

The 25th Day of September

✠ The Repose of our Venerable Father Sergius, Wonderworker and Abbot of Rádonezh.

Small Vespers

At “Lord, I call...,” 4 stichera, in Tone 5: *To the melody, “O venerable father....”*

O ven’rable father Sergius, /
Having purified both soul and body /
Thou didst become the most beautiful abode of the Holy Spirit /
Which showed thee glorious at the time of thy death: /
A great luminary working miracles /
Enlightening those in darkness, /
And an instructor of the monastics, ///
Therefore we glorify His descent and profound grace upon thee.

Thou didst appear as a most wise captain /
Defeating the hordes of the enemy, /
Therefore, thou didst receive a never-fading crown of victory from God, /
And eternal joy and gladness and glory, O most wise one, /
Therefore we beg thee, pray to Him. O venerable Sergius, ///
That He grant peace to the world and great mercy to our souls.

O ven’rable Sergius, /
Thou didst quench the burning embers of physical passions /
Through fasting, vigilance, and prayer; /
Therefore, Christ has adorned thee with the gifts of heaven, /
And thy wondrous miracles adorn the Russian lands, O glorious Sergius ///
Pray to Him that He grant peace to the world and great mercy to our souls.

Glory..., in Tone 6:

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

Now and ever..., Theotokion, in the same Tone:

O Theotokos, thou art the true vine /
Who didst bud forth for us the Fruit of Life: /
We pray thee, O Lady, intercede together with our holy father Sergius, ///
That He will have mercy on our souls.

At the Aposticha, the stichera, in Tone 6: To the melody, "Go on before, ye angelic powers...."

O venerable Sergius /
Thou wast devoted to God from thy birth, /
And thou didst establish a holy habitation in the wilderness /
Gathering together a multitude of monastics /
To worship the All-praised Holy Trinity; ///
Ceaselessly pray that our souls may be saved.

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

O divinely-wise Sergius, /
Thou didst possess the ancient virtues /
Even though the newly illumined land of Russia land gave rise to thee only in
these latter days; /
And in worthily receiving the gift of working miracles, /
A multitude of monastics now fervently sing the praises of Christ /
Possessing the Orthodox faith because of thy teachings, ///
Ceaselessly pray that our souls may be saved.

Verse: Blessed is the man who fears the Lord, who greatly delights in His commandments.

O father Sergius, /
Through the practice of the virtues, /
Truly thou didst prepare for thyself a place in the heavenly mansions; /
And wast vouchsafed to behold the divine Light /
Wherein thou now dwest: /
Beholding now the Holy Trinity,
Pray that the world be granted great mercy.

Glory..., in Tone 8:

Having forsaken the fleeting beauty and the sweetness of this world /
Thou didst come to love the monastic way of life /
And come to converse with the angels. /
Shining now as a second sun o'er the Russian lands /

Remember us, for we are all thy children /
Following thy teachings as thy spiritual sheep /
Who now celebrate thy holy memory, /
And we cry out to thee for help ///
That through thee we may be granted peace and great mercy.

Now and ever..., Theotokion, in the same Tone:

Accept, O Sovereign Lady /
The prayers of us, thy servants, ///
And deliver us from every danger and necessity.

The Troparion of St. Sergius, in Tone 4:

As an athlete of ascetic virtue, /
A true warrior of Christ our God /
Fighting fiercely the good fight against the passions in this passing life, /
In song, vigil and fasting thou wast an example to thy disciples. /
Wherefore, the Holy Spirit came and dwelt in thee /
And through His action adorned thee with radiant beauty: /
Since thou hast boldness before the Holy Trinity /
Remember the flock which thou hast wisely gathered to thee /
And forget not thy promise to visit us thy children, ///
O ven'erable Sergius, our father.

Glory..., now and ever.... Theotokion, in the same Tone:

The mystery of all eternity /
Unknown even by angels /
Through thee is revealed on earth, O Mother of God, /
God incarnate by union without confusion. /
For our sake He voluntarily endured the Cross, /
By it He resurrected the first-created Adam ///
And saved our souls from death.

Great Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Antiphon.

At “Lord, I call...,” 8 stichera

4 stichera, in Tone 6: *To the melody, “Having set all aside....”*

Having forsaken the commotion of the world /

And taking up thy cross, /
 Thou didst follow after Christ with unwavering resolve, /
 And didst make thine abode in the wilderness, O ven'rable one, /
 Cutting off the passions of the soul at their root and making bitter the bodily senses; /
 And through frequent vigils and prayers, /
 Thou didst receive the grace to heal all infirmities, /
 O converser with the angels and companion of the righteous; /
 Entreat the Lord, O ven'erable Sergius ///
 That mercy may be granted to our souls.

○ ven'erable father Sergius, /
 Who can recount thy labors and sufferings? /
 What tongue can describe thine ascetic way of life? /
 Thy vigilance and fasting? /
 Making thy bed on the ground? /
 The purity of thy soul and body? /
 The perfect silence of thy words and thoughts? /
 The sincerity of thy humility? /
 Thy ceaseless prayers and discerning wisdom? /
 Thy ragged raiment, thy remembrance of death? ///
 O our father Sergius, pray that our souls may be saved.

○ ven'erable father Sergius, /
 Thou wast shown to be a physician of souls and bodies, /
 Pouring forth streams of healing upon the ailing; /
 And adorned with the gift of prophecy, /
 Discerning the future as if it was today, /
 Thou didst arm the prince with thy prayer, /
 That he might vanquish the enemies /
 Who boasted that they would destroy his land; /
 And they fell dead into hades, smitten by divine wrath, ///
 As the Psalmist said, O ven'rable one.

○ divinely-wise father Sergius, /
 Having abandoned fleeting glory, /
 Thou didst make thy dwelling in the wilderness and mountains, /
 And didst become the pure abode of the Trinity, O blessed one, /
 Through whose power thou didst erect holy temples /
 And cloisters for the salvation of monastics; /

For this Christ our God dwelt in thee, /
Whom thou didst earnestly desire from thy youth. ///
Beseech thou Him, O venerable one, to save our souls.

And 4 stichera, in Tone 2: To the melody, "Enduring torments...."

