

THE 13th DAY OF THE MONTH OF AUGUST

COMMEMORATION OF THE HOLY HIERARCH TIKHON, BISHOP OF VORONEZH,
WONDERWORKER OF ZADONSK AND ALL RUSSIA

AT LITTLE VESPERS

At "Lord, I have cried ...," four stichera, in Tone I:

Come, ye faithful, and joyously assembling, let us bless Tikhon, the holy hierarch of Christ, the most excellent pastor, the teacher of golden eloquence, the comforter of the sorrowful, the unmercenary physician of the infirm, the new wonderworker given to Russia, who doth pray for our souls. (Twice)

Like the radiant sun hath thy memory shone upon us, O holy hierarch Tikhon, illumining them that approach thee with faith; for with the splendors of thy virtues dost thou reveal to us the light of righteousness, and with the rays of thy words dost thou enlighten us truly to know Christ; with thine intercession dost thou drive away the cloud of assailing evils, and with the incorruption of thy relics dost thou show all the radiance of immortality. Wherefore, we praise thee.

Blessing thee, we praise thee, O divinely wise father Tikhon; approaching thy shrine with love, we receive grace; for thou healest the infirm with thy touch, and dost save our souls by thy fervent mediation.

Glory ..., in the same tone:

O most blessed father Tikhon: standing now before the throne of the Lord, and rejoicing with the choirs of heaven in the everlasting kingdom, forget not us that are earthly and sorrowful; offer up supplications in behalf of the children of thy flock, for whom thou didst travail upon the earth; ask might for our land, peace for the Church, steadfastness in the Faith, remission of sins and deliverance from misfortunes for all the faithful.

Now and ever ..., Theotokion of the day.

At the Aposticha, these stichera, in Tone II:

Acquiring purity of mind and being an abode of the Holy Spirit, thou didst receive the grace of the hierarchy, didst enlighten the people with the knowledge of the All-holy Trinity, and didst offer thyself up in the fire of divine love; and now, standing before the throne of God, cease not to offer supplication for us that honor thy memory.

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

Blameless was thy life, precious thy death in God's sight, honorable the tomb which holdeth thy grace-endued body, for with miracles doth it enrich them that have recourse to thee in faith, O holy hierarch Tikhon, fervent intercessor for our souls.

Stichos: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

O holy hierarch Tikhon, thou hast been vouchsafed the communion of the apostles, the fellowship and joy of the righteous and of all the saints; for, emulating them in virtue and travail, thou hast been shown to be a partaker of their heavenly glory.

Glory ..., in the same tone:

Thou wast a rule of faith, O holy hierarch, and by discourse on the right Faith thou didst teach the good life; thou didst reveal thyself to thy flock as a model of the virtues, diligently keeping the commandments of Christ. Wherefore, as one who kept and taught them, thou hast been called great in the kingdom of heaven, O holy hierarch. As one that hast great boldness, entreat Christ God in behalf of them that with faith honor thy holy memory.

Now and ever ..., Theotokion of the day.

Troparion, in Tone VIII:

From thy youth thou didst love Christ, O blessed one; and thou wast an example unto all by word, life, love, spirit, faith, purity and humility. Wherefore, thou hast made thine abode in the heavenly mansions, where, standing before the throne of the All-holy Trinity, do thou pray that our souls be saved, O holy hierarch Tikhon.

Another Troparion, in Tone IV:

O guide of Orthodoxy, teacher of piety, preacher of repentance, emulator of Chrysostom, most excellent pastor, new beacon and wonderworker of Russia: well didst thou shepherd thy flock, and by thy writings thou hast instructed us all. Wherefore, adorned with a crown of incorruption by the Chief Shepherd, do thou entreat Him that our souls be saved.

AT GREAT VESPERS

We chant "Blessed is the man ...," the first antiphon.

