

THE 16th DAY OF THE MONTH OF JUNE
COMMEMORATION OF OUR VENERABLE FATHER TIKHON, WONDERWORKER
OF KALUGA
AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera, in Tone VI:

Spec. Mel.: "Having set all aside ...":

Thou didst put all earthly things aside, and, setting thy mind on heavenly things, thou didst desire to follow after Christ alone, O our venerable father Tikhon. Wherefore, thou didst seek to live in stillness, yearning for the wilderness; and struggling therein, thou didst attain an angelic life. Therefore, as thou hast received from God the grace to heal divers ailments, O venerable one, entreat Him, that our souls find mercy. **(Twice)**

Thou didst set aside the tumults of the life of this world, O venerable one, and, arming thyself with fasting and prayer, thou didst endure many temptations, laying the foundations of the virtues; and thou didst reach the heights of dispassion, and with humility didst bring the exalted state of thy mind unto God. And having received from Him the grace to heal divers ailments, O our blessed and venerable father Tikhon, pray to Him in behalf of our souls. **(Twice)**

Thou didst forsake thy homeland and all things, and, receiving the monastic habit in thine utter humility, thou didst make thy dwelling in the wilderness, wherein thou didst build a temple unto the divine Transfiguration and didst assemble a multitude of disciples, struggling in godly manner by fasting and abstinence; wherefore, God hath bestowed upon thee the gift of healing divers ailments. Unto Him do thou pray, O our venerable father Tikhon, that our souls be saved.

The city of Kluge, saved by God, is filled with divine joy and spiritual gladness on the radiant day of thy commemoration, O father Tikhon; and we, thy spiritual children, assembling with joy, celebrate with splendor, sending up divine glory unto God Who hath glorified thee. Unto Him do thou pray, O our venerable father, that be save our souls.

Thou hast been revealed unto us, O our venerable father Tikhon, as a great beacon enlightening the Russian land with the beams of thine excellent miracles. For, lo! thou dost impart healings in abundance unto those who approach thy healing tomb with faith and celebrate with love. Entreat Christ God, that He grant remission of offenses and great mercy to our souls.

O divinely blessed and venerable father Tikhon, for thy strict life thou hast been counted worthy to receive the divinely bestowed gift of gracious cures as the reward of thy labors. For, lo! those who approach thy healing tomb with faith receive healing. Wherefore, as thou hast boldness before the Lord, beseech Him to send down oneness of mind upon the Churches, health and steadfastness in the Faith to our hierarchs, and great mercy to our souls.

Glory ..., in the same tone:

Come, O ye faithful of the Russian Orthodox Church, and standing round about the most precious shrine of our holy father Tikhon today, let us piously praise him, and, chanting joyfully, with love let us offer unto him the chanting of psalms, and, splendidly singing most festive hymns, let us say thus: Rejoice, most radiant beacon of the company of monastics! Rejoice, healer of the sick! Rejoice, fervent helper! Rejoice, confirmation and power of those who honor thee with faith! Rejoice, boast and defense of the city of Kluge! O Tikhon our father, entreat Christ God in behalf of our nation. Grant it victory over its enemies. And leave us not orphaned, but abide with us, thy children, and pray for us to the Lord, that He save our souls.

Now & ever ..., Dogmatic Theotokion, in the same tone:

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. Prokimenon of the day. Three readings:

A READING FROM 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. Harken 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; those who seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken 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.

A READING FROM 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.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and

fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. Those who 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 Litia, the sticheron of the temple; and these stichera of the saint, in Tone II:

Come, O flock beloved of God, O company of monastics, and with the ranks of the Christian multitude who love the feasts of the Church, the people of the city of Kluge beloved of God, let us praise the lover of Christ today, the dweller in the wilderness, the all-wise guide of monks, the boast of ascetics; and let us offer hymns of praise unto him, saying: Rejoice, thou who art full of divine zeal! Rejoice, for, struggling here in ascetic labors, thou didst manfully vanquish the enemy! Rejoice, for this God hath given thee the grace of healings! Him do thou entreat, O our venerable father Tikhon, that He save our souls.