Enduring the present with courage, /
And rejoicing in things to come, O ven'erable Sergius, /
Thou didst say to all: Shall we not freely struggle, hoping to attain eternal life? /
Grievous are the sorrows, but paradise is sweet; /
Painful are the labors, but everlasting their reward! /
Therefore, let us not be slothful, O keepers of the fast: /
Let us endure for a while, that we may receive the incorruptible crowns ///
From Christ God, the Savior of our souls! *(twice)*

Looking with delight at tribulations, /
And treading along the narrow path, /
Thou didst say to thy disciples, O most blessed Sergius, /
Let us not fear the contest of fasting, that we may avoid the dreadful torments of Gehenna. /
Let us fold our hands, that they may be stretched out to God; /
Let us plant our feet firmly in prayer /
That we might not spare our corrupt nature; /
But let us embrace the struggle, that we may receive the crowns of victory ///
From Christ God, the Savior of our souls!

Having cast off the garments of corruption, /
Thou didst go about in winter without warm vesture, as though it were summer /
Saying, O long-suffering Sergius: /
Let us cast aside the soft clothes that wrapped our transgressions when we lost paradise; /
Let us put them away for the sake of the garments of incorruption, O brethren, /
Let us pay no heed to the winter which passeth away; /
Let us tame our flesh, that we may receive the crowns of victory ///
From Christ God, the Savior of our souls!

Glory..., in Tone 6:

Having preserved intact the image in which thou wast created, O Sergius, /
Thou didst establish thy mind as master over thy mortal passions; /
For by courageously defeating thy nature through fasting /
Thou didst strive to subject that which is lower to that which is higher, /
And to enslave the flesh to the spirit. /

Therefore, thou wast shown to be the greatest of monastics, O dweller in the wilderness, /
The trainer of those who run the good race, and a most excellent example of virtue. /
And now, with perfected vision in the heavens, thou gazest in purity upon the
Holy Trinity, ///
Praying ceaselessly for those who honor thee with faith and love, O our father Sergius.

Now and ever..., Dogmatic Theotokion, in the same Tone:

Who will not bless thee, O Most Holy Virgin? /
Who will not sing of thy most pure child-bearing? /
The Only-begotten Son shone timelessly from the Father, /
But from thee He was ineffably incarnate; /
God by nature, yet man for our sake; /
Not two persons, but one in two natures. /
Entreat Him, O pure and all-blessèd Lady ///
To have mercy on our souls.

Or the Dogmatic Theotokion in the Tone of the Week if a Resurrection Service.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from Proverbs (Composite 2, from Chapters 10 and 8):

^{10:7} **T**he memory of the just is blessed,
and ⁶the blessing of the Lord is upon
the head of the righteous. ¹³Blessed is
the man that hath found wisdom, and
the man that knoweth discernment.
¹⁴For it is better to traffick in her than
in treasures of gold and silver. ¹⁵She is
more precious than precious stones;
and nothing that is precious is equal to
her worth. ¹⁶For length of days and
years of life are in her right hand, and
in her left hand are riches and glory;
out of her mouth proceedeth
righteousness, and on her tongue she
carrieth law and mercy. ^{8:32}Now
therefore hearken unto me, O my son,
for I will speak of solemn things.

Blessèd are they that keep my ways;
³⁵For mine outgoings are the outgoings
of life, and in them is prepared the
favor of the Lord. ⁴“Therefore, O men,
do I exhort you, and I lift up my voice
unto the sons of men. ¹² For I,
Wisdom, have dwelt with counsel and
have called upon under-standing.
¹⁴Counsel is mine and safety; prudence
is mine, strength also is mine. ¹⁷I love
them that love me, and those that seek
me shall find grace. ^{8:5}O ye simple,
understand subtlety, and ye that are
untaught, take heart. ⁶Hearken unto
me, for I will speak of solemn things
and bring forth that which is right out
of my lips. ⁷For my throat shall speak

truth, and false lips are an abomination in my sight. ⁸All the words of my mouth are with righteousness; there is nothing contrary or perverse in them. ⁹They are all plain to them that under-

stand and upright to them that find knowledge. I shall instruct you in truth, so that your hope will be in the Lord and you shall be filled with the Spirit.

The Reading from Proverbs (10:31-11:12):

^{10:31}The mouth of the righteous bringeth forth wisdom, but the tongue of the unjust shall perish. ³²The lips of the righteous bring forth grace, but the mouth of the ungodly is perverse. ^{11:1}False balances are an abomination to the Lord, but a just weight is acceptable to Him. ²Wheresoever pride entereth, there will be also dishonor, but the mouth of the humble meditateth wisdom. ³When a righteous man dieth, he leaveth regret, but the destruction of the ungodly is hard at hand, and bringeth joy. ⁴The integrity of the righteous shall guide them, but the perverseness of transgressors shall destroy them. ^{4a}Riches shall not profit in the day of wrath, but righteousness delivereth from death. ⁵The virtue of

the righteous makes straight their paths, but unrighteousness leadeth to deceit. ⁶The righteousness of the upright delivereth them, but transgressors are caught in their own destruction. ⁷When the righteous dieth, his hope perisheth not, but the boast of the ungodly perisheth. ⁸A righteous man escapeth from a snare, but the ungodly man is delivered up in his place. ⁹A hypocrite with his mouth destroyeth his neighbor, but through knowledge shall the righteous be delivered. ¹⁰In the prosperity of the righteous a city doth prosper, ¹¹but it is overthrown by the mouth of the ungodly. ¹²A man that is void of understanding despiseth his neighbor, but a man of understanding holdeth his peace.

The Reading from the Wisdom of Solomon (3:1-9)

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 forever. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him: for grace and mercy is to His saints, and He hath care for His elect.

At the Litya, the stichera of the temple, and these of the Saint, in Tone 6:

O come, all ye who love ascetic labors /
And ye lovers of the feasts of the Church, /
Who with faith have assembled today, /
Come, and let us honor Sergius,
The true keeper of the fast, /
Who followed in his Master's footsteps with gladness, /
And trod the narrow path, living a life of dispassion; /
Let us cry aloud to him with faith: /
O most blessed one, companion of the ven'erable and boast of the ascetics, ///
Entreat the Lord on our behalf, that He may grant mercy to our souls.

O ven'erable and God-bearing Sergius, /
Thou didst forsake all things for the sake of love for Christ; /
And going into the wilderness, wast not frightened by the deceptions of the invisible
enemies; /
Though they descended upon thee many times, gnashing their teeth and displaying
their wrath, /
Thou didst cause them to vanish like smoke without a trace through thy prayers. /
Oh, the purity of thy soul and thy mighty endurance! ///
Ceaselessly beseech Christ, that our souls may be saved.