At "Lord, I have cried ...," eight stichera, in Tone VIII:

Come, all ye people of Russia, and with godly hymns let us praise Tikhon, the holy hierarch and wonderworker, the divinely radiant beacon of the Church of Christ shining in the darkness of this age, the instructor in Orthodox dogmas, the denouncer of superstitious teachings, the eloquent preacher of repentance, the true teacher of the commandments of Christ, who kept and taught them. And falling down before the shrine of his holy and much-healing relics, let us cry out to him with compunction: Illumine us with the light of thy knowledge divine, O our father; raise us up from the sleep of sin with the fear of punishment and the judgment of God; set our feet firmly on the path of Christ's commandments, and pray thou that our souls be saved!

O divinely wise and God-bearing Tikhon, chosen vessel of grace, pure dwelling place of the Trinity, honored abode of the virtues: following Christ from thy youth, well didst thou finish thy course and didst keep the Faith to the end. Wherefore thou hast received a crown of righteousness from Christ God, Whom do thou entreat unceasingly that our souls be saved.

Most excellent pastor, pillar and adornment of the Church, radiant boast of Orthodoxy: well didst thou shepherd the flock of Christ which the Holy Spirit appointed thee to tend, ordaining priests and instructing the people. Thou wast a defender of the oppressed, a refuge for orphans and widows, and didst provide for the poor. And now, standing before the Chief Shepherd, entreat Him that our souls be saved.

O teacher of golden eloquence, divine instrument of the Holy Spirit, herald of the truth of Christ, preacher of repentance: deriving precious things from that which is of little worth, thou wast as the mouth of the Lord, pouring forth upon all the words of eternal life. Wherefore, do thou now pray that our souls be saved.

Rejoice, O sacred one, emulator of the venerable, fellow laborer with fasters, lover of stillness: for, having descended from thine hierarchical throne, thou didst take up thine abode in a humble monastery, and, regarding tribulations as delight, thou didst traverse the narrow way. Thou didst love unfeigned humility, lowliness of attire, unceasing labors and prayers, continual lamentation, and the memory of death. O Tikhon, our venerable father, pray thou that our souls be saved! (Twice)

O Tikhon, our compassionate father, our ready helper, fervent intercessor before God in our behalf: by thy supplications aid thou Orthodox Christians; defend the Orthodox Church from assaults of superstition and unbelief; protect our homeland from enemies, visible and invisible; calm the whole world from the turmoil of human passions; take from us all malice, enmity and calumny; within our hearts root thou peace, love and oneness of mind, that we may be well pleasing unto the Lord and Master of our life, that our souls may be saved forever. (Twice)

Glory ..., in the same tone:

Come, ye faithful, let us glorify Tikhon, the blessed and holy hierarch; for, dwelling with the angelic choirs in heaven, with the prophets, holy hierarchs and martyrs doth he join chorus, and doth rejoice with the venerable and the righteous, contemplating Christ God not in a glass darkly, but face to face; and on earth his precious body is adorned with incorruption, pouring forth streams of healing upon them that approach with faith and love. Wherefore, we beseech thee, O holy hierarch: be thou a fervent intercessor for us at the throne of God, for thou hast great boldness before Him.

Now and ever ..., Theotokion of the tone; or, if it be the Leavetaking, that of the feast.

Entrance. Prokimenon of the day. Three lessons:

READING FROM THE PROVERBS.

The memory of the righteous man calleth forth praises, and the blessing of the Lord is upon his head. Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. Out of her mouth truth proceedeth, and law and mercy she carrieth on her tongue. Hear me, then, O children, for I will speak of excellent things; and happy is the man that will keep unto my ways, for my paths are the paths of life, and the desire is fashioned of the Lord. Wherefore, I entreat you and put forth my voice before the sons of men, for I with wisdom set up everything; I have called forth counsel, understanding and knowledge. Counsel is mine and sound wisdom, mine is understanding and strength is mine. I love them that love me, and those that seek me shall find grace. Understand, then, O ye simple, the cunning, and ye uninstructed-direct your hearts unto it. Harken unto me again,

for I will speak of honorable things, and the opening of my mouth shall be right things, for my mouth shall speak truth and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. For I will teach you the truth, so that your hope may be in the Lord and ye may be filled with the Spirit.

READING FROM THE PROVERBS.