Thou didst enter the calm and tranquil harbor of stillness, where thou didst abide in silence with God alone; and thou didst lead an angelic life, adorning thyself well with ascetic labors, whereby thou didst gain the sight of the eternal light of Christ God. Him do thou unceasingly entreat, that from all evils He deliver us who celebrate thy most honored dormition, and that He save our souls.

Having forsaken all earthly things, thou didst furnish thy mind with wings to soar aloft unto the things of heaven; and living all the days of thy life in tears and sighing, thou didst desire to behold noetic beauty. Wherefore, thou didst pass through each of the virtues and hast attained unto the heavenly abodes, where shineth the never-waning light of Christ our God. Unto Him do thou unceasingly pray, O our venerable father Tikhon, that our souls be saved.

Glory ..., in Tone V:

Rejoice and be glad in the Lord, O ye assembly of the pious, having the venerable father Tikhon as a beacon who enlightened the whole land of Russia with his all-radiant life, and whom God hath glorified with miracles: for, lo! He granteth abundant healings unto all who approach him with faith. Wherefore, standing round about his most precious shrine, let us pray to him, saying: O most blessed Tikhon our father, unceasingly entreat Christ God, that He grant to our land victory and triumph over its enemies, and peace and great mercy to our souls.

Now & ever ..., Theotokion, in the same tone:

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

At the Aposticha, these stichera, in Tone VIII:

O our venerable father Tikhon, from thy youth thou didst follow Christ, and, forsaking thy homeland, thou didst take up thine abode in the wilderness, where, rejecting all worldly understandings, thou didst please God with ascetic labors, making thy flesh subject to thy spirit. Wherefore, thou hast been vouchsafed to stand before the throne of the Master in the heavens. Him do thou beseech, O blessed one, in behalf of those who honor thine all-precious memory with faith.

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

O venerable father Tikhon, having left a faraway land thou didst attain unto the wilderness, which thou didst water with the streams of thy tears, and therein didst grow the fruits of righteousness. And assembling a multitude of disciples, and struggling with them in God-pleasing manner, thou wast illumined by the Holy Spirit, receiving from God the grace of healings. Him do thou entreat, that He save and enlighten our souls.

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

O our venerable father Tikhon, eagerly taking the yoke of Christ upon thy shoulder, in thine utter humility thou didst reach the summit of the virtues; and, foreseeing thy departure unto God, and having taught the disciples thou hadst assembled to care for their souls, thou didst pass over to the mansions of heaven. And even after thy departure thou pourest forth many healings from thy tomb upon those who approach it with faith and celebrate thy memory with love. Wherefore, beseech Christ God, that He grant us peace and great mercy.

Glory ..., in Tone VI:

Be glad and rejoice, O holy wilderness beloved of God, who nurtured the right wondrous Tikhon our father, by whose life hath been hallowed the place wherein he served the Lord in this life with faith! For, lo! even after his repose he poureth forth abundant cures upon all who approach his healing tomb with faith and say: O most blessed Tikhon our father, unceasingly pray to Christ God, that He grant that our hierarchs may prevail over all heresies and schisms, and that peace and great mercy may be bestowed upon all Orthodox Christians.

Now & ever ..., Theotokion, in the same tone:

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

Troparion, in Tone IV:

O Tikhon our venerable father, thou wast shown to be an all-radiant beacon in the midst of the Russian land; for, having made thine abode in the wilderness and led a strict way of life therein, thou didst live like an incorporeal being, for which cause God hath enriched thee with the gift of miracles. Wherefore, hastening to the shrine of thy relics, we say with compunction: O venerable father, entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Theotokion, in the same tone:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

AT MATINS

On "God is the Lord ...", the troparion of the saint, in Tone IV:

