless Son, * thou grantest peace unto all who hymn thee.

ODE VI

The Canon to the Theotokos:

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

Moses, great among the Prophets, wrote beforehand concerning thee calling thee the Ark and Table, the Candlestick and Jar, thus indicating in prefigurings 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 that sing thy praises.

The law failed and the shadow passed for, past mind and thought, O Virgin, whom all men sing, grace appeared coming from thee, by the birth of our God and Savior.

The 1st Canon to the Saint:

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.

Pray the Redeemer without ceasing to grant the remission of sins unto those who celebrate thy holy memorial, O blessed Father, that they may receive the heavenly Kingdom, where the voices of those that keep festival make all men glad.

Made strong in Christ, thou, O Sergius, hast torn to pieces with thy steadfast mind all the craftiness of the evil one as though it were a web and thou hast shown thyself, O Sergius, to the world as a most radiant light.

Shining with the divine light, and now living with the angels in heaven, do thou ever remember those who honor thy memorial with faith, O Saint Sergius of memory eternal.

Theotokion: In truth thou hast raised on high the fallen nature of man, for thou hast borne in thy womb without seed, O Mother of God, Him Who unchanged is the visible Son, the divine image of the Father and His equal.

The 2nd Canon to the Saint:

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 from on high upon us, thy flock, giving our Fatherland victory by thy prayers and raising up the horn of the Orthodox; although it be small, receive from us this prayer offered to thee.

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

Theotokion: **T**aught by God the whole choir of Prophets proclaimed beforehand the untold mystery of the divine conceiving of the Word that was to take place from thee, O Mother and Virgin: for thou hast verily borne the true and Original Light.

Katavasia: **A**s we celebrate this sacred and solemn feast of the Theotokos, * let us come, clapping our hands, * O people of the Lord, * and glorify God who was born of her.

Kontakion, in Tone VIII:

Smitted with the love of Christ thou, O Saint, hast followed Him without looking back, * hating all the pleasures of the flesh 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 call 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 wisdom of the flesh, and counted as dust wealth and glory, fighting against the passions as one without flesh, thou hast been deemed worthy of the honor of standing with the choir of bodiless angels. Receiving the gift of understanding which thou dost grant to those who sing unto thee thusly: Rejoice! O Sergius, saint and bearer of God; 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 that run to thee; Rejoice! pride of the land of thy birth. Rejoice! thou who adorned with prophecy foretold the future as though it were today. 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

The Canon to the Theotokos:

Irmos: An Angel made the furnace sprinkle dew on 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 burning 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 Mother all-immaculate, and enlightened by thy radiant brightness and by grace, they singing 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 Only woman to be so divinely blessed, thou art the cleansing place of human nature; for bearing in thine arms God Who sits upon the shoulders of the cherubim, thou dost cry aloud: O God of our fathers, Blessed art Thou.

The 1st Canon to the Saint:

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 furnace of flaming temptations divine grace bedewed thee, O Saint, and it showed thee to be full of light in thy desire for the Trinity, and 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 thou who art worthy to be called a wonderment.

O Saint, wise in God, traveling unto the calm haven, thou didst shun the seawanderings of this world, being a saving pilot for those sailing the rough seas of this life and who cry aloud: O God of our fathers, Blessed art Thou.

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

The 2nd Canon to the Saint:

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 God of our Fathers, who art praised and supremely glorified.

O most blessed Saint, wise in God, by divine command thou hast shown 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 Saint Sergius, are saved from all distress.

Theotokion: **R**ejoice! O pure Daughter of Adam; for the Shepherd verily clothing Himself in the full man that I am, proceeded from thee. He, the God of our Fathers Who is blessed and exalted above all for His boundless mercy.

Katavasia: **T**he holy children bravely trampled upon the threatening fire, * refusing to worship created things in place of the Creator, * and they sang in joy: * 'Blessed art Thou and praised above all, * O Lord God of our Fathers.'

ODE VIII

The Canon to the Theotokos .

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

Thy Son, having illumined Thee with the light of the Spirit, clothed Thee like a Queen in a gold 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 set up the world, took flesh from Thy most pure womb, wishing to edify this same on high wherefore we supremely exalt Him throughout all ages,

O Most pure Virgin, plainly shining with the radiance of virginity. Thou wast the divine habitation of the Word for His union with myself as man, wherefore we supremely exalt Him throughout all ages.

Thou wast prefigured as a golden candlestick, receiving past telling the Light no man can approach and Who enlightens everything by the knowledge of Himself. wherefore we supremely exalt thee O pure one throughout all ages

The 1st Canon to the Saint:

Irmos: **I**n 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 rule of monastics.

Thou didst ascend upwards to God with unceasing prayer and from there enlightened by the radiance of the threefold sun, established a stronghold of struggle against the enemy. Thou didst lead companies of monks towards a new life, crying aloud to Christ: bless Him, O ye children, praise Him, O ye priests, O ye people exalt Him above all for ever.

O Sergius, strong in fasting, never slothful in prayer, on earth thou didst shown patience in temptation, crying: bless Him, O ye children, praise Him O ye priests, O ye people exalt Him above all for ever.

Theotokion: **O** most pure Mother of our God, cleanse the sinful sores and temptations of my soul steeping them in the waters that flow in copious streams 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.