The great and most holy Church of Russia, /
With her multitudes of faithful monks and people /
Drank deeply of the streams at the wellsprings of the Gospel. /
Therefore, let us rejoice in the Spirit /
On this appointed feast of her good shepherd and teacher, /
Standing 'round his healing relics, /
Let us lovingly venerate them and adorn them with hymns of praise /
As with flowers, saying: /
Rejoice, O blessed Sergius, thou man of heaven and angel on the earth, /
Rejoice, O abode of the Holy Spirit! /
Rejoice, guide of many onto the path of salvation! /
Rejoice, boast and confirmation of all Orthodox people, ///
Rejoice, ven'erable and God-pleasing Sergius, radiant beacon of faith and intercessor for
our souls!

Glory..., in the same Tone:

Come, ye multitudes of monastics, /

And let us praise Sergius today, /
The emulator of piety, with psalms and hymns, /
And let us venerate his precious and healing shrine with love and cry aloud: /
Rejoice, all glorious Sergius, most radiant beacon of thy native land! /
Rejoice, for uniting thyself in purity to the pure divine Light! /
Rejoice, for thou standest with the angels before the Trinity, ///
Ceaselessly pray that our souls be granted great mercy.

Now and ever..., Theotokion, in the same Tone:

Christ the Maker, Redeemer and Lord proceeded from thy womb, /
O all-pure Virgin, /
And putting on my nature, set man free from the ancestral curse. /
So we sing to thee without ceasing, O all-pure Virgin, as Mother of God /
With the angelic salutation: /
Rejoice, O sovereign Lady, ///
Protection, refuge, and salvation of our souls.

At the Aposticha, these stichera, in Tone 1: *To the melody, "Joy of the ranks of heaven...."*

Thy festival hath dawned today more radiant than the sun, O bearer of God, /
Illumining all who approach thee with faith, /
For emitting the perfume of immortality /
It pours forth incorruption upon men's souls from thy holy body, ///
O venerable Sergius, the intercessor for our souls.

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

Thou didst restrain the sensuous passions of thy flesh /
With the reins of abstinence, O wonderworker Sergius; /
And on earth thou didst show thy zeal for things incorporeal, /
Making thy carnal desires subject to thy spirit; ///
Therefore, dwelling now in the courts of heaven, zealously pray for our souls.

Verse: Blessèd is the man who fears the Lord, who greatly delights in His commandments.

Having laid the foundation of virtue, /
O blessèd Sergius, /
Thou didst strip the old man of all his vanities, /
And didst put on Christ, clothing thyself in Truth; /
Therefore, O ven'erable one, thou didst confound the armies of the enemy, /

And didst become an instructor of monastics, ///
Pray then, that our souls may be saved.

Glory..., in Tone 8:

We honor thee as the instructor of a multitude of monastics, /
O our father Sergius; /
For truly we have learned to walk aright by following in thy steps. /
Blessèd art thou, for having labored for Christ, /
Thou hast destroyed the power of the enemy, /
O converser with the angels and companion of the righteous, ///
Pray with them to the Lord that He grant our souls great mercy.

Now and ever..., Theotokion, in the same Tone:

O Virgin unwedded, Mother of God on high, /
Thou hast ineffably conceived God in the flesh. /
Accept the entreaties of thy servants, O most immaculate one, /
And grant unto us all the purification of our transgressions /
And do thou, who hears our entreaties, ///
Pray for us all to be saved.

After the blessing of the loaves, the Troparion of St. Sergius, in Tone 4:

As an athlete of ascetic virtue, /
A true warrior of Christ our God /
Fighting fiercely the good fight against the passions in this passing life, /
In song, vigil and fasting thou wast an example to thy disciples. /
Wherefore, the Holy Spirit came and dwelt in thee /
And through His action adorned thee with radiant beauty: /
Since thou hast boldness before the Holy Trinity /
Remember the flock which thou hast wisely gathered to thee /
And forget not thy promise to visit us thy children, ///
O venerable Sergius, our father. *(twice)*

And the Theotokion: “Rejoice, O Virgin Theotokos...” *once*.

Matins

At “**God is the Lord...**” the **Troparion of the Saint, twice**; Glory..., now and ever...,
Theotokion: “The mystery of all eternity...”

After the 1st Kathisma, the Sessional Hymn, in Tone 8: *To the melody, “Of Wisdom...”*

Thou wast revealed as wholly sanctified and as a bearer of God, /
Spurning all the splendors of the world and its riches, /
And the earthly things of beauty that quickly pass away, /
In humility and poverty thou didst follow Christ the Lord; /
And gathering together a multitude of monastics, /
Enlightening them with the teachings of Orthodoxy. /
Therefore, at thy repose thou didst received eternal grace, /
And lying in thy tomb, thou hast remained incorrupt, /
O divinely-blest't Sergius, /
Pray to Christ God, ///
That He grant remission of sins to those who lovingly honor thy holy memory.

(twice)

Glory..., now and ever..., Theotokion, in the same Tone:

As the pure bride of the Creator, /
And the Mother of the Savior, /
As one who knew not wedlock: /
The all-praised receptacle of the essence of the Comforter, /
Hasten to deliver me who has become the abode of evil, /
The plaything of demons and their evil spite; /
And make me the bright dwelling place of virtues, /
O radiant and incorruptible one! /
Drive away the clouds of my passions, ///
And through thy prayers, make me worthy to partake of the things of heaven.

After the 2nd Kathisma, the Sessional Hymn, in Tone 3: To the melody, "The beauty of virginity..."

Lifting up thy thoughts to God, O father, /
Thou didst forsake all the things of the earth, /
And didst illuminate thy life by passing through many travails. /
Thou didst reveal thyself as the abode of divine virtues, /
And didst draw near unto the Lord through prayer and fasting. ///
Pray to Christ God that our souls may be saved. *(twice)*

Glory..., now and ever... Theotokion, in the same Tone:

Being an untouched vine, O Virgin, /
Yet thou didst bring forth Christ, thy blessed Fruit, /
Thus pouring forth the wine of salvation /
That gladdens the bodies and souls of men. /
Wherefore, as thou art the source of all good things, /

We bless thee forever, /
And with the angel we cry aloud to thee: ///
Rejoice, O blessed one!