O Tikhon our venerable father, thou wast shown to be an all-radiant beacon in the midst of the Russian land; for, having made thine abode in the wilderness and led a strict way of life therein, thou didst live like an incorporeal being, for which cause God hath enriched thee with the gift of miracles. Wherefore, hastening to the shrine of thy relics, we say with compunction: O venerable father, entreat Christ God, that our souls be saved. (Twice)

Glory ..., Now & ever ..., Theotokion, in the same tone:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the first chanting of the Psalter, this Sessional hymn, in Tone VIII:

O our venerable father Tikhon, adorning thy life with great abstinence, thou didst show thy disciples the path of patience and humility of mind, which leadeth to life eternal; and thyself following the teaching of the Gospel, thou didst lay waste to thy flesh by the strictness of thy life. Wherefore, dwelling now in the heavens and standing before the Godhead in three Hypostases, O blessed one, entreat Christ God, that He grant remission of offenses unto those who with love honor thy holy memory. (Twice)

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

Let us hymn the portal of heaven, the ark, the most holy mountain, the radiant cloud, the unburnt bush, the noetic garden of paradise, the restoration of Eve, the great treasure of the whole universe: for in her hath the salvation of the world and the remission of the ancient offenses been accomplished. Wherefore, let us cry aloud unto her: Entreat thy Son, that He grant remission of transgressions unto those who piously worship thy most holy Offspring.

After the second chanting of the Psalter, this Sessional hymn, in Tone IV:

Unable to bear the violence of the world, thou didst withdraw into the wilderness; and piously laboring for Christ therein, through abstinence thou didst cause carnal understanding to wither away, and didst gain the rule over the passions of the body. Wherefore, standing now before the throne of the Lord, O most honored Tikhon, ask great mercy for all who with faith approach thy healing tomb. (Twice)

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

O only pure Virgin Theotokos who knewest not wedlock, O only intercessor and protection of the faithful: from misfortunes, sorrows and afflictions deliver all who place their trust in thee, O Maiden, and by thy divine entreaties save thou our souls.

Polyeleos, and this magnification: We bless thee, O venerable father Tikhon, and we honor thy holy memory, O instructor of monks and converser with the angels.

Selected Psalm verses:

A: With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

B: He set my feet upon a rock, and He ordered my steps aright.

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

After the Polyeleos, this Sessional hymn, in Tone VIII:

In the wilderness thou didst make thine abode, O all-blessed one, and, leading a strict way of life therein, thou didst live like an incorporeal being, gloriously assembling a choir of monastics. Wherefore, O our God-bearing father Tikhon, entreat Christ God, that He grant remission of offenses unto those who with love honor thy holy memory. (Twice)

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

All of us, the generations of men, bless thee as the Virgin who, alone among women, gave birth without seed unto God in the flesh; for the fire of the Godhead dwelt within thee, and thou didst feed the Creator and Lord with milk, as a babe. Wherefore, we, the generation of men and angels, glorify thine all-holy birthgiving and cry out to thee together: Entreat Christ God, that He grant remission of offenses unto those who with faith honor thine all-holy birthgiving.

Song of ascents, the first antiphon of Tone IV:

Prokimenon, in Tone IV: Precious in the sight of the Lord is the death of His saints.

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord

GOSPEL ACCORDING TO MATTHEW, § 43

The Lord said to His disciples: "All things are delivered unto Me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

After Psalm 50, this sticheron, in Tone VI:

Come, ye assemblies of the Orthodox, and with splendor let us celebrate the memory of our venerable father Tikhon, the boast of ascetics, the adornment of the wilderness, the teacher of piety who was illumined with the light of grace, the distributor of divine treasures, the physician of the ailing; and, praying now, let us say: O all-blessed father, cease thou never to entreat Christ God in behalf of those who honor thee, that He grant us peace and great mercy.

Canon of supplication to the all-holy Theotokos [the Paraclysis], with 6 troparia, including the Irmos; and that of the saint, with 8 troparia.