The mouth of the just bringeth forth wisdom; but the froward tongue shall be cut out. The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness. A false balance is an abomination to the Lord, but a just weight is His delight. When pride cometh, then cometh shame: but with the lowly is wisdom. The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them. Riches profit not in the day of wrath: but righteousness delivereth from death. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness. When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth. The righteous is delivered out of trouble, and the wicked cometh in his stead. A hypocrite with his mouth destroyeth his neighbor: but through knowledge shall the just be delivered. When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting. By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. He that is void of wisdom despiseth his neighbor: but a man of understanding holdeth his peace.

READING FROM THE WISDOM OF SOLOMON

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

At the LITIA, these stichera, in Tone II:

Let us praise the most blessed Tikhon, the adornment of holy hierarchs and glory of the Fathers, the great adornment of the faithful, the new wonderworker that abundantly doth pour forth streams of miracles, healeth the infirm, and inexhaustibly doth bestow divine gifts; and let us cry out: O most blessed Tikhon, vessel filled with grace and fount of mercy, pray to the Lord for us, that He have mercy on our souls!

O divinely wise father Tikhon, thou wast a good and faithful servant of the Lord, who didst not hide in the ground the talent given thee by Him, but, teaching and laboring, didst increase it. Wherefore, being faithful in a very little, thou wast placed over many by the heavenly Master of the house, Whom do thou entreat in behalf of them that honor thy memory with faith.

O most blessed Tikhon, thou wast a faithful keeper of the words of the Gospel, which say not to lay up for oneself treasure upon earth; but voluntary poverty didst thou lay up for thyself as a treasure in heaven, and didst abundantly provide for the poor. Wherefore, do thou now ask of the Lord for us great and rich mercy.

Glory ..., in the same tone:

Today is the Monastery of Zadonsk adorned, and the flock of Voronezh rejoiceth, the whole Orthodox Church doth celebrate, keeping thy memory, O holy hierarch Tikhon. For, in thy wonders and the incorruption of thy relics, we all have a great sign of the grace of the Holy Spirit in the Orthodox Church, a reproof of heresies and schisms, and the shaming of impiety.

Now and ever ..., Theotokion:

Christ the Lord, my Creator and Deliverer, O most pure one, having come forth from thy womb and vested Himself in me, freed Adam from the primal curse. Wherefore, to thee, O most pure one, as the Mother of God and Virgin, we truly cry out without ceasing, like the angel: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation of our souls!

At the Aposticha, these stichera, in Tone IV:

Richly didst thou nourish the souls of the starving with heavenly food, for thy word is the bread of angels, O divinely wise Tikhon. With divine gladness thou didst fill the hearts of them that thirst, for thy teaching is divine wine and a wellspring of the grace of the Holy Spirit, which poureth forth life everlasting.

Stichos: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Lovingly praising thee, a hierarch and pastor guileless and venerable, a faithful teacher, we earnestly pray: Offer unto the Lord supplication for the salvation of our souls!

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

The tares which the evil foe did sow amongst thy flock didst thou manfully uproot. For, denouncing the shameless pagan games, thou didst abolish practices harmful to the soul, teaching all piously to keep the commandments of Christ.

Glory ..., in the same tone, in Tone IV:

What shall we call thee, O holy hierarch Tikhon? Good shepherd? For thou wast ready to lay down thy life for thy sheep. Enthroned with the apostles? For by thy writings thou dost instruct all. Boast of fasters and adornment of monks? For monastic labors, vigils and fasting didst thou take up. Earthly angel and heavenly man? For in the world thou didst live most peaceably. Child of God? For above all else didst thou love to make peace. And now do thou beseech Christ God, that He calm the world and make steadfast the Holy Church.

Now and ever ..., Theotokion, in Tone IV:

O Virgin that knewest not wedlock, who ineffably conceived God in the flesh, Mother of God most high: accept the entreaties of thy servants, O all-immaculate one, granting all remission of transgressions. And now, receiving our supplications, pray thou that we all be saved.

Troparion, in Tone VIII:

From thy youth thou didst love Christ, O blessed one; and thou wast an example unto all by word, life, love, spirit, faith, purity and humility. Wherefore, thou hast made thine abode in the heavenly mansions, where, standing before the throne of the All-holy Trinity, do thou pray that our souls be saved, O holy hierarch Tikhon.