Polyeley and Magnification:

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

Selected Psalm verses:

I waited patiently for the Lord; He inclined to me and heard my prayer.
He set my feet upon a rock and guided my footsteps.

After the Polyeley, the Sessional Hymn, in Tone 8: Special melody: “Of Wisdom...”

When thy mind, O blessed one, took flight to divine ascent, /
Thou didst forsake all the wisdom that drew thee to the ground /
And making thine abode in the wilderness, /
Thou didst blossom like a beautiful lily of virtue; /
And uprooting the thorns of the passions, /
Thou didst plant in their place the fruits of thy labors. /
Wherefore, thou didst reap the immortal riches of heaven /
O ven’rable Sergius, /
Pray to Christ God, ///
That He grant remission of sins to those who lovingly honor thy holy memory. (*twice*)

Glory..., now and ever..., Theotokion, in the same Tone:

All creation rejoiceth in thee, /
O Lady full of grace: /
The assembly of angels and the race of men. /
O sanctified temple and spiritual paradise, /
The glory of virgins, /
From whom God was incarnate and became a child, /
Our eternal God. /
He made thy body into a throne, /
And thy womb He made more spacious than the heavens. /
All creation rejoiceth in thee, ///
O Lady full of grace, glory to thee!

1st Antiphon of the 4th Tone (The Song of Ascents), “From my youth...”

Prokeimenon, in Tone 4:

Precious in the sight of the Lord / is the death of His saints. *Verse:* What shall I render unto the Lord for all His bounty to me?

Gospel: (43) Matthew 11:27-30.

After Psalm 50 (51), the Post-Gospel sticheron, to the Saint, in Tone 6:

Let us honor the great Sergius, /
An angel on the earth and man of God in heaven, /
The beautiful adornment of the world, /
The nourisher of virtues, the boast of the monastics; /
For being planted in the house of the Lord, /
He rightly blossomed like a cedar in the wilderness, ///
Increasing the flock of Christ's reasoning sheep in virtue and truth.

The Canon

**One Canon of the Mother of God, with 6 Troparia, including the Irmos;
and two Canons of the Saint, with 8 Troparia:**

Ode 1

Canon of the Mother of God, Tone 6

Irmos: *When Israel passed on foot over the deep as if it were dry land, and beheld their pursuer Pharaoh drowning in the sea, they cried aloud: Let us sing to God a song of victory!*

Refrain: Most Holy Theotokos, save us!

When Eve partook of the forbidden fruit of the tree, she brought forth the curse; but thou, O pure one, hast annulled it by giving birth to Christ, the First-fruit of blessedness.

As Christ, the precious pearl, was born of thee as by a flash of divine lightning, O pure one, dispel thou the darkness of my passions and the confusion of my sins with the light of thy splendor.

With noetic eyes Jacob mystically foresaw God, the Expectation of the nations incarnate of thee, who delivers us through thine intercessions.

Thy Son and God, O most pure one, came forth from thy womb as the new Prince of Judah, truly reigning over all the ends of the earth.

First Canon of the Saint, Tone 8:

having the acrostic: "Grant, O my God, that I may praise Sergius!"

Irmos: The staff of Moses performed miracles, striking the sea like the Cross, submerging Pharaoh with his chariots, saving the Israelites in their flight as they sang a song of victory.

Refrain: Venerable father Sergius, pray to God for us!

Emulating Christ, who voluntarily humbled Himself for our sake, even taking upon Himself the form of a servant, thou didst embrace humility, and didst mortify the soul destroying passions with strict vigilance and prayer, thereby ascending to the heights of dispassion, O richly-blessed Sergius.

As a candle is adorned with light, so hast thou adorned thy soul with a torrent of thy tears, O venerable one; and offering thyself up like another Isaac, thou didst sacrifice thy heart to God.

O most blessed Sergius, thy threefold cries from within thy mother's womb proclaimed thee as a servant of the Holy Trinity; and being illumined by the light of the Threefold Sun, thou didst destroy the armies of the demons as though they were a spider's web.

Theotokion: Thou gavest birth in manner beyond nature to God, the Giver of the law become incarnate, O most immaculate one! Entreat thou Him, that He overlook, in that He is good, the sins of us who cry to Him: Let us sing to the Lord. for gloriously hath He been glorified!

Second Canon of the Saint, Tone 1

Irmos: As befitted Thy divine majesty, Thy triumphant right hand has been glorified in strength. In its almighty power it dashed the enemy to pieces, O Immortal Lord, and made a new path through the deep for the people of Israel.

By the love of Christ, O venerable and divinely-bless't Sergius, wast thou made steadfast and shown to be like a river abundantly watering all the earth with the words of thy teachings. Therefore, we lovingly bless thy holy memory.

At the command of God, blessings flowed forth from thy hand, O venerable Sergius; and at thy prayer, water gushed forth from the arid ground, of which we now freely drink receiving healing in abundance.

From thy youth hast thou wholly dedicated thyself to God, and drawing near unto Him through the virtues, thou didst forsake the things corruptible on earth, thus obtaining the riches of heaven.

Theotokion: Rejoice, O wellspring of Grace! Rejoice, O ladder and portal of heaven! Rejoice, O candlestand and golden vessel, thou unhewn mountain, that gavest birth to Christ, the Giver of life to the world.

Katavasia: I shall open my mouth...

Ode 3

Canon of the Mother of God

Irmos: *There is none as holy as Thou, O Lord my God, who hast exalted the power of Thy faithful, O Blessèd One, and hast established us upon the rock of thy confession.*

O most pure Mother of God, He who alone is Good, took my corrupt and mortal flesh upon Himself from thy womb in a manner past all understanding, thus uniting it eternally to Himself.

Beholding God incarnate of thee, O Virgin, the angelic hosts were struck with fear and awe, and now with hymns unceasing, honor thee as the Mother of God.

The prophet Daniel was struck with fear and awe, beholding thee as the noetic mountain from which the Stone was cut without the aid of man, that forcefully crushed the temples of the demons, O Mother of God.

Neither words nor the speech of men can praise thee worthily, for from thee, O all-pure one, was Christ the Giver of Life pleased to become incarnate without seed, O Virgin.