ODE I

Irmos: **H**aving traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Relying wholly upon almighty God, O divinely wise one, through desire and love thou didst furnish thy mind with wings to fly unto Him, that, abiding with Christ, thou mightest inherit eternal life.

Strengthened by trust in our all-good God, O all-blessed Tikhon, by fasting and prayer thou didst strive towards the good things which are to come.

Wondrous was thy life and the humility which thou didst acquire from thy youth, O all-blessed one; wherefore, having cut thyself off from the whole world, thou becamest a right skillful monk in whom the virtues flourished.

Theotokion: **T**he Word of God, incarnate through thine all-pure blood, O most pure Virgin, hath made clear to all His great and divine love; for He hath united human nature to the choir of the angels, and lifted it up unto those who dwell in heaven.

Katavasia: **I will open my mouth ...**

ODE III

Irmos: **O** Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Through fasting and prayer thou hast acquired great boldness before God, O venerable Tikhon. Him do thou beseech, that He be merciful even unto us.

Spurning transitory things here below, the things above, which are exalted, didst thou love, setting thy God-loving soul afire with divine zeal; and having done the will of the Most High, thou hast received the good things of heaven.

Desiring to enjoy the sweet things which are ever abiding, O venerable one, thou didst subsist on the plants thou didst grow thyself in the wilderness; and having thus reached the end of the struggle of thy life, thou now delightest in everlasting good things.

Theotokion: **G**rant thine aid unto me, thy servant, O Virgin Mistress; give me understanding, and guide me to the path of salvation. Deliver me from misfortunes and tribulations, for thou gavest birth to the Deliverance of all.

Sessional hymn, in Tone IV:

Considering the greatly tumultuous world and ephemeral vanity to be as dust, thou didst please God, acquiring the angelic life; wherefore, we pray, from the corrupting passions deliver us who ever honor thy memory in hymns, O blessed Tikhon our father.

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

Like a vine which hath not been cultivated, O Virgin, thou didst produce the most comely Grape, Who poureth forth upon us the wine of salvation which gladdeneth the souls and bodies of all. Wherefore, blessing thee as the cause of good things, we ever cry out to thee with the angel: Rejoice, O thou who art full of grace!

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

With torrents of tears thou didst irrigate the wilderness, O blessed one, sowing therein the seed of thy labors; wherefore, in joy thou didst reap fruit an hundredfold, crying aloud: Glory to Thy power, O Lord!

Mindful of the final day of this life, O venerable Tikhon, thou didst prepare thyself for thy departure at every hour, adorning thy soul with good works, awaiting the arrival of thy Master.

O Tikhon our father, never cease to pray for thy holy monastery and hermitage, which thou didst cultivate with much labor, asking that they be delivered from evil circumstances and all manner of tribulation, that we may all unceasingly hymn thee as a solicitous father.

Theotokion: **C**hrist the Lord, the King of all, loving thee as a divinely chosen Maiden, a scion of royal lineage, O Theotokos, wholly dwelt within thee, showing thee to be more exalted than the cherubim and the seraphim.

ODE V

Irmos: Enlighten us with Thy commandments, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

Like a right flourishing tree planted by streams of water, O venerable father Tikhon, thou hast put forth the virtues as they were many branches, receiving under thy shade those who desire salvation.

Thou wast a fervent advocate in this life, O our blessed father Tikhon, imparting abundant health unto all by thy mediations; wherefore, we now rely on thy supplication even more, asking that through thee we may receive mercy and the remission of sins.

By voluntary poverty thou didst acquire the kingdom of heaven; wherefore, thou pourest forth in abundance the gifts of spiritual healings upon all who with faith venerate thine all-honored memory, O Tikhon our venerable father.

Theotokion: The noetic Sun shone forth from thee, extending the brilliant rays of His divinity, O Mistress Theotokos; wherefore, we all magnify thee with unceasing hymns.

ODE VI

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief; for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

Thy precious body poureth forth great healing upon those who approach thy salutary tomb with faith, O Tikhon our father.