Another Troparion, in Tone IV:

O guide of Orthodoxy, teacher of piety, preacher of repentance, emulator of Chrysostom, most excellent pastor, new beacon and wonderworker of Russia: well didst thou shepherd thy flock, and by thy writings thou hast instructed us all. Wherefore, adorned with a crown of incorruption by the Chief Shepherd, do thou entreat Him that our souls be saved.

AT MATINS

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

A second Moses didst thou show thyself to be; for, having ascended the mount of the virtues, the dogmas of pure theology didst thou receive like tablets inscribed by the hand of God, not struck with awe by fearsome signs, but guiding the new Israel to the calm haven by the teachings of divine words.

Glory ..., Now and ever ..., Theotokion:

The one God of all entered into the womb of her that kneweth not wedlock, that He might unite the lowly with the exalted; and He appeared in fleshly guise and broke down the middle wall of enmity, and granted life and divine deliverance.

After the second chanting of the Psalter, this Sedalion, in Tone VIII:

Christ the Lord, the unapproachable Light of life, resting in thee, O holy hierarch, revealed thee to the world as a most radiant flame; for thou dost shed light by thy life, dost enlighten with the rays of thy teachings, and dost shine forth in miracles. Wherefore, we radiantly celebrate thy memory, O Tikhon most blessed.

Glory ..., Now and ever ..., Theotokion:

O divinely joyous Mistress, adornment of hierarchs, confirmation of the righteous and boast of all the venerable: from misfortunes, tribulations and grievous transgression save us that hymn thee with faith.

The Polyeleos, and this Magnification: We magnify thee, O holy hierarch Tikhon, and we honor thy holy memory, for thou dost entreat Christ God for us.

Selected Psalm verses:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

B: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Glory ..., Now & ever ..., Alleluia ..., (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Through abstinence didst thou subject thy body to thy spirit, setting thy mind as master over the passions; and illumining thy soul with the travails of fasting, O holy hierarch, thou didst offer a pure sacrifice unto Christ, of Whom thou wast beloved, for thou didst love Him and wast truly the abode of the divine Trinity.

Glory ..., Now and ever ..., Theotokion:

With spiritual love I sing to thee, O Mistress, thou ray of the most radiant Sun, portal of salvation, gate of heaven, noetic ladder for all Christians: accept the entreaty of them that bless thee, the hope of our souls, and grant us salvation.

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 ST. JOHN, §36 [JN 10:9-16]

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

After Psalm 50, this sticheron, in Tone II:

Thou didst take the Cross upon thy shoulders and didst crucify thyself to the world, and didst follow in the steps of Christ the Savior; shaking off the love of life and every attachment to the passions, and shining in thy blessed life, thou didst receive a heavenly inheritance. Remember thy flock which doth ever honor thee, O holy hierarch, father Tikhon.

The canon to the Theotokos (the Paraklisis), with six troparia, including the Irmos; and that to the holy hierarch, the acrostic whereof is:

"I glorify Tikhon, the holy hierarch and wonderworker," in Tone VIII:

ODE I

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

O Tikhon, holy hierarch of Christ, do thou thyself grant me understanding and speech, that I may worthily hymn the glory whereby Christ the Lord hath glorified thee.

A ray of divine light hast thou shone upon us. Come, ye children of the light, that we may be illumined thereby, that, magnifying the holy hierarch with hymns, we may become inflamed in spirit.

Let us glorify the blessed Tikhon, the successor to the apostles, enthroned with the holy hierarchs, dweller with the venerable, by whose intercession we obtain salvation.

Theotokion: The Master of all, having taken flesh of thee ineffably, O Mary Theotokos, became perfect man; and when thou gavest birth, He kept thee as pure as thou hadst been before giving birth. Him do thou entreat, that He save our souls from misfortune.

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.

Wounded with the love of Christ, O blessed one, from thy youth didst thou follow Him with unwavering desire, disdaining every carnal pleasure.

The passions of youth which vex the flesh didst thou cut down with the sword of philosophy, offering thyself as a sacrifice to Christ the Master.