First Canon of the Saint

Irmos: *Thou didst establish the heavens in wisdom; Thou didst set the earth upon the waters. Now establish me on the rock of Thy commandments. None is as holy as Thou, O Lover of man.*

Providing thyself as a model of goodness to thy disciples, thou hast drawn many souls to salvation, who were separated from worldly passions and received consolation in the delights of paradise.

Thou didst flourish like the fruitful olive tree in the house of God, O blessèd one, anointing with oil the souls of those who lovingly sing thy praises, O all-blessèd Sergius, and with faith cry out to Christ: There is none as holy save Thee, O Lover of man!

Thou didst put to sleep the soul-destroying passions by thy watchful vigils, O blessèd one, and didst receive the gift of healing, thereby preparing thine abode in the heavenly mansions, O divinely-wise Sergius.

Theotokion: **T**hou hast shown forth as more exalted than the Cherubīm and the Seraphīm, O Mother of God, for thou alone, without corruption, didst receive the uncontainable God within thy womb. Therefore, we the faithful, bless thee in song, O pure one.

Second Canon of the Saint

Irmos: *Thou who alone knowest human frailty, hast taken upon Thyself from pity the likeness of mortal man: Gird me with the strength on high, that I may cry aloud to Thee: O Lover of mankind,*

holy is the living temple of Thine ineffable glory!

Having spurned the corrupt glory of the earth, O blessed one, thou wast vouchsafed to be an heir to divine glory; for having trampled underfoot the beauty of this life, thou dost now partake of divine glory in heaven together with the angels.

Renewing the ground of thy heart with the plough of prayer, O venerable one, and sowing it with the seeds of thy labors, thou didst reap a bountiful harvest of the Word, and attain the dwelling place of the never setting light.

Gracèd by the radiance of the Holy Spirit, and adorning thyself with a radiant life, O venerable father, hast thou generously given unto all that asked, receiving ranks of monastics in thy loving embrace.

Theotokion: **T**he never-fading flower blossomed forth from thee, O pure one, perfuming all mankind with the divine myrrh of His nature; for He who is equally unoriginate with the Father came forth from thee as a subject of time, O all-undefiled Virgin.

Katavasia.

Sessional Hymn, in Tone 4: To the melody “Having been lifted up....”

Having truly forsaken the transience of the world and its corruption, /
Thou hast followed after Christ with all thy soul, /
And didst live a life of hardship and travail; /
Like a bodiless angel thou didst strive to reach the ascetic ideal. ///
O most blessed Sergius, pray for the salvation of our souls! *(twice)*

Glory..., now and ever.... Theotokion, in the same Tone:

Thou, O most pure Theotokos, art more exalted than the cherubim, /
And more glorious than the seraphim; /
Thou art indeed, more spacious than the heavens and the earth, /
Surpassing all creation, both visible and invisible, /
For that thou didst receive the uncontainable God within thy womb, ///
O most pure Theotokos, beseech thou Him that we, thy servants, may be saved!

Ode 4

Canon of the Mother of God

Irmos: *Christ is my strength, my God and my Lord, the sacred Church sings in a manner befitting God, with a pure mind, keeping festival unto the Lord.*

Saved through thee, O all-pure one, we sing thy praises, O immaculate one; and with

VENERABLE FATHER SERGIUS OF RADONEZH

pious voices, we cry aloud to thee: Blessèd art thou, O Ever-virgin who gavest birth to God!

O most blessèd Virgin, thou gavest birth to the never setting Light which shineth forth in the flesh upon those lying in the darkness of this life; and thou pourest forth joy upon those who sing to thee, O Ever-virgin.

Through thee, O blessèd one, grace hath blossomed forth, and the law hath been annulled; for thou, O Ever-virgin, gavest birth to the Lord who granteth us remission of our sins.

By eating of the tree I was shown to be a mortal; but when the Tree of Life appeared from thee, O most pure one, He raised me up and made me an heir of the sweetness of paradise.

First Canon of the Saint

Irmos: Thou art my strength, O Lord, my God, my power, my joy; without leaving Thy Father's bosom Thou hast visited our wretchedness. So with the Prophet Habakkuk I cry to Thee: Glory to Thy Power, O Lover of mankind!

Thou wast a temple of the All-Holy Spirit; a river overflowing with living waters: an unshakable foundation of the Church; and the confirmation of monastics, O right-wondrous father Sergius.

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

O venerable father Sergius, it was vouchsafed unto thee to see Christ face to face, and not through the looking glass that had separated thee from thy beloved Hope.

Theotokion: O God, grant the cleansing of all our sins committed in ignorance, as Thou alone are without sin, and grant peace to the world, through the prayers of her that bore Thee.

Second Canon of the Saint

Irmos: O Mountain, Habbákuk beheld thee with prophetic eyes overshadowed by the grace of God, and he foretold that from thee should come the Holy One of Israel for our salvation and regeneration.

Having been illumined with radiant beams of light, thou hast joyfully receive the delight of heaven, O most blessèd one; for thou, O wise Sergius, wast truly a pure sacrifice to the Creator, to whom thou dost cry: Glory to Thy power, O Lover of man!

Having passed through the soul corrupting passions and entering the depths of stillness, thou didst raise up the child who had died before the departure of the soul from his body, bringing joy, beyond hope to his father, who marveling, cried out to

the Creator: Glory to Thy power, O Lover of man!

Rising upon the wings of spiritual understanding, O glorious one, and having nurtured all thy senses, O wise one, thou didst proclaim to those abiding on earth the sanctity of piety which leadeth on the path to heaven.

Theotokia: **T**he archangel came down from heaven and announced to thee tidings of joy, O pure one, saying: God shall come forth from thee in the flesh, O all-pure Virgin, for the salvation of those who sing to thee with love: Glory to Thy power, O benefactress of man!

Katavasia.

Ode 5

Canon of the Mother of God

Irmos: *With Thy divine light, O Good One, illumine, I ask Thee, the souls of those who in love keep vigil that they may know Thee, O Word of God as the true God who recalls them from the darkness of sin.*

Shining forth with the radiance of purity, O all praised one, thou hast become the divine abode of the Master; for thou alone hast shone forth as the Mother of God, bearing Him as a babe in thine arms.

Bearing noetic goodness within thy most beautiful soul, thou wast the bride of God sealed with virginity, O pure one, and illumining the world with the light of purity.