By thine unceasing prayers unto God, O Tikhon our father, thou didst attain the mansions of heaven, where are the ineffable Light and the delight of the venerable, with whom thou standest before the God of all, O father Tikhon.

Thou didst consider night to be like day, O blessed one, for thou gavest no rest to thy body, nor sleep to thine eyes, nor slumber to thine eyelids, until thou didst reach the resting-place of heaven.

Theotokion: By thy supplications tear apart the record of my transgressions, and grant me release from the griefs and sufferings which beset me, O Mistress.

Kontakion, in Tone VIII:

Forsaking thy homeland, O venerable one, thou didst make thine abode in the wilderness, where thou didst show thy manner of life to be strict; and amazing many by thy virtues, thou didst receive from Christ the gift of miracles. Wherefore, remember us who honor thy memory, that we may cry out to thee: Rejoice, O venerable Tikhon our father!

Ikos: Loving the divine commandments of Christ, O Tikhon our venerable father, and hating the delights of this world, thou didst leave thy homeland and eagerly hasten to the wilderness; and thou wast a beacon therein, enlightening those parts with the effulgence of the Spirit. Wherefore, approaching thy healing tomb with fervor, we cry out to thee: Rejoice, O Tikhon our venerable father!

ODE VII

Irmos: Once, in Babylon, the youths who had come forth from Judea trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Thou didst struggle manfully in the wilderness and, receiving the effulgence of the Spirit, wast caught up to the heights of heaven, O venerable father Tikhon, where thou art now glorified with the angels.

In the wilderness thou didst curb thy tongue with silence, O Tikhon our father, and thou didst lead an untroubled life like an angel in the flesh.

Truly thou hast been accounted worthy of a good life, O venerable father Tikhon, obtaining it through purity and asceticism; and now thou standest before God with the ranks of the incorporeal beings.

Theotokion: The mind of man is at a loss how to understand the ineffable depths of thy birthgiving, O pure one; for, abasing Himself in His loving-kindness, God hath made me wholly new by His incarnation.

ODE VIII

Irmos: The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!

Thou didst water the ground of thy heart with torrents of tears, O Tikhon our venerable father, and, standing immovably in prayer, thou didst glorify the Creator of all.

By thy watchful vigils and frequent sighs, O blessed father Tikhon, the grace of the Holy Spirit grew within thee and revealed thee as glorious.

By the sufferings of asceticism and thy valiant struggles, O all-blessed father Tikhon, thou didst cause the divine grain to grow, wherewith thou dost feed those who piously honor thy memory.

Theotokion: O most good Mistress who gavest birth in the flesh to the all-good God, purify my heart, which hath been tormented by the passions, that I may glorify thee with faith and love.

ODE IX

Irmos: Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos, magnify thee with the incorporeal choirs.

In the depths of thy tears thou didst drown the serpent, the author of evil, O venerable father Tikhon, and as an excellent victor thou hast ascended to the heavens, where with the choirs of the angels thou dost unceasingly glorify the God of all.

Thou wast possessed of a guileless life and wast adorned with the sweat of suffering, O all-praised and venerable father Tikhon; wherefore, thy spirit was filled with joy divine.

Arrayed as with a royal crown, the city of Kaluga boasteth in thee O our venerable father Tikhon; having thy relics within its environs as a goodly guardian given it by the Lord.

Theotokion: O all-hymned Virgin who gavest birth unto God in the flesh, show forth those who glorify thee as ones who share in the divine light, and by thy supplications deliver us from the fire of Gehenna and from all the harm of the enemy.

Exapostilarion:

Thou didst endure the gloom of night and didst bear the burden of the burning heat of day; wherefore thou hast received everlasting delight, O blessed Tikhon, favorite of Christ; pray thou that our souls be saved.

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

After God it is in thee that we place our trust, O all-holy Virgin Theotokos; and we pray to thee: By thine entreaties to thy Son and our God, preserve us utterly unharmed.