O Tikhon, with greater love didst thou cleave unto wisdom, made steadfast in the fear of God, for it is the beginning of wisdom.

Theotokion: Let us hymn the divine temple of God! Let us bless the holy Virgin, deified and delivered from misfortunes by her!

Sedalion, in Tone VIII:

From thy youth wast thou a temple of the Holy Spirit; for, having cleansed thy soul of passions through thy faith, the grace of the Comforter doth dwell therein. Wherefore, even after thy repose, thy body hath been preserved incorrupt. Entreat Christ God that they that honor thee be delivered from corrupting passions.

Glory ..., Now and ever ..., Theotokion:

O Mother of my sweet Jesus, pure and divine Maiden, tabernacle of the Holy Spirit: cleanse my soul, which hath been defiled by transgressions, and make of it a radiant abode of the virtues, O thou that didst bear the Light. Drive from me the clouds of the passions, O thou that art incorrupt, that, by thine intercessions, the grace of the Comforter may overshadow even me.

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the prophet Habbakuk, I cry to Thee: Glory to Thy power, O Lover of mankind!

Like a lamb wast thou tended by Christ; like a shepherd didst thou tend thy flock, leading them to the pasture of thy life-bearing teachings.

An initiate of the mysteries of the doctrine of Christ, thou didst illumine the people with the knowledge of Him, showing forth His truth by word and deed.

A true and faithful guard wast thou over the house of God, watching over it in deed, giving an example by thy life, and by word, for thou didst diligently instruct, and by thought, for thou didst take thought for its wellbeing.

Theotokion: Finding thee to be a haven and rampart, a refuge and hope, a protection and a fervent intercessor, the faithful have recourse to thee and earnestly cry out to thee, as the blessed Tikhon hath taught us: O all-holy Theotokos, save us!

ODE V

Irmos: Wherefore hast Thou thrust me from Thy countenance, O never-waning Light? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I entreat Thee.

O holy hierarch, Christ, Whom thou didst love, Whom thou didst desire, for Whose sake thou didst struggle, do thou now beseech in behalf of thy servants, that, being merciful, He may grant a peaceful life to all of us that honor thy memory.

Filled with faith and the love of Christ, thou didst show thyself to be as a river, abundantly watering all the land of Russia with the word of thy teachings, O blessed Tikhon.

Like a bee gathering sweet honey from quickly fading blossoms, O father, thou didst gather spiritual treasure from the corruptible world, and thereby thou dost satisfy us all.

Theotokion: Fill thou our hearts with gladness, O most pure and divine Maiden, who didst give birth to the Cause of joy, destroying all the grief of sin.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast heard me, O God of my salvation.

Being pure of heart, thou didst cleave unto the pure Christ; being holy, unto the Holy One; being loving, unto Him that loveth; being meek, unto the Meek One, crying unceasingly: It is good for me to cleave unto God!

The comfort, pleasure, honor, wealth, glory and all the treasures of the world didst thou despise, taking wing to the heavenly Jerusalem, to the home of thy Father, where there are many mansions.

Insults, sorrows and abuse didst thou joyfully endure, mindful that there is no crown without a victory, no victory without a contest, no contest without battle, and no battle without a foe.

Theotokion: **O** Virgin Lady, Mother of the Creator: thou art the joy of the heavenly hosts, the blessed helper of the human race. Pray thou that our souls be saved!

Kontakion, in Tone VIII:

Successor to the apostles, adornment of holy hierarchs, teacher of the Orthodox Church: beseech the Master of all to grant peace to the world and great mercy to our souls!

Ikos: **H**aving adorned thy soul with virtue and enlightened thy mind with love of wisdom, thou didst show thyself to be a good shepherd of the flock of Christ, teaching it by word and writing, admonishing and instructing, giving an example of what thou didst say by thy life. Wherefore, by Christ, the Chief Shepherd, hast thou been adorned with a crown of glory in heaven, shining forth on earth in the incorruption of thy relics and pouring forth abundant streams of wonders upon them that call upon thee in faith, O divinely wise Tikhon. Pray to the Lord, that He grant our souls great mercy!