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

First Canon of the Saint

Irmos: *Why hast Thou cast me away from Thy face, O never setting Light? Why has this dismal darkness covered me, the wretched one? Guide me in return to the light of Thy commandments, I pray Thee.*

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

Possessing a mind attentive to God, thou didst put the soul corrupting passions to sleep, O father, and hast reaped a fruitful harvest, feeding those who piously praise thee, O venerable father Sergius.

The fame of thy life, O venerable Sergius, has shone forth to the ends of the earth, for it was made splendid by divine beauty through prayer and fasting and thy love for Christ, the Lover of man.

VENERABLE FATHER SERGIUS OF RADONEZH

Theotokion: **H**aving thee as a wall and a haven, covered under thy protection, we bless thee, rejoicing in thy divine glory; for thou, O all-pure one, pourest forth gladness and joy upon our souls.

Second Canon of the Saint

Irmos: *O God of peace and Father of mercies, Thou hast sent to us the angel of great counsel who grants us peace. So we are guided to the light of the knowledge of God, waking early from the night, we praise Thee, O Lover of man!*

Manifestly putting off the old man, O father, thou hast cast him away as though he were a garment defiled by sinful passions, and thou didst put on the new man like unto Christ, O most honorable one.

Having torn asunder the chains of the passions by thine angelic life, O Sergius, and receiving the gift of working miracles from on high, O Sergius, pray for the cleansing of our sins.

Theotokion: **B**y thy giving birth, O Virgin, thou didst abolish the curse of Eve, the first mother of all, by shining forth Christ upon the world. Wherefore, rejoicing, we magnify thee, confessing thee with both tongue and heart as truly the Mother of God.

Ode 6

Canon of the Mother of God

Irmos: *Beholding the sea of life surging high with the storm of temptations, I have fled to Thy tranquil haven and cry out unto Thee: Raise up my life from corruption, O greatly Merciful One!*

Moses, great among the prophets, once described thee of old, as the ark, the table, the candlestand, and the jar, prefiguring in images the Incarnation of the Most High through thee, O Mother and Virgin.

Death is slain, and the corruption of Adam's condemnation is destroyed, abolished by the Fruit of thy womb, O Lady; for thou gavest birth to Life, delivering from corruption those who sing thy praises.

The law is laid low and the shadow is passed away, for, in manner past thought and understanding, there appeared for me the grace which came from thee, O most praised Virgin, through the birth of God the Savior.

First canon of the Saint

Irmos: *Cleanse me, O my Savior; for great are my transgressions; Lead me from the abyss of sin, I pray, and I cry to Thee: Hear me, O God of my salvation!*

Ceaselessly entreat the Deliverer, O father, that He grant remission of sins to those who keep thy holy memory; that they may receive the kingdom of heaven, where the

voices of those who keep festival gladden all.

Strengthened by Christ and with a resolute mind didst thou tear apart the net cast by the evil one, O father Sergius, and didst thou appear to as a most radiant light to the world.

Illumined with the light of divinity, and dwelling now with the angels in the heavens, cease not to pray for those who honor thy memory with faith, O ever-memorable Sergius.

Theotokion: **T**ruly hast thou elevated the fallen nature of man, O Mother of God, for thou hast borne without seed the immutable Son in thy womb, the visible and divine Image, the equal of the Father.

Second Canon of the Saint

Irmos: *The sea monster cast out Jonah unharmed, as it had received him like a babe from the womb. And when the Word came to dwell in the Virgin, and was made flesh, He came forth preserving her uncorrupt; for He Himself was not subject to decay, so He kept His Mother free from harm.*

Mercifully dost thou illumine us, thy flock, from on high, O father, granting the faithful victories over all their adversaries, lifting high the horn of the Orthodox faith; accept then also, our unworthy prayer.

Having been granted the grace to heal diseases and given power over unclean spirits by Christ, O wise one, thou hast received the crown of victory from Him, the King of all.

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

Katavasia.

The Kontakion of St. Sergius, in Tone 8: *To the melody "O victorious leader...."*

Smitted with the love of Christ, O ven'rable one, /
Thou didst followed Him without turning back, /
Thou didst learn to despise all the delights of the flesh, /
And didst shine forth like the sun upon thy native land; /
Wherefore, Christ enriched thee with the gift of working miracles. /
Remember us who honor thine all radiant memory so that we may cry to thee: ///
Rejoice, O divinely-wise Sergius!

Ikos: Having heard the words of the Gospel, O Father, thou didst set aside the wisdom of the flesh, and didst count as dust all wealth and glory; and by fighting against the

passions as one without flesh, wast thou vouchsafed the honor to join the choirs of the bodiless hosts. Thou didst receive the gift of understanding, which thou dost now bestow upon those sing thy praises: Rejoice, O venerable and God-bearing Sergius, thou heavenly man and earthly angel; Rejoice, thou dwelling place of the Holy Spirit! Rejoice, thou who through prayer received a gift bestowed by God; Rejoice, thou who before thy birth didst cry out glorifying the Holy Trinity, Who hath glorified thee both in this life and in the life after death! Rejoice, pillar of whole-mindedness beneath which every passion is crushed; Rejoice, for from thy youth thou didst follow Christ! Rejoice, mediator of salvation for those who come to thee; Rejoice, thou beacon of great radiance, guiding multitudes of monks to Christ! Rejoice, thou boast of thy fatherland; Rejoice, thou who being adorned with prophecy foretold the future as though it were today! Rejoice, for by thy prayers the adversary is vanquished; Rejoice, boast and confirmation of the Orthodox people; Rejoice, for through thy prayers we are preserved unharmed by the enemy, so that we may cry out to thee: Rejoice, O divinely-wise Sergius!

Ode 7

Canon of the Mother of God

Irmos: An angel made the furnace moist with dew for the godly children and the command of God consuming the Chaldeans made the tyrant cry out: Blessèd art Thou, O God of our fathers!

The furnace consumed not the three youths who prefigured thy birthgiving; for the divine Fire dwelt within thee without consuming thee, teaching us all to cry: Blessèd art Thou, O God of our fathers!

All the ends of the earth bless thee as thou didst foretell, O most immaculate Mother, and those illumined by thy brilliant radiance and grace, we all sing: Blessèd art Thou, O God of our fathers!

The pernicious serpent hath sunk his deadly fangs into me; yet thy Son hath broken them all, O Mother of God, and given me the strength to cry: Blessèd art Thou, O God of our fathers!