On the Praises, 4 stichera, in Tone VIII

Strengthened by divine power, thou didst hew down the passions of the senses with the axes of abstinence, living a blameless life in the wilderness, O all-glorious one; wherefore, God hath enriched thee with the gift of miracles. Him do thou entreat, that our souls be saved.

Thou hast been shown to be a pure vessel pouring forth a stream of healings, O adornment of fasters, strengthening of monastics, boast and confirmation of the city of Kluge, Tikhon our venerable father.

O venerable father Tikhon, having diligently exercised thyself in virtue from childhood, thou becamest an instrument of the Holy Spirit; and receiving the ability to work miracles from Him, thou art now illumined with divine light. Enlighten also our hearts and minds, and pray that our souls may be saved.

Thy radiant and God-pleasing life hath truly been shown to be like light on earth, O blessed Tikhon our father; wherefore, thou hast forsaken all things visible, and hast been accounted worthy to behold the Unapproachable One. Him do thou beseech, O venerable one, that our souls be saved.

Glory ..., in Tone VI:

In the wilderness thou didst piously lead a life which was adorned with the virtues, and wast crowned with fasting and prayer as with a divine crown; and thou now standest before the throne of the Master, joining chorus with the armies of the angels. Wherefore, we honor thee in hymns, O Tikhon our venerable father; pray thou that our souls may be saved.

Now & ever ..., Theotokion:

O Theotokos, thou art the true vine who hast budded forth for us the Fruit of life. Entreat Him with our venerable father Tikhon and all the saints, we pray thee, O Mistress, that our souls find mercy.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the saint.

Through fasting and prayer thou hast acquired great boldness before God, O venerable Tikhon. Him do thou beseech, that He be merciful even unto us. (Twice)

Spurning transitory things here below, the things above, which are exalted, didst thou love, setting thy God-loving soul afire with divine zeal; and having done the will of the Most High, thou hast received the good things of heaven.

Desiring to enjoy the sweet things which are ever abiding, O venerable one, thou didst subsist on the plants thou didst grow thyself in the wilderness; and having thus reached the end of the struggle of thy life, thou now delightest in everlasting good things.

Thy precious body poureth forth great healing upon those who approach thy salutary tomb with faith, O Tikhon our father.

By thine unceasing prayers unto God, O Tikhon our father, thou didst attain the mansions of heaven, where are the ineffable Light and the delight of the venerable, with whom thou standest before the God of all, O father Tikhon.

Thou didst consider night to be like day, O blessed one, for thou gavest no rest to thy body, nor sleep to thine eyes, nor slumber to thine eyelids, until thou didst reach the resting-place of heaven.

Theotokion: By thy supplications tear apart the record of my transgressions, and grant me release from the griefs and sufferings which beset me, O Mistress.

Troparion, in Tone IV:

O Tikhon our venerable father, thou wast shown to be an all-radiant beacon in the midst of the Russian land; for, having made thine abode in the wilderness and led a strict way of life therein, thou didst live like an incorporeal being, for which cause God hath enriched thee with the gift of miracles. Wherefore, hastening to the shrine of thy relics, we say with compunction: O venerable father, entreat Christ God, that our souls be saved.

Theotokion, in the same tone:

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

Kontakion, in Tone VIII:

Forsaking thy homeland, O venerable one, thou didst make thine abode in the wilderness, where thou didst show thy manner of life to be strict; and amazing many by thy virtues, thou didst receive from Christ the gift of miracles. Wherefore, remember us who honor thy memory, that we may cry out to thee: Rejoice, O venerable Tikhon our father!

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

Stichos: What shall I render unto the Lord for all that He hath rendered unto me?

EPISTLE TO THE GALATIANS, § 213 [GAL. 5: 22-6: 2]

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

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

Stichos: His seed shall be mighty upon the earth.

GOSPEL ACCORDING TO MATTHEW, § 10 [MT. 4: 25-5: 12]

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

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