The 2nd Canon to the Saint:

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 singing, we entreat thee: pray, O Saint, 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 all creation bless the Lord and exalt Him above all for ever.

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 all creation bless the Lord and exalt Him above all for ever.

Theotokion: **T**he Word Who was rich and Who is glorified by the songs of angels, made Himself poor; choosing thee, for His Mother, thou blessed excellence of Jacob. Therefore as we praise Him, we sing: let all the creation praise the Lord and exalt Him above all for ever.

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

ODE IX

The Canon to the 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, bright with the light of the Godhead shone forth from Jacob for those held in darkness; for Christ, the Word of God, was made flesh from thee, O all-pure one. And enlightened by Him we join with the angelic host blessing thee.

Made strong by thy strength and grace, I have devised with my whole heart a song for thee, do thou accept it, O pure Virgin, giving in exchange from thine incorruptible treasures thy grace full of manifold light, O thou who art divinely blessed.

Thou hast clearly shown thyself O Virgin as a loom of the Godhead with which the Word wove a bodily garment making my form godlike, and having put it on, He saved all those who magnify thee in purity of heart.

O all-pure Theotokos, resurrection has now been granted unto the dead by thy Childbirth past all telling and past all speech. For Life putting on the outward covering of the flesh from thee hath shone forth for all and clearly destroyed the rejection of death.

The 1st Canon to the Saint:

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.

Thou, filled with the manifestation of spiritual radiance, hast appeared as a lamp lighting front afar, and shining the light of reason upon us, thou hast shown thyself to be the habitation of the most divine Trinity.

Christ gave thee, wise Sergius, to the land of Russia, a great teacher indeed who directed the land of his birth in the right direction, pouring forth teachings sweeter than honey from which as from a vessel we faithful draw.

Having conquered the soul-destroying passions, thou, as a true shepherd, hast tended the reasonable flock of Christ, ever reading it with the grace of the Spirit as with flowers from paradise.

Theotokion: O thou who hast found favor, we sing thy praises in psalms and with voices that are never still we cry aloud: Thou hast poured forth joy for all.

The 2nd Canon to the Saint:

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 thus departed to the Father at a ripe old age, where thou now standest with the angels before God.

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 Saint Sergius, that we may all magnify Thee.

Theotokion: O strange is thy wonder, for thou, O Virgin Theotokos, hast appeared ineffably giving birth to God the Word, mystery before all ages and generation hidden in God Who made 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! * Pure and blessed Ever-Virgin, * who hast given birth to God.

Exapostilarion.

Thou hast flourished, O Father, as 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 Saint Sergius, pray Christ without ceasing ** for us who venerate with faith thine all-honored memory.

Glory ..., Now & ever ..., 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 most plenteous Word, ** unchangeable and immutable.

With Lauds, the Stichera, in Tone VI:

Spec. Mel.: “Called from on high ...”:

When the call of God descended upon thee, * O thou full of riches, * then didst thou subject to the spirit * all the wisdom of the flesh, * having strengthened thyself with the pains of fasting, * and like gold purified in the forge, * thou appearest a most radiant receptacle of the Holy Spirit. * Gathering together a multitude of monastics, * thou, with thine instructions, * didst elevate them unto the pinnacle of virtues, * as with a ladder leading into heaven. * Remember us, who honor thy sacred memory, ** and ever supplicate that our souls may be saved. (Twice)

Today shines forth * thy most illustrious and all-festive memory, * O most glorious Sergius * which calleth together a multitude of the assemblies of fasters * and the 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 even 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 revealed as an organ 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 life. * Being now most clearly illumined with the divine light, ** enlighten also our thoughts, O our Father Sergius.

Now & ever..., Theotokion in Tone II:

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

The Doxology :

If the service be with the Great Doxology, but not a Resurrection service, the Troparion is sung after the Doxology :

Troparion, in Tone IV:

As a virtuous ascetic spiritual athlete, and true warrior of Christ our God * fighting fiercely the good fight against the passions during this earthly life, * laboring in song, vigil and fasting thou wast an example to thy disciples. * Wherefore, the Holy Spirit made His abode in 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 holy Father Sergius.

The Dismissal :

AT THE LITURGY

Typika and Beatitudes.

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

O blessed Saint, 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, Who lovest mankind.'

O blessed Saint, by watchful vigils thou didst put to sleep the soul-corrupting passions: and therefore, O Divinely-wise Sergius, hast thou ascended to dwell in the heavenly chambers, having received the grace of healing.

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

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

Theotokion: **T**aught by God the whole choir of Prophets proclaimed beforehand the untold mystery of the divine conceiving of the Word that was to take place from thee, O Mother and Virgin: for thou hast verily borne the true and Original Light.

Troparion, in Tone 4:

As a virtuous ascetic spiritual athlete, and true warrior of Christ our God * fighting fiercely the good fight against the passions during this earthly life, * laboring in song, vigil and fasting thou wast an example to thy disciples. * Wherefore, the Holy Spirit made His abode in 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 holy Father Sergius.

Kontakion, in Tone 8:

Smitted with the love of Christ thou, O Saint, hast followed Him without looking back, * hating all the pleasures of the flesh 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 call to thee: ** Rejoice! O Sergius thou Divinely-wise one.

The Prokeimenon Tone VI: 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 GALATIONS [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.