ODE VII

Irmos: **O**nce, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: **Blessed art Thou, O God of our fathers!**

With patience didst thou acquire thy soul, O blessed one, and thou didst traverse the narrow path, that alone leadeth to everlasting life, ever directing thy gaze toward the way of the Cross of Christ, the Judge of the contest, and setting an image thereof as a model for thy life.

Thy whole self didst thou surrender to the love of God: soul and body, heart and mind, memory and will, purpose, ambition, word, deed and thought didst thou consecrate to God in love.

O blessed Tikhon, thou didst show thyself to be a father of orphans, a defender of widows, the wealth of the poor, the consolation of the sick and admonition of the wealthy, a staff for the aged, the instructor of the young, and a model of virtue for monastics.

Theotokion: **R**ejoice, O Mary! Rejoice, thou that gavest birth to the Savior of the world! Be thou a haven for us that are tempest-tossed by the storm of life, a calm harbor amid the deep of sorrows, and guidance to the heavenly mansions.

ODE VIII

Irmos: Madly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, seeing them saved by a greater power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

A Son of the Kingdom while yet on earth, thou didst ever yearn for the Son of God, crying out to Him: Be Thou my food and drink; be Thou the light of my soul; be Thou my relief amid sorrows; be Thou life everlasting according to the Resurrection, that I may supremely exalt Thee unto the ages!

Ever mindful of the fall of Adam, the redemption through the sufferings of Christ, the hour of death, the dread Judgment, the torment of sinners and the blessed state of the righteous, thou didst lament, setting us an example of compunction and purifying thyself aforesaid for eternal glory.

Having taken up labors in this life out of faith and piety, thou didst sweetly rest from thy labors and wast granted repose; for thou didst descend into the grave, maturing like wheat for the harvest of God at the time of the reaping.

Theotokion: With the hyssop of the life-creating Blood of the Lamb, Who was slain for the salvation of the world, and Who took flesh of thy most pure blood, do thou sprinkle and cleanse me, who am defiled, O Mistress, that I may be made whiter than snow by thy maternal assistance.

ODE IX

Irmos: Heaven is struck with awe, and the ends of the earth are amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

A mediator and fervent intercessor for us before God hast thou been shown to be, O hierarch, making supplication to the Master through thy prayers. Ask thou remission of transgressions, O father, for them that faithfully celebrate thy sacred memory and magnify thee with heartfelt love.

O thou that hast been illumined with the radiance of God the Light, enlighten us that are benighted by the passions of life; and, having received of Him the authority to loose and to bind, loose thou our transgressions and vouchsafe the kingdom of heaven unto them that celebrate thy memory and magnify thee as is meet.

Mercifully accept this, our hymn of praise, which is offered up to thee with abundant fervor, from our unworthy and wretched souls, O holy hierarch, granting us withal grace abounding in compassion.

Theotokion: Thou didst raise up fallen Adam, O Mother of God, who gavest birth to the new Adam. Do thou also raise us up, that are fallen like Adam of old, but who fervently believe in the grace of the New.

Exapostilarion: Spec. Mel.: "Having fallen asleep in the flesh ...":

Though thou hast fallen asleep in the flesh, O holy hierarch Tikhon, yet, alive in spirit, thou dost reign with Christ in the unwaning kingdom and dost beseech Him in behalf of them that call upon thee in faith and love.

Another Exapostilarion:

Spec. Mel.: "I behold Thy bridal chamber, O Savior ...":

Mindful of thee, shining with ineffable light in the bridal chamber of Christ the Bridegroom, O holy hierarch, I fain would attain unto the kingdom of heaven, but my mind is become foolish through the sleep of sin, my lamp is gone out like those of them that had no oil, the garment of my soul is befouled, and I perceive the gates of the kingdom closed unto me. But, rousing me from the sleep of sin by thy prayers, give me the oil of repentance; and covering my nakedness with the garment of the excellencies of Christ, make me worthy of the unwaning kingdom.