Thou art the purification of nature, O only blessèd one of God; for having borne in thine arms God who sitteth upon the shoulders of the cherubim, thou didst cry aloud: Blessèd art Thou, O God of our fathers!

First Canon of the Saint

Irmos: In Babylon the flames were put to shame by God's condescension; the young men in the furnace danced in joy and sang in exultation: Blessèd art Thou, O God of our fathers!

Divine grace bedewed thee in the furnace of burning temptations, O venerable one, revealing thee as one burning brightly with desire for the Trinity, crying: Blessèd art

Thou, O God of our fathers!

Turning aside from the world, O glorious Sergius, thou didst dwell on earth as a bodiless angel, thus vouchsafing for thyself a place in choir of the angels. Therefore, we honor thee with faith, O rightly-wondrous one.

Entering into the calm haven, O divinely-wise one, thou didst find refuge from the voyages of life; thou hast become a helmsman bring to salvation those still travelling the seas of life who sing: Blessèd art Thou, O God of our fathers!

Theotokion: **O** Virgin, the rod of Jesse hath blossomed forth in thee as the most blessèd flower, bearing the Fruit of salvation for those who with faith cry out to the Son: Blessèd art Thou, O God of our fathers!

Second Canon of the Saint

Irmos: *We the faithful perceive thee, O Theotokos, as a spiritual furnace; for as the Most High once saved the three youths, so hath He fully renewed the world from within thy womb as the All-praised and glorified God of our Fathers.*

By Divine command wast thou shown on earth to be another heaven, O all-blessèd one, for living as a bodiless angel thou didst nurture thy reason-endowed flock, O divinely-wise one.

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

Theotokion: **R**ejoice, O pure daughter of Adam; for from thee is come the Shepherd truly clothed in my humanity: the One exalted above all for His unapproachable loving kindness, the God of our fathers.

Ode 8

Canon of the Mother of God

Irmos: *Out of the flames Thou didst drop dew on the godly ones, and with water didst kindle the sacrifice of the righteous one, for Thou doest all things as Thou willest, O Christ; we exalt thee throughout all ages!*

Thy Son who hath illumined thee as Queen with the radiance of the Spirit as with a robe of gold, O most pure one, and hath set thee at His right hand, Him do we exalt above all forever!

Him who hath established the world by His own will alone, and didst borrow flesh from thine all pure womb, desiring to set it on high, Him do we exalt above all forever!

By uniting the Word to my humanity thou hast become the dwelling place of God, O all-pure one, shining resplendently with the radiance of virginity. Therefore, we praise thee forever!

The golden candlestand ineffably prefigured thee who didst receive the Light unapproachable which illumineth all things with His knowledge. Therefore, O pure one, we praise thee forever!

First Canon of the Saint

Irmos: The Chaldean torturer became enraged; he ordered the furnace to be heated sevenfold; but seeing the godly youths saved by a greater might, he sang to the Creator and Redeemer: Bless Him, O ye children, praise Him, O ye priests, exalt Him throughout all ages!

Thy most radiant festival hath filled with joy and spiritual gladness, sweet fragrance and enlightenment all who have thee as their intercessor, O all-blessèd Sergius, instructor of monastics.

With unceasing prayer hast thou ascended toward God, from whence thou art illumined with the splendor of the threefold Sun; and waging war against the enemy, thou leadest assemblies of monastics toward new life, crying aloud to Christ: Bless Him, O ye children, praise Him, O ye priests, exalt Him throughout all ages!

Thou didst show strength in fasting, diligence in prayer, and endurance in the face of temptations while here on earth, O Sergius, crying out: Bless Him, O ye children, praise Him, O ye priests, exalt Him throughout all ages!

Theotokion: O pure Mother of God, cleanse thou the sores of my sins and my temptations, washing them in the springs which flow from the side of thy Son; for unto thee do I cry, and unto thee do I flee, and unto thee do I cry, O thou who art full of the grace of God.

Second Canon of the Saint

Irmos: The furnace moist with dew was the image of a wonder beyond nature, for it burned not the children whom it had received, just as the fire of the Godhead consumed not the Virgin's womb when it entered there. So let us raise the song, let the whole creation bless the Lord and exalt Him above all forever!

Singing thy praises, O venerable one, we earnestly beseech thee: pray that victory be granted to all Orthodox people over their adversaries, that the Church be adorned in majesty, and that peace may be granted to the world.

The grace of the Holy Spirit came and made its abode in thee allowing thee to expel spirits, thus showing thee forth as an instructor of monastics, who cry: Let all creation bless the Lord and exalt Him above all forever!

Shining from afar with the light of the threefold Sun, pray, O venerable father, that light and salvation, and the peace of the world be granted to those, who at thy

memorial sing thy praises, as they cry aloud: Let all creation bless the Lord and exalt Him above all forever!

Theotokion: **T**he precious Word, whom the angels glorify in song, made Himself poor for our sake, choosing thee, O pride of Jacob, to be His Mother. Therefore, O blessed one, we cry out: Let all creation bless the Lord and exalt Him above all forever!

Katavasia.

Ode 9

Canon of the Mother of God

Irmos: *It is not possible for men to see God upon whom the ranks of angels dare not gaze, but through thee, O all-pure one, was the Word incarnate revealed unto men, whom magnifying together with the heavenly hosts, we call thee blessed!*

A star bright with the rays of divinity shone forth from Jacob, O all-pure one, upon those held fast in darkness, for Christ, the incarnate Word of God, was made flesh from thee; and illumined by Him, together with the heavenly host, we call thee blessed.

Strengthened by thy power and grace, I sing thee a song with my whole heart. Accept it, O all-pure Virgin, bestowing in exchange thy greatly radiant grace from the treasures of incorruption, O blessed one.

Manifestly hast Thou been shown as the loom of the Godhead, upon which the Word wove the garment of His body, making my form divine, O Virgin. And clothing Himself therein, He saved all who magnify thee with a pure mind.

Resurrection hath now been granted to the dead through thine ineffable and indescribable birth giving, O most pure Theotokos; for He who wrapped Himself in flesh as though it were a garment hath shone forth through thee for all, destroying the gloom of death.

First Canon of the Saint

Irmos: *The heavens were filled with fear, the ends of the earth were filled with awe, for God revealed Himself in the flesh to men; and thy womb became more spacious than the heavens, so the leaders of men and angels magnify thee, O Theotokos!*

Filled of the manifest light of the Spirit, O venerable Sergius, thou didst appear as a beacon shining from afar, bathing us in the sunrise of noetic light; for thou hast been shown to be the dwelling place of the All-Holy Trinity.