At the Praises, these stichera, in Tone III:

O consoler of the sorrowful, thou didst lovingly receive those who were clad in rags; thou didst visit the imprisoned; to the poor, dying of noisome diseases, thou didst give peace; thou didst console the grieving that were of low estate, for thou wast a friend of the least brethren of Christ. Wherefore, Christ hath numbered thee among the company of His friends. Him do thou beseech, that He soften the hardness of our hearts and make us quick to render help and consolation in the doing of good unto them that are needy. **(Twice)**

O lover of peace, all abuse didst thou joyfully endure as one dumb, opening not thy mouth, forgiving all, that the offender be pacified; and thou didst show thyself to be a peacemaker for those at enmity. Wherefore, bestill our much troubling passions, destroying wrath, hatred and strife, and instructing with brotherly love and patience.

O lover of stillness, who didst set a watch before thy mouth and a door of enclosure round about thy lips, that thou mightest converse alone with the One God: prevail over the unbridled malice of our tongues, and cure us of idle and vain speech and judging, ceaselessly offering thy fervent prayers unto the Lord in our behalf.

Glory ..., in the same tone:

O emulator of the love of the heavenly Father, in that thou art a child of love, ever abiding in love, thou didst set love above fasting. We pray thee: take thou and give to us of the spirit of thy love, and teach us to perceive our own transgressions and not to judge our brethren. For thou art able to do this, in that thou abidest in God and God abideth in thee.

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

Truly, beside thee have we acquired none other mighty refuge and fortress, unshakable tower and rampart, O most pure one. To thee do we flee, and to thee do we cry out: O Lady, help us, that we perish not! Show forth thy grace upon us and the glory of thy might, and the greatness of thy lovingkindness!

But if it be the Leavetaking, the Theotokion of the feast.

Great Doxology. Dismissal.

AT LITURGY

On the Beatitudes, eight troparia, from Odes III and VI of the canon to the holy hierarch.

Wounded with the love of Christ, O blessed one, from thy youth didst thou follow Him with unwavering desire, disdaining every carnal pleasure. (Twice)

The passions of youth which vex the flesh didst thou cut down with the sword of philosophy, offering thyself as a sacrifice to Christ the Master.

O Tikhon, with greater love didst thou cleave unto wisdom, made steadfast in the fear of God, for it is the beginning of wisdom.

Being pure of heart, thou didst cleave unto the pure Christ; being holy, unto the Holy One; being loving, unto Him that loveth; being meek, unto the Meek One, crying unceasingly: It is good for me to cleave unto God!

The comfort, pleasure, honor, wealth, glory and all the treasures of the world didst thou despise, taking wing to the heavenly Jerusalem, to the home of thy Father, where there are many mansions.

Insults, sorrows and abuse didst thou joyfully endure, mindful that there is no crown without a victory, no victory without a contest, no contest without battle, and no battle without a foe.

Theotokion: O Virgin Lady, Mother of the Creator: thou art the joy of the heavenly hosts, the blessed helper of the human race. Pray thou that our souls be saved!

Troparion, in Tone VIII:

From thy youth thou didst love Christ, O blessed one; and thou wast an example unto all by word, life, love, spirit, faith, purity and humility. Wherefore, thou hast made thine abode in the heavenly mansions, where, standing before the throne of the All-holy Trinity, do thou pray that our souls be saved, O holy hierarch Tikhon.

Another Troparion, in Tone IV:

O guide of Orthodoxy, teacher of piety, preacher of repentance, emulator of Chrysostom, most excellent pastor, new beacon and wonderworker of Russia: well didst thou shepherd thy flock, and by thy writings thou hast instructed us all. Wherefore, adorned with a crown of incorruption by the Chief Shepherd, do thou entreat Him that our souls be saved.

Kontakion, in Tone VIII:

Successor to the apostles, adornment of holy hierarchs, teacher of the Orthodox Church: beseech the Master of all to grant peace to the world and great mercy to our souls!

Prokimenon, in Tone I: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Stichos: Hear this, all ye nations; give ear, all ye that inhabit the world.

THE EPISTLE OF PAUL TO THE HEBREWS [HEB. 7 :26-8:2]

For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in Tone II: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Stichos: The law of his God is in his heart, and his steps shall not be tripped.

THE GOSPEL ACCORDING TO ST. MATTHEW [MT. 5:14-19]

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

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