Truly hath Christ given thee to the lands of Russia as a great teacher, firmly steering thy home-land and pouring forth teachings sweeter than honey which we, the faithful, abundantly drink.

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

Theotokion: **W**e sing thy praises with psalms, O joyous one, as we unceasingly cry out to thee: Rejoice! Thou who hast poured forth joy for all!

Second Canon of the Saint

Irmos: *The bush burning but unconsumed, prefigured thy pure conceiving, O Theotokos; so do we now entreat thee: quench the raging furnace of temptations that beset us, that we may never cease to magnify thee.*

Illumined by the Love of Christ, and enlightened by the virtues, O wise one, thou didst not defile the beauty of thy soul. Thus, thou didst join thy fathers in goodly old age, O Sergius, and standest now before God together with the angels.

Cleanse Thou our offenses, O Word, and enlighten the eyes of our heart, that in purity we may behold the radiance of Thy divine glory, through the prayers of Thy favored Sergius, that we may all magnify Thee.

Theotokion: **O** strange wonder! Thou hast given birth ineffably to God the Word, O Virgin Theotokos, and thou wast shown to be the mystery hidden and concealed before all ages and generations in God, the Creator of all!

Exapostilarion of the Saint:

Thou didst flourish, O Father, like the palm tree of David, and wast shown to be the abode of the All-Holy Spirit, who revealed thy glory to the world. Unceasingly beseech Christ on behalf of us who honor thine all honorable memory with faith, O venerable Sergius. *(twice)*

Glory..., now and ever.... Theotokion:

We bless thee with unceasing hymns, O Virgin Theotokos, for thou gavest birth to One in the Trinity, and dost bear in thy divine embrace the precious, immutable and unchangeable Word.

At the Praises, 4 stichera, in Tone 4: *To the melody, "Called from on high...."*

When the divine calling came upon thee, O richly-blessed one, /
Thou didst make the wisdom of the flesh to be subject to thy spirit; /
Having strengthened thyself with the labor of fasting /
And like unto gold being tested in the furnace /
Thou didst appear as a radiant dwelling of the All-Holy Spirit, /
Gathering together a multitude of monastics, /

Thou didst lead them by thy teachings to the summit of virtues, /
As by a ladder leading up into heaven. /
O Sergius, remember us who honor thy memory, ///
And save and enlighten our souls. *(twice)*

Thine all radiant and most festive memory hast shone forth today, /
O all-glorious Sergius, /
Summoning together the numerous company of monastics and faithful believers /
In which the angels glorify our God who is worshiped in Trinity, /
And those who come before the sacred shrine of thy relics receive gifts of healing ///
And glorify Christ who hath crowned thee, the Savior of our souls.

O all-blessèd, God-bearing father Sergius, /
With prophetic truth thou didst water thy couch with thy tears /
Neither gavest thou sleep to thine eyes, nor slumber to thine eyelids, /
Showing forth thy earnest desire for Christ whom thou didst loved from thy
childhood years; /
Accomplishing in thyself every manner of virtue. ///
Wherefore, we bless thee, magnifying Christ who hath glorified thee.

Glory..., in Tone 2:

O venerable father
Inclined toward the ascetic life from thine early years, /
Thou didst fast, becoming the instrument of the Holy Spirit. /
Receiving the gift of working miracles, /
Thou didst teach thy people to spurn the fleeting things of this world, /
And now, being radiantly illumined with the ineffable light. ///
Enlighten our thoughts through thine intercessions, O most wise Sergius.

Now and ever..., Theotokion, in the same Tone:

In thee I place my whole trust /
O Mother of God. ///
Keep me under thy protection.

The Great Doxology, and the Dismissal.

Liturgy

At the Beatitudes, 8 Troparia: 4 from the Third Ode and 4 from the Sixth Ode of the First Canon of the Saint.

1-2. Providing thyself as a model of goodness to thy disciples, thou hast drawn many souls to salvation, who were separated from worldly passions and received consolation in the delights of paradise. *(twice)*

3. Thou didst flourish like the fruitful olive tree in the house of God, O blessèd one, anointing with oil the souls of those who lovingly sing thy praises, O all-blessèd Sergius, and with faith cry out to Christ: There is none as holy save Thee, O Lover of man!

4. Thou didst put to sleep the soul-destroying passions by thy watchful vigils, O blessèd one, and didst receive the gift of healing, thereby preparing thine abode in the heavenly mansions, O divinely-wise Sergius.

5-6. Mercifully dost thou illumine us, thy flock, from on high, O father, granting the faithful victories over all their adversaries, lifting high the horn of the Orthodox faith; accept then also, our unworthy prayer. *(twice)*

7. Having been granted the grace to heal diseases and given power over unclean spirits by Christ, O wise one, thou hast received the crown of victory from Him, the King of all.

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

The Troparion of St. Sergius, in Tone 4:

As an athlete of ascetic virtue, /
A true warrior of Christ our God /
Fighting fiercely the good fight against the passions in this passing life, /
In song, vigil and fasting thou wast an example to thy disciples. /
Wherefore, the Holy Spirit came and dwelt in thee /
And through His action adorned thee with radiant beauty: /
Since thou hast boldness before the Holy Trinity /
Remember the flock which thou hast wisely gathered to thee /
And forget not thy promise to visit us thy children, ///
O venerable Sergius, our father.

The Kontakion of St. Sergius, in Tone 8:

Smitten with the love of Christ, O ven'rable one, /
Thou didst followed Him without turning back, /
Thou didst learn to despise all the delights of the flesh, /
And didst shine forth like the sun upon thy native land; /

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Wherefore, Christ enriched thee with the gift of working miracles./
Remember us who honor thine all radiant memory so that we may cry to thee: /
Rejoice, O divinely-wise Sergius!

The Prokeimenon, in Tone 7: Precious in the sight of the Lord / is the death of His saints. *Verse:* What shall I render to the Lord for all His bounty to me?

The Epistle: (213) Galatians 5:22- 6:2

The Alleluia, in Tone 6: Blessèd is the man who fears the Lord, who greatly delights in His commandments. *Verse:* His seed shall be mighty in the land.

The Gospel: (24) Luke 6:17-23

Communion Hymn: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia....

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